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THE JOY OF SACRIFICE.

BY A. L. WARING.

Sweet be thy words of sternest truth,
My risen Lord, to me!
Hid in the secret of my heart
Their deepest treasure be—
That I may comprehend the joy
Of sacrifice for thee.

And softly let the light of life
Before thy servant shine,
That through the gloom, with steadfast will,
My soul may follow thine—
Calm in the depth of one desire
And strong in one design.

The willing sacrifice of thine
My meditation make,
Till to the true delight of life
My soul with songs awake—
And all that spoils me of myself
Be treasure for thy sake.

Now through a strait and painful way
My weary feet must press;
But what shall hurt the struggling soul
Which thou hast died to bless,
Or prompt a spirit to complain
That knows its blessedness?

—Exchange.

Communications.

Korea or Cuba Which?

After Bishop Hendrix's return from his second Eastern tour, he gave us, as a final summing up of all his observations and matured deliberations, a closing letter in the Nashville Christian Advocate. The writer does not remember any single document coming from an official in our church which, for signal ability, acute analysis of facts gathered and comprehensive generalization, surpasses this letter of the Bishop. As things seemed at that time, the inauguration of the Korean mission possessed many points of wisdom. We are now more than a year in advance of the facts as they existed—may it not be well to turn on the new light?

For years the Board of Missions felt the necessity for establishing a mission at some point to which missionaries might retreat from the plague prevalent in the whole region which we now occupy in China. Sad facts have demanded a health resort which would not remove our missionaries entirely from a field of useful-ness for which they had prepared themselves with great labor when their health should give way. To accomplish this purpose was one of the reasons inclining Bishop Hendrix to open up a mission in Korea. Of the difficulties, however, in carrying this out, the Board of Missions will remember is that to acquire the dialect learned by our missionaries in China, ever so fluently does not enable them to be understood in Korea. To a certain degree this would be true of the more northern and more healthful regions in China, but to much less degree. A missionary broken in health has much to forbid his undertaking the severe task of mastering the differences between the Kiang-su provincial dialect and the remote Cantonese speech. This, however, the Bishop knew at the time the selection was made; but there are other facts which have since occurred which present difficulties of even a graver aspect.

At the time when the Bishop made his observation there was a possibility that Korea might be allowed to work out her own destiny. This probability has been once met by the almost certainty that Korea will fall under the control of Russia. We have just seen Russia stand by, for reasons of state, and not only allow the butchery of thousands of Armenians, but actually stand in the way of any European power stretching to them a helping hand. It is now plain to every eye that behind the Turkish "massacre" has stood the Russian bear during all these months of terror and of blood. Besides this, Russia refuses toleration to all religions but her own. A mission, therefore, in territory subject to Russian influence will be found in a short time to be sorely handicapped. The Russian papers, says one of our best-informed authorities in this country, "are frankly declaring that Russia has now exclusive control of Constantinople, and one of the semi-official journals of St. Petersburg states the Russian attitude almost brutally when it says: The policy of Russia is not to support the action of the other powers, but to enforce her own will; no matter what massacres of Armenians and other Christians may occur, the isolated action of Russia is a practical reality."

The most powerful argument, however, operating upon the Bishop's mind was the extraordinary providence which had given Yun to our church—a wise, influential and devout Korean occupying a high position in the government—who was inviting and urging us to take this step. May not Yun's sense of gratitude and love for us have prevented him from seeing clearly the best interests of his own people? He evidently did not appreciate the fact that our missionary treasury was burdened with a debt so heavy that it was not possible for us to inaugurate this new mission with any large degree of strength. He could not know that what we most needed at this juncture was some movement in the mission fields which would bring the inspiration of a special enthusiasm to our people. In urging us, therefore, to enter the field, he binds himself to co-operation with a feeble and imperfect agency, when if he was unencumbered by our presence and his sense of obligation to us, the whole force of his co-operation would be thrown with missionary operations far stronger than anything we can hope to project, and which would enable him to exert an influence ten or twenty times greater than he could do by any connection with us.

"In Korea the Protestant missionaries number eighty-two. Of these thirty-five are Presbyterians (thirty-one from the United States and four from Australia); twenty-six are Methodists from the United States (twenty four of the Methodist Episcopal Church, and two of the Methodist Episcopal Church, South); twelve are of the Church of England from England; five are Baptists from the United States; four are independent."—Central Methodist.

Are not the probabilities very strong, therefore, that unless we could enter the field with a large force, that a very powerful reason why we should not enter is that we thereby diminish Yun's power for good among his own people?

Allow a word in reference to the kindling of missionary enthusiasm in the church. Is it not wise to learn a lesson from the experience of the past? China was our first mission field. For more than twenty years we had sought to carry forward the China Mission with almost no interest upon the part of the church. The most eloquent speakers in vain struggled to kindle fires of foreign missionary liberality. When Mexico was opened the tide began to turn, and as the missions to Brazil and Japan have been added, it has swollen to such a height that all other benevolences of the church find themselves floated forward upon its triumphant current. For a few years there has been almost an ebb in this tide, not that the interest in foreign missions is less, but the great political movements of our times have more and more pointed to Asia and Africa as the fields of European dominion, and, as a result, the pre-eminent, if not exclusive, duty of European Christians to effect their occupation as mission fields.

The recent action of Mr. Cleveland, heartily endorsed by the great American people, asserting the policy of the United States to be the cultivation of friendly relations with all the peoples of the American continent, and to extend to them a strong protecting hand as against all European encroachments, has gone a long way toward convincing our people that America is the true field for our missionary operations. Within a few days Mr. Cleveland's message to Congress has clearly pointed (1) out the fact that we are bound to refuse to any European power the acquisition of Cuba; (2) that the day is near at hand when Spain must shew her ability to govern, else allow autonomy to the Cubans. With equal plainness he points out (3) the fact that if Spain continues to hold Cuba, she must first right the wrongs she has done her. Let any one of these three alternatives, therefore, occur, and Cuba is open at once to active missionary operations upon our part. More than this: the attitude in which we are thus placed so wins Cuban gratitude that the hearts of her whole people will be wide open to receive our missionaries, while with a single bound her peoples would throw off the embraces of Roman Catholicism, which has been so long linked with Spanish misrule. With her geographical nearness, every success of ours in that field would arouse a responsive thrill throughout the limits of the whole church. The tale of Cuban suffering and of Cuban heroism right at our very door has caught the American ear and heart, and, rightly wielded, can be so used as to arouse missionary giving as no call heretofore has ever done.

Is it not true that to attempt both these missions in the present debt-bearing period will discourage our best business men who watch with interest the management of our church finances? Is it not true that to enter Cuba feebly defeats the rise of the missionary enthusiasm so earnestly desiderated? Is it not true that to enter feebly gives Cuba over to others, geographically no nearer than are we, who have already a good beginning? Is it not true that Korea is already occupied by Mission Boards much more able to carry forward the work with vigor than are we? There is much more to be said, but it is feared that you can not give the space.

Finally, the Koreans have shown no power or disposition to help themselves. Compared with the Chinese, they are far more ignorant and indolent, and with a deeper dislike for innovations. The Cubans have, within the last twenty years, proven that they are worthy of the liberty for which they are struggling—a people made ready by the hand of Providence for our help. Their eyes are turned to America; shall they look in vain?

If we look to past history, we may well conclude that the same amount of effort that would result in the conversion of a hundred Koreans would bring to Christ a thousand Cubans. Looking to the same source, do we err when we believe that one Cuban so saved will do more to propagate the gospel than ten Koreans?

D. C. KELLEY.

Columbia, Tenn.

"Some Things" Some One Else "Don't Like."

(Continued.)

Given two churches in the same town, having preachers of equal ability. Yes, we will even suppose that Bro. A is generally considered a better preacher than Bro. B; but in Bro. A's church we find matters thusly: Bro. A himself, or some other brother, leads the singing. He doesn't know one note from another, and considers that of no consequence. Well, he gets the tune up, and a few of the brethren, and the Aunt Betsies (who are in their element), and a few others scattered over the congregation, join in somewhere or anywhere between the first word and the end of the first line. All goes fairly well until they come to a high place in the tune. Just before getting to that place the brother who "histed" the tune generally discovers that he histed it a few tones too much, and that he will have to make an extra effort to reach that note. The other brethren feel just like he does about it; so they all clear their throats, take a long breath, decide that somebody is going to split his whistle if this thing goes much further, and with one accord conclude to let the sisters have it. After a compulsory solo, duet or trio by one, two or three female voices, the brethren join in again, and all goes well to the end of the verse. Occasionally the brother leading will pitch his tune a little lower before beginning the second verse; but generally the above-mentioned performance is repeated two, three or four times, according to the number of verses in the hymn. Everyone taking part in this song does so from a sense of duty; is heartily glad when the song is ended, and as heartily sorry when another is begun. Or suppose Bro. A has an indifferent choir—one consisting of people who feel no special interest in the matter, and who do not realize that membership in a choir imposes certain obligations; people who attend the rehearsals if they feel like doing so, and who are sometimes in their places at regular services, but are more often somewhere else. In either case the music at this brother's church will not be of a character calculated to help fill the pews. But Bro. B, who is not so good a preacher as Bro. A, has a thorough going choir, well organized, and under the management of a competent leader. Every member of the organization is deeply interested in its success. The young lady members are so much concerned in the choir work that the young gentlemen who escort them to church Sunday evening must sit with them in the choir, or sit by themselves in the congregation, or —. The young men who belong to the choir manifest a like interest. They will deny themselves the pleasure of going to church with their "best girls" on Sunday night, if this be necessary, in order that they may be in their places in the choir. In other words, each and everyone realizes that upon him or her rests a certain amount of responsibility, and that to shirk that responsibility is to shirk a Christian duty; consequently, Friday evening and Sunday afternoon there is a full attendance at choir practice. They are well supplied with the latest and best collections of sacred music, including The Hymn and Tune Book and a good Anthem Book. Sunday morning and Sunday evening everyone is in his or her place at least five minutes before time for services to begin; everything is done quietly and in order; the selections are well rendered, and after the benediction the choir will hear their efforts loudly applauded on all sides, and scores of appreciative people will go home talking about the splendid music.

Now, if you wished to make sure of having a bench all to yourself, would you go to Bro. A's church or to Bro. B's? Not long since a gentleman was heard to remark down on the street one Sunday morning: "I used to love to go to the blank church, because I heard some pretty new songs every time I went; but now they sing the same old songs over and over every Sunday, and I don't care to go any more."

Some one is going to say there are no such extreme cases at the present time as described in connection with Bro. A's congregation. Maybe not; but if some of us had our way, there wouldn't be any other sort.

It is a fact that the majority of the church-going people of the present time do not care to take part in the singing. They prefer listening to good songs, well sung by a good choir, to having the music conducted on the old plan and joining in themselves. But the few who do wish to take part in the singing are always at liberty to do so; and if they do not, they have no one to blame but themselves, and no room to kick. "But," says "Aunt Betsy," "how are we to take part in the singing when the choir leads off on some song we never heard before?" You can't well do that as a matter of course; but whose fault is it you never heard it before? Certainly you are not going to blame the choir for that? Very likely they never heard it, either, before last Friday night, and they wouldn't have heard it then if they hadn't gone to choir practice, and you knew the choir was going to practice at that time; and if you love to join in the song service as well as your article would lead us to believe, why didn't you supply yourself with a copy of the book used by the choir, and go to choir practice and learn the songs? And just here it occurs to me that this is the most satisfactory solution of the music question. Let those members of the congregation who enjoy singing, and who wish to take part in the song service, attend every choir rehearsal and learn the songs as the choir learns them, and thus be prepared to sing intelligently, and with pleasure and profit to themselves and all who may be within range of their voices. I can think of no possible objection that could be urged against a co-operative plan of this kind. But some people seem possessed of the idea that making war on the choir is a legitimate and laudable occupation. They seem to feel that the choir is an intruder in the house of God; an arrangement gotten up just to keep people out in the congregation from singing, and to enable a few of the young folks to sit where they can see and be seen, and have a good time generally. (Indeed, you occasionally find a member of the choir who, if their actions are a true index to their opinions, think the choir platform a place for the display of new hats, cloaks, dresses, and other articles of wearing apparel. And they are a nuisance wherever you find them. They invariably come late, and attract as much attention as possible.) You can find this class of people represented in almost every congregation; but fortunately no one congregation with which I am familiar has enough of them to exercise a controlling influence. This attitude toward the choir was conceived in prejudice, in prejudice was it brought forth, and prejudice is the sine qua non of its existence. And in making use of the word "prejudice" in this connection, I have taken special care to assure myself that it is the word needed. I find it defined as "a previous inclination of mind, formed without regard to evidence," and it couldn't better describe the case in hand if it had been made to order. If anyone doubts the correctness of this statement, let him know that the Bible is my authority. And that he may thoroughly satisfy his mind on the subject, I refer him to I. Sam. vi, 5; I. Chron. xv, 28; Ps. xxxiii, 2, 3; lxxxi, 1–4; li. And while we could find other Scripture authorizing the existence of choirs, this is enough to convince anyone susceptible to conviction.

Not to be in sympathy with your choir and their labors is to lay yourself liable to the charge of ingratitude, to say the least of it. Most choirs, and all well-conducted ones put themselves to no little trouble in their efforts to make that part of the service with which they have to do a success; and then to have some one accuse them of being an obstacle in the way of the salvation of sinners, and the means of driving the Holy Spirit away from the sanctuary, is both uncharitable and unfair, to say nothing of unreasonable, and not calculated to encourage them in the labor in which they are engaged. And parties who would prefer such charges need to be reminded that the Holy Spirit may possibly be in the congregation, and yet not reveal his presence to them.

C. M. P.

(To be continued.)

A dispatch from Paris says that M. Nobel has bequeathed a fortune, estimated at $10,000,000, to the Stockholm University.

Selections.

Help to Self-Help.

Sociology has developed a new and very important—indeed, a revolutionary—principle in the administration of charity. It is the principle of self-help—the encouragement of the poor, the unfortunate, the despondent, to renewed and successful endeavor for themselves. The trade schools, the societies for improving the condition of the poor, the sick-pension and old age pension brotherhoods, the Salvation Army, the Church Army, and even the wayfarers' lodging-houses, are all founded upon this vital and wholesome principle. Effective appeal is made to that ingrained respect which survives in all but the most degraded human souls. The needy man or woman, who shrinks from the acceptance of outright and unrequited charity, will gladly and gratefully avail himself of the opportunity to do for himself that from which he has been hitherto, apparently, shut out. The average destitute person is not the shiftless and lazy-shirk which a too censorious public opinion often accuses him of being. He is what he is simply because he does not have a fair living and fighting chance. This has been proved again and again by those benevolent agencies whose object is to give the destitute classes a reasonable chance to obtain the necessaries, the comforts, and the refinements of life. Make life a little less desperately uphill for the average poor man, and he is no longer, even potentially, a pauper. Give him some of the grease of human sympathy and human help to put on the axles of his set wheels, and his cart no longer blocks the road.

It is well that the managers and dispensers of church charities are coming more and more to recognize and apply this principle of encouraging self-help. For too long a time the disposition of church charity funds has simply served to encourage beggary and indolence. Nearly every church has had its altogether helpless wards, who have been a dead-weight upon its benevolence. In many cases these wards have been men and women, apparently able in body, who might have worked to some purpose in the world, but who have been perpetually discouraged from work by the stated charities of the church to which they have been so fortunate, or unfortunate, as to belong. It seems hardly too much to say that some churches have actually created beggars and paupers in the community where they have been established, by the indiscriminate and injudicious use of their charity funds.

But this deplorable, and almost ridiculous, state of affairs, as we have said, is coming to be a thing of the past. The great economic principle that true help comes, not from appropriated resources, but from increased resource, is being universally recognized and applied by all benevolent associations, including those of the church. To help the hard pushed man to help himself, to put him in the way of employment, of restoration of working energy, of renewal of cheer and hope and confidence—this is at once the truly Christian, scientific, and humanitarian method of benevolence; and we would gladly see every church of our denomination in America up to date in this respect.—Zion's Herald.

How many earthly desires and worldly feelings are shaken from the soul by the tempest of a great sorrow, even as the faded leaves of Autumn. But when all the leaves are stripped from the tree, and it stands bare and desolate under the lashings of Winter winds, there still remain carefully sealed up on every branch and twig buds of celestial hope, which are to unfold in leaf and flower in the Summer of God's kingdom.—H. B. Stowe.

CROSSES.

There are so many Lord, I cry;
To lift them all I try in vain
'Tis not my strength enough for three"
The Savior says: "Look unto me."

On my weak shoulders hard they rest,
To lift them all I more distress;
Pain would I turn still and flee;
Then comes thy mandate, "Follow me."

So many hearts no burdens share,
So many have no cross to bear.
A voice replies: What's that to thee?
Take up thy cross and follow me."

Trembling I try to do thy will;
But oh the flesh is so weak still!
"Have I not suffered all for thee?"
The answer comes, "Then follow me."

Another cross—alas! alas!
Dear Lord, oh, let but this one pass!
Then come the words, "Lo, I am here;
Take up this cross and do not fear."

Some welcome day will come, the last,
Then I can say life's woes are past;
Some day to rest I'll lay me down,
Resign the cross to take the crown.

—The Christian Work.

Communications.

An Autobiography.

I wish to say to Bro. "Rex" that he has my sympathy. I will give him the advice a young gentleman once gave me when I had failed in some great (?) undertaking, namely: "Remember the golden rule, If at first you don't succeed, try, try again." This rule, if not golden, is at least gilt edged, and you will succeed after awhile. I've been in the waste-basket myself, and know how it feels. Indeed, it is "with fear and trembling" that I now venture to invade the "editor's sanctum." Our presiding elder, for whom we have great love and respect, says, "You ought to write." If we can write an article that he would enjoy reading, we shall be willing to go to the "basket" several times in the attempt; so now, Mr. Editor, bear with us while we "try again," and if we must help to watch your "big feet," so be it. We will not hold you responsible if you are unable to find merit in our literary effusions. It is your fault, not ours, for we are confident it is there.

Our lamented editor, Bishop Parker, gave me my first introduction to the "waste-basket." "My story runneth thus": Mother, a literary woman herself, gave me the name of a literary relative, and I very naturally got the idea early in life that I was one of the "poets" who "are born;" therefore, would not have to be "made." One day mother, having written an article for the ADVOCATE, went out to spend the day. She enclosed a letter and the article, and left it for me to hand a gentleman who was going to the postoffice. It happened that in her haste she forgot to seal it. Having always a fondness for surprising people, I thought, "I'll write a poem and send it along as a surprise." I could not find a piece of paper, so I tore the blank leaves left for the family record out of a small Bible, and sent the poem. I never knew, of course, what the Bishop thought, for he never told me; but he must have thought mother was "a little off," or had put it in by mistake. After I was too old to be whipped, I surprised her with the history of that poem. Nothing daunted, I thought I'd try a new editor, who, perhaps, would show better judgment; so I wrote a poem entitled "Farewell." I watched the columns of his paper weekly for quite awhile, but no poem of mine was there. At last a paragraph appeared like this, "We received a poem not long since entitled 'Farewell.' It is a good thing. The gifted authoress bade it farewell before it left her, for she will never see it again." The wrath and indignation I felt can better be imagined than described, but I have forgiven him if I have not been able to forget. He taught me to believe that writing poetry is not my mission in life, which has been worth something to me all these years, and saved me many a disappointment as well as some paper and ink; and I do not believe the reading public has suffered for lack of poetry, either. After all this, mother still says, "You ought to write," and the Bible says, "Children, obey your parents." So what am I to do but write? Solomon says, "The rod and reproof give wisdom." These things all "work together for our good." Some very good things have gone "out of style," the "rod" being among the number. Few parents "these days" realize the amount of wisdom to be gained therefrom, and bring their children up by a new receipe. A mother not long since remarked: "My daughter (a mere child) is going to marry. I do not want her to do it, but she will." "Of course, she will. It would be surprising indeed if she did not," thought I. "She has been allowed to have her way from infancy, and do you suppose she is going to let you have a say in this, the most important event of her life?" I really believe that if one of my children was going to do something against my wishes, I'd try to keep people from finding out that I was opposed to it, thereby showing what an unwise parent I had been. While I had good, sensible parents, they did not have in me a good child; and if any of you who may read these lines have a harder task imposed upon you than had my mother and father when I was given to them, you, like Bro. "Rex," have my sincere sympathy. While I never remember to have been indeed to obey my parents through fear of the rod, they sometimes used it regardless of style.

I well remember an incident which occurred when I was in my fourth year. Mother took the older children to a Christmas tree, and left me with father, who believed strongly in "early to bed and early to rise." I wanted to sit up till mother and the children should return. Father said, "Go to bed." I said, "No, sir." He resorted to the rod, but soon found it was not having the desired effect. He then shut me out in the dark (which method I do not yet approve). Failure in this, he did not give it up, like many do, as a bad job, but undressed me, put me in the bed, and held me there until I went to sleep. Do you say I was not conquered? Perhaps not, but I at least learned that he was the stronger of the two, and must be obeyed. True, they did not make a "model" of me, but I might, and no doubt would, have been worse if they had not used the rod.

Oh, that parents would in some way enforce obedience! They seem to forget that, "Children, obey your parents," is the first command with promise. I believe it is about as impossible for a child who is continually allowed to disobey to make a good man or woman as it is for a "camel to go through the eye of a needle." It is doomed to go through life unloved and unwelcomed by any save those who are to blame for its misfortune—its own mother and father. "The half has not been told;" and if this does not find its way to the waste basket, I may write again.

By the way, Mr. Editor, if I were in your place, I'd invent some other receptacle for the more respectable articles. Perhaps some editor of a second-class newspaper would buy you out at reduced rates. "Woman's curiosity" would prompt me to make such a purchase if I might thereby obtain that unfortunate article referred to; but who would wish to purchase a horrid waste-basket? I thought one of my recent articles had gone there, and to show mother that I was trying to obey her, I sent her a copy of it. She wrote in haste: "Recall that article, by all means. It will do more harm than good." It appeared, however, in the very next issue, and, I suppose, was like "Mr. Finney's turnip"—did neither good nor harm. In mother's next letter she said, "Your article looked better in print." So it may have been only the penmanship that she objected to, after all.

ALICE CARY.

Statistics of the Louisiana Conference.

Thinking that some statistics of the Louisiana Conference will be of interest to the readers of the NEW ORLEANS CHRISTIAN ADVOCATE, I hand you the following, fresh from the reports of the preachers to the last Conference:

We report for the year just closed 56 Epworth Leagues, with 1,661 members. (This includes several junior Leagues) This shows a gratifying increase of 24 Leagues and 617 members, and an increase in reported expenditures by Leagues from $367.35 to $1,117.08. The New Orleans district reported one League less this year than last. The Baton Rouge district has gained 6; Opelousas, 9; Alexandria, 2; Shreveport, 4; Arcadia, 4; Delhi remains the same as last year.

There are reported 291 Sunday-schools this year, 1,701 officers and teachers, and 13,412 scholars. This shows a gain of 17 schools, and 38 officers and teachers, but a decrease of 112 Sunday-school scholars. There has been raised for Sunday-school expenses, $3,806.01; for missions, $584 46, against $752.11 last year. The Children's Day collection amounted to $270.56, against $346.21 last year. There was raised for other objects $721.53, making a grand total of $5,389.56 raised by Sunday-schools—an increase of $251.06 over last year. This shows a per-capita contribution of about 35 cents for the whole Conference, while the per-capita contribution of the schools of the New Orleans district amounted to a little more than 71 cents, and of the Alexandria district to a little less than 17 cents. The largest per-capita contribution of an individual school was $1.40, and was raised by Patterson, while the smallest reported was by Plaquemine Brulee, and was a little more than 4 cents.

Our Conference roll shows 134 itinerant preachers for 1897. Of this number, 13 are superannuates (including P. H. Dieffenwierth, news of whose death has just been received), 2 are supernumerary, leaving 119 effective men, against 125 last year. We have added this year 1 by transfer and 4 by admission on trial, and we have lost 5 by transfer, 2 by location. One has been discontinued, 1 has withdrawn, and 1 has been placed on the superannuated list, and 1 made supernumerary. There were reported 75 local preachers (a decrease of 6), 29,199 white members (a gain of 1,187), and 5 colored members (a decrease of 10). There were 2,790 additions on profession of faith, and 1,143 additions by certificate and otherwise, and 1,512 removals by death, certificate, and otherwise. One charge reported 300 additions on profession of faith, and another 147. There were 1,144 infants and 1,116 adults baptized. There are reported in the 113 pastoral charges of the Conference 387 church organizations, owning 308 church buildings valued at $520,100, and 88 parsonages valued at $84,882; also 4 district parsonages valued at $7,100. This shows an increase of 9 churches and 11 parsonages for the year. We have spent the past year $31,162.83 in building and repairing churches and parsonages. We also own other property valued at $144,406. This includes Centenary and Mansfield Colleges. Our seven presiding elders were paid $7,501.28, and the pastors $52,143.19; Bishops, $826.46. We collected on assessment for Conference claimants, $2,919.65; foreign missions, $4,120.73; domestic missions, $1,731.17; church extension, $1,076.63; education, $639.31; expenses of delegates to the General Conference, $267.10; printing of Conference Minutes, $187.78. The Woman's Foreign Missionary Society was reported to have raised $860.75, and the Woman's Parsonage and Home Mission Society $1,135.18; and $319.35 was collected for the American Bible Society. There were special missionary collections amounting to $489, which, added to those reported above, brings the total for foreign missions up to $5,103.19, and for domestic missions, $1,822.17. The grand total of moneys collected from all sources in the Conference during the year is $122,666.90, or a little over $4 per capita. Lake Providence, Floyd and Patterson overpaid their pastors, and either paid in full or overpaid all assessments made upon them; and three other charges overpaid their preachers, but failed to pay the collections ordered by the Conference in full. Carondelot Street, Algiers, Baton Rouge station, Wilson and Shreveport paid all their assessments in full, and ten other places paid their pastors in full, but failed to raise the whole of the Conference assessments. There was one charge in the Conference that failed to pay the preacher and presiding elder, but overpaid its assessments on the Conference collections.

WM. G. EVANS,
Statistical Sec'y La. Conf.

Patterson, La.

Business Suggestions.

All places having regular appointments for preaching should adopt some system for ministerial collections. Without some plan arranged in good time, the pastor's salary is liable to show up "short." Simply passing the basket (or hat) is not sufficient.

Let a list be circulated, asking members and others who will probably contribute—to indicate, if need be, the amount desired and expected. The stewards are presumed to know amount to be secured, and can closely approximate what each should sign for, payable at the regular services, or monthly or quarterly, as most convenient. An account should be kept with the "basket" and with all signed contributors.

This plan has worked well with us. Very nearly all in a community will pay something to minister's support. It is not right to let only a few provide for the many.

A COUNTRY STEWARD

W. F. M. S.

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La. Conf.....Mrs. Jno S. Young...Shreveport

To the Ministers of the Louisiana Conference.

The following was read before the Louisiana Conference at its recent session, and published by request of the Conference:

BRETHREN: I do not presume to be able to enlighten you on the subject of missions. It is possible, however, that I have informed myself better than some of you on woman's department of this work; and having had my sympathies deeply aroused for the suffering women of heathendom, it is natural that I am intensely interested in enlisting the best efforts of my sisters at home in this good work, especially as even their own welfare is promoted by cultivating the missionary spirit. I shall not tax you with an array of statistics on woman's work, which might show how much has been accomplished by a few; nor shall I recount the woes of heathen women as an incentive to zeal. Our hearts are burdened with a conception of the gross idolatry of our heathen sisters; but do we realize the thraldom of the refined idolatry of our dear women at home? Do we groan for the condition of these who have set self for the center around which all their hopes and affections circulate?

To day my heart is burdened with sorrow for the lukewarm workers at home—the large percentage of church women who are content to save their own souls, if possible, without a thought or care for those others whose salvation is jeopardized by delay. It is for these—our own flesh and blood, who say they are rich and do not know their poverty—that I bespeak your help. I would not insult an enlightened body of Christian ministers by an effort to prove woman's influence for either good or evil. Every man's estimate of woman is in exact proportion to his own grade in Christian civilization. It were utterly useless to descant on the tints of a glowing sunset to the blind. It is likewise unnecessary to remind a man who reflects God's image that his Creator said—wisely, of course—"It is not good for man to be alone; I will make a helpmeet for him." A good man, be he never so good, is still better for the help of a good woman; and it is to the possibilities of a good woman's influence, acting on others and reacting on herself, that I call your attention. Doubtless every minister has known at least one woman in his congregation whose far-reaching usefulness has been to him a tower of strength. In the "saints' column" of our church papers the highest posthumous praise of a departed mother in Israel is found in the simple words, "She ever responded to duty, 'Here am I;' and her house was the home of God's ministers." Mary's faith and Martha's service combined would smooth most of the rough places in the minister's pathway. This perfect consecration can never be attained until we realize the value of a soul—yea, the priceless worth of every soul for whom the Savior shed his precious blood. The conversion of the world is the ultimate object of the gospel, and a wise Law-giver has ordained that the very effort to save others shall react in double power on those who send forth the projectile force. If we realize this immutable law, and acknowledge the power for good in woman, we can not expect great results for others, nor a high standard of grace in themselves, for the army of church women who feel no obligation outside their own salvation.

As a great means toward arousing womanhood from this fatal slumber, the church has authorized the establishment of woman societies. According to the Discipline, these societies for home and foreign missions are meant to include every woman in the church, and thus far no other devised plan has effected so much individual responsibility and growth in grace for the few who have become interested. And because of the very few—scarcely one-tenth of the women whose names are on the church roll—it becomes the manifest duty of the ministers to urge the women to join these societies. The material result of this small, systematic seed-sowing will bring a full harvest to the church, not only in gifts for the treasury, but a grand Te Deum of praise from overflowing hearts. If the women are of any use in the evangelization of the world, and if their own safety is worth considering, then from your vantage-ground we beg you to urge them all to lives of far-reaching usefulness and missionary activity.

Remember, brethren, that Peter and John were in Joseph's garden on that memorable Easter morn. They gazed into the empty sepulcher and departed to their homes without a sight of their Lord; while over against the tomb, he chose to reveal his risen Presence to a woman and gave her the first message of life to even his disciples. The Savior honored her instrumentality in carrying the glad tidings to the world; and shall any mere man gainsay her worth in this great message of redemption! If, therefore, God has appointed her a factor in the cause, it is a solemn thought that the majority of our women are expending the wealth of their souls in selfish pursuits—"wasting, throwing away the tenderest, sweetest, holiest power of woman life." Who but the representatives of the divine Master should warn them in no uncertain voice of their high and holy duty; not only warn them, but urge them to every means of grace and usefulness.

We need you at this point sorely. We confess our weakness, and we want your strong guidance, eloquence and inspiration to uplift us from the slothful ease which is destroying the vitality of our immortal souls.

Home Missions: There is magic in the word "home." You will find no difficulty in awakening our hearts to a response at this call. Already the good work has enlisted the energies of many of our best women. The church has need to honor the grand spirit of our president, Mrs. Wiley, whose eloquence has sounded in clarion tones from gulf to ocean in behalf of the dear wives and children of our household of faith. Her consecrated spirit is of more worth than a coronet, and I can not forbear mention of Miss Lucinda Helm, Mrs. Hargrove, and in Louisiana our Mrs. King, Miss Werlein, and a host of others.

I once heard the lamented Bishop Haygood, on a Conference occasion in Monroe, when he eulogized the wife of an itinerant minister: he pictured the cares, trials, crosses, privations of this faithful helpmeet, until I felt that her genuine martyrdom might well be shunned by every lover of ease; but when he held over her head the glittering crown, resplendent in the light of a loving Father's smile, I wondered that all the flower of young maidenhood did not covet her post of honor. These precious wives of God's ministers are hallowed in every true woman's heart, and their needs should be generously met even before they are felt. As we hope to hear the joyful welcome, "Enter in," we must be faithful "home and parsonage" workers; but, ah! if we want a crown, we must also yearn toward those other needy women who know nothing of the sanctity of wifehood and have never heard the word "home."

The Savior provided for his own when he told the beloved disciple, "Behold thy mother!" and then when he stood on the mount betwixt earth and heaven his far-off gaze pierced unto the "uttermost," and he opened his mouth and said (not one word of anything which pertained to home or self), "Go to the ends of the earth!"

If you go, and go you must at least in spirit, then the women who help you at home must keep peace with you. Your work, the highest ever entrusted to man, is to bring all the kingdoms of the world into the kingdom of the King of kings; to hasten this glad time you must labor to impress both halves of your congregations with the selfless missionary spirit.

We know that the great Head of the church could convert the nations in a day by the Word of his power; and we believe that cohorts of angels are ready to carry the glad tidings to the end of the earth; but he has chosen to save the race not by the Word of his power, but by the power of his Word, and has made not angels, but man the messenger of life. This thought was impressively presented to the W. F. M. S. at the last meeting by the State corresponding secretary—the four living creatures of Ezekiel's vision—the fire-clad seraphim, symbolical of God's omnipotence, omnipresence and omniscience, riding to and fro on the wings of the whirlwind at his behest, had under their lightning-eyed wings the hands of a man. "What an overwhelming thought! that these hands—yours and mine—must lift the wings which are to bear afar the story of the Cross."

It is this stupendous realization that emboldens me to stand before you and plead for your utmost endeavor to uplift the languid, idle hands of the women of the church, for they, too, have part in the wonderful majesty and glory of this great obligation to uphold the messenger of God's Holy Spirit. The Parsonage and Home Mission Society and W. F. M. S. are twin sisters, which, under your fostering care and blessing, will help immeasurably to bring the world to Christ.

"O, Chariot of Mercy! roll gloriously on,
And fly over mountain and sea,
Till the last gloomy shadow of darkness is gone,
And the last fettered Pagan is free."

MRS. T. P. FULLILOVE,
Pres. La. W. F. M. S.

Selections.

Responsibility for Our Best Gifts.

Best gifts are most likely to be abused, or at least over-used. The severely logical mind, or mind best capable of the clearest and most accurate processes of reason, is the mind most likely to place undue dependence upon the importance of logic; the artist whose greatest strength is in seeing breadth of effect is in danger of unduly depreciating the beauty of form and texture in the more minute components of natural scene; the sensitive organization, the emotional, sympathetic nature, is in danger of being over-influenced by these resources—great, rich, and important as they are. In material as well as in spiritual and mental realms the refined, the elegant, the delicate, are the most easily abraded and defaced, the most susceptible to hurt and harm. These best gifts we must cherish most earnestly. But this means neither to box them up and put them out of sight, nor to abuse them by overestimating them or underestimating others. For each human power there is a human need. Rightly directed and controlled, each will make its possessor a man of might.—Selected.

Worry is out of place when we have decided what is our duty as the next step. Yet most of our worry is over the possible consequences of steps we may have to take after the next one. We see that it would not be right for us to turn back from our present position, and we shrink from going forward in view of probabilities in that direction; yet we can not stand still. What shall we do? If we must not turn back, and we can not stand still, we have a clear duty to move forward a single step, leaving the consequences with God. That which we fear as an issue of progress in the forward direction, may never have to be met. If it is met God will help us to meet it. The duty of taking one step being clear, all the rest is out of our sphere for now.—S. S. Times.

A man crossed the Mississippi on the ice; and, fearing it was too thin, began to crawl over on his hands and knees in great terror; but before he gained the opposite shore, all went out, another man drove past him gaily, sitting upon a sled loaded with pig iron. And that is just the way most Christians go up to the heavenly Canaan, trembling at every step lest the promises should break under our feet, when really they are secure enough for us to hold up our heads and sing with confidence as we march to the better land.—Advocate and Guardian.

A careful searching of the Scriptures is one of the most effectual prayers we can make for God to reveal himself to us.

What is a man profited if he should keep the whole world straight, and go wrong himself?

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Whom It May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of cores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

Reminiscences.

The ADVOCATE, of Dec. 24, 1896, brought these recollections up of far-bygone days sad-yet there was some pleasure the sadness.

Rev. Philip H. Dieffenwierth, D. H. J. Harris and Mrs. R. Barrington!

In my memory of Bro. Dieffenth I go back to the days of boyhood, when in my tenth I joined the church. His nts resided in the city of n Rouge, and there the worthy her grew up to manhood, re my oldest brother in his ol-boy days had some knowl- of him. I first knew him 1839. He was then junior cher on Sandy Creek circuit, raced in three parishes—per-, touched the fourth parish. ro. Talley was in charge. I not remember, I do not now llect that I then knew he had traveled a circuit before. conviction is that that was first circuit. There was a kness and cordiality in his ciation with the young peo—I might say, especially with ng boys—which made them as if he was one of them, gh they never failed to rct him as a man and love and rence him as a preacher. I k in all the years since he d not have much excelled self in his successful work ng the young people. Many especially were religious in r life during that year. It med that I ought to join the rch because he wanted me that I ought to be religious bese he was anxious that I ld be. I well remember go- to church on his day to ch, fully determined to join church; but as he was the or preacher, he waived ough courtesy the opening of door to his senior brother, ley. Three weeks after that I joined, giving my hand to . Talley. I do not suppose . "Philip," as he was then ed, will ever know the good did and set in motion that r until in that great day when books are opened.

I met him once afterwards. I then not grown. He evitly did not recognize me, ugh he heard my name called. e embarrassment incident to hoyhood prevented me, unthe circumstances, making self known to him I may just here that Sandy Creek uit was partly in East Baton uge parish. The city of ton Rouge was supplied that r by these country preachers ough the experiences of that r, now more than half a cenago, are yet strong on my d, seeing the death of P. H. ffenwierth announced brings memories of that period back ong and vivid.

I suppose I had passed from the mind of Sister H. J. Harris; hut the kind hospitality I received at her hands at her own house, after some days of wearisome travel, lives strong in my memory. Her motherly interest in the boyish looking preacher on his way to Conference; her solicitude about what I should eat, and my comfort in bed at night, appeared as though she thought I needed a mother. I have never heard her name called; but I thonght of her kindness on that occasion. Elijah traveled forty days in the strength of certain food he eat. I have traveled in the strength of that kindness more than forty years.

Sister R. M. Barrington I knew well years ago. I also knew her husband, of precious memory, well, and had some pleasant associations with him. I visited at their home, enjoyed her hospitality ministered in such a kind and sisterly manner. Her religious spirit was more entertaining to me than the hospitality of her table. Whenever the name Barrington has been mentioned, whether in conversation or in print, pleasant memories of this dear woman come up in connection with the Christian home over which she presided.

I do not remember ever to have seen announced in a paper of one date three persons whose memories were so dear to me.

J. D. NEWSOM.

The North Mississippi Annual Conference of the C. M. E. Church in America,

This Conference convened in Cooper's Chapel, Olive Branch, Miss., Dec. 16, 1896, at 9:30 A. M., Bishop Isaac Lane presiding, and Rev. L. C. Woods, secretary.

The sessions of the Conference were held daily from 9:30 A. M. to 2:30 P. M. The duties of the chair were discharged in Bishop Lane's happy business-like manner. He gave some fine talks before the Conference, and preached two edifying sermons to the white people.

The impression made by this Conference upon the white people here is, that our colored brethren are advancing in intelligence and piety.

The following statistics will appear in the Minutes of this year:

Preachers in the Conference, 130; local preachers, 266; members, 11,670; infants baptized, 103; adults 891; Sunday-schools, 168, with 722 teachers and 5,690 pupils. Paid for students in Lane College, $362 42; raised on Children's Day, $206 53. Raised for all purposes on general assessments, over $4,000.

The Bishop and the Conference required two duties of the preachers: to go to and serve the work assigned, and bring up a "round report" on the assessments. A failure to do the first meant a place in local ranks or private life; a failure in the second meant to go before a committee under charge of "deficiency."

Four preachers were sent to Lane College and eight received on trial; several received deacon's orders, as also a number were ordained elders. We wish for them all possible future success, and the long preservation of the life of their worthy leader and great benefactor, Bishop Isaac Lane. BEN P. JACO.

Olive Branch, Miss.

FROM THE WORK.

Rev. E. E. Langford, P. C., Anguilla charge, Dec. 23 1896: "We reached this place Friday afternoon, and went to the home of Bro. H. L. Dinkins, where we remained till Monday, when we went to the parsonage. Monday night, about 7 o'clock, the good people began to gather in and continued to come until a late hour, bringing bundles and boxes of good things until we wondered what we would do with all of it. There was at least a two-horse wagon-load of first class groceries. The people here must believe strongly in the old saying, 'The way to reach a man's heart is through his appetite.' Besides this, we found fuel stored away sufficient to last us half the Winter. I preached Sunday at 11 A. M. and 7:30 P. M. Bro. Cecil left the charge in good working condition, and the prospects are bright for a glorious year on Anguilla circuit. Pray for us."

Rev. W. W. Williams, Charleston, Miss., Dec. 22, 1896: "The good people gave us a hearty welcoming, a respectable pounding, and plenty of work to do. So we like them much. Blessings on the good people!"

Rev. H. S. Johns: "I am moving from the Plaquemine and Donaldsonville charge after a pleasant stay of three years to Chicot and White Chapel. While we have made no great noise in that part of the Lord's heritage, yet some good things have been accomplished by the help of God. There have been in this time about thirty accessions, which for the territory speaks volumes. Our churches are in good condition, and the people will welcome Bro. J. E. Densen with a 'glad heart and willing mind.' In Donaldsonville the church has been repaired and a vestibule built which gives it not only a nice appearance, but a fine entrance. The parsonage has been kept in repair at this writer's expense largely, and fruit trees and shrubs set which in time will be of use. Last and most important of all, one of the appointments grew into a station, and has maintained itself with dignity and grace. I refer to White Castle. So, upon the whole, our Methodism is making progress in that hard field. I wish Bro. Densen a great year, and ask your prayers."

A Reader, Rosedale, La., Dec. 26, 1896: "Our beloved pastor has gone. He bid us farewell on Dec. 21. As our pastor and spiritual adviser he could not be excelled. When he said good-by, 'Sister; God be with you,' I could not speak, my heart was too full for utterance; I could not say, 'God speed you on your way.' Oh, how many, many preachers there are changing places this year. Dear readers, receive them kindly. May God bless them and use them to his glory wherever they go. Calls are coming from every direction, 'Come, and break the Bread of Life.' Oh, may God send forth more filled with the love and meekness of Jesus to rescue perishing souls and stir up all the dear children to do their duty in the great work. Eternity is looming in sight, and dear souls are calling for help in all directions. We are waiting every day for our new preacher, Rev. S. H. Whatley. We are so sure we will like him. We ought to be thankful if God sends some one of his children to reprove us, if they see anything about that is not pleasing to God. May God help people who have had light upon his word and enjoyed in their souls the experience of the same. I ask the prayers of all those who are interested in the cause of Christ. Success to the dear old ADVOCATE."

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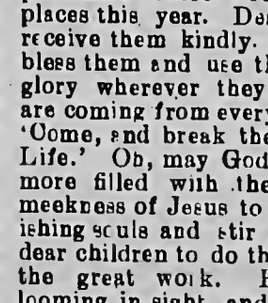

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Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to January, '98.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

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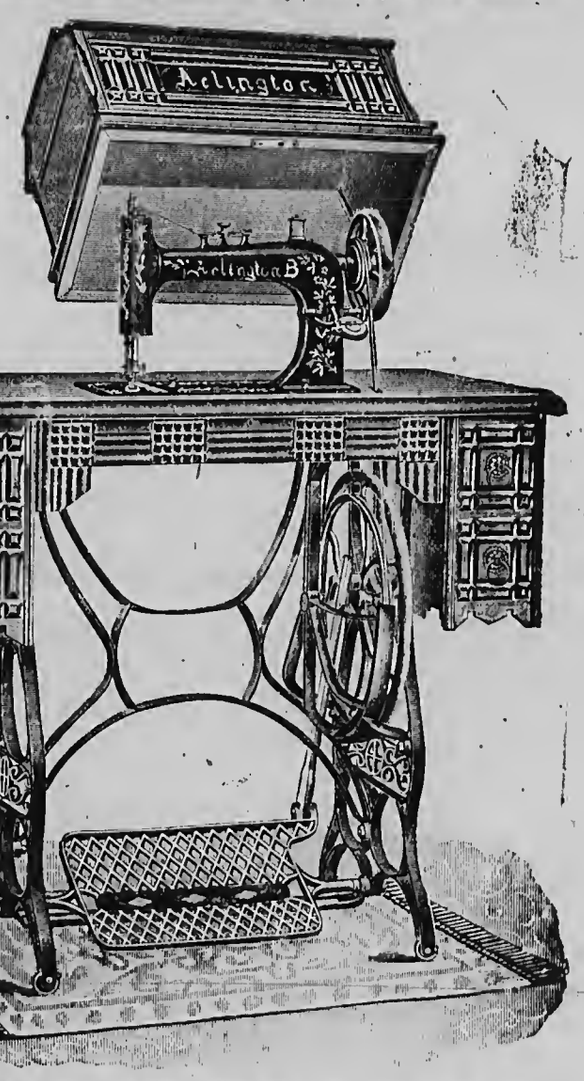

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ADVERTISING RATES.

		Ordinary position.	Special position.
1 inch,	1 week, ...	$ 80	$ 1 00
1 ..	2 weeks, ...	1 60	2 00
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1 ..	3 months	6 00	7 50
1 ..	6	10 00	12 50
1 ..	1 year, ...	18 00	22 50
2 inches,	1	35 00	42 00
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4 ..	1	60 00	72 00
5 ..	1	75 00	90 00
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More than six inches, ordinary position, $15 per inch per annum. More than six inches, special position, $16.50 per inch per annum.

Thursday, January 7, 1897.

"By ignorance is pride increased; Those most assume who know the least."

Sometimes there is a good deal of religion in a hand-shake.

Preach your beliefs. Your doubts would have no place in the pulpit.

Whenever you try to be good as hard as you try to make money, you will succeed.

Do you inquire in making pastoral calls whether the NEW ORLEANS ADVOCATE is a regular visiter to the home?

The infidel talks against the Bible, but he always quotes it when he thinks it favors his side of any question.

Beware how you trust him who has shown that he has no regard for the monitions of conscience in even very small matters.

Opportunities for performing what the world calls great deeds do not come very frequently, but opportunities for good deeds come every day.

If you can not scatter sunshine about you, try at least to keep from casting dark and gloomy shadows athwart the pathway of those about you.

Unkindness to the friends about us will bring bitter memories by and by when death lays his icy fingers upon them and bears them from our presence.

The sermon was effective; it was composed under the influence of the Holy Spirit and was written with tear-dimmed eyes and on tear-soiled paper.

The best way to criticise the achievements of others is to surpass them. If this rule were universally observed, criticisms would be like angels' visits—few and far between.

If constant self-improvement is our aim, it is wise to give more heed to the criticisms of our foes than to the adulations of our friends. We occupy a vantage-ground when we are able to see ourselves as others see us.

Will it be easier to discharge a debt in the distant future when it has been more than doubled by accumulated interest than it is now? That man must think so who supposes that it will be easier for him to be a Christian after awhile than now.

There is no use guarding a cornfield with a gun when you can rig up a scare-crow for nothing that will do the work just as well. When the devil is too busy to look after a church, he gets a vinegar-faced saint to occupy the highest seat in the synagogue.—Selected.

A Noble Example.

It being a time-honored custom in this city for appropriations to be made out of the city treasury for the maintenance of sectarian institutions, the Board of Managers of St. Anna's Asylum, a Protestant home for orphans and aged women, made application not long since for aid for that institution. The City Council notified the Board of Managers that the appropriation was without warrant of law, but that in consideration of the worthy character of the institution an appropriation of $500 had been made. Thereupon Mrs. Ida A. Richardson, president of the Board of Managers, addressed the following note to His Honor, the Mayor:

When the Board of Managers of the St. Anna's Asylum knew that the income for its support was gone, and appealed to the Charity Committee to place that institution on the list in the budget for the coming year, we were ignorant of it being against the law for the Council to appropriate money to asylums of any religious denomination. Therefore, while thanking the gentlemen who desire to assist such worthy institutions as the St. Anna's Asylum by voting it $500, we most respectfully decline receiving it.

The appeal made to our citizens has been so promptly and kindly responded to that we are already assured of being able to support its inmates for the next six months, and we are willing to trust to God and our citizens to sustain us in the future without assisting in breaking a good and wise law.

That communication has the right ring. Christian people everywhere ought to be law abiding. No countenance ought to be given to lawlessness of any kind. We would like very much to know how many Catholic institutions in this city have refused appropriations on such ground. If some one who is posted will give us the information, we will let the world know what amount of money wrung from the people of this city by taxation goes into the coffers of the Romish Church for the support of its numerous institutions.

International Arbitration.

It is announced through the press that President Cleveland and the British ministry have agreed upon the terms of a general arbitration treaty which is to be submitted in the near future to the United States Senate. The treaty provides for a permanent arbitration commission composed of six members, three representing each country, to be chosen from the ranks of the judiciary. In case of a tie vote, a seventh member of the commission is to be chosen by the six. All disputes concerning territorial jurisdiction and all problems of a commercial character are to be referred to this commission, whose decision is to be final. The treaty is to be binding for five years.

If the information above given is correct, which we have no reason to doubt, we feel sure that the Senate will confirm the arrangement. When two of the leading nations of the world agree to settle their disputes by arbitration instead of by bloodshed, what a triumph for the "Prince of Peace!" When this treaty is confirmed it will be in order to sing a "Te Deum" in every place that owes allegiance to the stars and stripes or to Her Majesty's government.

A Far-Reaching Legal Decision.

The world moves. That a man can not be compelled to give testimony that criminates himself is no longer a principle of American jurisprudence, the United States Supreme Court having recently rendered a decision to that effect in a case involving the constitutionality of an Act of Congress passed in 1893. This Act of Congress, designed to secure a better enforcement of the Interstate Commerce Law, provides that in cases growing out of alleged violations of this law no person shall be excused from testifying on the ground that his testimony may criminate himself, though it also provides that no person so testifying shall be prosecuted on account of any act concerning which he may give evidence. The Supreme Court sustains the constitutionality of the law.

It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody it does. The light will be its own witness. Light-houses don't ring bells and fire cannon to call attention to their shining—they just shine.—D. L. Moody.

Broad Theology.

We had been flattering ourselves that "broad theology" would find no congenial soil in the late seceded States; but it would seem we have been "reckoning without our host." A subscriber and reader sends us from Georgia a clipping from an Atlanta paper, on which he wishes a comment. One Dr. Robbins, in charge of a Methodist Church in Atlanta, has been lately hauled up by the North Georgia Conference for alleged heresy, contained in a book published by him, entitled "The Family in Necessity of Civilization." His heresy and the white-washing by his brethren is best told in the account of this extraordinary ecclesiastical action.

The following resolutions were passed, with only about half a dozen dissenting voices:

Whereas, The Rev. J. B. Robbins, D. D., a member of this Conference, has published a book entitled "The Family in Necessity of Civilization," in which he stated that the doctrine of total depravity, which has been understood to be the teaching of our seventh article, is unworthy of belief, and has further said that children are born pure and needed no new nature, save that which comes to a sinless being, and that Jesus Christ needed regenerution as any other child needed it, and that he was regenerated, saying that there was but one way for him to get into the kingdom of God, and that was to be born into it; and,

Whereas, Dr. Robbins has declared in the public prints that in neither of these utterances did he design to attack any of our articles; therefore, as his character for truthfulness and sincerity is unimpeached; therefore, be it

Resolved, By this Conference, that it heartily reaffirms its belief in the seventh article of our religion and repudiates all teaching of childhood purity in conflict with it; that it does not believe in any sense that our Lord Jesus Christ needed regeneration; that it believes he was conceived by the Holy Ghost, was born immaculate and lived without sin to his ascension.

"Behold, the conquering hero comes," as thus told by the Evening Journal (Singular, is it not, how general the sympathy of the secular press is with heretics on trial?):

A meeting of the Park Street Methodist Church was held at the church for the purpose of making a visit to the home of Dr. Robbins, their pastor. The weather was disagreeable, but a large majority of the congregation were present. When they called at Dr. Robbins' home they surprised him by presenting him with many appropriate presents. Dr. Robbins has been pastor of Park Street Church for one year, and the recent Annual Conference returned him for another year. During the meeting at the home of Dr. Robbins resolutions offered by Mr. J. M. Smith, expressing the love and respect of the congregation for their pastor, were passed. The resolutions also endorsed the book written by Dr. Robbins that has created so much comment, and recommended it to all persons as a good book to read.—Southwestern Presbyterian.

Attention, Preachers.

The beginning of the year is the very best time to work for the ADVOCATE. Quite a number of brethren are working for it diligently. Why should not all do so?

The Northwestern Advocate in a recent issue says:

"How can anyone expect to be intelligent concerning the world's needs unless he is a student of our times? How can he possess the right enthusiasm for missions unless he knows what is taking place in the mission fields of the church?

"How we rejoice when we hear the good news of revivals in all parts of the land, and how often such news brings to us a great longing to see a revival in our own churches!

"What an inspiration comes to struggling churches when they know that other struggling churches are winning men and building temples and paying debts!

"What a blessing to the home there is in keeping in touch with the world's best progress, and in giving the children the right outlook on this good world!

"But how can these things be without the church paper in the home? Let the religious paper be enthroned above the daily and the story paper."

Think of this and begin at once to work for your Conference organ. It will greatly facilitate the work of securing subscriptions to call attention to our premium offers, especially our Bible offer. Let it be remembered that the Bible we handle is no cheap affair. It is substantially bound. The Bible we sell to our subscribers at the low price of $2.35 costs those who are not subscribers $5—the regular catalogue price. Let the brethren also remember that we will offer after a short time several premiums to agents.

Every new cash subscription sent in after this date will count in the contest. Therefore, the brethren need not wait for our offer. Let them push the canvass at once. Those who compete for premiums must send in the full subscription price. We can not give the premiums and commissions too. But all unsuccessful competitors will have their commissions refunded.

To Subscribers.

We dislike to lose a single subscriber, but we can not continue delinquents indefinitely. Quite a number of names will be cut off soon if arrearages are not paid up. "A word to the wise is sufficient."

In the Living Present.

Jesus reigns. Though churches for actual divine service are exempt from taxation in Boston, the assessors declined to include in the list of exempts the imposing structure known as the Spiritualists' Temple. Taxes are required of an assessed value of $240,000. Even Universalists are free; but the Spiritualists must pay.

A lady acquaintance, suffering from nervous prostration, consulted a physician. Diagnosing her case fully, he prescribed: "Less worry, less party, less discontent, less indigestible food; and more household-work, more exercise in the open air, more sleep and more prayer."

The foreign mission cause is dear to our people. The Christians of our country paid during last year for said cause the enormous sum of forty million dollars. How much of that amount did you give? The amount stated paid the salaries of 3,770 male and female missionaries and 1,250 native preachers in heathen lands.

Previous to the recent presidential election Henry Villard, a well-known railroad celebrity, visiting at the time his native town in Germany, promised that he would found an asylum for the aged and infirm in that town if McKinley would be elected President. A few weeks ago a pastor of that town, Dr. Scherer, received a check from Mr. Villard to the amount of $150,000 for erection of that asylum.

A clerk in a registration office in Baltimore, who was noted for his great efficiency, neglected to register himself. On election day he discovered that on account of that neglect he could not vote. Wonder if not some Christians, and, perhaps, even preachers, are endeavoring to save others and, yet, lose their own souls.

The first of January as the beginning of a new year was fixed by Julius Cæsar forty-six years before the birth of Christ. Six different dates have had that honor at different times. When the bloody revolutionists in France, 1793, enthroned a woman as the goddess of reason, they also ordered issuance of a new almanac fixing as the beginning of the new year September 22. This order was subsequently revoked by Napoleon Bonaparte. Until 1452 the twenty-fifth of March was new year in Great Britain.

The rabbis of New York and vicinity recently held a convention in the Lexington Avenue Temple of that city for the purpose of discussing the problem of how to retain their progeny for Judaism. Existing difficulties were exposed; appropriate remedies suggested. It was stated that fully one-half of young Israelites drifted into atheism. Materialism dominated. Wonder if it is much better among Christians?

ICH DIEN.

George Muller, known to the whole Christian world as the profound believer in the power of prayer, is now ninety-two years old. He still makes use of the gracious instrument which he has wielded for so many years. The direct answers which have come to him in response to his petitions, he says, now amount to more than $7,000,000. They came in different ways, but were so connected with his special prayers that he believes they were tied together in the gracious counsels of God. It is a wonderful story.—Presbyterian.

NOTES.

Rev. H. J. Harris is now residing with his daughter in Tampa, Fla.

***

Mr. and Mrs. John W. Hinton have given $50,000 to the Protestant Home for the aged at Milwaukee, Wis.

***

Rev. H. W. Rickey and his accomplished bride have been spending a few days with relatives in the city.

***

We are pleased to learn that East Mississippi Female College is still prospering. Several new boarders recently.

***

Mrs. Elizabeth Chalfant, widow of Rev. James Chalfant, of the Cincinnati Conference, has left a $16,000 farm to the Methodist Ministers' Relief Association.

***

A Hindoo once said to a Christian: "You Christians are not as good as your book. If you were, India would soon be at the feet of Jesus Christ." There is food for meditation in that saying.

***

In the appointments of the Louisiana Conference, as published in the ADVOCATE, mistakes occur in the Delhi district. Rev. E. L. Alford is appointed to Bonita, and Rev. S. W. Hatfield to Desiard.

***

The committee appointed for the purpose have adopted a plan for the new Capitol for Mississippi. The plan was prepared by Weathers & Weathers, Memphis. The cost of the building is to be $750,000.

***

From the press dispatches we learn that Rev. H. C. Morrison was expelled from the ministry of the M. E. Church, South, on Dec. 31, on a charge of insubordination, the trial taking place in Lexington, Ky., where he held his membership.

***

Some day an evangelist will appear who doesn't know a single funny story, who tells no personal experiences, who allows infidels to do all the sneering at churches, but who just preaches Christ crucified. Multitudes are looking for that man.—Mid-Continent.

***

Dr. J. B. Walker passed his eightieth mile-post last Saturday. He is now an invalid, and sometimes suffers severely. His good wife, though nearly as old, is hearty, and does faithful and efficient work as a Sunday-school teacher, being prompt and regular in attendance and deeply interested in her work.

***

According to Dorchester's Problem of Religious Progress the number of Christians in the world in the year 1500 was 100,000,000. In 1800 there were 200,000,000. In 1880 there were 410,000,000. Thus the increase during the eighty years between 1800 and 1880 was greater than during the first fifteen hundred years of the Christian Era.

***

It is said that a Texas preacher, in making his report to the Annual Conference, stated that his church had been blown down by a storm, but that, notwithstanding the fact that his people were strained to rebuild, his collections were all up in full. "How is that?" asked the Bishop. "I took them before the storm came," was the reply. See the point?

***

At different times, almost every country in Europe has been obliged to expel the Jesuits. Just recently Ecuador has done the same. A Guayaquil dispatch states that the government has ordered the Jesuit fathers settled in the eastern part of the republic to leave the country, because they have been fomenting revolutionary movements.—Exchange.

***

I wish I had the power to reach every Methodist on the earth. I would say, Cease living on the heroism of your fathers, quit glorying in numbers, sacrificing to statistics and burning incense to the General Minutes; down on your knees and seek and find for yourselves the secret of the power of the fathers, a clean heart and the endowment of power from on high; then arise and unfurl the banner of salvation, free and full, and a common-sense theology, the beauty of which Joseph Cook says "is that it can be preached." Then in double-quick time charge upon the hosts of sin and conquer the world for Christ.—Daniel Steel.

Some recent utterances in the pulpit with regard to the Cuban question remind us of a remark which a wise student of public affairs made the other day: "The longer I live the more deeply impressed I am with the importance of the principle that it is easier for a man to make an ass of himself in the bosom of his family or alone in the depths of some primeval forest, rather than in the pulpit or in a newspaper."—Exchange.

***

Prof. Wilmot H. Goodale, of the University of Louisiana, at Baton Rouge, died at his home in that city on the second from the effects of a fall from a bicycle. He was a man highly respected for his mental and moral worth. He was the husband of Mrs. Mary Reed Goodale, widely known throughout the South, and in various sections of the North as well for her effective work as a temperance speaker. Prof. Goodale was a staunch Methodist, and has sometimes represented the Louisiana Conference as a lay delegate to the General Conference.

***

The causes of insanity are predisposing and exciting. Probably the predisposition was strong in all these cases; but as no one can tell without a trial how much excitement he can endure, and the trial may ruin him if he goes beyond a safe margin, in exciting times everyone should seek more than usual and never lose self-control for an instant. Even in religion the man who neglects his menls and sings or shouts or talks past midnight, is in a bad way. The mighty revivals of Wesley were managed with due caution. He went to bed and compelled his ministers and helpers to go to bed at the usual hour, and he was known to rebuke most strenuously those who in this particular would not obey him.—New York Advocate.

***

Mr. Isaiah Hardy, general freight and passenger agent of the Queen and Crescent railroad, died at his home in this city on Dec. 31. From a modest beginning he worked his way up to this high position by faithful and efficient service. He was a man of the strictest integrity, faithful to every trust. He was a genial, warm hearted man, whose friends were legion wherever he was known. In the relations of husband, brother, husband and father, he was a model worthy of imitation. His remains were carried to Vicksburg for interment. A brief funeral service was held at his residence conducted by Rev. R. Q. Mallard, editor of the Southwestern Presbyterian, and the editor of the NEW ORLEANS CHRISTIAN ADVOCATE. He was buried with Masonic honors.

***

It is proposed, and indeed urged, that the children of Christian families and Sabbath-school scholars shall be instructed in the results of the higher criticism, and that books be prepared for the use of parents and teachers to enable them to give this instruction. We move that the proposition be laid on the table for ten years. No injury has come during the last three hundred years from receiving the Bible with simple faith, while unbelief has wrought incalculable disaster. To continue to believe the Bible for ten years longer will harm no one. In that time a great deal of the higher criticism will be overthrown as a great deal of it has been in the past ten years. The effect of the higher criticism in Germany upon evangelical belief does not commend it to other nations professedly Christian.—Christian Intelligencer.

***

Here is a case of Christian conduct which for sheer novelity is well nigh startling. Rev. C. R. Baker, rector of the Church of the Messiah, Brooklyn, lately said to his congregation that somewhat recently a man and his wife, members of that church had gone to North Carolina to live. They found themselves in the midst of a community of 250 persons who were absolutely without church privileges of any kind. They learned that the people were Baptists in preference, and that they had a school building which could be used for services. The man wrote to the rector and asked for his advice, whether he should try to organize an Episcopal Church or to resuscitate the Baptist and get it in running order. Mr. Baker at once advised him to reorganize and set going the Baptist Church by all means, and a collection was taken up to buy hymn books.—Missionary Review of the World.

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Notice.

MR. EDITOR: Please give me space in your paper to say to all pastors that I am ready for revival work with any of them who may need outside help. I have a nice young man with me to lead the music. I have the consent of my pastor, Dr. W. T. J. Sullivan, to go to any place to which a pastor may call me to assist him in his work. This being the case, I feel free to say that I am on the line with our church. I preach a plain, simple gospel, and the Lord has crowned my efforts in the past with wonderful success. Give me a trial, brethren, some of you, if you need help.

I have several engagements in the Memphis Conference, beginning at Pocahontas, Tenn., the second Sunday in January, next. Should any of you desire to write me, you will please address me at Corinth, Miss.

I hope that I may hear from several of you, and pray that this Conference year may be by far the most successful of our ministry.

SAM Q. BASS.

Corinth, Miss., Dec. 30, 1895.

Death of Sister Ramsey.

The Rev. J. W. Ramsey, pastor of our church at Waterford, North Mississippi Conference, is sorely bereaved. His estimable wife died Dec. 31. Her remains were carried to Blue Springs this morning for burial. Rev. Dr. Cameron, presiding elder of the district, accompanied Bro. Ramsey on the sad mission.

J. S. OAKLEY.

Jan. 1, 1897.

Since the above was received the following note from Bro. Cameron came to hand:

Sister Ramsey, wife of Rev. J. W. Ramsey, preacher in charge of Waterford circuit, Holly Springs district, was buried near Blue Springs yesterday. She took her bed on the day after her arrival at Waterford, and sweetly fell asleep in Jesus at 5 P. M., Dec. 31, 1896. She leaves a loving husband and two precious children to mourn her loss.

J. D. CAMERON.

Holly Springs, Miss., Jan 2, 1897.

From Bro. Holloman.

A cordial reception at this parsonage, with everything in order; a most hearty welcome in the pulpit, and many words of cheer from the people, characterized the beginning of this pastor's new work. We hope to prove worthy of the reception given. We have naught but thanks to Bishop, presiding elder and all concerned.

The mail and express have brought me some very valuable additions to my library from my brethren. What noble fellows the Methodist preachers are! May God bless them all!

T. B. HOLLOMAN.

Jefferson Street—Natchez, Miss.

BRONCHITIS. Sudden changes of the weather cause Bronchial Troubles. "Brown's Bronchial Troches" will give effective relief.

Christmas Revival in Water Valley, Miss.

The Lord is with us in great power at Wood Street. Bro. McIntosh is doing the best preaching we ever heard him do. Already several souls have professed faith in Christ. The church is strongboned.

The meeting will move to Main Street to-morrow, and will continue there for several days under the same management. Bros. Clifford and Morehead are helping us.

J. A. BOWEN.

Water Valley, Dec. 30, 1896.

Mormonism Exposed.

"A Pen Picture of Mormonism" is a little book exposing its evils, by Rev. M. L. Oswalt. The author has written from personal experience with Mormonism in the Rocky Mountains, and his work is offered to the public as a sure means of successfully combatting that dangerous delusion. Send at once, and get a copy to assist you in driving the elders from your midst. Price, 25 cents. In clubs of five or more, 20 cents per copy. Address all orders to

REV. M. L. OSWALT,
Ackerman, Miss.

Early Collections Always Win.

To the Preachers in Jackson District, Mississippi Conference—

DEAR BRETHREN: Every preacher who commenced early and pressed vigorously the claims for Conference collections, last year, succeeded well.

Won't you try it, everyone of you, in stations as well as circuits? I wish to urge you to begin at once. I wish to serve notice that special attention will be given to these questions at each Quarterly Conference. Let us preach on missions, church extension, education, etc., and distribute suitable literature and give the people, all the people, an opportunity to give—I should have said, pay.

Yours for full and hearty co-operation,

R. D. NORSWORTHY, P. E.

Bro. Newsom's View.

MR. EDITOR: I think you should have published my criticism I sent you on the session of the North Mississippi Conference. The complimentary resolutions and flattering communications which appeared in the papers made you think I was captious. I wish to say there was another standpoint from which a view was taken. While most of the preachers were well entertained, there were some who paid a hotel bill.

J. D. NEWSOM.

Gunnison, Miss.

We have sent in $25 on foreign missions. The Epworth League has gone to work to raise the Conference collections. Bro. Dorman held his first Quarterly Conference on Monday and preached for us Sunday. He magnifies his office. We have a first-class man and presiding elder in him.

R. H. B. GLADNEY.

Jan. 2, 1897.

Rev. C. McDonald.

Rev. C. McDonald for several years has served this district and circuit, scattering good seed, working in every cause for the promotion and upbuilding of this people, serving the Lord in word and deed. He and his excellent family, none whom are more generally beloved by our people, will soon leave for their new home at Caseyville, in the Brookhaven district, to which place Bro. Mac was assigned. We trust their "lines have fallen in pleasant places."—Scott County Register.

Notice.

The East Mississippi Female College offers special inducements for the remaining part of the session. It will pay you to investigate. For particulars write to

J. W. BERSON, Pres.

Meridian, Miss.

THE WHOLE STORY of the wonderful cures by Hood's Sarsaparilla is soon told. It makes the blood rich, pure and nourishing. It cures scrofula, catarrh, rheumatism.

HOOD'S PILLS act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

The postoffice of Rev. H. O. White is changed from New Iberia, La., to Crowley, La.

The postoffice of Rev. J. H. Holland is Toles, Miss.

The Christmas Ladies' Home Journal far surpasses in general excellence and attractiveness any previous issue of that magazine. The sentiment and spirit of the holiday season are reflected in its pages. An appropriate opening is a characterization of "Scrooge," from Dickens' "Christmas Carol," the first of Charles Dana Gibson's series of sketches of the great novelist's best-known characters. Not less interesting, and revealing the humor and pathos of the Christmas of the children of the very poor, is a page of M. F. Woolf's waifs. The current Journal is exceptionally rich in illustrations. By the Curtis Publishing Company, Philadelphia; one dollar per year, ten cents per copy.

The Life and Epistles of Saint Paul.

BY THE REV. J. W. CONYBEARE, M. A., Late Fellow of Trinity College, Cambridge; and the Rev. J. S. Howson, D. D., Principal of the Collegiate Institute, Liverpool.

Contains 1071 large octavo pages, many fine illustrations, maps, charts, etc., is printed on the same quality of paper and is the same in size as Smith's Dictionary of the Bible, and bound in uniform style.

It eloquently portrays the early life, education, conversion, teachings, labors, travels, sufferings, perils, persecutions, and missionary career of St. Paul, thus constituting a Living Picture of the great Apostle himself and of the circumstances by which he was surrounded.

The work also embodies the results of a profound and appreciative study of the true inner life of St. Paul exhibited in his letters which delineate the motives which impelled, and the faith which sustained him in all the troubles and sorrows of his twenty years' conflict, and from which we learn what is told of Paul by Paul himself, and which will continue to live upon the lips and in the hearts of all the faithful until the final consummation of all things.

It is not an abridgement, but an exact reprint of the greatly improved "People's Edition," prepared with much care and labor, in pursuance of an original plan of both writers, "for a wider circle of readers," and differs from all other editions by the substitution of English for the Greek, Latin, and German quotations.

Dr. Howson in his preface to this edition says: "Those readers have, throughout, been kept in view who, though well educated, would not find it easy to refer to Greek or German books." "The text (he also says) is unaltered, with the exception of a slight verbal change suggested in the course of a thorough re perusal."

The above work will be sent postpaid to any address on receipt of $1.50. Preachers who prefer to do so can easily make payment in commissions on subscriptions to ADVOCATE. Address Rev. W. C. Black, 512 Camp street, New Orleans, La.

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TESTIMONIAL.

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I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

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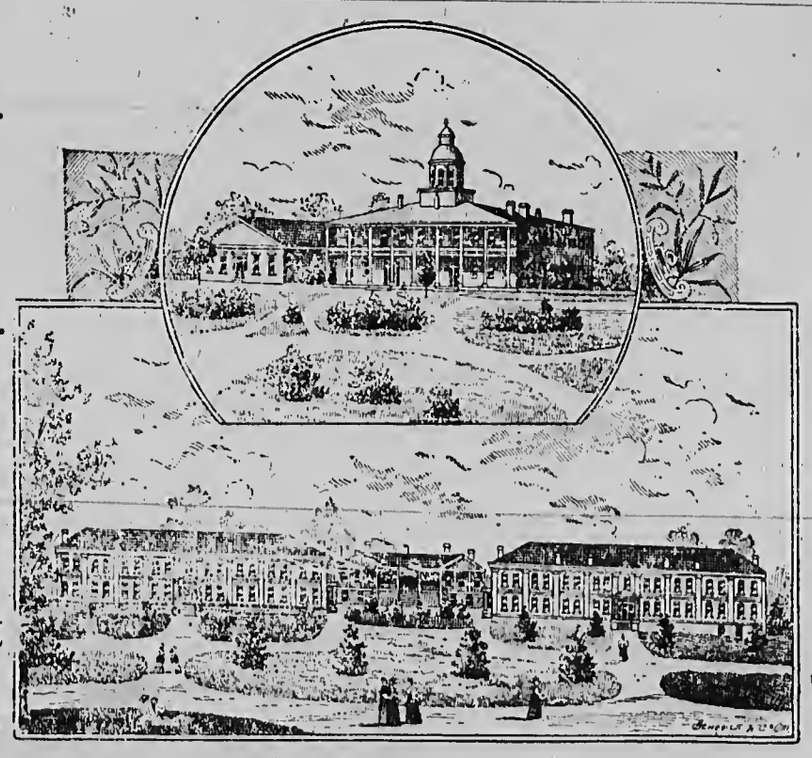

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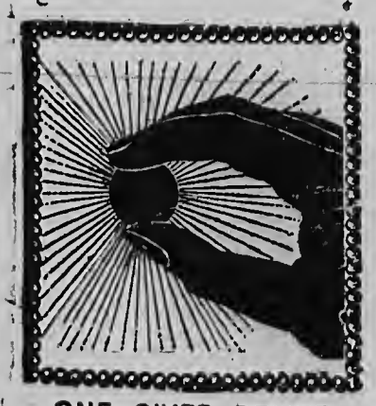

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER,

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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HOME CIRCLE.

MY SERVICE.

I asked the Lord to let me do
Some mighty work for him;
To fight amidst his battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
[illegible]

He placed me in the quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I, who had longed for conquests bright
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That he would give me work for him
And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory.
The battle has been planned by Me,
Let daily life thy conquests see."

—The Quiet Hour.

Mr. Lowell and the Queen.

The respect—it is in truth something more than respect—in which the Queen is held in America makes her Majesty's opinions of things concerning Americans of interest to her admirers in this country. It is perhaps known already that she liked Mr. Lowell, and that he was a favorite and favored guest at Windsor Castle. We are apt to think that our author's literary renown won him the general regard of England. That is so, but it hardly explains the Queen's interest in him. The Queen of England is not among those who think that the authors of that country are its chief glories. Literature has seldom or never, in her time, been a passport to royal favor. It is not a literary family—not a family which reads much, except despatches and state papers and the curt summaries of parlimentary proceedings which the Prime Minister, or the minister who leads the House of Commons, writes on his lap toward the close of each sitting for her Majesty's information. Not many marks of distinction have been conferred during the present reign on eminent English writers. Still less, then, was it likely that an American writer should be singled out for notice because he was an American writer. It is probable the Queen knew that Mr. Lowell had published books; less probable that she had read them; least probable of all that they were the foundation of the regard she had for him. The regard was due to his personal qualities, and to the fact that he was known to her as the advocate of a good understanding between the kingdom over which she rules and the great commonwealth beyond the seas which her grandfather flung away. For the Queen has ever been the advocate of friendly relations with the United States. She knew how much this American minister had done to promote them, and valued him accordingly. Upon acquaintance with Mr. Lowell she came to value him for his own sake, and not least, I have been told, for his somewhat unconventional independence of speech and thought. The imagination can not conceive of Lowell as a courtier. He had—which is a totally different matter—an admirable courtesy, whether to the Queen or to the flower-girl in the street of whom he bought roses for his button-hole and his friends. But to the Queen, as to everybody else, he would speak his mind. The freedom he used sometimes left courtiers aghast, but gave no offense to the Queen. It may have amazed her because of its originality; it certainly increased her respect and liking for the loyal gentleman who thought the ties of humanity universal. There was no fault of good breeding in it; there was, no doubt, a certain indifference to court customs. A breath of fresh air swept through the presence-room when Mr. Lowell entered it. He was not afraid to be himself; to be simple, entertaining, literary even, or to pour out his stores of wit and learning where such gifts are unusual. There are one or two other cases which might be mentioned of men—Englishmen these—who venture upon plain speaking to the Queen, and with similar results—"Mr. Lowell in England," by George W. Smalley, in Harper's Magazine.

The love that does not speak until it does it on a gravestone, keeps still too long.

The Best Husband.

He is a good husband who makes himself his children's playmate. He is a better husband who makes his wife his confidante, every time—tells her the truth, the whole truth, always. He is the best husband when he has a wife who works with him shoulder to shoulder—when, hand locked in hand, husband and wife travel down life's path toward one destination. He is the ideal husband who looks upon marriage as a duet, the merging of two individualities into perfect harmony.

But I am in no sense an authority on this subject. I am an unmarried man, and yet that very fact, I'm told, is why I am singled out to answer this question. Be it remembered, then, that I speak about husbands simply as an onlooker.

I have said that a good husband makes himself his children's playmate. I specify this qualification because so few men are "good" in this respect. Of course, the mother is naturally the children's playmate; for, except in the case of fashionable society women—who, by the way, are often misrepresented—the mothers are with their children constantly. But in the case of the father, especially if he is a business man, it is different. Anxious to rush to his office early in the morning, he leaves the house before the children come down for breakfast. Rushing home after the day's work, absorbed in his multitudinous affairs, he is either too wearied or too worried to play with the children, or he rushes off to the theatre to enjoy, at a rush, an hour or two of amusement. Home again, of course the children are in bed. So the little ones, and for that matter the big ones, too, whom he really dotes upon, he sees only on Sundays. The children on their part, when papa enters the room, immediately smother their happy laugh and prattle in a whisper!

But behold the home where the children are accustomed to welcome papa as a great big fellow-playmate. They spring to him joyously, climb upon his knee, ramble round his shoulders and over his head, go to bed in rollicking glee, while papa has drowned dull care in the romp.

The best husband makes the wife his confidante. Even though one withhold or misrepresent matters to his wife, so she won't worry, it is generally a mistake. It leads to jealousy, suspicion and cruel disappointment for her, and to error and trouble, and often to crime for him. Men are most prone to do this in time of financial straits. The wife, quite unaware, spends money as freely as usual, making things all the worse in the end. If a man be not rich, his wife must find it out in time; why not tell her at once? To deceive one's wife is the first step to unhappiness. To accept her counsel, place a value upon her intuition, are sure steps toward happiness.—Exchange.

Mind Culture for Children.

A habit of forgetfulness is one of the greatest hindrances in all business and social relations; but our modern style of life and education is certainly conducive to this habit and injurious to the memory. The old methods of learning by rote have fallen into disfavor, and there was much to say against them as hindrance to originality, but there is a time in every child's life when learning by rote is a useful thing, and it is at a very early age, for, the minds of young children not being occupied with so many things as those of their elders, they are in a receptive condition, and their memory is more retentive than later on.

It is possible to begin to cultivate the memory as soon as the child can talk, when it should be made to describe everything it has seen during its morning walk, or to repeat some little story that has been told to it, or a short lesson which has been learned. Every teacher before beginning a new lesson should make sure that the lesson of the day before has been retained and understood, for the more we overcrowd the little brain in the attempt to force knowledge upon it the less we impress upon it for future use.

In a well-ordered mind the facts remain and points are, as it were, pigeon-holed in such a way that they can be brought immediately when required. There are untidy brains, in which the objects of knowledge are confused and not ready to hand, so that they may turn up at unexpected moments but not just when wanted, in the same manner as there are untidy drawers, wardrobes, and rooms; and to cultivate a habit of mental order as well as one of physical order should be the earnest desire of every mother and teacher.—Exchange.

Above All, Speak Charitably.

It is especially important for one to guard every word he writes, lest his language should be too severe in speaking against folks. It is not best to speak against people at all except in very grave emergencies, where a weighty duty makes it necessary. To speak from mere impulse or hasty temper is especially to be condemned and avoided. When it is necessary, as a matter of duty, to speak or write a word against anyone, be careful to have your temper well under control before you attempt the dangerous task. Don't allow yourself to write when you are conscious of a feeling of unkindness toward one against whom you are constrained by a sense of duty to write. There is some excuse for a hasty temper and an ungovernable tongue in an outburst of strong language under severe provocation in oral conversation; but no such excuse can be made for severity in a written document. It may help to keep you on the right line in this respect to philosophize a little about the matter. Think, then, on this phase of the subject. The one against whom you may feel disposed to write as an enemy to-day may be your friend in the days yet to come. If you should come to be friends, his power or ability to help you as a friend would depend largely upon the influence that he could wield among men. Now, if it so happens that something you wrote against him when you were enemies should come out to his disadvantage after you were friends, his ability to help you as a friend would be weakened, if not destroyed, by your own hand. This would be stabbing yourself with the dagger you aimed at him.—Exchange.

Man's Greatest Enemy.

Drunkenness! It is the greatest enemy of the State. It fills prisons with criminals, almshouses with paupers, hospitals with disease, accidents and death, and follows these to the graveyard at the public expense. It haunts the streets, defiles dwellings and sends insane victims to asylums. It fills liquor dens with broils, riots, ruffians and gamblers and consumes the time of courts, and draws from county treasuries the hard earnings of toil, and this statement does not half fill the recital of its wrongs. — Ex-Chief Justice Daniel Agnew, of Pennsylvania.

Wanted.

In one hundred thousand households in America, a willing, sunshiny daughter, who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight is to smooth away mother's wrinkles, and who is quite as willing to lighten her father's cares as his pockets; a girl who thinks her own brother as nice as some other girl's brother. Constant love, high esteem and a most honored place in the home guaranteed.—New York Christian Advocate.

There is a laziness of the mind as well as of the body. People loaf mentally as well as physically. One is to be despised quite as much as the other. The mind should be held quite as rigidly to discipline as the body; for an aimless, wandering, unapplicable mind will destroy one's usefulness quite as much as a slothful, flabby, unskilled body.

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HYGIENE.

Caring for One's Health.

The care of our health is such a well-worn subject that it begins to pall, and yet it is a most important duty, and one which we owe to other people, to those among whom our life is cast, and to all future generations. Emerson says that "health is first wealth," a truth which we all ought more thoroughly to understand. The number of working women is daily increasing, while the necessity for the spheres of work entered upon is becoming more widely appreciated, but, alas! how few of us give any consideration to the training of our body, though we must know that without its co-operation all work will be ineffectual.

Men whose livelihood depends upon their health do their best to take care of it, and thus show their superiority of mind over the women who walk out in pouring rain without a waterproof, and remain in wet boots and damp skirts for the simple reason that they will not take the trouble to change them.

One of the great hindrances to health is improper and insufficient food. A very large proportion of working women of the middle class take their midday meal in a confectioner's shop, where instead of the male lunch of a chop or basin of soup, they prefer tea and buns. In the evening they return home to more tea, and while their nerves are stimulated and eventually destroyed, their whole constitution suffers from want of a sufficient quantity of animal food. Frequently some noxious skin disease is the result, or they become anæmic, strength and power of sleep leave them, and they often, alas! turn to narcotics, and so fall into a habit which is the ruin of body and mind.

The Effect of Alcohol on Strength.

A moderate dose of beer or wine would, in most cases, at once diminish the maximum weight which a healthy person could lift.—Dr. William Brunton, F. R. S.

In my opinion, the best physical performances can only be secured through absolute abstinence from alcohol and tobacco. This is my rule, and I find after three years of constant work at the oar, during which time I have rowed many notable match races, that I am better able to contend in a great race than when I commenced. In fact, I believe that the use of liquor and tobacco has a very injurious effect upon the system of an athlete.—Hanlan, the famous English oarsman.

Alcohol does not give strength, does not maintain strength, and its use can not be truthfully defended on the ground that the body is not strong enough to do without it. When anyone feels that he requires alcohol to maintain strength, the evidence favors the suspicion that that person is in danger of collapse from the action of the very agent on which reliance is falsely placed. —Sir Benjamin Ward Richardson, F. R. S.

At one place in England, where a large amount of brick-making is carried on, and where the amount of each man's work, the number of days lost by sickness or otherwise, and the deaths, were made matters of record, the rules of the service allowed to every man a mug of beer at each meal. But there were among the workmen quite a number who wholly abstained from the use of the beer and every other intoxicating drink. An examination of the record showed that the average amount of work done per annum by the beer drinkers was a large percentage less than that done by those who wholly abstained, while the number of days lost by sickness was greater.—British and Foreign Medico-Chirurgical Review.

It was a colored preacher who said to his flock: "We have a collection to make this morning, and, for the glory of heaben, whichever of you stole Mr. Jones' turkeys, don't put anything on the plate." One who was there says: "Every blessed niggah in de church came down wid de rocks."—Central Methodist.

Honest Cure for Tobacco Habit.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness. SURE-QUIT, an antidote chewing gum, destroys craving, restores the system to its normal condition. 25c. a box, nearly all druggists. Booklet and sample free Eureka Chemical Co., Detroit, Mich.

Cure Consumption
and lung troubles

New York, Jan. 4, 1897.

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Condillons of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

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Bishop Edward Wilson, D. D., LL. D., of Metuchen, N. J., says: "I have taken Warner's Safe Kidney Cure with great advantage and derived much benefit from its use, and unhesitatingly recommend it to my friends."

Rev. J. E. Rankin, D. D., LL. D. President of Howard University of Washington, in a most outspoken manner, says: ... "I have known of several persons who regarded themselves as greatly benefited, and some of them as permanently cured of diseases of the kidney and urinary organs by the use of Warner's Safe Cure. I have known, too, of its being used in similar cases by physicians of the highest character and standing. I do not doubt that it has great virtue. This treatment, I want in the interests of humanity, to recommend."

Among the hundreds of other testimonials as to the efficacy of Warner's Safe Cure from Ministers of the Gospel, are found those of Rev. S. K. Frazier, Youngstown, Ohio; Rev. D. Richardson, Chattanooga, Tenn.; Rev. Wm. B. Edson, Clifton Springs, N. Y.; Rev. H. C. Westwood, D. D., Providence, R. I.; Rev. B. F. Humphrey, Amboy, Ills.; Rev. S. P. Smith, Marblehead, Mass.; Rev. C. W. Cushing, D. D., Bradford, Pa., and J. F. Spence, S. T. D., Prest. East Tenn., Wesleyan University.

Mrs. R. M. Barrington.

Mrs. R. M. Barrington, widow of the late Rev. A. M. Barrington, of the Mississippi Conference, was born in Montgomery county, Tenn., May 19, 1824, and departed this life in Crystal Springs, Miss., Sunday afternoon at 2:30 o'clock, Nov. 8, 1896, after an illness of about ten days.

In early life Sister Barrington was denied the privilege of Christian influences, her parents not being religious, but her natural disposition seemed to tend towards a pious life. This, added to the friendship of two very devout persons, whose godly walk and conversation had a very positive influence on her life, it is not surprising that at the early age of sixteen she was happily converted at a camp meeting in Arkansas, and immediately connected herself with the Methodist Episcopal Church.

During her life she was twice married—first to a Mr. Lyon; afterward to the Rev. A. M. Barrington, who then belonged to the Arkansas Conference. Although she had a strong love for a settled home, still she bore cheerfully the trials of the life of an itinerant's wife, and no man was more fortunate in having a valuable helper and true helpmeet than Bro. Barrington.

In 1857 they moved to Mississippi, laboring in the northern part of the State until the division of the State into two Conferences, when, by such division, they were members of the North Mississippi Conference, in the bounds of which they labored till December, 1875, when they transferred to the Mississippi Conference.

Sister Barrington was left a widow in 1883, her husband departing this life in Florida, where he had gone seeking restoration of health. She returned to Mississippi and made her home in Crystal Springs. Methodism in this place was greatly blessed by the purity of her life. She was a true mother in Israel to every preacher. As a counselor, she was wise; as a friend, she was true. She took no stock in new theology, but she over-gave her time and study to the old Book, which was her counselor and guide. She was not only a reader, but a studious reader of the Bible. She made it her business to read the Bible through once a year, to mark and study each passage as she read it. She was a firm believer in the efficacy of prayer, and for many years had been accustomed to retiring to her private room at twilight, for the purpose of holding communion with her heavenly Father. During the last years of her life she was prevented, on account of health, from attending regularly the services of the sanctuary; but when her health permitted, she was in her place, a sympathetic and interested listener. During the last session of the Hennington Camp Meeting, her tent being only a few rods from the door of the tabernacle, she attended nearly, if not all the services, even the sunrise prayer meetings. She occupied her place in the church the Sunday following camp meeting, and gave the right hand of fellowship to those who were received into the membership of the church. This was her last opportunity of enjoying public services. It was a pleasure, even a blessing to anyone, to talk with her about the affairs of the church or of the spiritual life. Her mind was well stored with the knowledge of God and his dealings with his people, and her heart was filled with his love. A short while before her departure she quoted Bishop McKendree's words, ending with the exclamation, "All is well!" She would often remark the only dread she had was the struggle in dying; but the Lord, in his mercy, heard her prayer, and granted unto her a painless death, a sweet sleep.

She leaves, besides a host of friends, three daughters and two sons. They miss her counsel, comfort and love more than it is possible to express in words; but we commend them unto Him who has promised to be a comfortor to those who mourn. May they follow the footsteps of their mother, and in so doing follow the Lord Christ! M. L. Burton.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

THOMPSON—Mrs. Kate Thompson, daughter of Rev. A. J. and C. E. Wooten (deceased), was born in Copiah county, March, 1864; married to David Thompson, November, 1890, and died and was buried at Wesmao, Lincoln county, Miss., Nov. 16, 1896. Rev. B. W. Lewis preached her funeral to a large audience of friends.

Sister Kate joined the church and was converted in childhood. She was a true Christian, an obedient daughter, a devoted wife, and loving mother, though she had no children of her own on earth. Her little babe, one hour old, preceded her about one month to a better world. Besides, she has two more infants in heaven. It is hard to give her up, but God knows best. All who knew her loved her. She had been in bed heath for over four years; in bed most of her time. At last she was confined 115 days, while she bore without complaint. She knew she was going to die. She had her friends to sing her a song, and while they were singing she shouted; then she called her husband and stepchildren to her bedside and told them good-bys, and made them promise to meet her in heaven, where she said she was going to meet her dear father and mother; also sent word to her two brothers and sister that she would ever be at the beautiful gate waiting and watching for them.

Dear husband, brother and sister, grieve not for your dear Kate, but live to meet her in heaven.

Done with the world's vexations,
Done with its toil and toil;
Tired of all earth's mythings,
Heart-sick and ready to sleep;
Ready to bid our friends farewell,
Wondering why they weep;
Passing on, on the shadow
Into eternal day
Why do we call it dying,
This sweet going away?

One who loved her, M—

CARRUTH—Jesse F. Carruth was born May 5, 1811, and departed this life March 23, 1896. He was happily married to Miss Elizabeth Allen, who preceded him to the bright world above. Their union was blessed with ten children, all of whom lived to be grown. Seven still live to mourn their loss. He joined the Methodist Church September, 1835, at a camp meeting near Grensburg, La. He acted steward of Center Creek seven years before he became a member of the church, and continued in that responsible position for many years afterwards, but he became too feeble to do the work. He loved his church, his pastor, and his Lord. His house was the preacher's home, and any weary itinerant preacher has spent refreshing hours under his roof while enjoying his Christian hospitality; but now he is gone. His pastor always found him a true and faithful friend.

He died suddenly, though he had been suffering for a number of years from heart affection. He realized this true condition, and knew that he was able to go at any time. He always expressed himself as being prepared for the change.

He seemed to be his usual health until a few moments before his death. He had just returned home from a visit to his son, and sweetly and calmly passed away to a higher and grander sphere of existence. He was prepared to enter his father's home above.

We pray God's consolation on the children of our dear old friend, and may each one be ready to leave a full assurance of salvation when the Master calls as did the dear ones who have already gone on before.

J. S. Parker.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that fails to cure. Send for list of testimonials. Address,

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Send fifty cts to him in Macon, Ga., and get a copy. Address Rev. Dr. Geo. G. Smith, Macon, Ga.

If you want knowledge, you must toil for it; if food, you must toil for it, and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life's a happy one.—John Ruskin.

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Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good delightful knowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes so unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. C. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the afflictions as long and severely as I have, is a "verdant greenness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Vitae Sanoni, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

MRS. LILLIAN PILMAN,
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The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

Matchless Mineral Water

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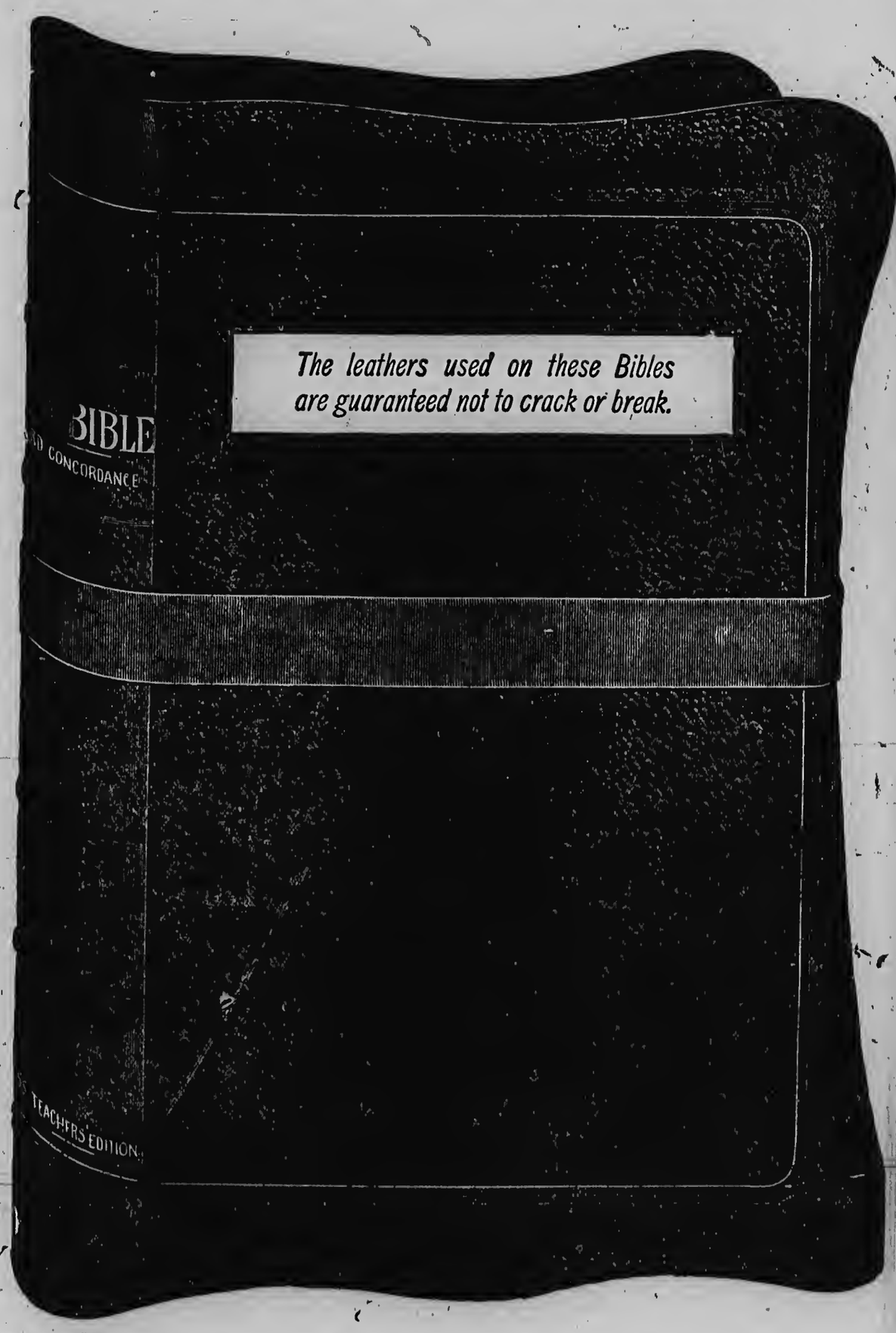

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LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Boyce	Jan. 9, 3
Leecompte	9, 10
Simsport	16, 17
Alexandria	23, 24
Melville	30, 31
Rankie	Feb. 6, 7
Montgomery	13, 14
White Chapel	20, 21
Plaeville	27, 28
Spring Creek, at Fellowship	Mar. 6, 7
Natchitoches	13, 14
Dry Creek	20, 21
Washington, at Bethel	27, 28
Olla	Apr 3, 4
Grosse Tete	10, 11
Jena and Jonesville, at Pine Grove	17, 18
Columbia	24, 25

District stewards will meet in the Methodist Church in Alexandria Jan 29, at one o'clock P M. A full Board is very much desired, as business of importance will be transacted.

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Ponchatoula, at Ponchatoula	Jan. 2, 3
Wilson, at Wilson	9, 10
Slaughter, at Ethel	16, 17
West Baton Rouge, at Black Water	16, 17
Zachary	17, 18
Bayou Sara, at Bayou Sara	23, 24
Jackson	24, 25
Baton Rouge	31, Feb 1
Baton Rouge—Second Church	31, Feb 1
Meadows and Antioch, at Meadows	4
Port Vincent, at Port Vincent	6, 7
Live Oak, at Live Oak	7, 8
Franklinton, at Mt. Hermon	13, 14
St Helena, at Wesley Chapel	20, 21
Amite City, at Amite City	27, 28
Pine Grove, at Pinkin Chapel	Mar. 6 7
Bayou Fallciana, at Oak Grove	13, 14
Clinton	14, 11

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

South Bossier, at Houghton	Jan. 9, 10
Red River	16, 17
Wesley, at Davis Springs	23, 24
Coushatta, at Coushatta	24, 25
Mooringsport, at Mooringsport	30, 31
Jordan S. and Greenwood, at J. St.	Feb. 6, 7
First Church, Shreveport	7, 8
North Bossier, at Benton	10
Pelican, at Pelican	13
Grand Cane, at O. C	13, 14
Caddo, at Keatchie	13
Mansfield, at Mansfield	20, 21
Pleasant Hill, at P. H	27, 28
Fort Jessup and Many at F. J	Mar. 4
Holly Grove, at Prospect	6, 7

The district stewards will meet in pastor's office, First Church, Shreveport, Jan. 8, at 10 A. M.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FIRST ROUND.

Monroe, at Monroe	Jan. 10
Rayville and Delhi at Rayville	13
Tallulah, at Talulah	13, 14
Lake Providence, at Lake P	15, 17
Waterproof at Waterproof	20, 21
Vidalia and Oakley, at Vidalia	23, 24
Harrisonburg, at Pine Hill	25, 25
Winnsboro, at Winnsboro	27, 29
Oak Ridge, at Oak Ridge	30, 31
Bonita a. Bonides	Feb. 1, 2
Bastrop and Mer Rouge, at Bastrop	3, 4
Desaird, at Desaird	5, 6

B. F. WHITE, P. E.

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Dr. Dio Lewis, an acknowledged authority said: "Nineteen diseases out of twenty originate from diseased kidneys." And those who have made pathology a study will agree with the eminent physician in the opinion that where the kidneys are inactive and sluggish, or fail to perform their functions, the whole system becomes enervated and the body diseased.

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The **Hon. Walter Cleary,** of Kentucky, writes: "It gives me unbounded pleasure, unsolicited, to say to you that your great PERUVIANA is undoubtedly the best Kidney medicine the present century has ever seen. I can truthfully say that after months of suffering three bottles of your wonderful medicine entirely cured me.

Sidney Higgins, of Liberty, Wisconsin, a prominent justice of the Peace, described his sufferings as though knives were being thrust in his Kidneys. PERUVIANA cured him, and he asks for pamphlets that he may scatter the news.

Mrs. Marcia Morse, Columbus, Ohio, writes: "May God bless you! I feel very grateful to you for the good the medicine has done me."

Mr. J. W. King, a prominent farmer at Danville, Ill., writes that it cured him of Bright's Disease which two doctors pronounced incurable. Mrs. Serene Standley, of Shelburn, Ind., writes that she had tried many doctors and remedies and was about to give up in despair when induced to try PERUVIANA, which promptly cured her. Mrs. S. W. Butler, Belle, Tenn.; Miss Alice Ramsey, Glenlock, Tenn., and many other ladies join in testifying to the wonderful restorative and curative effects in all forms of Kidney and kindred ailments and all other serious troubles peculiar to women. *Write to us for this Free Gift. IT COSTS YOU NOTHING TO TRY IT.*

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OPELOUSAS DIST.—FIRST ROUND.

Franklin	Jan. 2, 3
Abbeville, at Abbeville	6
Lafayette, at Lafayette	9, 10
Crowley, 7 o'clock P M	11
Iedian Bayou, at I. B 11 o'clock A. M	Jan. 12
Opelousas	13 17
Pisquemine Brulee, at P. B. 11 o'clock	21
Prudhomme City, at P. City	23, 24
Lake Arthur, at L. A. 7 o'clock P. M	28
Lake Charles Broad Street	30, 31
Lake Charles Jackson Street	31, Feb. 1
West Land Sta'r M., at W. L. 11 o'clock	3
Grand Chenier, at Leesburg, 7 P. M	3
French Miss., at Cane Island	5, 7

District stewards' meeting at Lafayette, Jan. 3, at 12 m.

H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Vinnville, at Coker's Chapel	Jan. 2, 3
Rinneville, at Scooba	9, 10
DeKalb, at DeKalb	16
North Kemper, at Spring Hill	13, 17
Chunkey, at Siquatena	23, 24
Lauderdale, at Lockbart	30, 31
Daleville, at Daleville	Feb. 6, 7
Meridian—East End	14
Porterville, at Longstreet	20, 21
Meridian—South Side	28
Linwood and Indian Miss., at Hope'll	Mar. 6
Neshoba and mission, at Cook's Ch'l	7, 7
Toomsuba and mission, at Bethel	13, 14
Rose Hill, at Paniding	20, 21

District stewards will please meet at Central Church, Meridian, Wednesday, Jan. 13 1897.

C G. ANDREWS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Centerville	Jan. 2, 3
Fayette	9, 10
Roxie, at Roxie	16, 17
Amite, at Woodland	23, 24
Wilkinson, at Sharon	30, 31
Washington, at Washington	Feb. 6, 7
Meadville, at Meadville	13, 14
Barlow, at Rehoboth	20, 21
Percy Creek	27, 28
Natchez—Jefferson Street	Mar. 6, 7
Natchez—Wesley Chapel	7, 8

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit, at Fletcher (11 A. M.)	Jan. 2
Benton circuit, at B (1 A M)	3
Yazoo City (7 P. M)	3
Jackson—First Church (7 P. M)	5
Jackson—Capitol Street (7 P. M.)	5
Sharon, at Mt. Pleasant	9, 10
Canton (7 P. M.)	10
Terry, at T	13, 17
Madison, at M	23, 24
Camdan, at C	30, 31
Lake City and Lodi, at L. City	Feb. 2, 7
Silver Creek and B. L., at S. City	13, 14
Flora, at F	20, 21
Tranquil, at Pleasant Hill	27, 28
Fannin, at Fannin	Mar. 3, 7

The district stewards of Jackson district are requested to meet in Capitol Street Church, Jackson, Miss., at 8 A. M., Tuesday, Jan. 19, 1897. A full attendance is very much desired. The following is a list of the names of these officials: Benton circuit, E. L. King; Yazoo circuit, J. W. Holt; Sharon circuit, W. [illegible]olner; Madison, O. L. Ray; Terry, D. S. Lewis; Camden, J. R. Locke; Silver Creek and B. Lake, F. W. Sharbrough; Lake City and Lodi, A. M. Johnson; Canton, W. H. Cassell; Flora, W. E. Harris; Tranquil, M. R. Vancleave; Fannin, P. H. Jones; Jackson—First Church, T. P. Barr; Capitol Street, A. J. Harris; Yazoo City, A. H. Conrts.

The pastors are requested to be present, and all will be entertained while in attendance.

H. D. NORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

Lumberton, at L	Jan. 2, 3
Pearlington, at P	9, 10
Biloxi station	16, 17
Columbia, at Columbia	23, 24
Whitington, at St. John's	30, 31
Pascagoula, at Orange Grove	Feb. 6, 7
Moss Point station	13, 14
Bay St. Louis, at B. St. L	20, 21
Vancleave, at Red Hill	27, 28
Galloway, at Galloway	Mar. 6, 7
Hattiesburg station	13, 14
Gulf Port, at McHenry	20, 21
Ocean Springs and Scranton, at O. S.	27, 28
Americus, at Pleasant Hill	Apr. 3, 4

District stewards and pastors will please meet me in the Methodist Church in Hattiesburg, at 12 o'clock, Tuesday, Jan. 19, 1617.

O. A. POWELL, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rocky Springs, at Rocky Springs	Jan. 2, 3
South Warren, at Red Bone. (Thurs.)	7
Edwards at Edwards	9, 10
Rolling Fork, at Rolling Fork. (Fri.)	16
Anguilla, at Anguilla	15, 17
Mayersville at Shiloh (Tues.)	19
Satartia, at Bentonia	22, 24
Warren, at Brady's Chapel. (Thurs.)	23
Port Gibson	30, 31

J. M. WEEMS, P. E.

Vicksburg, Miss.

BRANDON DIST.—FIRST ROUND.

Brandon station	Jan. 3, 4
Shiloh, at John's	9, 10
Lake, at Lake	16, 17
Steen's Creek, at Wesleyana	23, 24
Carthage, at Carthage	25
Walnut Grove, at Waldo	30, 31
Morton, at Morton	Feb. 3
Westville, at Westville	6, 7
Decatur, at Union	13, 14
Clarksburg, at New Providence	17
Raleigh, at Raleigh	20, 21
Forest, at Homewood	23
Scoutrose, at at Zion	27, 28
Hillsboro, at Hillsboro	Mar. 6, 7
Trenton, at Pine Grove	13, 14

W. W. SIMMONS, P. E.

Forest, Miss.

BROOKHAVEN DIST.—FIRST ROUND.

Providence, at Bahala Chapel	Jan. 2, 3
Adams, at Adams	9, 10
Magnolia and Osyka, at Magnolia	16, 17
Gallman, at Bethesda	23, 24
Crystal Springs	24
Whitestown, at Whitestown	30, 31
McComb City	30, 31
Bogue Chitto, at Nesfield	Feb. 6, 7
Hazlehurst	13, 14
Marlinville, at Union Chapel	20, 21
North Wesson, at North Wesson	27, 28
Wesson	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 6, 7
China Grove, at Tylertown	13, 14
Caseyville, at Sweet Water	20, 21

District stewards' meeting will be held in Brookhaven, Wednesday, Jan. 13, 1897, at 10:30 A. M.

E. H. MOUNGER, P. E.

ENTERPRISE DIST. FIRST ROUND.

Ellisville and Laurel, at Ellisville	Jan. 2, 3
Shubuta, at Shubuta	9, 10
Enterprise and Stonewall, at E. (Tues.)	12
Winchester, at Winchester	13, 17
Wayne mission (Mon.)	18
Pachuta, at McGowan's Chapel	23, 24
Heidelberg, at Heidelberg	30, 31
Waynesboro and S. L. at Buckatunna	Feb 6, 7
Vossburg, at Vossburg	13, 14
Energy, at New Home	20, 21
Wahalak, at Winnifred	23, 28
Escatauchie, at Escatauchie	Mar. 6, 7
Leaksville, at Leaksville	13, 14
Butler	20, 21
Williamsburg, at Pleasant G. (Wed.)	24
Mt. Carmel	27, 28

L. CARLEY, P. E.

You need not despair! Salvation Oil will heal your burnt arm without a scar. 25 cents.

NEWS OF THE WEEK.

DOMESTIC.

The Georgia Senate has rejected a bill forbidding members of the Legislature accepting railroad passes.

The two recent snow storms in New York City cost the municipality $200 000, and even then the snow was only partly removed.

General G. W. C. Lee has resigned the presidency of the Washington and Lee University on account of ill-health, and has been appointed emeritus president for life.

A bill is to be introduced at the next session of the New York Legislature which provides for the granting of marriage contracts and the prohibition of the so-called common law marriages.

New York doctors have decided that leprosy is not contagions in that climate. The Academy of Medicine adopted a resolution that leprosy, while possibly infectious, is not contagions.

The cadets at West Point have been ordered to attend the presidential inauguration ceremonies. The cadets have not participated in inaugural ceremonies since President Grant's second inauguration.

The railway mileage laid in the United States in the calendar year 1896 was 1892. This was a very small showing, but it was all that could have been expected in so unfavorable a year, and it was less than was laid in any previous year for a long time.

The town of Dudley, Kas., which is said to be the only election precinct in the United States which gave a majority for Palmer and Buckner in the recent election, enjoyed a Christmas dinner at the expense of General Buckner. The town has ten voters.

A tornado struck Mooringsport, La., at 3:30 P. M., on Jan. 2, and blew down nearly every house in the town and killed several people. The residence of J. S. Noel and the Methodist Church have been converted into temporary hospitals. The path of the storm was narrow and short, but terrific in destructiveness.

A new constitutional provision went into operation in New York State with the beginning of this year, requiring that no convicts in the State limits shall be permitted to perform any labor which can come in competition with any other worker. There are in the State's prisons over 3,000 persons under sentence to confinement at hard labor.

Prof. Victor C. Vaughn, of the Michigan University, made a vigorous attack on college athletics at the meeting of the State Teachers' Association of Michigan. He declared that the life of the average college athlete is very short, death ensuing before middle life, the athlete falling a victim to either heart or kidney disease. Football was condemned as brutal, and its prohibition urged.

FOREIGN.

It is said that General Weyler is to be recalled from Cuba, and will be succeeded by Captain-General Primo De Rivera, once Secretary of War of Spain.

The non-union laborers who have taken the places of the Hamburg strikers are themselves threatening to strike unless they are paid 7 marks a day for day work and 14 marks for night work.

The demand for American hard woods in Europe is growing, and oak leads the foreign shipments, although tulip, poplar, ash, gum and black walnut, whenever a good quality can be secured, are in some demand.

Senor Quesada, the representative of the Cuban government at Washington, has said: "The talk of Spanish concessions to Cuba is a fraud. It is gotten up for the purpose of affecting public sentiment in this country and to prevent action by Congress on the Cameron resolutions. There is no intention on the part of Spain to grant autonomy to Cuba. Insurmountable difficulties are in the way of such a settlement of the Cuban question, and there is no intention on the part of Spain to offer autonomy. Cuba will accept nothing but independence."

I have used Mul-en-ol, and find it good for many things, but especially for cutaneous diseases, cuts, burns, and corns. In every case it has been eminently successful and satisfactory. I do not want to be without it in my family. Please send it right away, and oblige, Yours truly,

REV. W. M. LEFTWICH.

Nashville, Tenn.

After exercising or driving, or when cold or fatigued take a cup of boiling water, stir in a little

Liebig COMPANY'S Extract of Beef

and season to taste. You will find it very refreshing—and it contains considerable nourishment, scientific investigation has proved that.

MARRIAGES.

WIER—EWELL.—At the residence of Senator Heard, in Avoyelles parish, La., Dec. 15, 1896, by Rev. John T. Sawyer, D. D., Miss Virgie Ewell, daughter of the late Mr. John Ewell, to Rev. Charles C. Wier, of White Castle, La.

SMILEY—HEIDLEBERG.—At the home of the bride's mother, Mrs. M. J. Heidleberg, Vossburg, Miss., Oct. 25, 1896, by Rev. Robt. B. Downer, Alexander J. Smiley and Miss Addie Heidleberg.

MIDDLETON—STAFFORD.—At the father's home (Capt. E. W. Stafford), "Stafford's Mineral Spring," Jasper county, Miss., Dec. 28, 1896, by Rev. Robt. B. Downer, Henry O. Middleton, of Crystal Springs, and Miss E. Lucille Stafford.

BROWN—BANKSTON.—At the residence of the bride's father, near Utica, Miss., Dec. 8, 1896, by Rev. W. L. Linfield, Mr. W. H. Brown and Miss Medie Bankston.

WARREN—GABLE.—In the Methodist Church at Pelahatchie, Miss., Dec. 27, 1896 by Rev. W. L. Linfield, Mr. J. S. Warren and Miss Laila Gable.

YOUNG—BENNETT.—At the residence of the bride's father, Mr. Theodore Bennett, in Louisville, Miss., Dec. 23, 1896, by Rev. D. W. Babb, Mr. C. A. Young, of Winston county, Miss., and Miss Edna Bennett.

JONES—CARTER.—At the residence of the bride's father, Mr. Carter, Montgomery county, Miss., Dec. 9, 1896, by Rev. R. C. Callaway, Mr. Will Jones to Miss Lillian Carter.

DUBARD—STRAHAN.—At the residence of the bride's father, Mr. John Strahan, Attalla county, Miss., Dec. 16, 1896, by Rev. R. C. Callaway, Mr. S. A. Dubard to Miss Bessie Strahan.

CHANNELL—PARKERSON.—At the residence of the bride's father, Mr. Parkerson, Attalla county, Miss., Dec. 17, 1896, by Rev. R. C. Callaway, Mr. A. B. Channell to Miss Sallie Parkerson.

ISBELL—KAY.—At the Plaza Hotel, in Vicksburg, Miss., Dec. 17, 1896, by Rev. V. D. Skipper, Rev. R. S. Isbell, of the Louisiana Conference, and Miss Mary Kay, of Kentucky.

ROBISON—DANIEL.—At the residence of the bride's parents, on the evening of Dec. 22, 1896, by Rev. H. G. Hawkins, Mr. John L. Robison and Miss Lula Daniel, both of Binnsville, Miss.

WALKER—SPARKS.—Near Ripley, Miss., Nov. 15, 1896, by Rev. J. M. Wyatt, E. H. Walker to Miss Anna Sparks.

MORTON—STANSELLE.—Near Ripley, Miss., Dec. 23, 1896, by Rev. J. M. Wyatt, R. L. Morton to Miss Edna Stanselle.

BANKS—JOYNER.—At the Joyner Hotel, Moss Point, Miss., Dec. 22, 1896, by Rev. I. W. Cooper, Mr. George F. Banks to Miss Janie A. Joyner.

WOOTEN—WATKINS.—At the residence of the bride's father, Dec. 29, 1896, by Rev. A. W. Langley, Mr. E. C. Wooten and Miss Ora Watkins, all of Carroll county, Miss.

McELREATH—SMITH.—At the residence of the bride's father, Capt. R. H. Smith, Edwards, Miss., Dec. 23, 1896, by Rev. J. G. Galloway, Mr. J. W. McElreath, of Anniston, Ala., to Miss Annie Smith.

RAWLS—TENELL.—At the residence of the bride's mother, Nov. 30, 1896, by Rev. J. T. Abney, Mr. B. D. Rawls, son of Rev. B. H. Rawls, to Miss Arie Tenell, all of Auburn, Miss.

STEWART—SIMMONS.—At the Methodist Church, Verona, Miss., Dec. 30, 1896, by Rev H. T. Cunningham, Mr. Miller Stewart, of Covington, Ky., to Miss Maud D. Simmons, of Verona.

LAWLER—FOSTER.—At the residence of the bride's father, Dr. D. W. Foster, in Opelousas, La., Nov. 25, 1896, by Rev. H. S. Johns, Mr. J. G. Lawler to Miss Trust Foster, all of Louisiana.

All who are exposed to the weather should keep Dr. Bull's Cough Syrup handy.

News has been received from a reliable source in Mexico City that the Mexican government has authorized Minister Romero at Washington to enter into a treaty with the United States for the construction of an international dam and reservoir across the Rio Grande just above El Paso. Mexico, it is understood, has waived all claims to damages. This dam will irrigate more than 200,000 acres of land in the valley on both sides of the river below El Paso, and will give to El Paso and Juarez 50,000 horse-power water power each.

For Weak Women.

Horsford's Acid Phosphate.

It soothes and feeds the nerves, helps digestion and imparts strength.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7⅜	— —
Ordinary	7⅝	— —
Good ordinary	7⅞	— —
Low middling	8⅛	— —
Middling	8⅜	— —
Good middling	7 3-16	— —
Middling fair	7⅝	— —
Fair	8	— —
Galveston middling	8 13-16	— —
Mobile middling	8 11-16	— —
Memphis middling	6⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	2¼	2⅜
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅛	2 3-16
Prime yellow	2 3-16	2⅜
Gray white	3⅛	1⅝
Choice white	3⅛	3⅜
Standard granulated	3⅜	3⅞
MOLASSES.		
OPEN KETTLE:		
Fancy	10	21
Fair	— —	— —
Good common	— —	— —
SYRUP	14	17
RICE.		
No. 2	2	2⅛
Good	4⅛	4⅛
Fair	4	4⅛
Prime	4⅜	5
Rough, ₩ bll	— —	— —
Polish, ₩ bu	16 00	17 00
FLOUR.		
Extra Fancy	4 90	5 00
Fancy	4 75	— —
Choice	— —	— —
Minnesota Patents	5 20	— —
Winter wheat patents	5 25	5 10
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 45	1 10
Cream meal	1 20	— —
Grits	2 90	— —
Hominy	2 15	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	31	— —
Yellow	32	— —
Mixed No	31	— —
OATS:		
Western	— —	27
Texas rust-proof	25	28
BRAN:		
₩ cwt	80	— —
HAY:		
Prime	15 50	15 50
Choice	15 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	8 00	8 25
Prime Mess	5 00	5 75
Rumps	7 75	8 00
BACON:		
Fancy Breakfast	8¼	8⅝
Shoulders	— —	5⅛
Sides, short rib	5	5½
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	9⅝	10½
DRY SALT MEAT:		
Shoulders	— —	4⅝
Sides, short rib	4⅝	4½
Sides, long clear	4⅝	4⅝
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	14⅛	— —
Common	8	10
TEAS:		
Choice	— —	— —
No.	— —	— —
BUTTER:		
Western Creamery	23	23
Western Dairy	19	— —
Common	— —	— —
LARD:		
Refined	4⅝	4⅝
OILS:		
Coal, bbls	8⅝	— —
Coal, cases	15⅝	— —
Cotton seed, crude	18	18½
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩	1 75	2 30
POTATOES:		
New Louisiana	1 50	1 75
Western	— —	— —
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS		
BAGGING:		
Jute, 2 lb. ₩ yard	4⅝	— —
Jute, 1¾ lb. ₩ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8	— —
TIES:		
₩ bundle	38	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 75	4 25
Young Chickens	1 00	3 25
Chickens, Southern	2 50	3 00
Young	1 05	2 50
Turkeys, Southern	— —	10 00
EGGS:		
Western	15	— —
Southern	19	— —
WOOL:		
Lake, ₩ lb	11	11½
Louisiana	9	9½
Burry	5½	6
COUNTRY HIDES:		
Green Salted, ₩ lb	6½	6
Dry salted	7½	8
FERTILIZERS:		
Cotton seed, ₩ ton	7 00	— —
Meal	14 75	15 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's chin or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils are safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach, large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oil. Send for a book mailed free, giving particulars and prices of oils. Address DR. D. M. BYE, Indianapolis, Ind. [Cut this out and send to some suffering one.]

I have used the "Mul-en-ol" for several years and can testify to its efficacy in "Colds," "Sore Throat," and especially in applying it externally for Rheumatism. Several friends have found it almost immediate relief in Rheumatism. I have personal experience as to its healing properties in "Colds" and the throat diseases.

MRS. S. C. DUNHEART,
Sec. Woman's Board Missions.

The C. S. Bell Co., of Hillsboro, Ohio, are selling their Steel Alloy Bells to churches and schools, for a limited time, at half the list price. Churches and schools in need of Bells will find it to their advantage to send for catalogue and special prices.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

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Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

"How to Prevent Face Humors," mailed free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA REMEDIES.

Memphis to the East.

VIA THE

Shenandoah Valley Route.

Leave Memphis	9:15 p. m.
Arrive Chattanooga	7:00 a. m.
Arrive Washington, B and O	7:00 a. m.
Arrive New York, C. V. J	12.50 p. m.

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AND

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Commencing November 1st, Agents of the

MEMPHIS AND CHARLESTON R. R.

Will Sell Round-Trip Tickets to all

TOURIST RESORTS

In the SOUTH

AT VERY LOW RATES.

These tickets will be good to return until May 31st, 1897, and will be good to stop over at prominent points en route.

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Splendid Roadbed.

Fast Time. Elegant Equipment.

For Rates, Schedules, Sleeping Car Berths, and other information, call on or address any Agent of the M. and C. R. R., or

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Dallas, Texas.

Christian Advocate.

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RETROSPECT OF THE YEAR.

BY JOHN NEWTON.

While, with ceaseless course, the sun
Hasted through the circling year,
Many souls their race have run,
Nevermore to meet us here;
Fix'd in an eternal state,
They have done with all below;
We a little longer wait,
But how little—none can know.

As the winged arrow flies
Speedily the mark to find;
As the lightning from the skies
Darts, and leaves no trace behind;
Swiftly thus our fleeting days
Bear us down life's rapid stream;
Upward, Lord, our spirit raise;
All below is but a dream.

Thanks for mercies past receive;
Pardon of our sins renew;
Teach us henceforth how to live
With eternity in view;
Bless thy word to young and old,
Fill us with a Savior's love;
And when life's short tale is told,
May we dwell with him above.

—Exchange.

Communications.

IN MEMORIAM.

William Edgar Enochs.

BY BISHOP CHAS. B. GALLOWAY.

William Edgar Enochs was born Sept. 19, 1865, and died in Jackson, Miss., Oct. 14, 1896. His birthplace was Copiah county, Miss., and he was among the youngest of a large and interesting family group. Under a Christian roof was he born, and in a thoroughly Christian home was he tenderly reared. His parents were Methodists of a pronounced and hardy type. From a child was he acquainted with the Scriptures, and learned to love those principles of rugged honesty and staintess integrity that made his short life at once example and an evangel.

What a school of character is a Christian farm! Aloof from the vanishments and insincerity of city life, it affords the best conditions for the nurture and culture of those virtues that give beauty and greatness to character. In such a wholesome atmosphere and amid such helpful conditions was Edgar Enochs fitted and furnished for the high responsibilities of life. His nature was as transparent as the light that shone about him; his heart was as open as the soft skies that bent in benediction over his country home, and his temper as sweet and cheery as the rapid stream that made music in its way through the neighboring fields and forests. He was a stranger to deceit, and knew not how to be indirect or diplomatic.

He was a dutiful son. Reverence for his parents and ready obedience to their wishes became a habit and a law; and when at length the claims of business and the evident leadings of Providence necessitated his removal to another community, no sons were so happy as those spent in the old home and in loving ministries to his aged parents. Such reverence for fatherhood is one of the chief elements in a true manhood. The venerable father who wept at the early grave of his noble boy had many precious memories of his unchanged and unfailing filial devotion. He was a model brother. I have often been at a loss which most to admire—his dutifulness as a son, or his tender attachments as a brother. In that circle of brothers jealousy seems never to have entered, and the interest of one is the pleasure of all. In honor they prefer one another. When the hand of affliction fell heavily upon Edgar his comfort and welfare became the tenderest solicitude of them all, and to such unselfish love no heart ever made more generous response.

He was happily married to Miss Loda McClellan, an accomplished young woman in every way worthy of so noble a husband. But their married life embraced only three short years, and much of that time he was an invalid. For two years and more she kept ceaseless vigils by his bed, and freely did all that human love could do or suffer in order to stay the sad hour of parting. He went to St. Louis and other cities for the best medical counsel, and to San Antonio, El Paso, Colorado Springs and Denver for healing climate. But the insidious disease made steady progress. One brother and his faithful young wife accompanied him everywhere. And for this tender ministry he was most lovingly grateful. I had the pleasure of visiting him in Colorado Springs about two months before his death, and to note his beautiful ripening for the grave. He spoke so gratefully of the attentions received, and then his large black eyes would fill with tears that spoke more eloquently than any words that ever fell from human lips.

I was especially impressed with his perfect resignation. Not a murmur ever escaped his lips. He saw his young life slowly fading out—his sun going down before it was yet noon—but never complained of the mysterious Providence. He said: "I have committed it all into the hands of God. What he wills is best." And thus, in certain hope of a part in the first resurrection, he peacefully spent his last days, and triumphantly entered into life. The chaplain of the sanitarium in Denver wrote a beautiful tribute to his Christian faith and character, and a physician in El Paso who attended him thus closed a letter to one of his brothers: "When I'm called home, if I can go as has gone your beloved brother, I shall not think it has been in vain to have lived."

I count it a privilege to have known and shared the friendship of this noble young man. He had virtues that attracted me, a splendid character that commanded my admiration, and a religious experience that really became an inspiration. To him and his blessed memory I acknowledge indebtedness for a new and more radiant view of the Christian life.

Jackson, Miss.

"Some Things" Some One Else "Don't Like."

(Continued.)

Choir members, as a rule, are well behaved. Occasionally we find one whose deportment is not as it should be, but they are rara avis. Their conduct should be particularly exemplary, because of the conspicuousness of their positions. Constant whispering, turning the leaves of the music books, or any conduct calculated to attract attention, is, as a matter of course, to be condemned and promptly suppressed; and it devolves upon the pastor to see that such things are not allowed to continue. Why, if we had some one in our choir who made a practice of misbehaving during services, it would never occur to me to tell the brethren all over the country about the matter through the columns of my Conference organ, with a view to abating the evil; but I would make complaint to my pastor, or, under suitable circumstances, appeal directly to the offender. The fact that there are persons in the choir who misbehave can not, under any circumstances, be considered an argument in favor of abolishing the choir, as some appear to think (judging from their prorupticns); nor is it a reason why it should be moved from its prominent position to seats on the front benches. As well say turn the church-buildings into places of business, and let all the preachers go to selling goods, or practicing law or medicine, or following some other mercantile pursuit or secular profession, because some church member swears, or plays cards, or otherwise does violence to the sacred vows which he assumed when he joined the church. There is just as much reason in the one as in the other, which is equivalent to saying there is no reason at all in either. But people whose prejudices dominate their better judgment so far as to control their utterances are not at all likely

EDWARD McGEHEE COLLEGE, WOODVILLE, MISS.

to be found occupying a position in which they are supported and sustained by logical and philosophical argument.

It is unquestionably true of those persons who are opposed to choirs, and to the use of the various instruments which are being introduced into so many of our churches as vocal auxiliaries—those who "don't believe in praising God by machinery"—that they are likewise opposed to progressive changes of any kind whatever in our forms of worship. They think there are no times like "old times;" no methods like those sanctioned by the practice and approval of gone and forgotten generations; and they promptly and vigorously object to any departure therefrom, and condemn any effort at improvement thereon as a sacrilege and a reflection on themselves and their ancestors. And in every instance of this character the individual claims to be acting with an eye single to the glory of God and the best interests of his cause among men, while the truth of the matter is, they are glad to see our Lord's interests prosper, glad to see the church revived, glad to see sinners brought to Christ, if they can see these things accomplished by methods and instrumentalities that coincide with their notions of the way in which such things ought to be done. We have not many of this class among us, but one in a congregation may appropriately be compared to an offensive blossom hidden away in the midst of a bouquet of fragrant roses. But no one comparison can be made sufficiently comprehensive to do the subject justice. I have known a little handful of such people to divide a church. In one instance which comes to mind one old brother and one old sister, who were tottering on the brink of eternity—and a blissful eternity I have every reason to believe, for their lives were rich in good works—lifted up their voices in opposition to instrumental music at a camp meeting. The arrangements for making music for the services had been about perfected when these two old people began to talk. Before they had talked long their children and children's children, and the children of a good many of their family connections, notwithstanding they were in sympathy with the existing arrangements, and felt that to carry them out would be best for the meeting, fell victims to the idea that the wishes of this old couple ought to be respected regardless of all else. By the time for the first service there were two factions on the camp grounds, heated arguments were indulged in, a good many unkind things were said, and much bitter feeling resulted. The singing throughout was the poorest ever heard on any camp ground; the preachers seemed wanting in earnestness and their sermons in power; the prayers apparently fell back into the straw (in some instances being arguments addressed to the Lord "for" or "against" music), and the meeting was a miserable failure. Now, tell me who drove the Spirit away in this instance?

C. M. P.

(To be concluded next week.)

Correspondence.

South Carolina Letter.

BY WATSON B. DUNCAN.

The South Carolina Annual Conference of the Methodist Episcopal Church, South, held its one hundred and eleventh session in the Methodist Church at Abbeville, S. C., Dec. 9–14, 1896. Bishop John C. Granbery, of Ashland, Va., presided with his usual suavity and acceptability. The Conference was opened with the celebration of the Lord's Supper. The Bishop was assisted in the celebration thereof by Rev. Messrs. S. A. Weber, W. C. Power, J. B. Campbell, and John M. Carlisle.

Rev. E. O. Watson, who has been our efficient secretary ever since the transfer of Dr. H. F. Chreitzberg to the Western North Carolina Conference, was re-elected, with Rev W. L. Waite as assistant. Dr. S. Lander, who had been our statistical secretary for many years, and who had so faithfully served us in that capacity, had to resign on account of other pressing duties, and Rev. S. H. Zimmerman was elected in his stead, with Revs. T. C. Ligon, A. J. Cauthen, Jr., and M. B. Kelly assistants. These are all young men, with the exception of one brother who has some "silver threads among the gold." He, however, is not hurt with age.

Abbeville, as your readers know, is quite a historic spot. In this town still stands the old house in which the Confederacy was born and from which the funeral services thereof were conducted. "Requiescat in pace." One of the citizens said to your correspondent that Hon. Jefferson Davis was the only thing in the shape of a President that he had ever seen. If Doctor Hoss were to visit Abbeville, he might get some material for the (un) interesting discussion he now has with some of the brethren "beyond the line" in regard to Mr. Davis and that mother-hubbard.

The Conference was a pleasant occasion from beginning to end. The weather was fine and the hospitality of the people was unstinted. A fine spirit pervaded the entire body and left its influence upon the whole community.

A large class of promising young men were received into full connection, and another good class was admitted on trial. There seems to be no dearth of preaching material in the "Old Palmetto State." We had unusual privileges in the way of visits from the connectional officers and visiting brethren. Dr. S. A. Steel, Secretary of the Epworth League, was on hand and delighted the Conference by his addresses and sermon. He gave us his famous lecture on "The Pioneers of Methodism," which for fiery eloquence and superb diction would be hard to surpass. His sermon at the Presbyterian Church, on Sunday morning, was a masterpiece of sublime eloquence, which, notwithstanding it was in a Presbyterian Church, closed with an old time Methodist shout. It was rather amusing to see our brethren of the Calvinistic faith surrounded by a shouting Methodist crowd. One brother said he had just as soon have a freight train run over him, while another said that had the Methodists kept it up much longer, he would have been shouting, too. Doctor J. L. Girardeau, the most eminent Presbyterian minister in the State, was preaching upon one occasion and became so filled with divine joy that he stopped in the midst of the sermon and exclaimed: "Oh, for some good old Methodist to say, Amen." It is needless to say that we were pleased with Doctor Steel. It is a great pity that as smart a man as he is should become "cranky" on some questions.

Dr. J. J. Tigert also preached and talked to the edification of the brethren. His sermon on Sunday night was a fine specimen of his logical productions. If he did not carry away many subscriptions to the Methodist Review, it was not his fault.

Doctor Atkins also convinced us that we have a worthy successor to our much-lamented Kirkland.

In the absence of Doctor Bigham, Secretary General Board of Education, Dr. A. Coke Smith, "Our Coke," represented that interest. I need not say that his speech pleased us—he always pleases. We are glad that "Old Virginy" is taking good care of our loan. We expect to demand his return, with interest, in the near future.

Another pleasant feature of the Conference was the visit and speech of Dr. E. R. Young, of Toronto. He charmed the Conference with some of his thrilling experiences among the Indians of Northwest Canada. The Doctor extended a cordial invitation to the body to attend the Epworth League to be held in Toronto next July.

There were quite a number of changes among our preachers—about one hundred. Of course, where so many changes had to be made, some ones had to suffer. Some of the brethren were badly hurt.

The reports from our Conference institutions showed healthy progress. Wofford College was never in better condition. Columbia Female College is doing most excellent work. Dr. J. A. Rice, the president, deserves great credit for putting the institution where it is. Our other schools are in fine condition. The Epworth Orphanage, the enterprise opened up at our last session, is in good condition, and plans are being made to enlarge the capacity and more fully equip the institution for efficient work.

At the memorial service, memoirs of the following brethren were read: S. Leard, J. A. Mood, C. H. Pritchard, W. D. Kirkland, and T. Rayser. Lack of space and time forbids my telling your readers of the heroes of the cross who died in the triumph of the faith which they had so faithfully preached and courageously defended.

"Servants of God, well done."

Merry Christmas and a Happy New Year to you, Mr. Editor, and to all your readers!

"Christmas Revivals."

I send the first note of victory from the district, and perhaps from the Conference, since our late session at Greenville. On Christmas Day we began a meeting in Wood Street, and continued until the following Wednesday night. We then moved to Main Street, and continued until Sunday night, third instant. The meeting was a real good one—not a dull service from start to finish. Twenty or more were converted at the altar, and as many, and perhaps more, will join the two churches. These "Christmas revivals" are of great value to the church, not only in restraining from questionable amusements, but in preparing the membership for the work of the year. Bro. McIntosh was with us most of the time and did good service. Prospects for a good year all over the district, fine.

H. C. MOREHEAD.

Water Valley, Miss., Jan. 7, 1897.

Prof. W. H. Goodale.

Whereas, It has pleased Almighty God, in his infinite wisdom, to remove from our midst to a higher and happier life Mr. Wilmot H. Goodale; therefore, be it

Resolved, That we, the Louisiana Corps Cadets, have sustained by his death a loss that causes us sorrow and sadness: that we have lost a true and sincere friend; that the University has lost a scholarly instructor; that the State has lost a valued citizen; that the world has lost a man in the full sense of the term.

Resolved, That we extend to the bereaved family of the deceased our heartfelt sympathy.

(Signed) D. L. Guilbeau, R. Roberts, Eug. Gimet, G. Schoenberger, J. C. Daspit, J. A. Price, I. G. Hatch, committee.

Baton Rouge, La., Jan. 7, 1897.

A Great Man's Motto.

It is said of the great Swedish botanist and scientist, Linnæus, that he had placed over his door the motto, "Live innocently, God is present." Linnæus was a busy man, and during his life classified and named all the known plants and animals of the earth, besides writing a great many books on plants, natural history and science; but he knew where to look for success, and believed that the only useful life was a Christian life. Beginning in poverty, he was lifted above want by his marked success in his profession, and he often told his friends that he was grateful to God only for the great success he had attained, counting his own work nothing compared with the assistance God had given him.—W. M. Smith.

There is one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a pure, manly, noble, and unselfish life. "My pastor's discourses are not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him.—Theodore L. Cuyler, D. D.

"ON WINGS OF FAITH."

BY JOSEPH STRAUSIAN.

On wings of faith mount up, my soul, and rise!
View thine inheritance beyond the skies;
Nor heart can think, nor mortal tongue can tell,
What endless pleasures in those mansions dwell:
There our Redeemer lives, all bright and glorious;
O'er sin, and death and hell, he reigns victorious.

One distant glimpse my eager passion fires!
Jesus, to thee my longing soul aspires!
When shall I at my heavenly home arrive?
When leave this earth, and when begin to live?
For there my Savior lives, all bright and glorious;
O'er sin, and death and hell, he reigns victorious.

Communications.

Self-Denial.

Self-denial is the opposite of selfishness. Selfishness looks with perverted eyes on wealth and its supposed benefits as more to be desired and possessed than the favor of God. The young man who came to Christ to inquire what he should do to inherit eternal life selfishly regarded the financial power, the social importance and the luxurious indulgences of wealth as the chief good, and better than eternal life; so he went away "sad and grieved" when he heard of the self-denial that was demanded of him. Riches stood between him and God, and had to be got out of his way before he could obey the first and great command, "Thou shalt love the Lord thy God with all thy heart."

Selfishness is one of the most universal and odious outcroppings of depraved human nature. St. Paul tells us that in the "last days perilous times shall come," characterized by various flagrant developments of human depravity. The first which he mentions is, that "Men shall be lovers of their own selves." Self-love, while restrained within legitimate and temperate limits, is a proper and useful affection. It is indeed made the measure of our love to our neighbor "as ourselves"—that is, to do as we would be done by, or simply even justice; but perverted self love, or such extreme selfishness as leads men to wish to be gods, and have themselves adored; selfishness that seeks its own, and its own only, and often seeks it at the ruinous cost of others. Now, it is this evil tendency of perverted self-love in depraved human nature that makes self-denial essential to salvation. Let us note some of the more obvious evils that flow from a refusal to practice self-denial. The miserable drunkard, who, rather than deny himself the indulgence of his criminal and destructive appetite, will see his devoted wife broken-hearted, his children ignorant and in rags, and perishing for bread. So the utterly selfish saloonist, so he may live easy and obtain money without labor, will sell by retail in his poisonous stimulants what he knows to be in effect disease, poverty, broken hearts, blasted hopes, crime, shame, death, and hell, for "no drunkard hath eternal life." He sees all this as the outcome of his most hurtful business, yet selfishly sells on to his fast-ruined victims. So the remorseless capitalist selfishly takes advantage of men's necessities, and grinds the faces of the helpless poor, that he may add to his hoarded store. So the selfish, ambitious conqueror drives his remorseless war chariot axle deep through blood and crushing bones to place and power.

In the plan of salvation self-denial is made imperative in order to pardon and heaven. "Let the wicked man forsake his way," whatever his special form of sinning may be, "and the unrighteous man his thoughts," whatever his wrong theories and policies that have antagonized God's plan. "If any man will come after me, let him deny himself, and take up his cross and follow me." No matter what the selfish, godless indulgence may be: no matter how common, how respectable, or how profitable, if it stands between you and God, you must give it up at once and forever, or give up the hope of heaven. But, further, the man who would follow Christ must give up and deny himself some things that have only the appearance of evil, and, still further, he must deny himself and give up some things which he knows to be innocent and harmless to him, if it is found such things are cause of stumbling, and may cause a soul to be lost. For proof, read this: The great apostle, under the inspiration of the Holy Ghost, says that "an idol is nothing in the world," nothing real; yet, if eating meat offered to one of these imaginary gods causes some "weak brother to perish, he would eat no more (such) meat forever." Such was his conception of the duty and importance of self-denial. His standard was not too high. We should follow him as he followed Christ, "who pleased not himself, but came to seek and save the lost."

All this may be a cross to us, but we must take it up, and follow Christ, if we would be saved. Do not think this too much, for "what shall it profit a man if he shall gain the whole world and its sinful pleasures, if he lose his soul?" Whatever, then, our "ways" or "thoughts" may be, if they antagonize God and stand between him and us, they must be denied, or we must fail of heaven. Alas! how many will not refrain from their "ways" and "thoughts!" Too frivolous to be serious enough to pray; too fond of costly displays and expensive amusements to have anything to give to God or worthy charities; too fond of ease and self-indulgence to work for God; too fond of the world's smiles and favor to honor and acknowledge Christ "before men." Such shall be "sad and grieved" when they shall hear the soul-crushing words, "Depart, I know you not." The doors are shut; it will be vain to knock again.

All such as refuse to deny themselves in order that they may be blest, and a blessing to others, shall remember, when too late, they had their "good things," and kept them; but those that have denied themselves of ease and luxuries to help to alleviate want, ignorance, and suffering, shall hear the blessed words, "Well done; enter thou into the joy of thy Lord."

J. B. WALKEN.

Of Friendship.

MR. EDITOR: The reading of your editorial on "Deceased Friendships" gave pain. The following observations of an old author, with which you are no doubt familiar, are more consoling. I send them not in the spirit of criticism, but as a suggestion. The version is that adopted by Miss Mulock in "A Life for a Life."

People do not sufficiently remember that in every relation of life, as in the closest one of all, they ought to take one another "for better, for worse." That, granting the ties of friendship, gratitude or esteem be strong enough to have existed at all, it ought, either actively or passively, to exist forever. And seeing we can, at best, know our neighbor, companion or friend as little as, alas! we often find he knoweth of us, it behooveth us to treat him with the most patient fidelity, the tenderest forbearance; granting to all his words and actions that we do not understand the utmost limit of faith which common sense and Christian justice will allow. Nay, these failing, is there not still left Christian charity?

The true theory of friendship is this—once a friend, always a friend. But, answerest thou, doth not every day's practice give the lie to that doctrine? Many, if not most friendships, be like a glove, that, however well fitting at first, doth by constant use wax loose and ungainly, if it doth not quite wear out. And others, not put off and on, but close to a man as his own skin and flesh, are yet liable to become diseased; he may have to lose them, and live on without them, as after the lopping off of a limb, or the blinding of an eye. And, likewise, there be friendships which a man groweth out of, naturally and blamelessly, even as out of his childclothes; the which, though no longer suitable for his needs, he keepeth religiously, unforgotten and undestroyed, and often visiteth with a kindly tenderness, though he knoweth they can cover and warm him no more. All these instances do clearly prove that a friend is not always a friend.

Yea, quoth Fidelis, he is. Not in himself, maybe, but unto thee. The future and the present are thine and his; the past is beyond ye both—an unalienable possession, a bond never disannulled. Ye may let it slip, of natural disuse; throw it aside as worn-out and foul; cut it off, cover it up, and bury it; but it hath been, and, therefore, in one sense forever must be. Transmutation is the law of all mortal things; but, so far as we know, there is not, and will not be—until the great day of the second death—in the whole universe any such thing as annihilation.

And so take heed. Deceive not thyself, saying that because a thing is not, it never was. Respect thyself—thine old self as well as thy new. Be faithful to thyself, and to all that ever was thine. Thy friend is always thy friend. Not to have or to hold, to love or rejoice in, but to remember.

And if it befall thee, as befalleth most, that in course of time nothing will remain for thee, except to remember, be not afraid! Hold fast that which was thine—it is thine forever. Deny it not—despise it not; respect its secrets—be silent over its wrongs. And, so kept, it shall never lie like a dead thing in thy heart, corrupting and breeding corruption there, as dead things do. Bury it, and go thy way. It may chance that, one day, long hence, then shalt come suddenly upon the grave of it—and behold! it is dewy-green!

D. W. WILLIAMS.

Macon, Miss.

Rev. Pinkney Moore.

MR. EDITOR: I see an obituary in your paper, of Sept. 10, of Rev. Pinkney Moore, in which his conversion in a meeting that we held at Muttona Springs, Miss., is mentioned. We remember this meeting quite vividly, of eleven days' duration, in which Pinkney, with many others, were awakened and converted. His heart-breaking, loose experience from the world was by no means painless. Days and nights of deep anguish were passed before he reached the point of complete surrender to God in a saving faith. We were in bed with him by previous arrangement the night that he was reconciled to God, that we might render such assistance as human instruments may do in saving a soul. About midnight spiritual life in its new-birth form had a beginning in Pinkney's soul. His translation from spiritual death to life was complete and satisfying. And to hear, as we have by the kindness of a friend, that his subsequent life and triumphant death have furnished the final and all-important test of the genuineness of his spiritual change, strengthened us with strength in our soul. This news transported us through our ministerial life, especially in Mississippi, in awakened memories of similar events of souls converted and saved, that stirred our heart in its profoundest depths. The greatest strain upon a minister's faith and life, as disclosed in our experience, lies in the fact that much of his work is of necessity concealed from him. The effects of the Word is often carried through years before conversion is reached as an ostensible redemptive fact. This the minister may not know, for the subject of its operation is often ignorant of its source. To sow, sow, without adequate, ostensible results, imposes no ordinary strain upon human faith; yet the minister of God's Word must continue to sow, and that, too, for immediate fruit, or his sowing will not be as "bread cast upon the waters, that may be gathered many days hence." Much of this sowing has entered into our experience and observation since the day that we left the Conference at Crystal Springs, Miss., whither we had gone together with the now-sainted Rev. C. F. Gillespie, with delegated authority to effect a union of the Mississippi Conference of the Methodist Protestant Church with the Mississippi Conference of the M. E. Church, South, lay representation having been admitted into that church, which was the chief thing that caused the irritation and final separation in 1828, and which Bishop Whiteman said, in a talk before our Conference at Helena, Montana, "was shaking the tree before the fruit was ripe." This was true, and it may be assumed as true also that this early shaking of the tree caused the fruit to ripen sooner than it otherwise would have done. When we reached Montana in '71 it was soon apparent that there were several facts in its life that time, with its gospel-directing agencies, must remove before the field would be "white unto harvest." We had occasion to call the attention of Bishop Marvin to this fact in '72, to disabuse his mind of the impression that Montana was a field ready for sheaf-gathering, that was produced there by rose colored letters from over sanguine parties in Montana. In this fact we have the reason why many ministers of ours and other churches left Montana and went back to the States where reaping, with its inspiring sheaves, came closer to seed-time than facts in Western life would permit. They had evidently mistaken the nature of the service that the Master's cause demanded in Montana; but the seed has been sown, and the reaping has commenced, and the promise that both he that soweth and they that reapeth shall rejoice together is the common heritage of the laborers. No grander work has man been intrusted with than that of pioneer church work, in shaping the destiny of coming commonwealths, though it is one that requires no ordinary faith and moral courage to perform. This service the missionary has performed for all peoples where he has faithfully sown the gospel seed. It is far more glorious to be at the source of life, to aid, under God, in directing its outgoings, than that of gathering such of its fruits as may be obtained from its organized and developed resources. If we were young again, we would prefer to spend our life upon the mission field in preaching where others have not preached. Since God's Word grows, let our work be that of sowing it in virgin soil, where its roots strike deep down into the life of a people.

There are facts, Mr. Editor, in the life of a people, a community often, that time, with its agents, under the hallowing influence of the gospel, must remove, before large ingatherings into the church may be expected.

R. S. CLARK.

A MESSAGE.

BY REV. B. F. WHITE.

Dedicated to the members of the Louisiana Annual Conference, of the M. E. Church, South.

Go! go! ye messengers of peace,
Shout the news of earth's release:
From the thraldom of its shame,
Through a risen Savior's name.

Fly! fly! ye messengers of love,
Be to man hope's precious dove;
Silver-pinioned! speed with truth,
For the aged and the youth.

Haste! haste! ye messengers of life,
'Mid the battle and the strife!
Tell! O tell! of conquered death,
Conquered grave, with quickened breath.

Quick! quick! ye good angels, fly,
And tell to all beneath the sky,
That there is a life above,
A grander life, of truth and love.

Shout! shout! to all upon the earth
The wondrous fact, of Jesus' birth;
Tell them, too, that Jesus died,
That he for man was crucified.

Tell them that he rose again,
That he rose to always reign;
That each and all may find in him
Salvation from all shame and sin.

Jan. 2, 1897.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.—Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf.—Mrs. E. D. Jones, Carlisle, Miss.
La. Conf.—Mrs. Jno. S. Young, Shreveport.

Woman's Missionary Advocate, November—Mrs. Trueheart's report: 6 auxiliaries organized during quarter. New adult: Hillsboro, 17 members; Bahala Church, Tyrus postoffice, 34 members. Juvenile: Little Capitol Workers, Jackson, 17 members. The leaflet, "Cripple Tom," published in this number, may also be had in tract form at two cents each by sending to Mrs. S. C. Trueheart, Nashville, Tenn. Adamantine the heart that can not be touched and nerved to duty by reading carefully this pathetic story.

From a letter, Mrs. R. R. Parker, First Church Auxiliary, Jackson: We are going to observe the Week of Prayer and wind up with a thanksgiving service Sunday night in our missionary work. We have organized a new Auxiliary at Millsaps College with 20 members.

Miss Addie Marshall: The Brookhaven auxiliary has held one public meeting since June, and we will hold another next Sunday night (Nov. 15). The interest seems to be increasing.

"Missionary Entertainment—Dedicated to the young people of the M. E. Church, South, by Mrs. R. R. Parker." Miss Marshall desires attention called to this javenile programme, presented to the Conference by Mrs. R. R. Parker. Some time ago in our column we commended in high terms these productions of our sister. Mrs. Trueheart is so much pleased with this programme that she says she will use it all over her territory. Some of our members are familiar with her poem, "Rosebud of Richmond," many remember "The Alabaster Box;" these form a part. It is very fine. Those who know her will fully appreciate this gift. It is doubly dear to us who know her, for to know her is to love her. This consecrated, warm-hearted, earnest, true worker in many portions of the Master's vineyard, doing with her might what her hands find to do, will cause many to arise and call her blessed when the "great day, for which all other days were made," comes.

Our pastors would do well to encourage the use of this programme in public meetings. It is wholesome entertainment for all. No gaudy costumes, no entrance fee, no pay suppers provided for. The good Methodistic collection method can be used. Send at once to Mrs. R. R. Parker, Jackson, Miss., for a copy.

Earnest, faithful work should be done during this last quarter among the young people and juveniles. Much of a worldly nature will tempt them now. After protracted meetings are over Satan works diligently to destroy the good accomplished. Those gathered into the fold and those awakened from their lethargy, especially the young people, expect to be put to work.

We know a member of our society who was indifferent to the cause, but was selected as delegate to an annual meeting of the W. F. M. Society. Upon returning home she expressed great delight, was very enthusiastic, worked as she had never done, wishing that she could work as some she saw there. Missionary zeal is contagious. Can we not, as individuals, work as enthusiastically at home as at the annual meetings?

A quotation in Review of Missions from Dr. Maclaren: "Many truths may be taught coolly, and some must be; but in religious matters arguments wrought in frost are powerless, and earnestness approaching to passion is the all-conquering force. A teacher who is afraid to show his feelings, or who has no feelings to show, will never gather many disciples." Under the same caption, "The Missionary Himself," after enumerating qualifications, mentions: "Perfect consecration to God and the work. I place the emphasis on 'consecration to God.' I have known some who were wholly consecrated to their work, but not to God; having a kind of slavish fear and popish idea about the work.... The true missionary presents his body a living sacrifice to God, and says, 'This one thing I do.' ....I doubt not there are many that look for nothing beyond consecration, and lose sight of the inward work of the Holy Spirit. The Holy Ghost is to be received as the highest qualification for the work....I do not mean by this that a man is to seek until he receives an impulse of the Spirit that continues during the night and passes away like the morning dew....I do not mean that a man gains a temporary victory over self and Satan and the world, and then has to renew the old struggle without victory. But I do mean that by a perfect consecration to God and a personal trust in Christ Jesus he receives the abiding power and indwelling grace of the Holy Ghost."

MRS. E. D. JONES.

Selections.

Life a Preparation for Life.

The old religious attitude toward this present earthly life was one of extreme seriousness, mingled with indifference and contempt. The feeling was a strange one. Life, in a certain aspect, was momentous and valuable beyond all compute. In another aspect it was utterly contemptible and worthless. Thus we see the old-time Christian pleading with all his soul the value of the present hour, the present moment of existence, as an opportunity for repentance; and then, when Christ was accepted and salvation sealed, putting so small an estimate upon the remainder of the earthly life as scarcely to make it worth the holding. To die was gain to the Christian under the old theology and philosophy of life.

But with new light and broader interpretation both of the Scriptures and of human life, new views of the sacredness and value of our present earthly existence have arisen. And, above all, there has come into the thought of the age a nobler conception of what this present life is for. According to the old theology and the old preaching, it was to prepare men for death. But the new spiritual interpretation says: "Nay, life is to prepare us for life. We are not to consider its mission performed when it has brought us into a right attitude concerning Christ and salvation—so that, so far as the future is concerned, we might as well die then. Life is inexpressibly sacred and significant up to its very last moment of earthly duration, because it is the continuous and progressive preparation for a larger and nobler life to come."

Life for life—not life for death—that is the grander message of the religion of to-day. It is not as well for you hereafter if you merely accept Christ and salvation in this world, and wait for heaven in which to climb your Pisgah heights of spiritual growth and blessedness. Begin the divine life now—be an angel here! That is the nobler, grander, wiser message of the preacher of to-day. Life is not given you to prepare for death any more than day is given you to prepare for night. You do not work that you may sleep; you sleep that you may work.

Think of each hour of your present existence as so much added hold upon eternal, progressive life. Think of each deed as the beginning of an endless series of deeds like it—life leading up to life, unbroken, homogeneous, one in purpose, in meaning, in power! Just accepting salvation is no more what this life was given you for, than just saying, "I will," is the keeping and consummation of the moral law. Life now, life then, life forever, is a preparation for life to come. There is no such thing as spiritual inertia in the universe. Christ says, "Come," but after that he says, "Go—go ye into the whole world;" and so by noble, helpful living prepare, not for the hour of death, but for the noon of celestial service which is to come.—Zion's Herald.

Everything in nature is "on time," the sunrise and sunset, the seasons, the coming and going of the birds, the opening and shutting of the flowers, the tides, and the planetary revolutions. Nature never wastes a moment nor leaves an opportunity unimproved. Even the small cranny of the rock has room for a bunch of soil, a drop of dew, a flower with its dash of color, and the grateful incense of its aroma, which daily sends upward to its Maker.

We should find great peace if we would imbue ourselves with the thought—that we are here solely to accomplish the will of God, that the will is accomplished from day to day, and that he who dies leaving his work unfinished is just as far advanced in the eyes of Supreme Justice as he who has leisure to accomplish it fully.—Ozanam.

Great thoughts lift us, as on angels' wings, above the trivial things of the present hour. Visited by them the toiler amid the city's din may catch some faint echoes of celestial music, and the poor man walk with the "dead and sceptered sovereigns who rule us from their graves."

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly and all low achievement vain. Those only who make this quest the supreme desire and passion of their lives can ever begin to hope to reach it.—Drummond.

Who is a true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.—Thomas Carlyle.

Christian men ought to be able to differ in opinion and still be brethren in sentiment and feeling. Quarreling Christians need no anxious attention from Satan—they are already in his employ.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two can not be separated with impunity.—Ruskin.

Hope never hurt anyone, nor yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment.—Macdonald.

The main token of a strong character is not to make known every change and phase in thought and feeling, but to give the world the finished results.

When you go home fill the house with joy, so that the light of it may stream out of the windows and doors, and illuminate even the darkness.

Overcoming a difficulty changes it into a blessing.

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To Whom it May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. Black,
Editor Christian Advocate.

HEART ECHOES.

BY CLIFFORD R. JONES.

Tired, so tired, dear Jesus,
Of the world's cold scorn;
Kneeling with bleeding heart
This fair Xmas morn.

Crushed, so crushed, dear Jesus,
By cruel words and jeers;
Looking to thee for grace
Through blinding, burning tears.

Worn, so worn, dear Jesus,
By weary days of pain;
Sipping the dregs of sorrow
Dying souls to gain.

Bruised, so bruised, dear Jesus,
Still clinging to thee;
Following thy footprints
Through dark Gethsemane.

Burdened, so burdened, dear Jesus,
By the weight of the cross,
Yet loving it dearly,
Knowing all else is dross.

Glad, so glad, dear Jesus,
That thou wast born,
In a rude manger
That blessed Christmas morn.

Happy, so happy, dear Jesus,
With thy love divine;
Telling to others the secret
Of that joy of mine.

Peaceful, so peaceful, dear Jesus,
Midst the care and strife;
Resting in thy loving arms
Through this glorious life.

Dallas, La.

Jerico, Mo.

MR. EDITOR: You are not troubled often with perusing productions of my pen for publication. But it is the close of the year, and many of my friends have been wanting to hear from me and to know what I am doing, I thought I would just write a few lines.

Well, I will say, first, I have regained my health, which is very joyous to me. I have been constantly at work during the year, preaching, exhorting, praying, singing, shouting, studying. I have traveled over a great many miles preaching the precious Word of truth, and have always found the people ready and eager to hear the sweet old story of the cross, simply told. Doors have opened for me to work on every hand—always more work on hand than I could do. The Lord has blessed me wonderfully in my labors to advance his kingdom, beyond my highest expectations. I have witnessed through my efforts about 1,500 souls converted and saved. Have taken into our church between five and six hundred members. I have preached on an average of 2 times a day; have traveled thousands of miles; preached in high-steeple and low-steeple churches, and no-steeple school-houses, cross-roads, on the streets, in the groves, under tents and tabernacles, to the white and to the colored people.

So you see, Doctor, I have not been idle if I am not in the traveling connection. I love the church and all her institutions. I love the bishops, presiding elders and pastors. I have nothing but good to say about many of them. They are all my friends so far as I know. If they are not, I don't want to know it. I think our pastors are the grandest set of men on earth. The good Lord bless them. Somehow I have always been able to find enough to say and sing enough to fight without having to fight preachers or my church. I have been criticised, misrepresented and misunderstood a great many times. I just turn the matter over to the Lord and press on for the prize. I have no reputation to look after, and don't want any—all I want is a place to serve my Lord.

The Lord has graciously blessed and kept my soul. I have had seasons of great refreshing from God's presence. I am getting stronger and "growing in grace" each day. I am a better man to-day than I was twelve months ago. I have had many flattering offers to turn aside from the service of the Lord, but I am established. Nothing moves or tempts me. I can look back over the past seven years that I have spent in God's service with pleasure. I have been happy. The Lord has blessed me in ten thousand ways. I can only say, "Bless the Lord, O my soul." "One day in the courts of my Lord are better than a thousand." In this time the Lord has given me between four and five thousand souls as the fruits of my labor. O, praise his name.

You see, Doctor, I have written a great deal about myself—more than I have ever written in my life. I am out here in the West for the Winter campaign. The Lord bless the Advocate and its editor.

My permanent address is Terry, Miss. Jim J. Smylie,
Local Preacher.

Dec. 29, 1896.

FROM THE WORK.

Rev. O L Savage, Coffeeville, Miss., Jan. 5: "We have arrived at Coffeeville, and made one round for the new year. Coffeeville showed its appreciation in a very substantial way. The culinary department was well supplied with all that one could desire. On Christmas Day I dedicated our new church at Antioch. The new pews for Coffeeville and Antioch will be ordered out in a few days. We found that our predecessors had wrought well. I wish the New Orleans Christian Advocate a happy New Year."

Rev. L M. Lipscomb: "The old year with all of its failures and successes, its disappointments and cares, its joys and sorrows, is numbered with the past, and with renewed faith and courage we begin the duties of 1897. Our lot is again cast with the good people of Carrollton, who are loyal Methodists and encourage their pastor by their sympathy and prayers. Since Conference we received a fine pounding, consisting of many useful and substantial articles, such as a barrel of flour, a nice fat hog, potatoes, sugar, coffee, canned goods, a turkey and other things—all of which were highly appreciated by the preacher and his family. We are glad that the Bishop returned us to Carrollton, and pray that this year may be the best of our lives. Success to the Advocate."

AFTER THE MOVE.

If we understand by the "rolling" of a stone, constant motion—changing from one place to another—and if the words, "gathers no moss," represent worldly goods, then, if the reverse be true, some itinerant preachers will possess a vast deal of worldly goods one of these days. But for us, it seems that the old proverb must be so changed, or so interpreted, as to mean that an itinerant preacher changes from place to place so constantly that there can be no accumulations of any kind.

The latest move of this itinerant has been the cheapest one in fifteen years. The railroads and transfer people got only about $15 out of it! We are now—New Year's Day—housed at Lecompte, La., trying to operate here and at West Alexandria, sixteen miles away on the T. and P. R R.

About two or three months ago my predecessor, Rev. A. W. Turner, working (as is generally the case) through our good women, succeeded in buying a parsonage at Lecompte, and having it partly furnished. Everything is new—at least, as far as church ownership is concerned—and in an unfinished condition. On our arrival (on a belated train), we found those Christian women—Mrs. Collins and Mrs. Brewer*—waiting our coming, ready to contribute in every possible way to our comfort. There is no doubt but when the debt is lifted from the parsonage, "those women who helped together with us" will see to it that nothing is left undone which is necessary for the convenience of the preacher and his family. They have done what they could—have done well—and deserve help in their great work of housing the pastor and his family. When we came we had no water—not in the cistern even—but now there is little else in sight than water—water above, water below, and water all around us. How soon things change! So quickly may our eternal state dawn upon us. "Watch, therefore."

The future is before us. What it may bring our Father only knows. In him we are going to trust, and whatever else may, or may not happen, this is sure—"we shall never be put to confusion." One great temptation lies before me personally, but I will be careful that I "sin not." I have a fondness which overcame one greater than I. Piscatorial art and science has for me a marvelous charm; and here are conditions most favorable to the study of the one and the practice of the other. To be among trout with a good "pole" and "bob" is a veritable reminder of conditions paradisical. But since a preacher is to be a "fisher of men" rather than trout, this sub paradisical pleasure must be enjoyed stintingly and very seldom. Peter had an excuse which I never expect to have, and went "a fishing" under conditions which I hope never to see.

I have preached at West Alexandria only since coming to my new charge, on Sunday morning, to a small congregation which had no notice of my "coming;" but at the evening service the attendance was quite satisfactory. P.

*Our little sister, Genie Moore, was a conspicuous waiter on our arrival here. Thanks for her courtesies on that occasion. P.

Nervous
People wonder why their nerves are so weak; why they get tired so easily; why they do not sleep naturally; why they have frequent headaches, indigestion and
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Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to January, '98.

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W. C. Black, Publisher.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Jan., '97, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

Saving a man's life is looked upon as the greatest service that can be rendered him. If he is in danger, he feels forever grateful to the friend who saves him. If he is delivered from savages, or from wild animals, or from drowning, or from the teeth of a shark, he can hardly find words to express his gratitude. Is it surprising then that Dr. Pierce has received thousands and thousands of enthusiastic letters from those who have been saved from death and lingering disease by his wonderful "Golden Medical Discovery?" Hundreds of these people write to say that they had suffered for years; that life had become miserable; and that death would have been welcome. Some of them say that doctors had given them up to die, when the use of the "Discovery" brought them back to happy life and health. This great remedy is meant for any one who has any disease of the throat, lungs, or bronchial tubes. Its strengthening and purifying effect on the lungs is so great that it will positively cure ninety-eight per cent. of all cases of consumption. It is a cleansing, strengthening, purifying, invigorating tonic. It puts new life into the blood and nerves, into the brain and body. It cures every form of indigestion, makes the appetite good, the sleep sound, the nerves steady.

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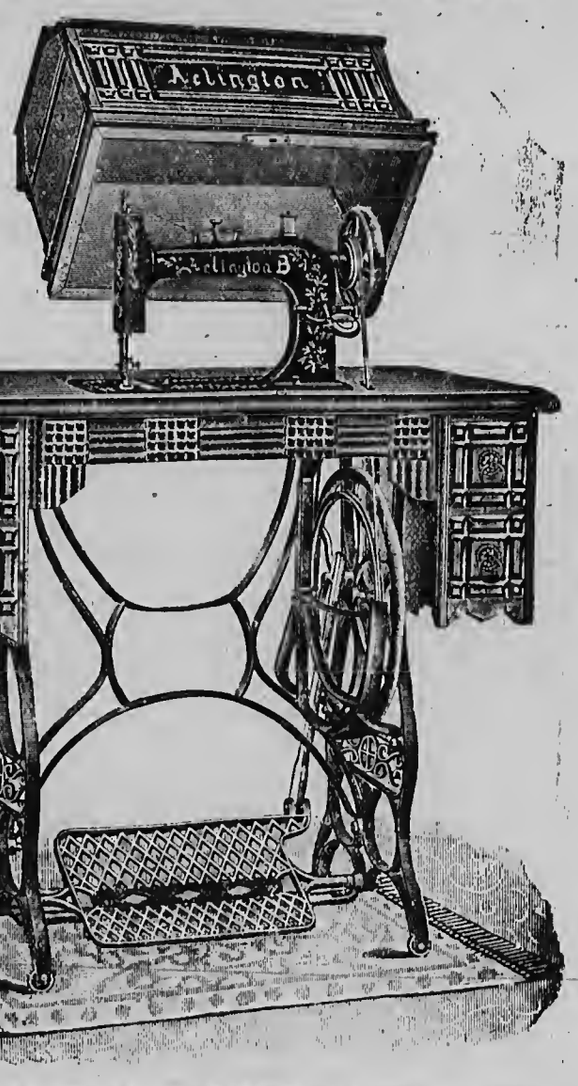

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Thursday, January 14, 1897.

Some people compliment the Bible who never read it.

Whether we can explain the reason of it in our small philosophy or not, it seems to be one of the laws of our being that we are to be made perfect through suffering. Crucifixion precedes coronation. "No cross, no crown."

The world does not need any more Micawbers lounging around "waiting for something to turn up;" it is overstocked with these already. What it needs is men and women who will roll up their sleeves and turn something up.

The Hindoos have this saying: "The snail sees nothing but the inside of its own shell and thinks that the universe." We have seen some human bipeds whose estimate of themselves was about as exaggerated as that of the snail.

Learning is a most excellent thing, but common sense is vastly better. Common sense knows how to apply learning to some useful end. Learning unapplied is almost worthless; wrongly applied, it may be immeasurably pernicious.

A preacher is said to have gotten off the following: "Optimism comes from optics. An optimist is one who sees clearly. Pessimism is cognate to pester. A pessimist is a person who pesters everybody he comes in contact with." We will not vouch for the brother's etymology, but he scores a good point, nevertheless.

Were I to pray for a taste that should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me during life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading.—Sir John Herschel.

The reply of a certain eminent divine to a student who had asked him if he could not shorten the course of study into the ministry is very significant and full of meaning. The reply was: "When God wishes to make an oak, he takes many years to complete his work; if he would make a squash, a few weeks would suffice."—Selected.

It is a glorious thought that we can give our whole time to service of our Lord. We can serve him just as acceptably during the week as on the Sabbath. We can do his will as thoroughly while we are at our daily tasks, however lowly they may be, as when we are in the sanctuary. If we are thoroughly consecrated, so that everything we do is done in a spirit of loving obedience, then our most irksome toil is as pleasing to our heavenly Father as our liveliest hosannas or most fervent prayers.

Family Religion.

While we do not belong to the pessimistic tribe who have almost deafened the Christian world with the horrid din of their croaking about [illegible] believe nevertheless that there are points at which we of the present generation may vastly profit by the example of our ancestors. One of these points is family religion. We believe it to be a fact that the average Christian of the present day feels far less responsibility for the religious training of his (or her) children than did the disciples of a former generation. The almost universal tendency is to throw the responsibility upon some one else—principally upon the Sabbath-school teacher.

Now, we do not depreciate the Sabbath-school. On the contrary, we regard it as one of the most effective of all the agencies which the church employs for the evangelization of the world. Moreover, we hold it to be an incontrovertible fact that the Sabbath school is better equipped for its Heaven-appointed mission than ever before. There was never a time when it had such an affluence of resources. Its literature is incomparably superior to that of any former age. Indeed, in no department of human activity has there been in this progressive age more marvelous progress than in the matter of biblical helps adapted to all grades of mind and all stages of advancement. The Sunday-school student of the present day can get from the literature that is regularly put into his hands stores of biblical lore which his forefathers of less than a century ago could obtain only by the purchase of an immense library; or, rather we should say, could not obtain at all. Not only is this the case, but it is also true beyond all question that the teachers of the present day are far better equipped than were those of a former generation. Their biblical information is more extensive and more accurate; and they have teaching helps in the way of maps, charts, diagrams, etc., which their predecessors did not have. Moreover, many of them have what their teachers of a former age did not have, a knowledge of teaching as a science. We believe it to be true also that the Sabbath-school teachers of the present day are as consecrated as were those of any former age.

We do not aim, then, to disparage the Sunday-school. On the contrary, we glory in its achievements and its prospects; and we would have every pastor and every parent do all in his power to foster the Sabbath-school. But we hold that any parent makes an egregious mistake who relegates to the Sabbath-school or to any other ecclesiastical agency the work of training his children in the nurture and admonition of the Lord.

Even in the realm of religion there may be an almost immeasurable distance between theory and practice. It is within the range of possibility that one may become a walking Biblical Cyclopedia and yet lack "the one thing needful," a saving knowledge of "Christ and him crucified." Now, who shall impart to the child this most important of all knowledge? Is there anyone that has such facilities for doing it as has the parent amid the intimacies of home life? Who else has such access to the heart of the child? Who can so easily touch the secret springs of action and thus mould the young, plastic life in accordance with a divine model? In God's plan from the beginning the parent has been made primarily responsible for the religious training of the child. That responsibility no parent has a right to evade. He may and should get all the aid he possibly can from others; but he has no right to turn over this divinely given work wholly to others. Day by day he ought to seek both by precept and example to impart to the young minds placed under his tutorage that wisdom that will make them "wise unto salvation."

We believe that pastors can not make a better beginning of their pulpit work for the year than by emphasizing the necessity of family religion. Let the aim be to have a family altar and a decided religious influence in every household. Then shall Zion "rejoice and blossom as the rose."

Kind words cost very little; but who can estimate their value? Blessings on the man who scatters sunshine wherever he goes!

Rome and the City Treasury.

We give below a list of the appropriations made in 1896 to sectarian institutions out of the treasury of this city. The amounts donated to Protestant institutions were as follows:

Evangelical Lutheran Orphan Asylum (Bethel)	$ 179.25
Protestant Orphans' Home	675.00
German Protestant Orphans' Home	600.00
Protestant Episcopal Children's Home	500.00
German Protestant Home for the Aged and Infirm	250.00
Total	$2,204.25

To Jewish institutions the appropriations were $6,500.00

Here is a list of what Rome gets:

St. Vincent's Orphan Asylum Wet Nurses	$ 4,000.00
St. Mary's Orphan Boys' Asylum	4,200.00
House of the Good Shepherd	7,500.00
St. Vincent's Asylum	1,688.00
New Orleans Female Orphan Asylum	1,000.00
Mt. Carmel Female Orphan Asylum	900.00
Female Orphan Asylum of the Immaculate Conception	600.00
St. Alphonsus' Asylum	377.75
St. Vincent's Half Orphan Asylum	200.00
Louisiana Asylum	400.00
St. Joseph's Boys' and Girls' Asylum	900.00
Holy Family Asylum	250.00
St. Joseph's Asylum of Little Sisters of the Poor	1,400.00
St. Mary's Asylum of Little Sisters of the Poor	700.00
Carmelite Nuns	60.00
St. Vincent de l'aul's Society Conference of St. Joseph and Immaculate Conception	200.00
Total	$24,375.75

These figures show that the Catholics get eleven times as much for the maintenance of their eleemosynary institutions as all the Protestant institutions combined. We have no doubt that some of our readers will think that this is only a fair proportion, in view of the preponderance of Catholic population. On this subject there is a vast deal of misinformation lodged in the public mind. Although New Orleans is a Romish stronghold, Rome is far less strong here relatively than is generally supposed. In support of this proposition we invite attention to the number of church edifices in the city. The number of Catholic Churches is 41. The other denominations have houses of worship as follows: Baptist, 56; Presbyterian, 14; Methodist Episcopal, 30; Methodist Episcopal, South, 9; Episcopalian, 12; Evangelical Protestant, 5; Lutheran, 2; Congregational, 5; Greek, 1; Unitarian, 1; Christian, 1; Jewish, 4. This makes a total of 140 non-Catholic Churches—largely more than three to one. If we grant, what is unquestionably true, that the average Catholic Church has a larger membership than the average non-Catholic Church, this is more than counterbalanced by the fact that New Orleans has a very large percentage of people unattached to any church.

These figures show that Rome here in this city is doing what she does everywhere when opportunity offers. She is skillfully manipulating politics and politicians in her own interests.

How to Get Rid of Our Missionary Debt.

Everybody is anxious to get rid of our missionary debt. We have yet to find a single exception. But anxiety that does not get itself coined into shekels is not worth much in bank. Realizing this, a good sister, a preacher's widow, who has only the average preacher's widow's income, and who modestly withholds her name from the public, writes, asking us to start a "Missionary Debt Fund" in the ADVOCATE, and pledging herself to pay five dollars. Thanking her for the suggestion, we do so, promising twenty dollars as our contribution, with more to follow, if the Lord prospers us during the year as we have reason to hope that he will. Who will join this good sister in her noble work? Our correspondent, "Lysias," is already on record as ready to do a most liberal part. Brother, sister, if you are willing to give for this cause, write us at once. Let it be understood that this money is not to be paid until a sufficient amount has been subscribed to cover the debt.

A converted Chinaman recently died bequeathing his entire estate of several thousand dollars to the Methodist Church of Canada, for the prosecution of its mission work in China.

"Three Stars" Interrogated.

MR. EDITOR: In your issue of the twenty-fourth of December, your correspondent, "***," has an article relative to Morrison's suspension and defiance, which is to me at least very interesting reading. "Three Stars" assumes that Morrison violated a very plain law of the church in holding a meeting in a Texas town after having been advised by the presiding elder and pastor not to do so.

Now, inasmuch as there are quite a number of evangelists, some of whom are local preachers of the M. E. Church, South, going about over the country holding meetings—sometimes against the protest of the resident pastors, and as they think to the detriment of the people of their charges, I would be glad to have the law, in full, that gives the pastor or presiding elder power to prevent any of them from holding meetings in any building, or tent, that may be offered them at any point in the bounds of their pastoral charges.

Your brother,

THOS. J. UPTON.

In the Living Present.

Pilgrim's Progress has been staged. It is a play of four acts, and is given at the Olympic Theatre in London. It finds many admirers. It fills admirers of John Bunyan with indignation.

The penny, or basket, collection in churches at regular service on Sunday brings, as our stewards well know, but little money. Recently ten thousand people attended service at St. Paul's Cathedral in London. The basket collection brought only 3,305 coins. Hence only one-third of the attendants gave anything. And said number of coins amounted only to $280.

The Holy Synod of Petersburg is proceeding against Count Tolstoi. It is presumed that excommunication will be the result. Recently he inveighed against the State Church and even the government. We suppose that originally he meant well; but he has now embraced Socialism. If not checked, he will degenerate to Anarchism.

Women are called "the weaker sex," but wrongfully so. Proportionally, they are healthier than men. Less die at all ages than men, except at the age of 60 to 65. At that period mortality is reversed. In case of longevity women excel men everywhere.

The Free Church of Scotland, like the Moravians, excels in missionary effort. Of a membership of 350,000, it supports 150 missionaries in foreign lands. Its principal field for operation is India. That church will thrive most which does most for foreign missions.

The Rothschild family founded and supports a large free school at East End, London. The school numbers 100 teachers and 3,500 pupils. All receive breakfast and dinner gratis. Additionally, all receive as a donation annually a full suit of clothes and two pairs of shoes.

A government decree of France abolishes slavery in Madagascar. It is supposed that political reasons dictated the action. Now, Great Britain will be compelled to free the slaves in Zanzibar and Pemba. Well, the Declaration of Independence commences with: All men are born free and equal. In the meantime, the emancipated slaves in Cuba are the soul of the present revolution.

ICH DIEN.

A Newspaper Banned.

For publishing an article approving the settlement of the Manitoba School question, and denying the right of the church to dictate to the people on purely civil matters—how they should vote, for instance, on the Manitoba matter—L'Electeur, a newspaper of Quebec, has been proscribed. The Roman Catholic bishops of that province have forbidden their members to subscribe for, read, circulate, or otherwise encourage the paper named, under pain of being deprived of the benefits of the church. The interdict has caused a profound sensation. An action for damages will be brought by the publisher of the paper against the bishops who signed the mandament, and prominent citizens have expressed their willingness to subscribe towards carrying the case to the Privy Council if necessary. It is quite evident that, while the Catholics of Manitoba have accepted the terms of settlement, the Quebec hierarchy is unalterably opposed to them and determined to overthow them if possible. The issue raised by this hostility is one that the Lib- [illegible] and to settle. It is not a local question merely; it comprehends or involves "the preservation of the freedom of the press, the freedom of election, and the supremacy of the State in State affairs." The earlier this issue is squarely met, the better for all concerned.—Zion's Herald.

The Policy of Rome.

If the Roman Church in America is to settle back again upon its old lines, those who have been in dread of its encroachments in this country may dismiss their fears. Rome arraying itself in the garments of nationality and patriotism, and cultivating relations of sympathy with American ideas and aspirations, might indeed make some headway among our people, and in time become a formidable power in the land. But Rome clinging to its old foreign guise and aspect, and maintaining the character of an alien camp, dominated by a foreign despotism, among a people, with whom it disdains to come into congenial touch, can arouse no reasonable apprehension. Such a policy, if steadily pursued, can only result in failure, for not only is it incapable of conciliating the native population, but it can not maintain the hold of the church upon the descendants of its own people as they become assimilated to the environment of their adopted country.—The Living Church.

True Reform Religions.

So far as the church is concerned as an ideal and ideal, I think there is nothing wrong with that. It is the hope of the world. It holds out the only hope of social reform and permanent improvement. I am always sorry when I see persons engaged in the work of social reform after cutting loose from the church. Without what the church gives they are in danger of leaving all sense of bounds. You can never tell where such a person will land.—Prof. R. T. Ely.

The most exhaustive biography does not tell us as much about a man as one may learn from two or three snap-shots taken from him when he is in mental and moral dishabille. From which we are to learn that it is not in the dress parade, but in the bivouac that we meet face to face with our real character.—Richmond Christian Advocate.

An American professor in Peking University says of the Chinese church, of which he is pastor, that it is rapidly coming up to self-support: "If the Methodist Church in the United States would do as liberally in proportion to its ability, it would give about $15,000,000 annually for missions."

Cultivate the habit of always seeing the best in people, and, more than that, of drawing forth whatever is the best in them.—Theodore L. Cuyler.

This coming year may give us what it never gave before,
Or take from us what a thousand seasons never can restore.
—Southern Churchman.

NOTES.

Rev. R. P. Goar has been sick, but is now convalescent.

The name of Parker Chapel, in this city, has been changed to Parker Memorial Church.

Rev. R. I. Allen, who has been sick for some time with slow fever, is now on the road to recovery.

Rev. M. M. Black and his bride are in the city, making headquarters with the editor of the ADVOCATE. They will remain until Saturday.

We regret to have missed a call a few days since from Gen. Evans, of the Salvation Army, who came to the city for the purpose of establishing a camp here.

The Czar of Russia has announced that he will in the near future create a Supreme Court to relieve him of much of the onerous judicial work which now devolves upon him. His uncle, the Grand Duke Constantinovitch, will occupy the position of chief justice. So even Russia moves.

His physician having advised an immediate change of climate, Rev. T. L. Lallance, pastor of Tchoupitoulas Street Church in this city, will leave some time this week for New Mexico.

The address of Rev. J. W. McLaurin, district superintendent for Mississippi and Louisiana, is 725 Camp street, New Orleans. In sending money to him, use postoffice money order, express money order, or New Orleans exchange.

Judge E. T. Merrick died at his home in this city on the twelfth. Judge Merrick was a man of pre-eminent ability and sterling worth. He was for several years on the Supreme Bench. He was a member of Rayne Memorial Church.

We were pleased to meet in the city a few days since our genial friend, Rev. T. J. Upton, of the Louisiana Conference. He is in good health and spirits, and is delighted with his charge at Zachary. Who that knows the place would not be?

Rev. Henry Clay Morrison, D. D., our Missionary Secretary, spent last Sabbath in this city, preaching in the morning at Carondelet and at night at Dryades, to the delight and edification of the people. The Doctor is in vigorous health and as sunny-souled as ever.

We are pleased to present our readers, in this issue, a cut of the new Edward McGehee College for Girls, of Woodville, Miss., which is doing a noble work in the great cause of female education. It is a duty we owe to the church, as well as to our families, to educate our girls, and this college is doing its share in the great work.

Rev. B. Wright, of the Texas Conference, has been transferred to the Louisiana Conference, and appointed to the Vienna circuit. Although we have no authoritative information on the subject, we judge that Rev. C. R. Montgomery, who was appointed to the Vienna circuit at the last session of the Louisiana Conference, has been transferred to the far West.

Rev. M. M. Black reports having met with a most cordial reception at Gloster (Miss.), his new charge. The day of the arrival of his bride, who was delayed three weeks in reaching her new home by the serious illness of her mother and a sister, a committee of ladies was at the train to welcome her, and at the parsonage an elegant dinner was served. The parsonage has just been neatly and cosily re-furnished, and the people seem anxious to do everything in their power to make the pastor and his wife comfortable, which kindly interest we feel sure they most heartily appreciate.

Joaquin Miller, "the poet of the Sierras," is spending a few days in the city—his first visit since the exposition in '84. He announces that he has abandoned for a time his pen and his retired life in his charming home on the heights above Oakland, Cal., to go upon the rostrum. His subject will be "The Beauty of the Sierras," a theme which he thinks he can, with the aid of the stereopticon, make intensely interesting to both Americans and Englishmen. It is a little unusual for a man to make his debut as a a public speaker when his "way of life has fallen into the sere and yellow leaf," but perhaps the old adage about teaching an old horse new tricks is not of universal application.

The Salvation Army has established itself permanently in this city. The first service was held last Sabbath afternoon. An outdoor service was first held at the head of Canal street, the base drum, the tambourine, the concertina, the guitar, etc., being utilized in the service of song. The soldiers, followed by a considerable crowd, then marched to their headquarters in the old Y. M. C. A. Hall on Camp street, where a more formal service was held. We wish the Army success in its work. As its aim is to reach those who are not reached by the churches, it has "a field white unto the harvest" in this city. We think it would be hard to find in any American city a larger percentage of non-church goers than can be found in New Orleans.

BURNS AND SCALDS

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To Subscribers.

We dislike to lose a single subscriber, but we can not continue delinquents indefinitely. Quite a number of names will be cut off soon if arrearages are not paid up. "A word to the wise is sufficient."

American Bible Society.

AN APPEAL.

The American Bible Society asks for prompt and generous contributions to promote the circulation of the Scriptures.

Its peculiar organization shuts it off from access to thousands of pulpits and from direct appeal to thousands of congregations which are constantly urged to be loyal to their own Boards, but hear nothing of the American Bible Society as a great missionary body, or of its hearty cooperation in the work which their own societies are doing at home and abroad. Consequently a great multitude of well-to-do congregations in all parts of the land are doing nothing, directly or indirectly, to help its undertaking.

In the home field, embracing all the United States and Territories, it has been compelled for lack of funds to suspend its efficient system of Bible colportage, but it is still circulating the Scriptures through its numerous auxiliaries, superintended by twenty-one district superintendents, and through various missionary and benevolent societies.

In the amount annually expended in foreign lands it is surpassed by only seven of the missionary societies of the United States. Its foreign work last year was done under the direction of agents resident in Constantinople, Tabreez, Bangkok, Shanghai, Yokohama, Mexico, Havana, Caracas, Guatemala, Rio de Janeiro, and Buenos Ayres, with the aid of missionaries of every name, and of 43 persons expressly employed to translate the Scriptures.

The present condition of the society, owing to the falling off of receipts and especially of legacies, has made it necessary to decline urgent requests for aid recently received from the American Board of Commissioners for Foreign Missions, the Presbyterian Board of Foreign Missions, the Missionary Society of the Methodist Episcopal Church, and other organizations engaged in missionary work abroad.

Without prompt and liberal gifts the work of the society—wholly beneficent and unsectarian—must be greatly dwarfed both at home and abroad.

While it has a moderate revenue from rentals and an income of about $17,000 from trust funds, it is dependent for its great work upon the gifts of those who are in hearty accord with its spirit and aim. In addition to all that it may receive from sales, it needs at least $250,000 a year to maintain its work without serious retrenchment. Its entire receipts from collections, donations, and legacies during the first half of the present fiscal year amount to only $32,307.54.

On these grounds the society appeals to its auxiliaries to take prompt measures for collecting and transmitting funds for its treasury; and to pastors, churches, and individuals everywhere, without reference to their denominational or ecclesiastical connections, to contribute liberally for the supply of the needy with the Holy Scriptures.

Contributions for the American Bible Society may be sent through any of its auxiliary societies, or directly to Mr. William Foulke, treasurer, Bible House, New York.

By direction of the Board of Managers,

EDWARD W. GILMAN,
ALEXANDER MCLEAN,
ALBERT S. HUNT,
Corresponding Secretaries.

Nov. 5, 1896.

Webber Falls, I. T.

Leaving Vicksburg, Miss., at noon, Nov. 23, 1896, I reached this place, where I had been ordered by Bishop Duncan, at noon, Nov. 26, Thanksgiving Day, finding the town in holiday attire and soon found a table laden with a genuine Thanksgiving-feast turkey, currant jelly, mince pies, cake, etc.—all in abundance. After dinner began to hunt up the Methodists, and have been busy ever since. We have a large, commodious church-building here, a nice roomy cottage for a parsonage right near the church, a pleasant people in a thriving town of some five hundred inhabitants. The preacher has been received kindly "for the work's sake," and with a small, but earnest corps of workers, begins a new year's work.

Our church is in the load in this country. The country is growing, the church is growing with it, and both have a grand future. This is a beautiful country, with its broad shallow rivers, its rolling prairies broken here and there by belts of timber or long low-lying mountains. With its six thousand bales of cotton annually, a large horse and cattle trade, our town is prosperous.

We are planning and working for a great revival of religion and of vital godliness. We know this is not to be won without an effort, or without many discouragements among probably the least demonstrative class of people in the world; but, through Christ helping us, we expect to succeed and see our heart's desire among this people.

Brethren, pray for your fellow-servants in this great Western field, where there is so much to be done for the Master.

KIRBY S. ENOCHS.

Mississippi Conference Minutes.

The last of the Minutes were put in the hands of the mailing agents on Wednesday, Jan. 6. Very many of the pastors have not sent in their postoffices. Some are sending notice even now after the Minutes have been printed. I had to guess at the postoffices as best I could. Doubtless many will not receive their Minutes. Let such report to me as soon as they find Minutes coming to others, not to them. It may be that by giving them the postoffices to which their Minutes were sent, they may be able to secure them. No copies are left on hand for another distribution, as each pastor received his share in proportion to the number of his members. C. G. ANDREWS.

Meridian, Miss., Jan. 7, 1897.

Receipts for Fearn Mission.

The following amounts have been received since the last report to the ADVOCATE, viz.: Wesson Sunday-school, through Rev. T. L. Mellen, $5; Rev. W. M. Sullivan, $5; Rev. F. M. Keen, $10; Rev. E. E. Langford, $2; Rev. T. W. Adams, $10; Rev. L. S. Jones, $10; Rev. L. Carley, $5; Rev. H. M. Ellis, $10; Rev. E. T. Breland, $2; Rev. E. H. Monnger, $5; Rev. H. Mellard, $1; E. A. Enochs, Esq., $5; Rev. J. T. Ahney, $10; Rev. V. V. Boone, $5; Rev. T. B. Holloman, $10.

I make an earnest appeal to persons who have subscribed and have not paid up, please to do so as soon as they can. C. G. ANDREWS.

Meridian, Miss., Jan. 7, 1897.

Exposure to Disease

Does not necessarily mean the contraction of disease, provided the system is in a vigorous condition, with the blood pure and all the organs in healthy action. When in such a condition contagion is readily resisted and the disease germs can find no lodgment. Hood's Sarsaparilla is the best medicine to build up the system because it makes pure, rich blood, and pure blood is the basis of good health. In cold weather it is especially necessary to keep up the health tone because the body is subject to greater exposure and more liable to disease. Hood's Sarsaparilla is the safeguard of health.

Departed.

The many friends of Bro. Staples will read the following with painful interest:

Mr. C. W. Staples, the father of Rev. C. F. Staples and of the wife of Rev. W. J. Porter, of the Louisiana Conference, died at Prudhomme City, Jan. 2, at seventy-six years of age. W. J. PORTER.

Eunice, La.

Rev. J. J. Kelly Vindicated.

After a very careful investigation in the case of Rev. J. J. Kelly, the committee reported no trial necessary. Committee: T. J. Upton, F. N. Parker, J. F. Foster.

R. W. TUCKER, P. E.
JOHN F. FOSTER, Sec.

From Presiding Elder Thames.

On account of sickness and death of my mother-in-law, Mrs. C. E. Nelson, I failed to hold my district stewards' meeting on Jan. 5, as advertised. Please announce that they will meet on the twenty sixth of January, in the Methodist Church in Aberdeen, at 12 o'clock.

S. M. THAMES, P. E.

Aberdeen, Miss., Jan. 8, 1897.

Are You Hard of Hearing or Deaf? Call on or send stamp for full particulars how to restore your hearing, by one who was deaf for thirty years. John Garmore, Observatory Ave., Mt. Lookout, Cincinnati, O.

The address of Rev. P. Howard is McComb City, Miss.

Mormonism Exposed.

"A Pen Picture of Mormonism" is a little book exposing its evils, by Rev. M. L. Oswalt. The author has written from personal experience with Mormonism in the Rocky Mountains, and his work is offered to the public as a sure means of successfully combatting that dangerous delusion. Send at once, and get a copy to assist you in driving the elders from your midst. Price, 25 cents. In clubs of five or more, 20 cents per copy. Address all orders to

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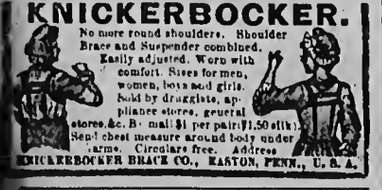

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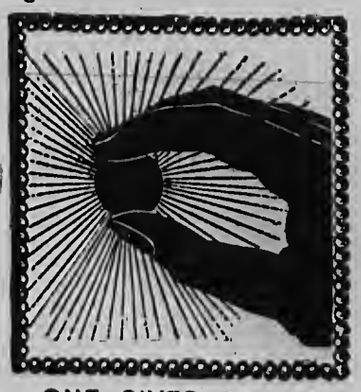

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER,
ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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IT PAYS.

It pays to wear a smiling face
And laugh our troubles down,
Our laughter or our frown.
Beneath the magic of a smile
Our doubts will fade away
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
A gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive with sympathy and love
Their confidence to win;
It pays to open wide the heart
And "let the sunshine in."

- Selected.

Three Things to Shun.

1. Shun bad companions. You may think their influence will not harm you. But, in after years, when it is too late, you will regret the bad ways and words and influences that you met when young. We are all creatures of imitation. Men are like geese. One goose drinks because he sees another goose drink. The infant learns its first lesson by imitating what he sees and imitates others, and imitation becomes a habit, until we imitate others unconsciously. As we are constantly imitating those with whom we come in contact, it is important that we have only good associates. We shall be like the company we keep. A certain painter once said that he had to make it a rule never to look upon a bad picture, because he found he could not paint so well the next time he tried. If you can not keep good company, you had a good deal better never keep any. This is what the apostle means when he says, "Evil communications corrupt good manners." People can tell what kind of a boy or girl you are when they know what company you keep, and they will form their opinion of you by the company you keep. Do not forget this! You are like the people you most like to be with.

2. Shun bad books. Bad books are even worse than bad companions. Many can have a bad book on the sly, when they would not dare to have a bad associate. And these bad books will teach them many vain and bad things that they would not listen to, if spoken out loud. No boy or girl can be a good scholar who gets a real taste for bad books. It is impossible. If you are going to make anything in the world, don't spoil your taste for useful reading by getting a taste for cheap novels. France became one of the wickedest nations of the world because its young people read bad books. Those who get a taste for bad books never like to read the Bible. If you want to keep your love for the Bible, let bad books alone. For if you lose your love for the Bible, you will lose your soul.

3. Shun bad habits. We are all bundles of habits. Everybody has either good or bad habits. If you lift a heavy weight to-day, it will lift easier to-morrow. If you do anything a few times, it gets easier to do it. The more we perform right actions, the easier it is to do them. The more we do things not right, the easier it is to do them. An old king once told a blacksmith to forge an iron chain of a certain length. He did so and brought it to the king. The king told him to take it home and forge it twice as long, and bring it back to him. When it was brought back, he said to his servants, "Bind him with his own chain, and cast him into a furnace of fire." This is the way the devil gets people to forge chains of habit. Little acts repeated each day are the links. Then by and by he will bind us in those chains and cast us into a furnace of fire. How many have come to a bad end and have said that it all started with little habits. We read a little verse that we want you to learn. It is this:

"A pebble on the streamlet scant
Has turned the course of many a river;
A dewdrop on the baby plant
Has warped the giant oak forever."

Ask God to help you to do right, and if you ask in faith he will, and then your habits will be good.

Did you ever see a watchman's clock in a factory? It is so arranged that he has to touch it every hour. If he fell asleep and failed to do it, the clock tells it in the morning.

Our readers have something more delicate than a clock. It is our character, and if we have once been haughty and bad, it will be written on our character, and some day it will be known. Let us try to keep these three rules: Shun bad associates, bad books, and bad habits.—Christian Witness.

Good for Evil.

A prominent lawyer relates to a correspondent of the New York Sun that many years ago while he was attorney-general of Missouri, he happened to be in Governor Steward's office when a convict was brought in from the penitentiary to receive a pardon at the governor's hands. The convict was a "steamboat man"—a large, powerful fellow, with the rough manners of his class.

The governor looked at the man, and seemed strangely affected, scrutinizing him long and closely. Then he signed the document which restored him to liberty; but before handing it to him, he said:

"You will commit some other crime, I fear, and soon be back in the penitentiary."

The man protested solemnly that such a thing should never happen. The governor looked doubtful, and after a few minutes said:

"You will go back on the river and be a mate again, I suppose?"

The man said yes, that was his intention.

"Well, I want you to promise me one thing," continued the governor. "I want you to give me your word that when you are mate again you will never take a billet of wood and drive a poor sick boy out of his bunk to help you to load your boat on a stormy night?"

The man answered that he never would, and seemed surprised, and inquired why the governor requested such a pledge.

"Because," answered Governor Steward, "some day that boy may become governor and you may want him to pardon you for some crime.

"One black, stormy night, many years ago, you stopped your boat on the Mississippi river to take on a load of wood. There was a boy on board working his passage from New Orleans to St. Louis, but he was very sick of a fever, and was lying in his bunk. You had men enough to do the work, but you went to that boy with a stick of wood in your hand, drove him on deck with blows and curses, and kept him toiling like a slave till the load was completed.

"I was that boy. Here is your pardon. Never again be guilty of so brutal an act."

The prisoner took the pardon, covered his face, and went out. —Ram's Horn.

Heavenly-Mindedness.

We live in too great a hurry, and our very religion has about it often that quick, nervous way that seems to be a reminder that the shortest road to the end is to be promptly taken, and that the Lord can have but a limited time and space in every day. Let there be system, of course; but religion and rest go together, and "he that believeth shall not make haste."

When the home atmosphere is religious, and the conversation is seasoned therewith, the children will grow up considering the high problems of personal duty and destiny, and will not hasten from godly speech, and act as if the subject were to unpleasant for consideration. We have been privileged to know a few people who were so sweetly abiding in Christ that their heavenly mindedness was manifest to all.

It has been to us not only a rare pleasure, but a high privilege, to sit at their feet, and hear them talk of him so affectionately, wisely, and reverently. We have discovered in their very speech a scriptural style, which told the source whence they got their sublime thoughts, and whose quaintness was an added charm; and we long for a revival of the old class meetings, and the disposition to talk on religious themes, so common in our boyhood, but now so seldom heard.

A church full of heavenly-minded people would be a power now, since its opposite so largely prevails; and we hope that a revival in the church of true and heartfelt religion will not long be delayed. As soon as our people are found groaning for it, the time will come; for "the day of the Lord is near in the valley of decision."—Baltimore Episcopal Methodist.

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40 YEARS THE STANDARD.

Safe at Home.

There is something more than sentiment and love for old-time ways and observances in the signal revival of the curfew in towns throughout the West. Thirty-one towns in Minnesota alone, five in South Dakota, two in Michigan and several in Illinois have recently passed what is known as "the curfew ordinance," by which all children under the age of sixteen are to be off the streets after nine o'clock at night. Several towns of Illinois also have adopted the curfew, and anyone at all familiar with the life of our great cities would have no hesitancy in saying that the cities need such an ordinance far worse than the smaller towns. It is almost inconceivable the carelessness of some parents in this regard, considering the many dangers and temptations of city life. It is true that boys and girls in cities learn early to look out for themselves, but even in cities there are few boys and girls under sixteen who do not need parental vigilance, perhaps all the more from their being city-bred. The curfew question should be agitated in every village and smaller town and even in cities. The proper place for all children under sixteen is with their parents after nine o'clock at night, and there are not a few older people to whom it would be a blessing were the law extended to meet their cases. The custom has in its favor poetical traditions and observances and carries with it a wholesome return to the simplicity of elder days as regards the liberty of children. Even in far-away Hobart, Tasmania, they are discussing the propriety of ringing the curfew bell, and it would not be surprising if this ancient and excellent custom should once more become as general as in early days.—Interior.

Happiness.

In all ages of the world happiness has been and will be the great aim of mankind. Its promotion was the object of all creation. It has two forms, external and internal. The external consists in pleasing the physical and mental faculties. This is the most commonly sought and enjoyed, but it affords as much less satisfaction than the internal as the finite is less than the infinite. The internal is often sought in vain. Men have endeavored to obtain it by the accumulation of riches, but in vain. They have searched for it in the attainment of fame and power, but without success. Science and art have never discovered it. It comes only from God; it is the love of God. This is true happiness. It gives peace to the weary soul and joy to the sad heart. It turns trials and sorrows into bliss. It helps us better to enjoy the external. The internal is abiding, but the external comes and goes like the hours, and in a time of trouble is not to be found.—Selected.

A soldier in Tennessee, a great, strong, hearty fellow, was a teetotaler. One day when the army was going on a long march, a man offered him a drink of whisky. "I am a teetotaler," was the reply. "Never mind that. You're in the army now; besides, you need some stimulant to help you on this long march." Taking out a pocket Bible, he held it up before the face of his tempter, and said, "This is all the stimulant I want."

Mistress: "Our church is just like one family." Mrs. Candid: "Yes, indeed; I notice there is a good deal of quarreling among the members."—Tidbits.

Despondent Work.

How poorly prepared for religious duty is a man who sits down under the gloom of expected misfortune. If he prays, he says, I do not think I shall be answered." If he give, he says, "I expect they will steal the money." Dr. Chalmers, in the darkest hour of the history of the Free Church of Scotland, and when the woes of the land seemed to weigh upon his heart, said to his children, "Come, let us go out and play ball or fly kite," and the only difficulty in the play was that the children could not keep up with their father. Do not watch for evil. You will have nothing but misfortune in the future if you sedulously watch for it. How can a man catch the right kind of fish if he arranges his line and hook and bait to catch lizards and water serpents.—Exchange.

In the interconrse of life, it is by little acts of watchful kindness, recurring daily and hourly, by words, by tones, by gestures, by looks, that affection is won and kept, and happiness conferred. He who neglects these trifles, and thinks that when some great sacrifice is called for, he will be ready to make it, will rarely do it; and if he does, it will be for his own sake, and not for the sake of others. And he will never be loved.—Sala.

Honest Cure for Tobacco Habit.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness. SURE-QUIT, an antidote chewing gum, destroys craving, restores the system to its normal condition. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

HYGIENE.

French Wines and Temperance.

The idea at one time prevailed pretty generally, even among the most intelligent Canadians, that the free introduction of light wines, especially French wines, would do a great deal towards making people more temperate. It is now an argument, among a few of the less thoughtful people especially, in favor of the adoption of the new French treaty, that the free use of these wines would destroy the demand for the more fiery, intoxicating distilled liquors. Such people seem to overlook the fact that the use of any kind of alcoholic drinks is almost sure to create an appetite for stronger ones.

Wine drinking too often ends in a thirst and demand for spirit drinking. That has been the experience of France during the past few years; it is its experience to-day. English writers who so frequently remarked the absence of drunkenness in France compared to England, were writers of years ago. Now things have changed.

We can not do better here than quote from the Paris Temps, one of the most leading and reliable journals in France. In a recent article, writing on the decline in population in that country, without any special reference to the temperance question, it went on to say that: "A deplorable change has occurred in France regarding indulgence in strong drink. Thirty or forty years ago France, thanks to its wine and cider, was considered the most sober nation in the world, and the gaiety, vigor and elasticity of the race were a result of its temperance. To-day France has changed places with Great Britain. Within the last twenty years the consumption of alcoholic drinks in England has diminished by one-half, and now France stands almost at the head of the list, with 4 56 litres consumption per head, while in Great Britain the figure is only 2 70 litres, in the United States 2.82, in Russia 3 07, in the Netherlands 4 49, in Belgium 4 91, in Germany 4 40. The increase in the annual consumption of alcohol in France has been from 1 400 000 hectolitres in 1885 to 1,735 369 in 1892. Within the same time the number of liquor sellers has increased from 390 000 to more than 450 000, which makes a seller to every twenty voters throughout France. The Temps brings all these facts in connection with the population question, and suggests that they help to account for the fact that the population of France has ceased to grow. Last year there were 20,000 more deaths than births. As it is known that in Australia, America, and Africa whole nations have been destroyed by alcohol, the Temps thinks it is time for the French to stop laughing at the English temperance movement, which has taught the working classes to substitute tea and coffee for alcohol."—Citizen and Home Guard.

Fits Cured

From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

Prof. W. H. PEEKE, 4 Cedar St., New York.

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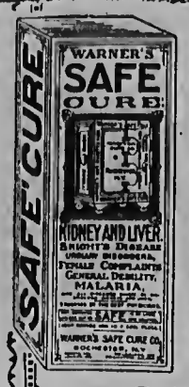

Owing to the many requests from its patrons, Warner's Safe Cure Co. have put on the market a smaller size bottle of Safe Cure which can now be obtained at all druggists at half the price of the large bottle.

Warner's Safe Cure is not only a scientific vegetable preparation and does all that is claimed for it, but it is the only Kidney and Liver medicine used by the best people of four continents. A medicine that bears the stamp of the world's approval, and maintains its position for a fifth of a century, must necessarily possess peculiar merit.

Col. Samuel H. Powe.

Col. Powe was born in Wayne county, Miss., July 9, 1818, and died June 27, 1896. He lived all his life on the old homestead of his father, two miles south of Winchester. He was educated at the University of Alabama and at Miami University, Oxford, Ohio. At that date there were no railroads, and these places were reached by private conveyance and stage lines.

He married Miss Henrietta McWillie Stover, of Wilcox county, Ala., Oct. 2, 1850, who, with five sons and one daughter, survives him.

He was a member of the Legislature from 1854 to 1858.

In 1861 he joined the Methodist Protestant Church; afterwards became a member of the M. E. Church, South, and was a consistent member till his death. He was an official member of his church for many years, and was always ready to do any work for the cause of his Master. His house was the home of the preacher, and many of them will long remember his kindness and substantial aid.

Col. Powe was a true Southerner, and at the first call he left his home in May, 1861, and went to the front as first lieutenant in the Wayne Rifles, which was afterwards known as Company B, Thirteenth Mississippi Regiment. In July, 1862, after the seven days' battles around Richmond, he was promoted to captain, the former captain, W. J. Eckford, having been killed. In 1863, being unable to perform the labors in the infantry service, he resigned and joined the cavalry, and was elected first lieutenant, when he served in Adam's Brigade, Forest's command, till the close of the war. As one of his comrades, I can say that I loved him as a brother. He was kind to all alike, and was always doing all he could for the welfare of his men, and especially for the sick and wounded.

Col. Powe was a man of great energy. At the close of the war he came home and found his property gone; but he was not the man to complain, and went to work and was soon in independent circumstances. He was a man of bright mind, gifted with a fine memory and splendid conversational power. He was perfectly familiar with the leading questions that agitated the government for the last half century, and was also personally acquainted with many of the leading men, both State and National; and to be in his company was both interesting and instructive. He remembered well the great Indian, Pushmataha, chief of the Choctaws, whom his father had entertained.

Col. Powe was the most benevolent man I ever knew; was always ready to help those in need. In the death of Col. Powe our county has lost one of its oldest and best citizens, whose life our young men would do well to imitate. The title of "Colonel" was bestowed on him by one of the governors of this State prior to the war.

His funeral was conducted by Rev. J. N. Ware, a former pastor. There was a large number of his friends and relatives present, and among them a goodly number of colored people, his former servants. His remains rest in the family graveyard beside his father and mother, there to await the resurrection morn.

W. S. DAVIS.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

FORD—Bro. B. F. FORD was born in Hardeman county, Tenn., Oct. 4, 1829; joined the M. E. Church, South, in his sixteenth or seventeenth year; married an excellent Christian women, Miss Mary Lane, of Georgia, Sept. 23, 1868. He was editor and proprietor of the Ripley Advertiser for twenty years. His father established this paper about fifty years ago. The faithful son carried on this journalistic work after the departure of the father until prostrated by his last illness. The people from his tripod had a pure, strong, live country paper. It reflected the purity of his life. Nothing corrupting nor unclean was admitted to its columns. "In all the varied relations and vicissitudes of his life, even in adversity's darkest hour, the same painstaking prudence and Christian circumspection were his shining characteristics." He was worthily popular with his brethren of the press. The last three and a half years of his life his suffering was almost incessant, and was truly intense; but murmuring found no place in his heart.

The cause of Christianity was an interesting theme to him until the wheels of life ceased to roll. The love and deep interest he manifested for his own church were marked, gratifying and stimulating to his pastor. A man who made the world better for having lived in it has gone. He left us on Nov. 23, 1896. We shall miss him. God bless his wife and sisters, and keep them as the apple of his eye!

J. M. WYATT.

JOHNSON—S. A. JOHNSON, son of S. and A. E. Johnson, was born in Carroll county, Miss., Feb. 12, 1851. He was baptized in infancy by Rev. G. M. Rogers. Bro. Johnson professed religion and joined the church when quite young, and through the subsequent years of his life was a faithful Christian. He loved the church, and cheerfully did whatever she bade him. The preacher never had a better or more sympathetic friend than S. A. Johnson.

Bro. Johnson had money, and he used it for the glory of God and the relief of the poor. If any were sick or destitute, somehow he found it out and went at once to their relief. The poor of the community testify that Bro. Johnson had a warm heart and an open hand. In times of need they went to him for help.

Bro. Johnson was an invalid for a long time before his death, but the All-Father kept his promise and made his bed in all his sickness. Christ was all in all, and through the long hours of suffering Bro. Johnson drank of that river the streams whereof maketh glad the city of God. He fought a good fight, kept the faith, finished his course, and was ready when the time of departure came. Sweetly, peacefully, he went to sleep in Jesus, in Jackson, Miss., Nov. 23, 1896. J. W. PRICE.

Greenwood, Miss.

CARRUTH—JOHN, son of S. E. and Zudo L. Carruth, was born Nov. 9, 1895, and died Dec. 9, 1896.

Little John suffered much two days and nights. When the third noontide came the death angel stood by his bed, the blue eyes closed, the little form grew still, and John fell "asleep in Jesus." The life so brief on earth accomplished its mission, making sunshine in the home, joy in the hearts. Only a short time before he passed away the blue eyes lit up with recognition as he turned to look upon the mother's face; the sweet lips murmured, "I em purty, mame;" then tried to tell Aunt Ida, too. Yes, John, you were "pretty" then, we know, but far more lovely now amid the throng of angel hebes above. He was a child of wonderful beauty, brightness, and goodness. The little face ever shone with gladness; the bright eyes ever sparkled with mirth and love. He had ever a sweet smile of welcome for the roughest and homeliest who came near. Fond parents and dear aunt, do not grieve, for Jesus wanted him, too.

Farewell, sweet child, but not forever. We, too, soon shall sleep, and some sweet morn we shall awake to meet little John in the "city not made with hands."

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Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster which have hitherto been attended with such fatal results. The fact that in the last three years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address DR. D. M. BYE, Indianapolis, Ind.

It is not a morbid fancy, but a simple fact, that prosperity can not ripen character. In that sphere it can not be made evident to others or to ourselves that we are not serving God for a reward. Hence the trier of life—the messenger of God—goes walking up and down the earth, jostling men out of their prosperity, and driving them into worlds of poverty and loss and sorrow and disease and loneliness, where they can test their principles and find out what they believe, what they stand on, and what they are living for. This is not Job's history alone: it is yours and mine and every man's.—Theodore T. Munger, D. D.

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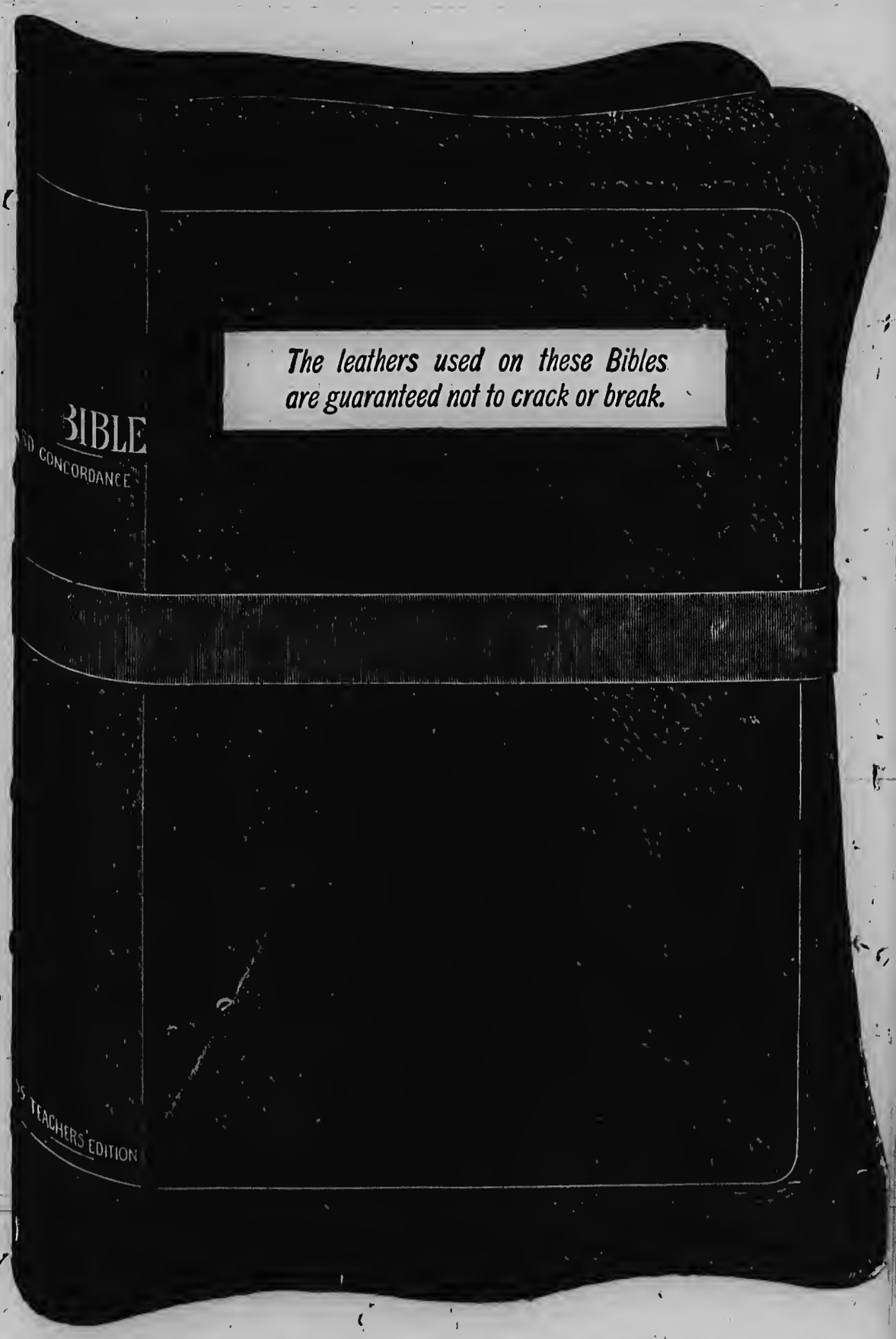

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ABSOLUTELY PURE

MARRIAGES.

WOOTEN—WATKINS.—At the residence of the bride's father, Dec. 29, 1896, by Rev. A. W. Langley, Mr. K. C. Wooten and Miss Ora Watkins, all of Carroll county, Miss.

LEWIS—FORD.—At the residence of the brids's father, Walnut Grove, Miss., Jan. 7, 1897, by Rev. Irvin Miller, Mr. Jas. A. Lewis to Miss Moille Ford.

ROBERTSON—ROBERTS.—At the residence of the bride's father, Dec. 23, 1896, by Rev. H. R. Caldwell, assisted by Rev. J. P. Tamby, Dr. J. L. Robertson to Miss Bettie P. Roberts, of Gallman, Miss.

KOCH—RAWLS.—At the residence of the bride's mother, Mrs. A. B. F. Rawls, Poplarville, Miss., Dec. 15, 1896, by Rev. N. B. Young, Mr. Geo. Koch, of Hattiesburg, Miss., to Miss Emma O. Rawis, of Poplarville, Miss.

FREEMAN—DEAL.—At the residence of the bride's brother, Mr Jeptha Deal, by Rev. B. P. Patterson, Mr. S. O. Freeman to Miss Annie E. Deal, both of Noxubee county, Miss.

CLARK—COOK.—At the home of the bride's parents, Coffadellah, Miss., Dec. 23, 1896 by Rev. D. Scarborough, Mr. J. A. Clark, of Kemper county, to Miss Cora Cook, of Coffadellah, Miss.

BURKS—PARKER.—At the residence of the bride's parents, near Philadelphia, Miss., Dec. 24, 1896, by Rev. D. Scarborough, Mr. S. A. Burks, of Holmes county, Miss., to Miss M. A. Parker, of Neshoba county, Miss.

DILL—WELSH.—In the Methodist Church at Philadelphia, Miss., Dec. 24, 1896, by Rev. D. Scarborough, Dr. Emmett Dill to Miss Mamie Welsh, both of Philadelphia, Miss.

KENNEDY—TOLER.—At the residence of the bride's parents, near Merwin, Miss., Dec. 30, 1896, by Rev. M. M. Black, Dr. W. R. Kennedy to Miss Hattie Toler.

CRAWFORD—WOODWARD.—In the Methodist Church, State Springs, Miss., Dec. 22, 1896, at 8 P. M., by Rev. H. C. Morehead (presiding elder Grenada district), Miss Katherine Woodward to Mr. Joe Will Crawford, of Atlanta, Miss.

MULLEN—HARBIN.—At the residence of Mr. J. W. Dubard, Jan. 6, 1897, by Rev. A. W. Langley, Mr. E. G. Mullen and Miss Annice Harbin, all of Grenada county, Miss.

DUKE—SPENCER.—At the home of the bride's mother, Mrs. Mollie Spencer, near Carrollton, Miss., Jan. 6, 1897, by Rev. W. H. Sanders, Rev. R. E. Duke, of the North Mississippi Conference, and Miss Leona Spencer, of Carroll county, Miss.

CARROLL—McLEAN.—At the residence of the bride's parents, Gloster, Miss., Dec. 16, 1896, by Rev. D. F. Guice, Mr. R. J. Carroll, of Plaquemine, La., to Miss Nettie McLean, of Gloster, Miss.

A COUGH SHOULD NOT BE NEGLECTED. "Brown's Bronchial Troches" are a simple remedy and give immediate relief. Avoid imitations.

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SARDIS DIST.—FIRST ROUND.

Courtland	Jan. 16, 17
Tyro	23, 24
Longtown	30, 31
Burgess (Fri.)	Feb. 6
Eureka	6, 7
Cockrum (Fri.)	12
Wall Hill	13, 14
Pleasant Grove	20, 21
Pleasant Hill	27, 28
Arkabutla	Mar. 6, 7

The district stewards will meet Jan. 20, at 10 A. M., at Sardis, in the Methodist Church.

T. O. WIER, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Olive Branch, at Miller	Jan. 16, 17
Cornersville, at Pleasant Grove	23, 24
Mt. Pleasant, at Mt. Pleasant	30, 31
Ashland, at Salem	Feb. 1, 7
Pontotoc, at Pontotoc	13, 14
Abbeville, at Mt. Zion	20, 21
East Holly Springs, at Harmony	27, 28

J. D. CAMERON, P. E.

WINONA DIST.—FIRST ROUND.

Winona circuit	Jan. 16, 17
Carrollton circuit	23, 24
Indianola and Falsonia	30, 31
McNair	Feb. 6, 7
West	13, 14
Black Hawk	20, 21
Sidon	27, 28
Dublin and Brooklyn	Mar. 6, 7

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Shelby and Duncan	Jan. 17
Clarksdale	24
Jonestown	31
Friar's Point	Feb. 7
Hill House	14
Rosedale	21
Tunica	28
Bolivar	Mar. 7
Greenville circuit	14
Belen	21
Greenville	28
Austin	Apr. 4
Lehrton and New Salem	11
Sunflower mission	18

J. W. DORMAN, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit, at Mt. Pleasant	Jan. 16, 17
Columbus station	17, 18
Crawford, at Crawford	23, 24
Cedar Bluff, at Phebe (Fri.)	29
West Point station	30, 31
Tibbee, at Mayhew	Feb. 6, 7
Shuqualak, at Salem	13, 14
Stapleton at New Hope (Thurs.)	18
Winstonville at Hickory Grove	20, 21
Hebron, at Center Point	27, 28

M. A. SUMROUNDS, P. E.

DURANT DIST.—FIRST ROUND.

Poplar Creek, at Shiloh	Jan. 16, 17
Pickens, at Goodman	23, 24
Salem, at Tabernacle	29
Ethel at Shady Grove	30, 31
Stewart, at Stewart	Feb. 4
Wentbell, at Long Branch	5
Eupora and Sabura, at Eupora	6, 7
Barnett Hill, at Center Ridge	13
Ackerman, at Ackerman	13, 14
Chester, at Chester	20, 21
Ebenezer, at Ebenezer	27, 28
Louisville, at Louisville	Mar. 6, 7

J. H. MITCHELL, P. E.

GRENADA DISTRICT—FIRST ROUND.

Grenada circuit, at Spring Hill	Jan. 16, 17
Coffeeville circuit	23, 24
Charleston circuit, at Harrison	30, 31
Tocsa circuit, at Pleasant Ridge	Feb. 6, 7
Minter City	13, 14
Banner circuit, at Salem (Fri.)	19
Paris circuit, at Prospect	20 21
Chapo Hill circuit	27, 28
State Springs cir., at Reuels (Tues.)	Mar. 2
Ellzey circuit at Harriman (Thurs.)	4
Pittsboro circuit	6, 7

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Tremont	Jan. 14
Quincy	15
Aberdeen circuit	16, 17
Prairie	23, 24
Houston mission	29
Buena Vista	30, 31
Sparta	Feb. 6
Houston and Wesley	6, 7
Fulton	11
Shannon circuit	12, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—FIRST ROUND.

Bloe Springs cir., at Liberty (Thurs.)	Jan. 14
Ripley and New Albany, at N. A	16, 17
New Albany circuit, at Lebanon	23, 24
Ripley circuit, at Wier's (Tues.)	16
Jonesboro cir, at Camp G. (Thurs.)	28
Iuka circuit, at Burnsville	30, 31
Pleasant Ridge circuit, at New Valley	Feb. 6, 7
Brown's Creek cir., at Mt. P. (Mon.)	8
Saltillo circuit, at Saltillo	13, 14
Marietta circuit, at Marietta (Wed.)	17

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

DeKalb, at DeKalb	Jan. 15
North Kemper, at Spring Hill	16, 17
Ohunkey, at Sequatchie	23, 24
Lauderdale, at Lockhart	30, 31
Daleville, at Daleville	Feb. 6, 7
Meridian—East End	14
Porterville, at Longstreet	20, 21
Meridian—south Side	28
Linwood and Indian Miss., at Hope'll	Mar. 5
Neshoba and mission, at Cook's Ch't	6, 7
Toomsuba and mission, at Bethel	13, 14
Rose Hill, at Paulding	20, 21

O. G. ANDREWS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork, at Rolling Fork (Fri.)	Jan. 13
Anguilla, at Anguilla	16, 17
Mayersville, at Sharah (Tues.)	19
Satartia, at Benoni	27, 21
Warren, at Brad'y's Chapel (Thurs.)	28
Port Gibson	30, 31

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—FIRST ROUND.

Terry, at T	Jan. 16, 17
Madison, at M	23, 24
Camden, at C	30, 31
Lake City and Lodi, at L. City	Feb. 6, 7
Silver Creek and B. L., at S. City	13, 14
Flora, at F	20, 21
Tranquil, at Pleasant Hill	27, 28
Fannin, at Fannin	Mar. 6, 7

The district stewards of Jackson district are requested to meet in Capitol Street Church, Jackson, Miss., at 9 A. M., Wednesday, Jan. 19 18-7. A full attendence is very much desired. The following is a list of the names of these officials: Benton circuit, E. L. King; Yazoo circuit, J. W. Holt; sharon circuit, W. [illegible]ciser; Madison, C. L. Ray; Terry, D. S. Lewis; Camden, J. K. Locke; Silver Creek and S. Lake, F. W. Sharbrough; Lake City and Lodi, A. M. Johnson; Canton, W. H. Cassell; Flora, W. E. Harris; Tranquil, M. B. Vandeavel; Fannin, P. H. Jones; Jackson—First Church, T. F. Sarr; Capitol Street, A. J. Harris; Yazoo City, A. H. Courts.

The pastors are requested to be present, and all will be entertained while in attendance.

E. D. NORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

Biloxi station	Jan. 16, 17
Columbia, at Columbia	23, 24
Whitington, at St. John's	30, 31
Escatawpa, at Grange Grove	Feb. 6, 7
Moss Point station	13, 14
Bay St. Louis, at S. St. L	20, 21
Vancleave, at Red Hill	27, 28
Galloway, at Galloway	Mar. 6, 7
Hattiesburg station	13, 14
Gulf Port, at Pleasant Grove	20, 21
Ocean Springs and Scranton, at O. S.	27, 28
Americus, at Pleasant Hill	Apr. 3, 4

District stewards and pastors will please meet me in the Methodist Church in Hattiesburg, at 12 o'clock, Tuesday, Jan. 19, 1897.

O. A. POWELL, P. E.

NATCHEZ DIST.—FIRST ROUND.

Roxie, at Roxie	Jan. 13, 17
Amite, at Woodland	24
Wilkinson, at Sharon	30, 31
Washington at Washington	Feb. 6, 7
Meadville, at Meadville	13, 14
Barlow, at Rehoboth	20, 21
Percy Creek	27, 28
Natchez—Jefferson Street	Mar. 6, 7
Natchez—Wesley Chapel	7, 8

W. L. C. HUNNICUTT, P. E.

BRANDON DIST.—FIRST ROUND.

Lake, at Lake	Jan. 16, 17
Steen's Creek, at Wesleyana	19, 24
Carthage, at Carthage	25
Walnut Grove, at Waldo	30, 31
Morton, at Morton	Feb. 3
Westville, at Westville	6, 7
Decatur, at Union	13, 14
Clarksburg, at New Providence	17
Raleigh, at Raleigh	20, 21
Forest, at Homewood	23
Montrose, at Mt. Zion	27, 28
Hillsboro, at Hillsboro	Mar. 2, 7
Trenton, at Pine Grove	13, 14

W. W. SIMMONS, P. E.

Forest, Miss.

BROOKHAVEN DIST.—FIRST ROUND.

Magnolia and Osyka, at Magnolia	Jan. 13, 17
Gallman, at Bethesda	23, 24
Crystal Springs	24
Whitestown, at Whitestown	30, 31
McComb City	30, 31
Bogue Chitto, at Norfield	Feb. 3, 7
Hazlehurst	13, 14
Martinville, at Union Chapel	20, 21
North Wesson, at North Wesson	27, 28
Wesson	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 6, 7
China Grove, at Tylertown	13, 14
Caseyville, at Sweet Water	20, 21

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Tchonpitoulas St., Gretna and G'boro.	Jan. 17
White Castle	24
Covington and Tallsheek, at Man'ville	31
Moreau Street	11 A. M., Feb. 7
Carondelet Street	7 P. M.. 7
Algiers	11 A. M.. 14
Louisiana Avenue	7 P. M.. 14
Crape Street, Slidell and Pearl River, at Pearl River	21
Felicity Street	11 A. M.. 28
Rayne Memorial	7 P. M.. 28
Lower Coast, at Wesley	Mar. 7
Plaquemine and Donaldsonville, at P.	14

JOHN T. HAWTHORN, P. E.

ARCADIA DIST.—FIRST ROUND.

Lisbon, at Arizona	Jan. 13, 17
Hainesville at New Salem	19, 24
Valley at Pleasant Valley	25, 29
Minden, at Minden	30, 31
Calhoun at Calhoun	Feb. 6, 7
Downsville at D	10, 11
Farmerville, at F	13, 14
Vernon at V	20, 21
Gansville, at Gansville	27, 28
Vienna, at Salem	Mar. 6, 7
Ruston, at R	13, 14
Bienville, at ——	20, 21
Oreedia, at A	27, 28
Homer, at H	Apr. 3, 4

B. T. CARWS, P. E.

Without doubt the most wonderful remedy for pain is Salvation Oil. It sells for 25 cents.

NEWS OF THE WEEK.

DOMESTIC.

It is said that every trust operating in the State of Georgia has succumbed to the Calvin anti-trust law enacted by the recent General Assembly.

The fruit growers of California have decided to spend $10,000 in maintaining a lobby in Washington during the tariff agitation in the hope of thereby securing higher tariff taxes on imported fruits.

Representatives of the gold Democracy of Illinois and other States of the middle West, Northwest and South, met at the Auditorium, Chicago, on Jan 8. for the purpose of celebrating Jackson Day.

The mayor of New Bedford, Mass., holds, and rightly, too, that if gambling goes on in his city, and many people know the fact, and the police do not, then the police authorities are wholly incompetent.

In a recent address in Boston, Prof. Norton, of Harvard College, created considerable of a sensation when he stated that the people have not risen in the last 2 500 years above the best thought of the Greeks.

The thirty-sixth anniversary of the admission of the State of Kansas into the Union will occur on Jan. 29. The populists of the State propose to observe it by holding mass meetings to denounce Eastern "blood suckers."

On Jan. 20 there will assemble at Tampa, Fla., on the invitation of the governor of that State, a convention to consider the necessity of the immediate protection of the Southern coast line by the government by the erection of proper fortifications.

Captain George McC. Derby, of the United States Engineer Corps, has addressed a letter to the Unsectarian Charitable Association, offering work in building the Mississippi river levees near this city to any and all able-bodied men seeking work who may apply.

It is now certain that Bishop Keane, formerly of Washington, will be nominated as bishop-assistant at the pontifical throne, though the nomination has not yet been officially made. The Pope will nominate him as titular archbishop and canon of the patriarchial Basilica and adviser to some Roman congregation.

Benjamin Franklin in 1790 left $5,000 to the selectmen of Boston, and to certain ministers, to be loaned out to needy apprentices at 5 per cent. per annum. After 100 years the accumulated sum was to be applied to specific objects. The hundred years have more than expired, and the $5,000 now nets the handsome sum of $360,000. The aldermen wish to appropriate the entire amount for "a trades' school."

FOREIGN.

A force of 3 000 men is said to be at work on the Panama Canal. This is to be further augmented during the dry season.

Owing to the exodus on account of the plague the population of Bombay has been reduced one-half. The weekly mortality is 200 per 1,000.

The Right Hon. and Most Rev. Frederick Temple, D. D., was enthroned, on Jan. 8, at the cathedral in Canterbury as Archbishop of Canterbury and Primate of all England.

More than 28 000 applications for patents were made in England during 1896. About one-third of the number were for inventions connected in some way or other, with the bicycle.

The Wesleyan Methodists of England have requested the Rev. William J. Brown to visit the United States and Canada, and raise money for a monument to be erected over the grave of John Wesley. Mr. Brown is the pastor of the chapel in London where Wesley once preached.

The Turkish Reform League has issued from Brussels an appeal to the people of Europe, declaring that the Sultan has plans of a massacre to take place during the Ramazan feasts, and implore the powers to interfere and depose the Sultan and install the Sultan's brother as his successor, with a council of state made up of equal numbers of Moslems, Christians and Europeans.

"I have found Hood's Sarsaparilla to be one of the best blood purifiers I ever tried. I am feeling better since taking this medicine than I have felt for years."—Geo. B. Alcock, China, La.

HOOD'S PILLS are the favorite cathartic.

North Mississippi Conference.—N.B.

Many of the preachers and stewards have been enquiring for "The Pastor's and Steward's Account Book" that was extensively used a few years ago, which has been out of print for awhile. I am glad to announce that I can now fill all orders for at 10 cents single copy, and $1 per dozen, postpaid.

We are glad furthermore to announce that "The Sunday-school Hymnal," ordered by the last General Conference, will be ready in a few weeks. It has been prepared with great care and painstaking, and is expected to be the best publication of the kind ever issued by our Publishing House.

Let our preachers and superintendents see that our schools are supplied with this, our new song book, at an early day. Price only 25 cents per copy, postpaid. Send me your orders at once. G. W. BACHMAN,

Colporter and S. S. Agent.

Kosciusko, Miss.

Many prominent citizens and officials recommend Dr. Bull's Cough Syrup.

Ministerial Education, Mississippi Conference.

The treasury of the Ministerial Educational Association of the Mississippi Conference is $8.05 in debt. Another month's board of the young men will soon be due. If all who owe money on their notes would only pay up, there would be ample funds to continue the young men till commencement. It would be a great pity for them to stop in the middle of a session. Please send in your dues at once to me. C. G. ANDREWS.

Meridian, Miss., Jan. 7, 1897.

For General Debility

Use Horsford's Acid Phosphate.

Dr. T. P. WYNN, Tarboro, N. C., says: "No other preparation compares with it in ordinary cases of general debility."

We all live on far lower levels of vitality and of joy than we need to do. We linger in the misty and oppressive valleys when we might be climbing the sunlit hills. God puts into our hands the Book of Life, bright on every page with open secrets, and we suffer it to drop out of our hands unread.—Canon Farrar.

Sample Mailed Free.

DR. BLOSSER'S CATARRH CURE.

To prove the pleasant, beneficial effect of this great remedy we will mail a sample absolutely free to everyone who will write to us for it, or we will mail enough for one month's treatment for $1. It is smoked in a pipe, but contains no tobacco. It is pleasant to use, soon gives relief, and cures the worst cases. Address

DR. J. W. BLOSSER & SON,

92 and 13 Grant Building, Atlanta, Ga.

I have used Mul-en-ol, and find it good for many things, but especially for cutaneous diseases, cuts, burns, and corns. In every case it has been eminently successful and satisfactory. I do not want to be without it in my family. Please send it right away, and oblige, Yours truly,

REV. W. M. LEFTWICH.

Nashville, Tenn.

It is still the habit of the stingy church member to cover up his stinginess by likening himself to the poor woman who cast her two mites into the treasury.

I have used the "Mul-en-ol" for several years and can testify to its efficacy in "Colds," "Sore Throat," and especially in applying it externally for Rheumatism. Several friends have found it an almost immediate relief in Rheumatism. I have personal experience as to its healing properties in "Colds" and the throat diseases.

MRS. S. C. TRUEHEART,

Sec. Woman's Bd. of Missions.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7¾	— —
Ordinary	8⅜	— —
Good ordinary	8⅞	— —
Low middling	9⅜	— —
Middling	7	— —
Good middling	7¾	— —
Middling fair	7 13-16	— —
Fair	8 3-16	— —
Galveston middling	8 15-16	— —
Mobile middling	6⅞	— —
Memphis middling	6⅞	— —
SUGAR.		
OPEN KETTLE:		
Prime	3¼	3⅜
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¾	3⅛
Prime yellow	3 3-16	3⅜
Gray white	3⅛	3⅜
Choice white	3⅜	3⅝
Standard granulated	3⅝	3⅞
MOLASSES.		
OPEN KETTLE:		
Fancy	8	18
Fair	— —	— —
Good common	— —	— —
SYRUP	14	16
RICE.		
No. 2	2	2⅛
Good	4¼	4⅜
Fair	4	4⅛
Prime	4⅝	3
Rough, ₩ bbl	— —	— —
POLISH, ₩ ton	16 00	17 00
FLOUR.		
Extra Fancy	4 90	5 00
Fancy	4 75	— —
Choice	— —	— —
Minnesota Patents	5 50	— —
Winter wheat patents	5 25	5 40
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 45	1 50
Cream meal	1 50	— —
Grits	1 10	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	31	32
Yellow	— —	33
Mixed No 2	31	32
OATS:		
Western	— —	33
Texas rust-proof	30	33
BRAN:		
₩ cwt	80	— —
HAY:		
Prime	12 50	14 50
Choice	13 00	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	5 25	5 50
Prime Mess	5 00	5 75
Rumps	7 75	8 00
BACON:		
Fancy Breakfast	8¼	8⅝
Shoulders	— —	5½
Sides, short rib	5	5¾
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	9½	10¾
DRY SALT MEAT:		
Shoulders	— —	4½
Sides, short rib	4½	4¾
Sides, long clear	4½	4⅝
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	14¼	— —
Common	8	10
TEAS:		
Choice	— —	— —
No. 2	— —	— —
BUTTER:		
Western Creamery	21	23
Western Dairy	13	— —
Common	— —	— —
LARD:		
Refined	4½	4½
OILS:		
Coal, bbls	23½	— —
Coal, cases	13½	— —
Cotton seed, crude	16	18
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ [illegible]	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	1 25	1 75
POTATOES:		
New Louisiana	1 80	1 75
Western	— —	— —
ONIONS:		
New Louisiana	— —	— —
Western	2 50	2 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	3½	— —
Jute, 1¾ lb, ₩ yard	3½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8	— —
TIES:		
₩ hundle	70	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 00	4 00
Young Chickens	1 75	3 00
Chickens, Southern	2 40	2 75
Young	1 50	2 15
Turkeys, Southern	— —	3 40
EGGS:		
Western	11½	12
Southern	12	— —
WOOL:		
Lake, ₩ lb	11	11½
Louisiana	8	8½
Burry	5½	6
COUNTRY HIDES:		
Green Salted, ₩ lb	5½	6
Dry salted	7½	8
FERTILIZERS:		
Cotton seed, ₩ ton	7 00	— —
Meal	13 25	13 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental; it is put in the forefront of our religious duties. —Dr. T. L. Cuyler.

DROPSY CURED. Write for particulars, giving a full, detailed statement of case to J. W. DAVIS, Vernon, La.

T. J. MURRAY,

RETAIL DEALER IN WOOD AND COAL,

Rampart and St. Andrew Sts.

Ash, oak and pine cord-wood cut in 12 and 16-inch lengths with electric machine. Good full measure given. Prices for loads as usual. Wood by cord, coal and coke at same prices as wholesale dealers.

TEACHERS WANTED!

We have over four thousand vacancies for teachers each season—several times as many vacancies as members. We must have more members. Several plans; two plans give free registration; one plan GUARANTEES a satisfactory position for the coming Fall Ten cents, silver or stamps (no postal notes), pays for a 100-page book, explaining the different plans, and containing a complete $240 Prize Story, a fine and charming love story of College days. No charge to employers for recommending teachers. Address

REV. DR. O. M. SUTTON, A. M., Pres't and Manager, Southern Teachers' Bureau, Louisville, Ky.

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SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure.

CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Skin-Tortured Babies," free.

SKIN SCALP and Hair Beautified by CUTICURA SOAP.

Music Teachers

Send us your name and address if you wish to receive

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a copy of "**The Musical Visitor,**" a magazine devoted to the interests of music and musicians; and a copy of "**The Teachers Hand Book,**" containing a list of choice musical compositions and aids for teaching purposes. Mention this paper.

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THE GREATEST BOTANICAL DISCOVERY OF THE CENTURY.

Merit Supported by Indisputable Proof Justifies Us in Making this Generous Offer

PERUVIANA

Absolutely essential in the successful treatment of Kidney, Liver, Bladder and Urinary Ailments, Bright's Disease, Rheumatism; Gravel, Gout, Female Irregularities and all diseases caused by neglected Kidney, Bladder and Urinary Ailments.

WHAT IT IS.—Its ingredients are Peruvian herbs, (herbal remedies are Nature's remedies) whose virtues first became known to that distinguished explorer and traveler, Prof. E. D. Mansfield, on a tour of investigation in the mountains of Peru, hence its name, PERUVIANA.

It has cured case after case of ten to thirty years standing, that had been given up by doctors as hopeless. This wonderful SPECIFIC is found on nature and supported by common sense.

Dr. Dio Lewis, an acknowledged author said: "Nineteen diseases out of twenty originate from diseased kidneys." And those who have made pathology a study will agree with the eminent physician in the opinion that where the kidneys are inactive and sluggish, or fail to perform their functions, the whole system becomes enervated and the body diseased.

PERUVIANA has proven itself to be a true specific for all diseases the origin of which can be traced either directly or indirectly to derangement of the Kidneys and Urinary organs.

The Hon. Walter Cleary, of Kentucky, writes: "It gives me unbounded pleasure, unsolicited, to say to you that your great PERUVIANA is undoubtedly the best Kidney medicine the present century has ever seen. I can truthfully say that after months of suffering, three bottles of your wonderful medicine entirely cured me.

Sidney Higgins, of Liberty, Wisconsin, a prominent Justice of the Peace, described his sufferings as though knives were being thrust into his Kidneys. PERUVIANA cured him, and he writes for pamphlets that he may scatter the news.

Mrs. Marcia Morse, Columbus, Ohio, writes: "May God bless you! I feel very grateful to you for the good the medicine has done me."

Mr. J. W. King, a prominent farmer at Nashville, Ill., writes that it cured him of Bright's Disease which two doctors pronounced incurable. Mrs. Serene Standley, of Shelburn, Ind., writes that she had tried many doctors and remedies and was about to give up in despair when induced to try PERUVIANA, which promptly cured her. Mrs. S. W. Butler, Belle, Tenn.; Miss A. Ramsey, Glenlock, Tenn., and many other join in testifying to the wonderful restorative and curative effects in all forms of Kidney and kindred ailments and all other serious troubles peculiar to women. *Write to us for this Free Gift. IT COSTS YOU NOTHING TO TRY IT.*

PERUVIANA HERBAL REMEDY CO., No. 273 East Fifth Street, Cincinnati, O.

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Millinery Novelties a specialty—always the very latest style. Prices moderate. Particular attention paid to Country orders.

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will produce a THICK, SOFT and BEAUTIFUL head of LONG, FLOWING HAIR in EIGHT to TWELVE WEEKS. A purely vegetable and positively harmless compound. Endorsed by leading physicians. Two or three packages do it.

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ENAMELED WARE, JAPANNED WARE, Galvanized Ware, Glassware, Hardware, Woodenware,

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Parties ordering goods will kindly mention this paper.

In answering advertisements, please mention this paper.

Christian Advocate.

VOL. 44.—NO. 3. NEW ORLEANS, THURSDAY, JANUARY 21, 1897. WHOLE NO. 2109

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE PRESENT CRISIS.

BY BISHOP COX:

We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime.

Hark! the waking up of nations,
Gog and Magog to the fray.
Hark! what sound doth? 'Tis creation
Groaning for its latter day.

Will ye play, then; will ye dally
With your music and your wine?
Up, it is Jehovah's rally;
God's own arm hath need of thine!

Hark! the onset; will ye hold your
Faith-clad arms in lazy lock?
Up, O up, thou drowsy soldier!
Worlds are charging to the shock.

Worlds are charging—heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward for the right!

On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages, tell for God!

—Exchange.

Communications.

IN MEMORIAM.

Judge Edwin Thomas Merrick

Died in his eighty-seventh year, in New Orleans; born in Wilbraham, Mass., in 1809. Wilbraham was the center of New-England Methodism at that time, and his family were of the old stock of New England Protestants. He was educated at the Academy, then recently founded, but which still continues in unabated prosperity. In 1828, when but ten years of age, I was sent to school here, under the presidency of Dr. Wilbur Fisk. There I met Edwin Merrick—a bright, active youth, and ard student. I next met him in Jackson, La., in 1849. We were trustees of Centenary College. Then he was living at Clinton, of excellent repute as a lawyer, regarded as one of the ablest in that part of the State. He was a liberal supporter of the college, and a decided Methodist. We met again during the war at Pleasant Hill, to which place the judge had removed his servants, and farmed upon a rented place. Before the war he had been elected to the high office of Chief Justice of Louisiana. Since that time he has resided here, universally respected for his nobility, his ability, his industry and accuracy as a jurist, and for his high moral character as a man and citizen. He was a scholar, and had acquired a fair acquaintance with several modern languages. Of an investigating mind, he was much interested in the recent wonders of science, whose unseen currents have floated many conservative spirits dangerously far from shore. In common with the great orthodox thinkers of England, he found the doctrines of evolution and disturbed the theories and faith of a life-time. The law of the Lord had been his delight from his youth. Could he still count on it as the stay of his manhood and the light of his life? It is more than probable that the revulsion from Darwinism, as declared in the address of Lord Salisbury at Oxford, and by Sir Richard Owen, the great anatomist of London, followed by George J. Romanes, the apostle of Darwin, had their effect upon the Judge; and that, in common with many of those who were chief in the school of English scientists, he had accepted the verdict of "not proved," and had gone back to the impregnable foundations of the Pentateuch. He had never given up his habits of personal devotion, which now, doubtless, after years of mist, led him in making his way out into the clear light of the Savior, the man of his counsel, and the one hope of an immortal being. "Few men have rounded their career into a grander profession of all the qualities which secure in the useful citizen and influential public magistrate." By his own efforts, steady purpose and sterling qualities he rose from an ordinary chance to the highest place in the State and the most responsible in the gift of its citizens. An incorruptible and a capable judge is not only the most important, but the most admirable character in the official constitution of government.

The judge was always a bright, delightful person in his own family, and with his acquaintances and friends generally. He was more than ordinarily generous in the support of the institutions of the church, and now he has entered into the height and depth of that infinite mercy of which Christ himself is the unwasting spring. J. C. KEENER.

An Evening in Korea with the Epworth Leaguers.

BY BISHOP E. R. HENDRIX.

WHERE IS KOREA?

It is less than a day's sail from Japan and two days' sail from China, and is the great peninsula which separates these two countries, some of its islands being in full sight in going between the two. Seoul, the capital, is in about the same latitude as Washington City.

WHAT IS THE SIZE OF KOREA?

It is as large as Great Britain, embracing some 90,000 square miles.

WHAT IS THE CLIMATE OF KOREA?

It has every variety of climate to be found in New York or in North Carolina, the variety being due to the Japanese Gulf Stream, as it is called.

WHAT IS THE POPULATION OF KOREA?

Korea has 12,000,000, which is more than the population of Mexico (10,000,000), or of Brazil (11,000,000), or of all Siberia (11,000,000), or twice the population of Thibet (6,000,000), or more than that of both Burmah and Siam (4,000,000 and 5,700,000), or of all Persia and Arabia together (7,653,600 and 4,000,000).

WILL RUSSIA, CHINA OR JAPAN CONQUER KOREA? NOBODY KNOWS.

It is now virtually under a Joint-Protectorate, while American influence is in the ascendant in its internal affairs, because Americans can be most trusted as having no designs on her territory. It was doubtful for a long time whether the Romans, the Danes, the Angles, the Saxons, or the Normans would conquer England. They all had their days of supremacy, and Christianity, in turn, conquered them all and controlled the mixed blood which has done so much to make old England the greatest little country in the world.

WHAT ARE THE PRODUCTS OF KOREA?

Wheat, millet, rice, hay, beans, apples, pears, plums, oranges and the finest persimmons in the world. The soil of Korea is the most fertile in Eastern Asia, and the cattle, which find ample pasturage, furnish a leading article of export in the hides which are sold to less fortunate Japan and China.

WHAT HAS KOREA DONE FOR THE WORLD?

The oldest book in the world is one printed from movable types and it is sacredly preserved in the British Museum. It is a Korean book and is dated 1337, or more than 100 years before Gutenberg invented movable types or gave the art of printing to Europe.

WHY DOES JAPAN CALL KOREA "THE TREASURE LAND OF THE WEST?"

Because Japan got her art, her letters, her architecture, her religion, all from Korea. She is also called the "Italy of Eastern Asia" for the same reason. Like Italy and Greece, Korea is a peninsula with an extended coast line which affords means of speedy communication. Each of her eight Provinces is a maritime Province.

ARE THE KOREANS A BRAVE PEOPLE?

They have avoided war since 300 years ago; they resisted the Japanese until their country was desolated and famine stricken, their navy of 200 ships, some 250 and 300 feet long, wholly destroyed, and when, after five years' war, the Japanese withdrew, following the death of their greatest general, taking with them the ears of nearly 200,000 human heads, which had been severed from Korean soldiers who had perished to free their country from the invader. Since then the Koreans have been a hermit nation, refusing intercourse with the rest of the world. Twice within the last thirty years they successfully resisted the attempts of modern warships to approach their capital, and when the "Monocacy" of our navy shelled and stormed the Korean forts, it was only by massacring the brave soldiers who refused to surrender. Yet no flag is so honored in Korean waters to-day as our national colors, which tell of a liberty-loving people who have no designs upon Korean territory.

WHAT IS THE RELIGION OF KOREA?

Confucianism, since Buddhist priests have been forbidden to enter the cities at their peril after the Japanese disguised themselves as Buddhists in order to conquer Korea.

Christianity, when it was known under some other form than Romanism, seeking conquest in the name of Portugal or France, was met with a hospitable reception. The present King has sent a message from the throne to the American people, thanking them for the missionaries which they have sent and asking them to send more.

HOW MANY MISSIONARIES HAVE WE IN KOREA?

Rev. Dr. C. F. Reid and Rev. C. T. Collyer, and their families, supported by the Epworth Leagues of Missouri and Virginia, with the most favorable openings for missionary work in Eastern Asia. All the churches heartily welcome the missionaries of the church, through which such a devout Korean as Mr. Yun was brought to Christ, and his Christian labors aid in the Christianization of the Koreans. They forget all sects, whose only foe is heathenism, and whose only passion is Christ.

Letter from "Gilderoy."

If I am not mistaken in the signs of the times, we are in the immediate presence of a great calamity, if not face to face with an appalling disaster. When I say "we," I mean all the Christian people of all the Protestant Churches of this country. It becomes us to rouse up, to wake up, and to look about us, and to see the danger right in front of us. If something is not done to avert this evil, it will soon be upon us, and sad and costly will be the day when it comes. For long, long years all the churches have gotten all the Bibles they wanted and needed for home supply and for mission work abroad from the American Bible Society at the exact cost of publication, or free of all charge. This has been a very great blessing—a blessing to the churches at home and to the missionaries in foreign lands. It is difficult to understand how all this great work could have been carried on without the Bible Society and Bible Houses in New York and London. The Bible Society has about come to the end of its row. Unless help comes speedily, its presses will have to stop, and immediately there will be a dearth and destitution of the Scriptures. This will be a calamity, an appalling disaster. No other institutions in the whole world are prepared, or have the means to take up this work and carry it on. The churches all have their Publishing Houses, but not one of them is prepared to do this work, or has the means to do it with, as perfectly, expeditiously and as cheaply as it is done by the Bible Society. If the work of this greatest of all benevolent institutions is to stop for the lack of funds, it is high time somebody, some church, some organization were getting ready to do it. If not ready, the supply of God's Word may be cut off suddenly and unexpectedly.

The American Bible Society, in its last annual report, has issued a warning note; has given the churches and the world to understand the situation just as it is. He that hath ears to hear, let him hear what the Bible Society saith unto the churches. The best thing to be done, and the cheapest thing, is for all Christian people of this Christian land to rise up in their might and say to this Society, "Here is the money; go on with this great work." We must do this, or somebody must do it, or the work will stop. We have been forewarned, and if not forearmed, sin lieth at our door. What are we going to do about it? That is the question. The Bible Society can not go along without money. Nothing—no kind of work, no sort of enterprise—can go on without money in this world.

More, the Bible Societies of this country and of England are the only institutions in the world that are prepared to publish the Scriptures in foreign languages and dialects. The missionaries in the field, representing all the churches and all of the doctrinal differences known among us, agree upon a translation of the Scriptures into some new language or dialect, and these two Societies publish it at the exact cost of the work. This insures and secures to all the churches and to the heathen uncorrupted versions of the Holy Scriptures. This could not be done—or, likely, would not be done—if each of the denominations made its own translations and did its own printing. Pretty soon there would be in some foreign tongue a Baptist Bible, or a Methodist Bible, or Presbyterian or Episcopal Bible. Few people in any church are so far saved from denominationalism as not to do this thing. If anyone thinks he is free from all bias, let him try a translation, or even an exposition, of a few passages where he differs in belief from others.

This item with regard to the work of the American and British and Foreign Bible Societies is infinitely more important than it would at first appear to be. It takes time and patient pondering in one's heart this thought to appreciate the full force of it. What a calamity to the missionaries, to missionary enterprise and to the heathen world if the Bible Society has to stop work for lack of funds. This must not be. The honor of God and the salvation of souls is at stake. We ought to wake up and do something. It ought to be done at once. GILDEROY.

Jan. 5, 1897.

"Some Things" Some One Else "Don't Like."

(Concluded.)

It is a fact that "every dog has his day," and that a good many dogs outlive their usefulness. And those persons who can not accommodate themselves to the inevitable changes of time and progress are a positive disadvantage to any circle, social or religious, in which their influence is felt; and the sooner we realize this fact, and relegate such individuals to obscurity, the better for all concerned. We are prone to attach great significance to "gray hair." I have no more respect for "gray hair" than for hair of any other color; and I don't know where we got the idea that gray hair lends respectability to that upon which it grows, unless it was from the fact that Samson's seven locks were the seat of his great strength; but the idea is a very erroneous one, regardless of its origin. I always look to see what the hair is growing to, because I believe I have seen more gray hair on mules than anywhere else.

There is one musical method of telling "the old, old story" about which I have so far said nothing; and for effectiveness this takes front rank, as well as being always gratefully received by all who love good music. I allude to vocal solos; and, strange to say, some people object to solo singing; but there is nothing under the sun of any value that has not met with opposition from some source at some time in its history, and the opposition to the solo is so feeble, of so little consequence, and generally so insignificant in its origin, as to scarcely merit attention. Those persons who object to choirs object to solos as a matter of course. Not that they can point out anything wrong in the solo per se, but because the same inherent and predominant selfishness that leads them to "kick" in the one instance manifests itself in opposition to anything and everything in which they can not take part. They are always people who have little or no ear for music—such people as would pronounce a service dry because the choir sang new songs—and who are incapable of appreciating a musical number because of its intrinsic merits. With them the word "music" is synonymous with "fuss set to time." The soloist may execute in a faultless manner a selection consisting of the most beautiful and appropriate of words accommodated to music that inspires our very souls and fills our minds with restful thoughts, delightful images, and visions of heavenly scenes and places; and the effects may be of the visible and satisfactory character—the tear-drops glistening in almost every eye in the house; here a good sister weeping softly; there a brother blowing his nose vigorously, and one of these fellows who doesn't believe in solos and "sich like," sits by like he had had a ram rod substituted for his spinal cord, and with disapproval sticking out in great chunks on every feature. And we sincerely sympathize with this brother, and from the bottoms of our hearts we are sorry for him, because in his inability to appreciate good solo singing, he is deprived of one of the most delightful of God-given indulgences. I have no doubt that many a poor soul who was wandering in the dark night of sin and almost despair has seen the light flash suddenly across his pathway while listening to a solo sung by some sweet voice that had been consecrated to Almighty God and his service. And there are many such voices throughout the land, and I, for one, thank God for them. But, oh, there ought to be so many more than there are! I believe there are many among us who are "called" to sing the gospel just as some are "called" to preach it; and that in many instances the voice constitutes a talent for which we shall have to give account in the great day. I sat among thousands of people and listened for two hours and a half to Adelina Patti, "The Queen of Song," and I have wished ever since for the power to describe intelligently the sensations that thrilled through and through every fibre of my being as her magnificent voice rose and fell in perfect cadence. And there came to me the thought: "If Patti had but consecrated her voice to the service of God in her youth, with his blessings what might she not have accomplished singing for his glory during the many years she has sung for the applause of men!" And I was sad as I thought on her wasted talent.

C. M. P.

Selections.

The Closing Year.

The old year has ended. Some of us began the year with serious inquiry. We have met its storms, its defeats and disappointments. We have been lifted up and brought low. We have found its alternations of sunshine and shadow, and are brought through infinite mercy almost to its close.

The future is unrevealed to us. What shall be its demands upon our steadfast patience, our poise of spirit, our good-will, our forgiveness, our control of temper, our pious zeal?

We are solemnly impressed with the errors and demerits of our past lives, that our best efforts made in our own strength will not bear divine scrutiny. How much weakness through indecision is apparent; how much shrinking from self-denial!

But amid it all everyone has been the special object of divine care, and has had occasion to magnify God for his special deliverances. Some of us have experienced the blessings of renewing grace; a marvelous change has been effected by the Holy Spirit. Once the seductive world established its ascendency over our hearts. Now we loathe its folly. We were once in a most galling servitude: once ambition beckoned us to the high seats of power and opened before us earthly glory, but now we exclaim, "God forbid that we should glory save in the cross of Jesus Christ!"

Some of us have risen to a higher Christian life, and now walk with God continually. We have been drawing refreshing waters from the wells of salvation; have enjoyed clearer views of his redemption. Our experience has been tested in the furnace of trial, but the flames have not touched us, for the form of the Son of God has been there, and we now exclaim, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Above us has pulsated the heart of infinite Love. The all-seeing eye has beamed with benignant interest. All has been love in the arrangement of our circumstances. Have we "known and believed this love?"—New York Advocate.

Correspondence.

To Whom It May Concern of the Louisiana Conference, and the Woman's F. and H. M. Society.

There are a few here in Mer Rouge who would like to hear from any who are interested in saving souls for Christ. Why is it that Louisiana is so far behind other States in this great work? Why is it that there is no provision made by the Board of Domestic Missions to send the gospel to the people in several of our southwestern parishes? We hear that there are quite a number that are almost entirely without Protestant teachers, Sunday-schools or churches. Please tell us the cause of this "seeming" neglect.

We hear that there are many applications for admission into the Louisiana Conference; we hear also that there are missionaries sent to other regions. Why is this part of our beloved State neglected?

Z.

Mer Rouge, La.

Parsonage and Home Mission Work on a Boom in Meridian.

On last Monday, Jan. 11, Mrs. Kate Kennedy, of Lauderdale, the W. P. and H. M. organizer for the Meridian district, was with us in an official capacity. As a result of her visit, we report two thriving W. P. and H. M. Auxiliaries in this bustling, church-loving city. The one at East End organized with fourteen members, the other at West End with twenty-two.

The W. P. and H. M. star of Meridian rose brightly in the east, moved gracefully across the center, and set brilliantly in the west.

Let other district secretaries follow the example of Sister Kennedy.

N. B. HARMON.

Meridian, Miss., Jan. 14, 1897.

Providence Circuit.

The report of Providence circuit, Mississippi Conference, as it appears in the Minutes, is misleading. This report was made by my presiding elder, and includes only the amount reported up to the time of the fourth Quarterly Conference. My report was lost in the mail. A duplicate was forwarded to the secretary; but it was too late for insertion in the Minutes. A duplicate of check and receipts has also been forwarded to the several Boards.

J. W. TINNIN.

YOU NEVER CAN TELL.

BY ELLA WHEELER WILCOX.

You never can tell when you send a word.
Like an arrow shot from a bow
By an archer blind, be it cruel or kind,
Just where it will chance to go.
It may pierce the breast of your dearest friend
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wing
Are swifter than carrier doves
They follow the law of the universe,
Each thing must create its kind;
And they speed o'er the track to bring you back,
Whatever went out from your mind.

—Exchange.

Correspondence.

The Itinerancy---A Bright Side.

Any preacher's wife who has never received a telegram from Conference saying, "We go to Moss Point," has missed a good deal. Fortunately, they do not realize how much, else there would be some dissatisfaction with the appointing powers. The above-mentioned telegram sent a thrill of pleasure mingled with sadness—sadness at the thought of leaving the old friends; pleasure in thinking of the good times in store. Getting up at two o'clock A. M.; getting five children awake and ready for traveling; the final arrangement of the lunch basket in order to get in all of the nice additions sent by the old friends; a last sad and tender look at the house that had been a happy home for four years, and we are off. Many miles of darkness; at last the world and little folks are all awake. We enjoy the beautiful sunrise on the lake; the many exclamations of delight over so much water, white-caps, ships, boats and schooners from the highland little folks. We hear the cry, "Scranton, next stop." A hasty wiping off of smutty faces, putting on of wraps, etc. We are at the end of the long railroad trip of 250 miles. As we step on the platform the pleasant face of Dr. Griffin, from Moss Point, greets us. Through the courtesy of the owner, we are given free transportation on the branch road from Scranton to Moss Point. We are seen here. A glance out the window, and our hearts are gladdened by the smiles of welcome. Next come the cordial grasp of hands, with pleasant words of welcome. What a pleasant feeling it gives to a preacher's wife, at least, to see such busy men as Bros. L. N. Dantzler and C. W. Jackson leave their business to meet the train, extend a cordial welcome to the new pastor and family, and escort them to the parsonage. Arriving there, we found the climax reached. Busy hands and thoughtful minds had worked diligently in arranging for our comfort. All the workers had withdrawn, leaving as their representatives two friends of other days. We found the parsonage had been thoroughly renovated, both outside and inside; everything fresh and attractive; and that dinner! Through sympathy for less fortunate sisters, I will omit the menu. We literally had nothing to do except take possession. Baggage delayed a week was a positive luxury, giving a needed rest. There was no need to go to the bottom of every trunk, box, or barrel—"just to make out." We were just as comfortable and cozy as need be. The most inspiring of all is a morning at the Sunday-school. With such a wide-awake, enthusiastic superintendent, it could not fail to be a success. None seemed to have grown too old or wise here to attend and work. We were in time for the Christmas entertainment. An old-fashioned Dutch wind-mill, with lovely scene painting, ground out presents for the school. A genuine Santa Claus, music and recitations afforded an evening of much pleasure. Then the Christmas turkey, with other good things; but I must stop—our four years have just commenced.

I am already a little nervous for fear some other preacher may be yearning for the place. I rather think some such suspicion as this has kept the pastor from expressing himself. Being less cautious and so constituted that I do not enjoy a secret, I could not repress the desire to tell just a little. The Moss Point people know how to make a preacher's family feel happy and grateful. I agree fully with one of our preachers, who said, "Cooper has the best thing in the Mississippi Conference." If there are any who doubt this statement, wait your turn.

(MRS.) I. W. COOPER.

Moss Point, Jan 6, 1897.

Greenville, Miss.

Our church in this, the "Queen City of the Delta," is beginning to realize the good fruits resulting from the holding of the North Mississippi Conference here. Bishop Galloway never made a better or more suitable appointment than he did in sending Bro. J. E. Thomas to be our pastor; and we give our beloved Bishop notice in advance that we do not intend to give him up until forced to do so—at the end of four years. Our church has suffered in the past from a frequent change of ministers, and we were naturally apprehensive when we found we had to give up Bro. Ramsey for a pastor who was an entire stranger to us, fearing he might not prove to be the "right man in the right place;" but we are glad to say our apprehensions were groundless. We now think if we had had the choice, we could not have made a wiser selection. A wise, prudent, consecrated man of God, full of energy and zeal for the Master's work, he has taken our hearts by storm. Our church is beginning to awaken to the duties before us. The deck of our loved "ship of Zion" is being cleared for action, her guns trained upon the enemy of souls, and vigorous plans are being laid for battle, with our trust in Jehovah as our Captain and Leader. The members are buckling on their armors, and awaiting orders to march forward. I have never known a church to commence a new year more united, nor more willing to enter into the aims, plans, and to rally to the assistance of the pastor, than is ours. May the Lord of hosts abundantly give us his Holy Spirit to strengthen us, and grace to faithfully run and not be weary, and to carry out these resolutions! We are praying, hoping, and expecting a gracious revival of religion in our church this year, and we believe God is going to honor our faith, and "open the windows of heaven" and pour us out the greatest blessing we have ever had. We do not propose to simply talk, but intend to show our faith by our works. Bro. Thomas believes in doing rather than talking, and is beginning to inspire us with his zeal and energy.

A few nights since we had a meeting of the Official Board, and a few members, to discuss the possibility and advisability of building a new church upon our beautiful lot. There were a dozen present, including the pastor. Some of the good, efficient, and prudent brethren, like the hand sent out to spy the land of Canaan, "saw that the land flowed with milk and honey," but were a little afraid of the giants of hard times and other difficulties; but there were some Calebs who said, "Let us go up at once and possess it, for we are able." The following resolution was adopted:

Resolved, That it is the sense of this meeting that we build a brick or stone church, to cost not less than ten or twelve thousand dollars.

Subscriptions were taken, our pastor giving liberally, resulting in twenty-four hundred dollars, for, of course, we could not be far behind our pastor's liberality. After services this morning our Church Conference unanimously ratified the resolution to build a church, and in a few moments about a thousand dollars was subscribed, making thirty-four hundred dollars pledged. Bro. Thomas will at once appoint a committee to solicit subscriptions, and another to get up a plan for building, etc. He says he expects to have a thousand dollars in cash in the bank by the first of February, and we believe he will, for he knows how to work systematically and to infuse his members, as well as pray and preach, and his church thinks him the equal of any man in this line. It is our purpose to proceed on a cash basis, paying as we go, thus avoiding any debts; so that, when completed—which we hope and expect to do in three years—we will not owe a dollar. We propose to have every member—man, woman and child—give something, and then ask anyone else who will to help us. So, Mr. Editor, when next the Conference is held here, we hope to have you preach for us in one of the neatest and prettiest churches in the North Mississippi Conference. Outsiders have promised liberal assistance, and we feel that our success is a certainty.

Whenever a church honors God, he will not be slow in carrying out his promises. If we but have faith to stand out on the platform of his promises, we will not be disappointed in the realization of them. If members would but comply with God's plain, unequivocal command to give one-tenth of their income to him, how smoothly the church machinery in every department would run!

We hope, Mr. Editor, this will not find its way to the waste-basket, but that you will publish it, to let our friends know what we are doing, and give everyone so disposed an opportunity to contribute to this cause. Any amounts sent to our secretary and treasurer, Bro. Robert Sommerville, will be thankfully received and appreciated, and they will have the assurance of having given aid where it was needed; and it will be a monument to their liberality that shall be enduring, and a gift acceptable to our Father, to whom we are indebted for every good thing.

X. Y. Z.

Greenville, Miss.

Too Many Moves.

There is a common impression among our Methodist people that there were very few changes made during the recent session of the North Mississippi Conference, when, in fact, one-half of the pastors were moved. We are satisfied in our own mind that so many changes were unnecessary. However, what we may think or say about the matter is not intended to reflect in any way upon the Bishop or his advisers, for they are all wise and good men. We will presume that they, with the facts before them, made no mistakes. Hence the trouble is to be found elsewhere. The pastor is often the cause of his own move when there is no good reason for it, and when he insists on a change against his presiding elder's judgment, he is usually disappointed in what he gets. Many pastors are restless and always ready to move. They imagine there is something better further on. They talk this way about it: "I can't do worse in my appointment, and I may do better." It gets to be somewhat a game of chance with them. If we would try harder to work up what we have, and not study so much about something "better," we would have less trouble in getting what we are hungering after, and have oftentimes kinder feelings towards the presiding elder. Then, too, the people are often anxious for a change when there is no cause for it. They ask the presiding elder to move a pastor for a mere trifle. A pastor oftentimes has to say or do something the first year that offends some one of his flock, and for this it seems that he ought to move, when, if he could get back another year, he would soon live down the opposition and do a much better work. Then, too, think of the great cost to these pastors, and to these usually who are least able to stand it. It costs, on an average, about $40 for a minister to move. So you see it costs these preachers not less than $3,000. This is a tremendous tax on the brethren.

It does seem to us that a preacher ought to stay, on an average, three years in a place.

Now, brethren, let us, as pastors and good, loyal Methodist people, do more faithful work this year, and it will not be necessary for so many changes at the next Conference.

May the good Lord give us great power for service, that many souls may be added to the church during the year of 1897 in the bounds of the North Mississippi Conference!

BETA.

In Memory of Rev. N. M. Clark.

On the first day of March, 1843, in Tuscaloosa county, Ala., Bro. Clark was born. His father was an exhorter in the Methodist Church, and his mother was a devout member of the same. His devotion to his parents, especially to his mother, was great. At the age of twelve he was converted and joined the Methodist Church. On the ninth day of February, 1868, he was married, at Starkville, Miss., to Miss Mary Peterson, who was reared at Columbus, Miss. Rev. K. A. Jones, brother to Rev. R. J. Jones, of the Mississippi Conference, performed the marriage ceremony. According to the best recollection of his wife, he was licensed to preach in Alabama, February, 1874. In 1876 he and his wife returned to Mississippi, and during the session of our Conference, at Vicksburg, in December, 1880, he was received on trial and remained on the effective list of preachers until his death, on the fourth day of November, 1896.

He was devoted to his wife and adopted daughter, and, therefore, esteemed no sacrifice too great that he could make for their comfort. As a friend he was true.

He was one of these peculiar characters that was not well known without intimate association. His independent carriage and brusqueness of speech were calculated to mislead those who knew him not as to the real man. The writer of this must confess that he himself was thus misled until his intimate association with him at Enterprise and Stonewall. He then learned something of his true manhood and real worth. In preaching he aimed at immediate results, and therefore, in order to this end he would say hard things ever and anon.

Before his assignment to Pachuta charge, which was his last, his health had been quite feeble, but was restored through prayer, and for awhile he was quite well until last year. Towards the close of last September he was taken very ill and remained sick until his death.

He was not afraid to die, and during his sufferings he frequently said he was prepared to die. How comforting this is to all of us! Glory to our Lord! His wife and adopted daughter survive him, and they mourn his departure. The nearest relative his wife has is a widowed sister in Virginia. May our holy Father greatly bless and comfort his wife and daughter!

Brethren, let our materialized blessings rest upon them, too. Sister Clark's address is Nineteenth avenue, between Tenth and Eleventh streets, Meridian, Miss.

ISAAC L. PEEBLES.

Hattiesburg, Miss.

Dr. Mudge on "Divine Providence."

MR. EDITOR: I have just risen from the third reading of Dr. Mudge on "Divine Providence," in the December number of our Quarterly Review. What am I to do? I do not feel like accepting all that he says, and yet I can not disprove his position. Is it true that God controls all action? That the life of every bad man, as well as every good man, is a link in that wonderful chain of Divine Providence? If so, he is responsible for the result of all action, for that which he can prohibit, and does not, becomes his.

This is hard to believe, and yet, if God can not control all action, whether originated by men or devils, he can not protect his own under all circumstances; and if he can control all things, and does not, he is certainly responsible for the results. We need light. Let some masters of the quill give us something on this important subject. He will do the readers of the ADVOCATE a great favor by settling us in the truth of Dr. Mudge's position, or showing us wherein he is wrong.

J. W. HONNOLL.

Holly Springs, Miss., Jan. 1, 1897.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. Jno. S. Young, Shreveport

At the twilight hour on Sunday, during the session of the Annual Conference held at Port Gibson, a beautiful and most impressive service was held in the interest of W. F. M. Society by Miss Marshall at the Female College. The appropriate and inspiring Scripture lesson, that of the little maid who was instrumental in the Lord's hands in having the leprous Naaman healed, was read by the writer. Miss Purnell offered a most appropriate prayer specially for the young ladies who had assembled for the purpose of organizing. All present enrolled their names, and with two teachers who were present, who joined them, seventeen members were obtained.

Mrs. Chatfield, in a letter just received, expressed the great desire to have our Conference give liberally to the McGavock Memorial Fund. I trust that all will deem this a delightful privilege to thus honor the precious memory of our consecrated, gifted leader. Burtonton Auxiliary gave a small amount last year. I neglected to mention this in the report at the annual meeting.

She sent the following from Mrs. Trueheart: "The work on our various mission stations is growing, and demands increased activity on our part if we keep up with it. The doors are open. We need not pray for such opportunities, since they demand our best efforts if we enter, and meet our responsibilities. Are we all ready for this needed advancement?

"I enclose blank for December quarter, and look anxiously for results of our Week of Prayer, which has just ended. To many societies it has been a gracious time, I doubt not, and the coming months will show the effects of the spiritual power that characterized the services. From China has come the news of the recent Annual Conference. Dr. Fearn was sent to Changshah, a very interesting and promising work, about thirty miles from Suchow. The walls of the Davidson Memorial Bible College are up, and the Bible work is full of promise. The Brazil schools are promising, and the work of our missionaries satisfactory. The new missionaries in both Brazil and China are making fair progress in the study of the language, and are preparing for excellent work. Mexico has never given finer promise of success. The schools are gaining pupils, and work in the intellectual and spiritual training of these was never more cheering. Two Bible women, one at Laredo and one at Chihuahua, are ready to go out with the Word of God in their hands to show their degraded, unhappy sisters the wonderful plan of salvation, free for all. Sixty dollars will enable these women to give their time to the work for a year, as in China. I believe the multiplication of these native Bible women in Mexico, superintended, as they will be, by the missionaries, will aid in evangelizing Mexico, and Mexico is ready for them. I have on hand the program for Juvenile Missionary entertainments at ten cents a dozen, and two cents for postage, and believe much good will result from its use. It will suit small children, and calls for little work in preparing any who may take part. If you want a sample copy, send two cents—one for the copy, the other for postage. In your Christmas remember your Lord."

DR. ANNIE WALTER FEARN.

The following in Nashville Advocate will interest the Masons in the State, as well as other friends: "At the session of the China Mission Conference, recently held in Suchow, Dr. Fearn was sent to Changshah. Dr. Fearn is the husband of Dr. Annie Walter, of the Mary Black Memorial Hall, and the hospital for adults, in Suchow. She will, no doubt, do good wherever she goes. The following letter from her came by last mail: 'The coming of Dr. Polk and Dr. G. has been a fresh inspiration to the medical work in Suchow. We thank God for the help they will give, and the good they will do. After three years of work in this hospital—work that I have learned to love with a love surprising even to myself—it is with a sad heart, and yet a glad heart, that I turn it over to other hands—glad because only good can grow out of the change, glad that because of this change God, in his pleasure, has seen fit to send two more workers here, and because I know that wherever we may be, we will find something to do for the cause of God and these needy ones. My heart is very full of loving thoughts for my fellow-workers, and for all the members of the Woman's Board, who in everything, and at all times, have shown only kindness, interest, and generosity toward me and my work.'"

MRS. E. D. JONES.

Selections.

A New Year Angel on the Road.

BY REV. THEODORE L. CUYLER.

A Happy New Year will it be to all who at the threshold of the year shall meet God's angel on the road, and not the terrible spectre of a wasted life. To all God's faithful children the angel brings this message—"Acknowledge him in all thy ways, and he shall direct thy paths." What the coming year has in store for any of us we know not; we need not wish to know; one step at a time is all that we have to take. Our Father knows, that is enough.

In the narrative of the patriarch Jacob's journey towards Canaan we are told that he "went on his way, and the angels of God met him." And we may be sure that during the journey of the year 1897, we shall not go out of the every-day track of life in order to find God's angels. If they come to us, they will come in the ordinary path of our daily avocations. We need expect no miraculous appearances; for our humble lives run along a very plain, prosaic level. When we common folks pray, it is not on a Mount Carmel; when we are hungry God sends to us no ravens; when our faith catches glimpses of our Lord, no blazing cloud surrounds him as on the peaks of Hermon. Yet as we trudge along the dusty road of duty the angels often meet us, even though our eyes recognize no visitant with the lustre of heaven on his wings.

Our loving Father has many a method of directing our paths. More than one husband has found his good wife, more than one pastor has found the right field of labor, more than one young man has chosen the right occupation, when an unseen hand was guiding them just as truly as an angel pointed Philip towards the town of Gaza. From this hill-top of a new year I can look back over my own humble pathway and recognize turning-points and decisive moments when my whole life was being shaped. No winged messenger met me such as met Cornelius, and bade him send for Peter; but an invisible divine influence had its hold upon my will, "leading me by a path that I knew not." Every Christian may recall many and many a time in his history when a supernatural power was at work upon him, or a sweet mercy met him, or a deliverance came in an hour of trouble, or a sudden joy flashed on the path in which he was toiling through the mire, or against a driving wind. We speak of all such experiences as "special Providences." But if God's angels are sent to "wait on them who are the heirs of salvation," and if they "encamp around them that fear him," why may not angelic agencies have been acting in some mysterious manner upon us?

Our eyes have beheld no celestial visitant as Peter saw one in his prison cell, or as Paul saw one in the tempest-tossed vessel. Neither do we see our Lord and Savior with the outward eye. That does not hinder our faith, or make his presence with us one whit less real. "Lo, I am with you," is the promise of a literal fact. If that be not so, our religion is a devout delusion. Let us hold fast to the other and kindred truth that God employs his angels as "ministering spirits" to the humblest and lowliest of his children. If our eyes were opened to the supernatural, perhaps we might behold them as distinctly as Elisha beheld the hosts of chariots and horsemen of fire on the mountain-side. Very often we may be entertaining angels unawares when we open our hearts at the call of duty, or open our doors to the poor in the hour of their need. Our Lord may have had some reference to this great truth when he spoke of "the angels always beholding the face of his Father in heaven," and also of the angels as attending the panper Lazarus up to the bosom of Abraham.

The coming year is unknown to us. We move, in fact, amid mysteries at every step. Unseen things encircle us. If celestial spirits attend us and watch us, how carefully we ought to live! If God gives them charge concerning us, how cheerfully and trustfully we ought to enter upon the journey of the opening year! When we need them most they may be at hand. Faith has sharp eyes, and endures as seeing the invisible. Faith often wears coarse clothes and works at very lowly occupations—rocking cradles, driving looms, sweeping floors, holding plows, teaching little children, and nursing the bed-ridden in a garret; faith foots it along the dusty road towards heaven; then we let her go singing on her way, for the angels of God are keeping her company. With a brave, trustful heart and good friends, let us grasp the New Year angel's hand; and if we acknowledge God's guidance, he will direct our paths aright till we reach our home.—Evangelist.

If poverty is the mother of crime, want of sense is the father of the same.—La Bruyere.

Our actions must clothe us with immortality either loathsome or glorious.—Colton.

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Editor Christian Advocate.

FROM THE WORK.

Rev. J. M. Wyatt, Jan. 11: "We closed a gracious meeting last night. Bro. J. A. Bowen, of Water Valley, did the preaching. His sermons were strong, tender, effective. God was with us in his great love and marvelous power. Christians were encouraged and strengthened. It was a revival that revived and will abide. Thank God for his rich, helpful blessings."

Rev R. M. Blocker, Jeanerette, La., Jan. 5: "This is my third year at this place, and by far the best outlook for a good year's work. I have had two accessions to the church (one by certificate) and other applications. I shall find no time this year for protracted meetings abroad, for the much work to be done in this town will demand my entire time. I am canvassing for the ADVOCATE."

Rev. B. T. Crews, P. E., Arcadia, La., Jan. 8: "I am now settled down in the district parsonage. Have held two quarterly meetings. About all the preachers are in their places. The most of them moved before January. I am glad to say that, notwithstanding the crop failure last year, preachers and people are taking hold of their work with love and confidence in God's promises. We expect gracious revivals all over the district, and will work together to that end. As far as I have been able to learn, the people are delighted with their preachers."

Rev. H. P. Lewis, P. C., Carthage, Miss., Jan. 7: "For the first time in thirty-two years I failed to remain two or more years at one place. I had been at Lake one year only. I was becoming pretty well acquainted with the work and people, and learning to love them more and more. Our good Bishop Hendrix thought proper to remove me from Lake, and send I. B. Robertson to take charge of those good people. God bless him and them! We are comfortably fixed up in our new home here in Carthage. Quite a number of women and children were at the parsonage when we arrived late in the afternoon of the seventeenth of December. They gave us a real cordial reception. We are among good people. I am just in from prayer meeting, where we had, notwithstanding the very cold weather, about fifty persons, most of whom seemed much interested in the service. Carthage is a very quiet town, with some four or five hundred inhabitants. We have here the most religious people it has been my privilege to serve for some years. My! how they sing, pray, and testify to the saving and sanctifying power of the gospel of Christ. I like it. Would that all our Lord's people were prophets, and blessed with sweet and rich Christian experiences. God help me to serve them just right as pastor and preacher."

Rev. J. H. Foreman, P. C., Trenton, Miss., Jan. 8: "This is our second year on this work, and the time has been pleasant with us. We have many good and kind people here. We were very kindly received. Never before have we been more kindly welcomed to our work. We begin the work of this year under much more favorable circumstances than last year. Our people seem to be willing to do something. This is only as it should be. We must all do something this year. Almost every day since my return from Conference has brought tokens of kindness and appreciation from our neighbors, not only by Methodists, but from all; and the best part of all this, Mr. Editor, is the mysterious way in which they have in pounding a preacher. In a mysterious way a box was found sitting under the Xmas tree on the night of the twenty-fourth addressed to the preacher in charge. It was conveyed to the parsonage opened, in which was found many nice and valuable things for the preacher's family. We learned afterwards that this box came from the east. On New Year's night some unknown person left a box on the gallery of the parsonage, in which was found many nice things that made us glad. We are satisfied that this box started in the west and traveled east to the parsonage. Last night the storm was harder than ever. After the cloud all passed away there was a box found on the gallery more valuable than the former. These boxes contained such as flour, rice, hams, shoulders, sugar, coffee, canned fruit, soda, butter, lard, dry goods, etc. God bless everyone who participated in this act of kindness, and rest assured, dear friends, that the preacher and his wife appreciate the same. And may God give us grace and strength to minister unto you in spiritual things as you have to us in temporal things. Success to you, Mr. Editor, and the dear ADVOCATE."

Rev. W. H. Sanders, Carrollton, Miss., Jan. 7: "The North Mississippi Conference adjourned on Monday, Nov. 30, 1896. At 8 P. M. of the same day we were at Carrollton in the parsonage ready for a second year's work on the Carrollton circuit. On Saturday, Dec. 5, this writer went over to Lyon, in Coahoma county, on the main line of the Y. and M. V. R. R., and on Sunday, at 11 A. M., preached and dedicated the new church at that place. This is one of the most beautiful little churches in the Conference, and is well furnished and out of debt. It is an honor to the good people who built it. We met many old friends, and Bradley, the pastor, who is one of our most aggressive young men. May his work be crowned with abundant success at that place during 1897! On our way back home we stopped off at Cleveland and spent the night with Crowe, who is beginning his fourth year's pastorate at that place with bright prospects of success. At home again on Tuesday, Dec. 8, at 8 P. M. On Saturday, the twelfth, we had a stewards' meeting to plan for the work of 1897. We are making some progress on this charge. We will soon have a beautiful church at McAnerney, on the G. P. R. R., six miles east of Carrollton. The stewards raised the assessments for presiding elder and preacher in charge from $520 to $580. Bro. Stone, our presiding elder, is still improving in health, and says the prospects are fine on the district. He is fully able to do the work committed to him. We spent the holidays at Clinton, in the bounds of the Mississippi Conference, ten miles from Jackson. Spent a part of one day at Jackson, and made a short visit to Millsaps College. Dr. Murrah, the president, showed us through the new building, the Science Hall, which is a substantial and commodious building, well adapted to the improved methods of teaching. The Methodists of Mississippi should feel proud of Millsaps College, and the able faculty in charge of it, and the work that has been done thus far, and of such a man as Major Millsaps. Seeing what Major Millsaps has done, and what he proposes to do, should inspire every Methodist in the State to an increased liberality for education. Every dollar of the assessment for that purpose should be raised, and much more."

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LOWER COAST WORK.

The itinerant wheel in Methodism turns up some strange things—things that are surprising to all of us. At the last session of the Louisiana Conference it picked this writer up in North Louisiana and whirled him the full length of the State—as far south as he could be sent in this Conference.

When the appointment was read by the Bishop I thought of the answer I gave the brother who examined my class for admission on trial. I was asked if the Conference received me, would I go wherever I was sent. My answer was, "If they assign me to the moon, I will go as far as the land goes." I must say I am as far as the land goes. I find another thing that is surprising to me. How a preacher can travel so far on so little money. It might be supposed, because he was not charged full fare, as a rule. That would not reach this scribe's case, for he was charged full fare even by the drayman that hauled his plunder. We traveled by railroad and steamboat to reach our new field of labor, arriving here in time to commence the new year. We find a clever people here who have received us kindly, and we are beginning to feel at home among them.

I can say I have a good appointment and generally get good appointments.

We have oysters and oranges for the small sum of "thank you, sir;" while the people try to supply our necessities. For fear I may make some brother's mouth water for this work another year, I will say there are some bad features about this work. The mosquitos are as numerous as anyone could wish them, and very healthy. Then we sometimes have storms from the east which overflow us with salt water from the bay. I have stood the overflows from the Mississippi, and, being fresh water, could drink of that. I do not know how we will like a salt water overflow.

I have traveled works on horseback, in a buggy and by railroad. Here the preacher travels mainly by steamboat. The officers of these boats are as nice, clever set of gentlemen as you ever saw; they will land their boat and put a preacher off on a mud bar with as much grace as a Frenchman would tackle a dish of frogs. They thoroughly understand their business. The morning we landed at this our new home, knowing we would get there early, I was up before light, watching the boat make the landing. The boat whistled to land, the electric light was thrown on shore; I could see nothing but a growth of young willows about ten feet high and as thick as a Mississippi river fog. The stage was turned around to lower on the wharf, and the man out on the end of the stage said he could see nothing. The pilot hollored to him to jump ashore—the wharf was there. The stage was lowered about four feet and the man stepped off on the wharf. I felt like an old brother who would invariably go to sleep during the service. One day I went to him after service, and said: "My brother, I hope the Conference will send you a man next year who will be able to keep you awake." "Oh," said he, "you must not think anything of my going to sleep; it is the confidence I have in you." I felt that I could go to sleep and leave the whole running of the "Grover Cleveland" in the hands of her officers.

I see the preachers who have preceded me have all done good and faithful work. May the Lord help me to do the same.

C. T. MUNHOLLAND.

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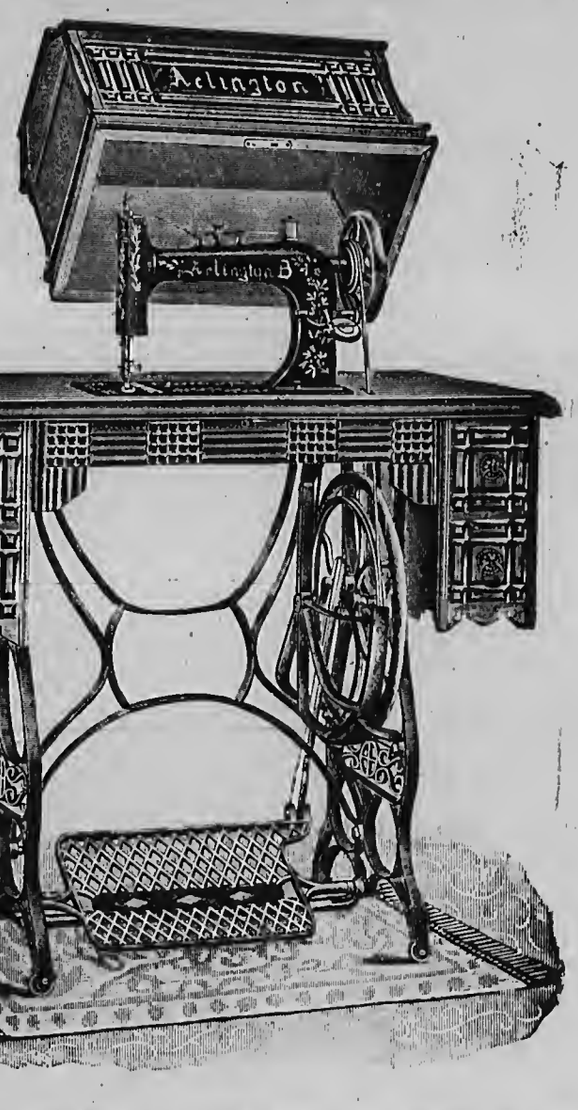

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Thursday, January 21, 1897.

THE LOVE THAT FORGIVES.

BY L. A. COONLEY.

A beautiful love is the love that adores;
It changes life's rocks into smooth, sloping shores;
But better 'mid breakers for each one who lives
To cling to the beautiful love that forgives.

The love that adores is a holiday love;
It falls when by trial its weakness we prove;
Then for life's every day thank the Lord when he gives
That crown of his blessings—the love that forgives.

Some people talk more religion in a day than they live in a year.

The man who never made a mistake died a long time ago. The man who thinks he never made one is still living. He is a most delightful person to—avoid.

We need one more column in our statistical tables in order that we may be able to report our Zion as she is, viz.: a column showing how many of our members are good for nothing.

A little library growing larger every year, is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life.—Henry Ward Beecher.

The thing we have most to fear from is not the liveliness of the sinners, but the deadness of the saints—that remoteness from God, that inexperience of the great realities that makes God a name and a report rather than a felt person, and the superb verities the possession of the few rather than the realization of the many.—Dr. Parkhurst.

Shortly before he died, Sir Walter Scott said: "I have been, perhaps, the most voluminous author of my day, and it is a great comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing which on my death-bed I should wish blotted out."

May the Lord enable us all to say as much at the last hour.

When tempted to speak ill of or otherwise maltreat an old friend, pause and let vivid visions of the past chase each other in rapid succession through the chambers of your soul. Think of the numerous evidences of pure, generous, unselfish friendship that lie thick along life's pathway. Do this, and perhaps the censorious word will remain unspoken, the malicious act unperformed.

A good sister once said to her pastor, "We are perfectly willing for you to scold us when you think we need it, but please don't do it in your public prayers." Other preachers might profit by this good woman's advice. An oral performance ostensibly addressed to the God of heaven, but really intended as a cat-o-nine-tails for human auditors, is a—well, we will let our readers name it. We do not care just now to ransack Webster's Unabridged.

"Waiting on the Lord."

The servant of God must learn to wait as well as to labor. Not all of life can be spent in active service, any more than all a soldier's time can be spent on the field of battle. [illegible] hours on guard, or in camp waiting the departure of Winter or the arrival of reinforcements. Though eager for the fray, an army has now and then to be held in check till the enemy's movements may be known, or until there is perfect readiness for an engagement. Undue haste has often resulted disastrously to the attacking party. Pauses, whether in war or in the conduct of ordinary business, cause annoyance, and are ill-endured, but nevertheless are ofttimes necessary.

After the planting of a crop follows an interreguum till the seed have germinated, and burst their earthy covering. Another period of waiting comes when the crop has been laid by, before there is the full corn in the ear, or the mature fruit from the flower. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." On every hand nature exhibits repose following activity, of rapid development succeeding temporary delay.

It might seem to us that seed ought to come up in a few hours after being planted, or that higher animal life ought to attain its full development after but a brief interval. Yet it is not so. God, who is infinitely wise, has not seen proper thus to create life. Were children to grow up to manhood and womanhood in a few months or a few years, while a great deal of toil and trouble would be saved their parents, they would simply be grown-up children, lacking experience, culture, and that maturity of mind and heart that can come only through the long-continued exercise of physical and psychical faculties.

In the spiritual life also there are frequent pauses that tax our patience, and yet are none the less necessary and helpful. Toil is nearly always more pleasant than waiting. Many times we can see no good reason why our plans should be frustrated and our hopes deferred. We outline a certain course, or plan to execute at once a certain piece of work; but something occurs to prevent, and we can do nothing but wait developments or the removal of obstacles which God has placed in our way. "Man proposes, but God disposes." Just as a vessel has occasionally to tie up until the fog lifts, so we are forced now and then by disappointments and afflictions to cease active effort, and patiently endure what God sends upon us, knowing that whatsoever befalleth us, if we continue steadfast, shall contribute to our growth in grace, the ennobling of character, and the deepening of our joy and faith.

The expression, "waiting on the Lord," seems to have been a favorite one with the Psalmist. This attitude of the devout believer involves watchfulness, patience, and hopefulness. Expectancy of some good, or a longed-for opportunity, is characteristic of the waiting soul. Alertness, readiness to seize a coveted advantage and enjoy a hoped-for blessing is sure to exhibit itself in the conduct of those who tarry for the fulfillment of the Lord's promise. The man who awaits the arrival of a dear friend watches every train, and carefully observes every passenger who alights that he may be sure of finding him. The mother who ministers to her sick babe notes every symptom, and anxiously watches for signs of its recovery. So likewise must the Christian during seasons of affliction or enforced inactivity, guard against discontent, coldness of heart, and unbelief. The waiting soul must ever be a watchful soul. Thus does the Psalmist voice the eager longing of the true worshiper: "My soul waiteth for the Lord more than they that watch for the morning."

But if patience be wanting, our waiting will be to little purpose. How frequent is the need of this grace in weathering the storms of life! Like the little boy who dug up the seed a few hours after he had planted them, we often are in a hurry for the execution of some cherished plan or for the attainment of a promised blessing, and almost cease striving to be faithful because things do not turn out as we expect. From time to time God teaches us all a lesson of patience, though we may have supposed it not needed. Moses was eager to deliver Israel out of bondage; but God saw that he was not ready, and sent him into the wilderness of Midian for forty years to learn meekness and humility. For twelve long years John Bunyan languished in the Bedford jail; but God was with him, and his imprisonment gave him opportunity to produce that wonderfully popular and helpful Christian allegory, "Pilgrim's Progress."

The world was not made in a day, neither are God's promises fulfilled all at once. The man who has been dangerously sick would like to get well in a moment, but, however great his own impatience or that of his friends, health and strength are regained but slowly. Anxious as we may be to become mature Christians immediately, like recovery from illness, or like the acquiring of an education, it is in most instances a process that requires time, patience and many struggles. Nor is it any reflection upon God's power and wisdom that such is the case. Many mistakes would be avoided if we would more carefully study God's methods of operation. Says the Apostle James: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Again says the Scripture: "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

Men often wonder why God does not at once right all wrongs, and destroy the works of the devil; why he does not immediately give us the things we ask for. But God seeth not as man seeth, and if our prayers are not speedily answered, we know that it is all for the best. The Lord lets us wait that our earnestness and faith may be increased.

Hopefulness must also be the constant companion of the longing, waiting souls, else weakness and despair will overtake it. No man will tarry for what he has little or no hope of receiving. The stronger the hope, the more eager and patient is the waiting. The Christian can afford to be confident and submissive at all times, because the Lord is faithful, and never disappoints those who commit their way unto him. What encouragement is here! What a wonderful incentive to resignation, to continuance in prayer and labor! "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." If we wait upon the Lord in prayer, in faith, in steadfast service, in earnestness of spirit, in meek submission, he will assuredly manifest himself to us, and it shall be light about us.

Restored Friendships.

How to effect a reconciliation between friends that have become alienated is a question which, though it is as old as the Christian religion, is ever new. Though discussed in almost endlessly varied form and phraseology through all the ages of the past, it needs still to be discussed.

In every case of alienation we need first to give attention to its cause. Very frequently the whole trouble originates in a misunderstanding. Poor, fallible mortals are prone to misjudge the motives of their fellow-mortals—even those whom they regard as their friends. It often happens that an act which sprang from motives of genuine friendship is attributed to an exactly opposite source. Thus a process of estrangement begins which gains in volume with the flow of time until after a while it becomes a thing of mammoth proportions. In such cases what is needed is that the parties get together and completely unbosom themselves. When they understand each other thoroughly as to motives all cause for estrangement is removed and the result is a friendship stronger than ever before. What a pity that this simple remedy is not more frequently resorted to. Alas! alas! that men made in the image of God and wearing the livery of heaven so often allow a shallow conceit which they conceive to be their dignity to stand in the way of a real heart conference which would bind two souls together in the bonds of a heaven-born friendship.

But, painful though the admission be, it must be confessed that alienation does not always originate in misunderstanding. Since man is fallen and fallible, it must needs be that offenses will come. Men frequently perpetrate a wrong upon even their friends. In such a case what must be done? Taking the principles announced by "the Man of Galilee" as our guide, we can not do otherwise than say that the offending party is under the most solemn obligations to confess his wrong, ask pardon and make all suitable amends. To the average descendent of Adam this is one of the hardest of all requirements. Unregenerate humanity usually puts it aside as an impossible task; and even the disciples of the Nazarene often stagger and fall beneath the load. But onerous though the burden be, Christian obligation requires us to take it up. Moreover, disagreable as this duty is, when performed in a proper spirit, it brings its reward. There are few duties from which one can extract more of real sweetness than from confession, apology and reparation to one who feels agrieved.

But suppose the offender stubbornly refuses to apologize, or make amends, what then? Does this absolve the offended party from all obligation to seek reconcilation? Just here a very erroneous idea prevails. Christian people often say: "We are required to forgive our fellow-men just as God forgives us. But God does not forgive us until we repent and ask forgiveness. Therefore, if my fellow man has wronged me, I am under no obligations to forgive him until he brings forth fruits meet for repentance."

Let this be granted, and still it does not follow that the offended party is absolved from all obligations to seek reconciliation. Although God does not dispense pardon except on condition of penitence, yet he absolutely exhausts the resources of omnipotence in seeking to bring the sinner into that frame of mind and heart which makes forgiveness possible. In order to melt the sinner's heart and subdue his will he delivered to the horrors of Calvary his only begotten Son. The Bible is God's message of love to an apostate and impenitent race. The church with all its institutions is but an expression of the infinite yearnings of a loving heavenly Father for reconciliation with his erring children. And his providential dispensations towards us are directed to the same end. In addition to this he speaks through "the still, small voice" of the Spirit's strivings messages freighted with all the fullness of love divine into every sinful ear. If, then, we are to take our heavenly Father as our example, we must do all that in our power lies to let the offender know that we desire reconciliation and to bring him into that frame of mind and heart which makes reconciliation a possibility. The difference is world-wide between this policy and that of the man who stands upon his offended dignity and does all in his power to show the offender that he holds him in supreme contempt.

The Lord be praised if these lines shall result in causing any of our readers to reap a blissful reward by seeking reconciliation with those from whom they have become estranged.

Joaquin Miller at Home Institute.

On Saturday night, the sixteenth, we had the pleasure of hearing "Joaquin Miller, the poet of the Sierras," at Home Institute. The auditorium was taxed beyond its capacity, standing room being at a premium. The theme was "The Sierra Nevada Mountains." With the aid of a large number of well-chosen and artistically executed stereopticon views, he held the attention of the audience closely for nearly two hours. Some of the scenery illustrated is perhaps unsurpassed in the world for grandeur. The poet will leave the city this week for a brief trip to the North. He will again visit New Orleans before starting upon his contemplated lecture tour.

It may interest some of our readers to know that he is the son of a Methodist preacher. To the talented principal of the Home Institute, Miss Sophie Wright, and her accomplished sister, Miss Jennie, we are indebted for an invitation to this entertainment, and also for a pleasant interview with the distinguished poet and other much appreciated courtesies.

We are pleased to learn that the Boarding Home for Working Women, established recently by the Parsonage and Home Mission Society of this city, is doing well. An article in relation to its work will appear in our next issue from the pen of Mrs. E. S. Kennedy.

Col. Nugent Dead.

Col. W. L. Nugent died at his home in Jackson, Miss., on Monday, the eighteenth. He was one of the ablest and most successful lawyers in the State. Such were his intellectual abilities, his literary and professional resources and his probity and dignity of character that he would have graced any official position. In the United States Senate or on the United States Supreme Bench he would have been, in our judgment, the peer of the great Lamar. He was a humble, devout, thoroughly consecrated Christian. When at all practicable he was always in his place in the sanctuary, not only on Sunday, but at the week-night prayer meeting. He had been superintendent of our Sunday-school in Jackson for twenty years. He was one of the most liberal men we have ever known. Having been his pastor for four years, we speak of him knowingly, and we do not hesitate to say that we regard him as one of the very best men it has ever been our privilege to know. We have room in this issue only for this brief notice. A suitable memoir will, of course, appear in due time.

Conference of Charities.

The National Conference of Charities will hold its twenty-third annual session in New Orleans, beginning on Thursday morning, March 4, and closing Sunday evening, the seventh.

A number of persons of large experience in the broad field of charity will be present by invitation to deliver addresses on special themes. Among those thus invited we notice the name of our friend, the distinguished educator and philanthropist, Miss Julia Tutwiler, of Alabama. If we mistake not, this is the first time this body has held one of its meetings in the South.

The Missionary Debt.

As will be seen on our fifth page, we have made a start in the matter of paying off the missionary debt. Let all our readers give according to ability, and the debt will be paid. Let the subscriptions roll in. The money will not be called for until a sufficient sum is subscribed to liquidate the entire debt.

In the Living Present.

The Independent complains that most sermons, usually called grand, are but rhetorical pyrotechny. Are abounding with imaginative and speculative nonsense. Moody's sermons, though plain, exhibit everywhere common sense and sturdy strength. Preachers should adopt the style of the better class of evangelists.

The Christian Register remarks that there are two types of preachers: Those whose strength lies in organizing, and those who know how to spiritualize and enthuse. Both are needed. Sometimes the two gifts are conferred on the same person. In that case there is immense and marvelous success.

Dr. Hoss says in the Independent that our church requires a better-equipped ministry. The proper equipment of ministers had not kept pace with the building of large churches. Our preachers had done well; but the manifest advancement in all branches of erudition required now a higher standard of intellectual cultivation in applicants for the ministry.

The Watchman, of Boston (Baptist), endorses the above views. Says the reason why less men than women are found in most churches is because that too much of the preaching lacks mental strength and culture. True learning would raise the preacher above pedantry. He would know how to accommodate himself to his hearers.

The Methodists and the Roman Catholics have established universities in Washington, D. C. Now the Israelites have taken steps to found a similiar institution at the same place. Some Jews object to this enterprise because of apparent clannishness. The Hebrew Union College, in Cincinnati, meets with large success.

The Expository Times, of Edinburgh, discourses upon "What the Bible Teaches about the Human Body." Christ's incarnation, more than anything else, had ennobled human flesh. Our bodies are temples of God. The doctrine of the body's resurrection had permanently established its dignity. It is hence that only in Christian lands hospitals and infirmaries are found.

Appleton's Popular Science Monthly brings an excellent article on genius. Holds that it is not a mere morbid intellectual condition. Genius resembles insanity as gold resembles brass.

ICH DIEN.

NOTES.

Rev. R. M. Standifer had a royal reception at Oxford, Miss.

The address of Rev. H. W. Knickerbocker is 813 Fonchet street, New Orleans, La.

If the pastor does not introduce the church paper into the homes of the people, who will?

Rev. T. L. Mellen had a cordial reception at Canton. His congregations are steadily increasing.

Rev. H. R. Singleton has made a fine impression at Rayne Memorial, both in the pulpit and in the social circle.

Rev. S. S. Keener is doing good work at Dryades Street, and is steadily growing in favor with his people.

We are pleased to be able to present to our readers in this issue a sketch of Judge Merrick from the pen of Bishop Keener.

Rev. J. W. McLaurin occupied the pulpit of Dryades Street Sunday morning, and took a collection for the American Bible Society.

Rev. H. W. Knickerbocker has made a very auspicious beginning at Louisiana Avenue. His congregations are steadily increasing.

Rev. C. W. Huff, of the Mississippi Conference, has been transferred to the Columbia Conference, and stationed at Klamath Falls, Oregon.

Rev. C. R. Montgomery, of the Louisiana Conference, has been transferred to the Pacific Conference and stationed at Butte City, California.

Rev. J. F. Scurlock is making full proof of his ministry at Morse Street. He preaches a full-orbed gospel, and is diligent in house-to-house visitation.

The article from the pen of Bishop Hendrix, on our first page, presents much valuable information concerning Korea in the good old Methodist form of question and answer. We invite especial attention to it.

Dr. H. W. Featherstun has made an auspicious beginning at Central Church, Meridian. He commands large audiences and has addressed himself to the task of building a handsome parsonage during the year.

The membership and congregation of Dryades Street Church gave a reception last Monday night to their pastor, Rev. S. S. Keener, and his wife. Dainty refreshments were served and appropriate recitations were charmingly rendered. The attendance was good and everybody was delighted.

Rev. J. F. Foster is showing himself to be a real hustler. We know of no one who can pay more pastoral calls in a given time. The old saying, "A house-going pastor makes a church-going people," finds abundant confirmation in his case. The increase in the size of his congregations has been very remarkable.

On Friday night, the fifteenth, in the Sunday-school room of Ryan Memorial, a reception was given to Rev. H. R. Singleton and family by the members of his church and congregation, to which this scribe received an invitation. It was a most enjoyable affair. The chief feature of the occasion was, as it should have been, the "feast of reason and the flow of soul," but there were also delightful accompaniments in the shape of good music, well-rendered recitations, and toothsome refreshments.

We had the pleasure of participating officially in a very pleasant matrimonial affair on the fourteenth at the residence of Mrs. R. W. Lee, 2106 Royal street. The contracting parties were Mr. J. C. Lindsay, of Ashwood, La., formerly of Amite county, Miss., and Miss Nina Virginia Hazlip, youngest daughter of Mr. and J. Hazlip, of Adams county, Miss. The happy couple have our hearty congratulations. May the richest blessings of our heavenly Father attend them through life! They begin their matrimonial career as all Methodists should do—by subscribing for the NEW ORLEANS ADVOCATE.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of Irritating. It instantly quiets the pain, and effects a permanent cure.

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To Subscribers.

We dislike to lose a single subscriber, but we can not continue delinquents indefinitely. Quite a number of names will be cut off soon if arrearages are not paid up. "A word to the wise is sufficient."

Special Offer.

From now until the first of March we will sell our Holman Bible, in emerald type, at $1, instead of $1.15, to subscribers who pay a full year in advance. After March 1 the price will be as heretofore—$1.15. Better not miss this bargain.

EPWORTH LEAGUE.

By Rev. Robert H. Wynn.

Prayer Meeting Topic for January.

THE GOSPEL IN ISAIAH.

Jan. 3—A Gracious Invitation. (Isa. lv, 1, 2, 6, 7.) Jan. 10—The Sure Word of Promise. (Isa. lxv, 24; xxx, 19; Ps. cv, 42.) Jan. 17—The Wells of Salvation. (Isa. xii, 2-6.)

JAN. 24—THE HIGHWAY OF HOLINESS. (Isa. xxxv, 8-10.)

(Day of Prayer for Colleges.)

Isaiah beautifully describes in chapter 35 the great spiritual change that would take place in the future of Christ's reign. In the preceding chapter there is a description of most awful desolation that would happen to all of Israel's enemies (verses 8-15), and it seems also to be a foreshadowing of the final judgment and desolation that would overtake all the enemies of God and his people. From this gloomy picture the prophet turns, in the next chapter, to a picture of desolation converted into beauty and glory. An era of joy, and peace, and righteousness is foretold. It partly has reference to the return of Israel from captivity, but largely refers to the moral and spiritual beauty that would spring out of the world's disorder under the reign of the coming Savior.

In the midst of the desert of this sinful world there is set a highway, a way on which the redeemed walk with singing and everlasting joy in the direction of the heavenly Jerusalem. As to this way we may note:

(1) Only the holy travel upon it.

The character of the travelers gives the name to the way—"The Way of Holiness." There must be a radical change wrought by the Holy Spirit upon the moral nature of every individual who travels upon the highway. The desert of sinfulness must become the garden of holiness. (See Isa. lii, 1; Joel iii, 17; Ps. xxiv, 3; Heb. xii, 14; Matt. v, 8.)

(2) The travelers enjoy the benefits of divine companionship.

The indefinite expression, "But it shall be for those," is in the margin of text. "For he shall be with them." God will continually be with those who travel the way of holiness, and hence there is no danger from any lion or raveneus beast. "Lo, I am with you always, even unto the end of the world." We are blissfully secure if Christ is near.

(3) The way is easily accessible.

"The wayfaring men, though fools, shall not err therein." The poorest or simplest man will not be denied a passport, nor will make any mistake in finding the way in which to travel.

(4) The travelers are joyous. (Ver. 10.)

The Christian's joy finds its expression in singing, and shines forth in the countenance. "With songs and everlasting joy upon their heads."

If you have not yet pledged something for the special foreign missionary fund, do so at once, notifying Miss Alma M. Sawtelle, corresponding secretary, 4812 Prytania street, New Orleans; and if you have not yet paid the amount of your pledge, please remit as soon as possible to Mr. E. H. Prescott, treasurer, 1030 Louisiana avenue, New Orleans.

Nothing additional has been reported since last notice in ADVOCATE.

Are You "All Broken Up?"

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It steadies the nerves, clears the brain and promotes digestion. Makes a pleasant and wholesome beverage.

Notice.

DEAR BRETHREN: It is our purpose to arrange for Miss Addie Purnell to visit early in the year a number of pastoral charges of the Mississippi Conference in the interest of the W. P. and H. M. work.

Brethren who desire her services will correspond with me immediately.

N. B. HARMON.

Meridian, Miss., Jan. 13, 1897.

The greatest pain annihilator of the age is Salvation Oil. It always cures.

Notice.

My postoffice address for 1897 is Anguilla, Miss., instead of Yazoo City, Miss., as stated in directory of Conference Minutes.

E. E. LANGFORD.

Mormonism Exposed.

"A Pen Picture of Mormonism" is a little book exposing its evils, by Rev. M. L. Oswalt. The author has written from personal experience with Mormonism in the Rocky Mountains, and his work is offered to the public as a sure means of successfully combatting that dangerous delusion. Send at once, and get a copy to assist you in driving the elders from your midst. Price, 25 cents. In clubs of five or more, 20 cents per copy. Postage stamps received with orders for single copy. Address all orders to

REV. M. L. OSWALT,
Ackerman, Miss.

Morton, Miss.

In a private letter Rev. W. L. Linfield thus writes concerning his reception by his new charge at Morton, Miss:

Our reception here was very cordial, and substantial evidences of the fact that we are remembered in the homes of our people continue to come to the parsonage almost daily. We are delighted, too, with the monthly payments from the stewards. The prospect for a successful year is very good, and we are delighted.

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To prove the pleasant, beneficial effect of this great remedy we will mail a sample absolutely free to everyone who will write to us for it, or we will mail enough for one month's treatment for $1. It is smoked in a pipe, but contains no tobacco. It is pleasant to use, soon gives relief, and cures the worst cases. Address

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Nashville, Tenn.

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A Preacher's Widow	$ 5 00
W. C. Black	25 00
Dr. C. H. Jones, Greenville, Miss.	25 00
Rev. R. M. Blecker, Jeanerette, La.	5 00

Notice.

To Pastors and Sunday-school Superintendents of the Mississippi Conference:

Applications to aid needy Sunday-schools are to be addressed to Rev. J. Wilson Brown, whose postoffice is Madison Station, Miss. (same as last year), as he has been reappointed to Madison circuit by Bishop Hendrix since the adjournment of Mississippi Conference.

To pass the winter season comfortably avoid colds by using Dr. Bull's Cough Syrup.

Attention.

MR. EDITOR: For the sake of friends who desire to know please state that we intend to continue in the evangelistic work, and that mail addressed us at Columbus, Miss., until further notice will be forwarded to us.

MARY MCGEE HALL,
LEMUEL C. HALL.
Columbus, Miss.

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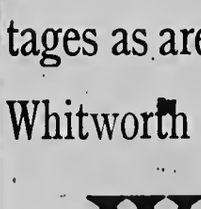

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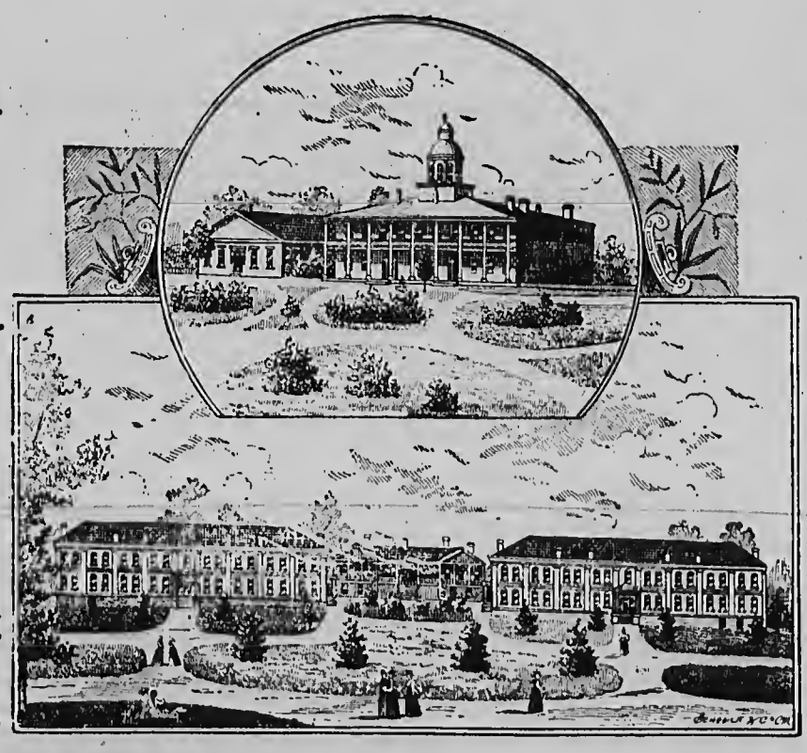

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O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day drags so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss.

The dear little feet wander often,
Perhaps, from the pathway of right,
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your manifold blessings,
Send the children to bed with a kiss.

For some day their noise will not vex you,
Their silence will hurt you far more.
You will long for the sweet children voices,
For a sweet childish face at the door;
And to press a child's face to your bosom—
You'd give all the world just for this!
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss.

—Selected.

A New Cure for Drunkenness.

"I was out last night doing the town," said he, "and of all the rackets I ever had in my life it beat all of them!"

"Why, I thought you had sworn off drinking," remarked his friends, apparently surprised.

"So I have—and that's where the racket comes in. You see, I had never done such a thing when I was sober. It was a new sensation. And, incidentally, I have discovered a new cure for drunkenness. Keeley isn't in it—cure you in one night, see?"

"No; I can't say that I do."

"Well, I'll tell you. Just go out with the gang you have been used to traveling with, and stick to soft stuff and cigars yourself all night. Stay right with them all night; go where they go and see what they see and do, and listen to them talk. In other words, get their measure of fun and see what you would have called fun yourself if you had been drinking. You'll then understand what a fool you have been lots of times.

"I tell you that if I had had a stenographer and taken down everything that was said, writing in the action and background, and showed those fellows the plain truth, they would never touch another drop as long as they lived.

"Of all the drivel that passed for wit, and the lugubrious stuff that posed as humor!

"And they were smart fellows, too—sober. They laughed at everything—when one said anything. They went to a new bar every ten minutes till midnight, and the most brilliant thing uttered up to that time was 'cheer up!' This created such enthusiasm that he repeated it every now and then as they sat about the all-night places. Funniest thing I ever saw in my life! Fact. I'll never drink again. Not where I can be seen and heard—bet your life!" — New York Herald.

The Bases of Friendship.

Friendships are as diverse as the bases upon which they rest. Many of our friendships rest upon nothing more substantial than the fact that we happen to be thrown with certain persons. They live near us, or we meet them frequently in our daily work. In similar conditions we might have become equally attached to ten thousand other persons. There are others between whom and ourselves the first tie was equally fragile, but, as we came to know them better, we discovered an identity of tastes, and were constantly surprised by unexpected agreements. Thus the bond of deep sympathy was formed between us. There are still others to whom our moral admiration goes forth. The sweetness and strength of their character appeals to us. Their sympathy is precious. We count ourselves fortunate that we ever came to enjoy the confidence of their charming and inspiring fellowship. We talk lightly of love as though the word always meant one thing. There are many different kinds of love. Only one of the bonds of which we have spoken may subsist between people who are said to love each other, or all may subsist, but with varying degrees of strength in different cases. And beyond all this is there not a harmony of souls which the keenest analysis cannot precisely define? A look of another's eye, a gesture, the choice of a word, an accent, becomes an open door through which we discern a spirit to which we are drawn. Perhaps all of the deepest love is, in certain respects, love at first sight. We do not reason about it, we are moved by it.—Watchman.

The Things That Are Lovely.

Some very earnest young Christians make a mistake in putting too light a value upon those graces of manner and little courtesies of speech and conduct which might commend their excellent qualities to others, and thus give them the vantage ground of personal influence. If a merchant has diamonds to sell he does not shut them up in a drawer, nor display them in a rough box. He does not say: "Nothing can add to the value of a diamond, and I will not condescend to any tricks to catch admiration or draw customers. If a man really wishes to buy he will come to me."

What he does is to put his jewels upon beds of satin, in cases of velvet; to use every art to display their beauty. He knows very well that people who have never thought seriously of buying may be attracted by the beauty that catches the eye and arrests the attention.

Your Christian principles ought to be rendered so attractive by your personality that those who know you will associate goodness with graciousness.

Neatness and good taste in dress, a careful avoidance of all rude and disagreeable habits, conformity to the customs of good society, these are by no means trifles to be ignored by those who claim to belong to the highest court of honor. You do not properly represent your sovereign unless you are not only a patriot, but a gentleman.

The great majority of those with whom we come in contact must judge us by externals, and if we covet that most precious power of influence, we must see to it that we do not so repel them by the prickly outside that they never care to go any deeper. We are, indeed, to think upon the things that are true and pure, but not less upon "those that are lovely and of good report."—Emily Huntington Miller.

Life More Abundant.

The man who is not greater than his calling has mistaken his sphere in life. If we read aright the Creator's plan, it is to fit men out with talent and resources abundant for every demand in the calling he allots them, also to leave them a surplus to be used and further developed in fields and opportunities where they touch life and their fellow-men along other lines.

Hiram Golf, "shoemaker by the grace of God," had the skill and consecration to make shoes that did his humblest customer the best service. And at the same time he was the spiritual leader in the community, at whose feet even the village pastor was glad to sit and learn lessons of wisdom for himself and his people.

The man who is content to be simply a wheel in the shop, letting others plan and think for him, will not find his crown on that line. While he can not be too faithful to his trust, or too careful of the day's demands, he is bound to think of himself as one of the kings in this nineteenth century, having in his hand the sceptre which bears its sway for good or ill the wide world over.

Holding to this, he will not barter his manhood for wages, or sell his conscience for gain. As he takes up the day's routine he will find mind and heart feeding and expanding over the thought of his larger relationship and responsibility in life. And the thought of this will react upon the work in hand, glorify and shape it. He will not stoop to shoddy work, carve a crumbling stone, or build with rotten timbers. His work will be sought after. His daily sphere will widen. Because of the larger life his soul lives, glory and honor will crown the very work of his hands, however lowly.—Standard.

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Keeping the Body Pure.

I see young men before me who are destined to great success in the fields of literature and of science, if they keep their bodies pure. I shall not have many occasions to appear before [illegible], but, if this were the last word that I were ever to speak to any audience, I should like to say that, after a long life, in which I have been acquainted with many men of science, many men of letters, many men whose business it was to work their brains, and to work them hard, even harshly, I can testify to you, as they would testify to you, that, if the brain is to do the work, if it is to be kept at work, if it is to produce the marvels of literature, the spirit and body must be kept pure, kept under subjection. You know how many instances there have been where the noblest promise has been flung away because the purity of life was not there. There was not that personal purity by which alone one sees the love of God. Especially is it the business of a body like this to build up the cause of personal purity, the cause of temperance. By whatever method you see, you should teach boys and girls, young men and women, how they are to keep their bodies pure, to make them living temples of the living God.—Edward Everett Hale, in an address before the Unitarian Temperance Society.

Little in Thine Own Sight.

In an English dock yard a great ship was to be launched. An immense crowd gathered to see it glide down the slides that were to carry it into the water. The blocks and wedges were knocked away; but the massive ship did not stir. Just then a little boy ran forward and began to push the ship with all his might. The crowd broke out into a loud laugh, but it so happened that the vessel was almost ready to move; the few pounds pushed by the boy were only needed to start it, and away it went into the water. Now, that was a little thing, but you see what it did.

Oftentimes the little things you do don't seem of much account. But they are. One Spring morning a little boy planted a single seed in a bank of earth. It grew, budded and blossomed into sweet blue violets unseen by the child planter. It also seeded, and the seed fell out upon the bank of earth, and next Spring more violets grew; and so for years, increasing every season. The boy, grown a man in a foreign land, desired to visit his childhood's home. When he saw the bank of violets he remembered how, years before, he had planted there a single seed. "Can it be," he said, "that all these have sprung from the single seed I planted?"

Religion in Education.

It is a difficult question to answer how the moral education of children can be carried on without religion. Certainly a school where religion is made the rule of life has always been most successful in producing the best types of human character. The first schools of the modern world were Christian schools. To these Christian schools and colleges the present day owes its best achievements, its highest advantages, the activities of its incessant progress. A school without religion is next door to a school of crime. And where the literature of history and of human life are studied as necessary parts of the course, by what argument can the literature of religion be excluded from the studies of children and youth? Morals are best based on religion, and the complete document of religion is found in the Bible. —Churchman.

Rev. A. J. Gordon, D. D.: "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the church. I have given my heart; give your hearts.'"

Spurgeon once observed to a friend, of a Methodist minister they had just heard preach: "Ah, that's the stuff of which martyrs are made!" "That stick!" exclaimed the friend. "Yes. He's so dry, he'd burn well!"—Exchange.

Education in the Home.

The place above all others where an educated Christian woman is needed is in the home, especially in the home of those in moderate circumstances, where the mother, with little help, does her own work and superintends her family. It may look to others as if her time and money had been wasted and education were useless, but she herself feels the advantage. It is probable that she did not have a special training for these duties, but her habits of systematic study, her interest in the advancement of the race, and her desire to do whatever she does with an enlightened conscience, led her to adopt the best methods in her housekeeping. When we think that perhaps nineteen-twentieths of the happiness we shall ever know we get at home, the influence of an educated Christian woman in the home can hardly be estimated.—The Gospel Messenger.

As a father in a garden stoops down to kiss a child, the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his infinite and everlasting love.

HYGIENE.

Nervous Debility.

In a previous article on "Weak Nerves," we dwelt on the things to be taken into account from the conservative side. Recovery must not be expected too soon, or too easily; and when attained in part must not be considered an indestructible thing. Nervous strength or weakness was largely inherited, was seated in the brain; and the brain could be increased in power and resistance only very slowly, and by physiological instrumentalities. Now, a word is necessary as to special and general remedial agencies in nervous debility. Perhaps the most unfortunate course that can be taken is the abandonment of all active duties, and the lapse into a self-nursing, half-invalid habit. Not only does the body then run down, and give the nervous elements a still poorer soil in which to sustain themselves, but the nervous energies themselves take on idle, if not vicious habits. A tendency to erratic, trivial, or restless and changeable impulses is apt to set in. Hysteria, in female or male, is not then very far off. So, the person suffering from nervous debility needs to be rather more on his guard than does a well person. Regular and not-to-be-avoided tasks need to come to him with each day. Let them be specially selected, and made appropriate in amount to his strength. But be sure they come. The machinery is light and sensitive, it is true, but it needs a fixed weight to make it run steadily. Without it the average sufferer can not be comfortable or gain any ground.

Gardening, the care of animals, any outdoor mechanical work that is congenial—these are things to look to for real rest, and the chance for a recovery. As for temporary and immediate remedies, or tonics, find them if you can, only look out for stimulants that must leave the brain still weaker. The tonic applications to the skin seem to be the most natural and most efficient. Each case will here need special study. The reaction should be immediate and pleasurable. If not, no good is being done. Extreme measures will usually disappoint, though they may cause a temporary gain. The nervous system, even in its depression, is a very elastic thing. Take, in illustration, the fact that in an epileptic the fits can be suspended for a while by almost any strong drug as yet untried, by the passage of an electric current, even by a good switching. Only in one time they come back, just as before. So the summary of advice is to keep such a person fairly occupied, and look for improvement mainly to agencies that act continuously, pleasantly, and slowly. Among these, air, oil, and sun baths are likely to be found of the greatest utility. Diet should include fats as far as digestion warrants, and not very much meat. Tea, coffee, and alcoholics must be entirely laid aside, in favor of cocoa, hot salted milk, or simple water, as preferred.—Written for the Housewife's Club by Dr. C. W. Lyman.

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New York, Jan. 18, 1897.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

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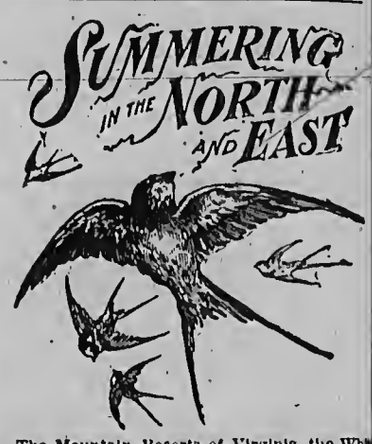

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either and accept no substitute.

Mrs. N. M. Harris.

Mrs. N. M. Harris, wife of Rev. H. J. Harris, died at the residence of her son-in-law, Dr. J. C. Robert, at Centreville, Wilkinson county, Miss. In the eighty-second year of her age, on the morning of Dec. 18, 1896, after an illness of about three weeks, our mother passed into eternity. She was a consistent member of the M. E. Church, South, from her childhood, enduring for years with patience and willingness the toils and sacrifices of the itinerancy, at last reaping the glorious reward of a home in heaven. Amid all her suffering the blessed promises of the Savior were still precious to her soul, and in the night of death she sang that sweet chorus, "Oh, how I love Jesus!"

Gentle, kind, ever thoughtful of those with whom she came in contact, she won all hearts. Trusting in God's Holy Word, she never faltered in her duty and devoutness as a Christian. No husband ever had a more faithful wife and helpmeet; no parents a more loving, obedient daughter. God never gave to children a better, sweeter mother, an ideal sister and friend. "None knew her but to love her."

When the Master called she was ready and willing to go. The years to come will be so desolate to those of us who still linger here, without her love, her wise counsel, her unselfish devotion; but she is gone, and even in our deep sorrow we would not call her back if we could. Heaven is nearer, dearer, because she is there.

She leaves an aged husband, six children, and many more relatives and friends, who will sadly miss her all along life's weary way.

May He who says, "I will not leave you comfortless," help us to bow in meek submission to His divine will in this dark hour!

Farewell, mother; thou art resting
In the Shepherd's peaceful fold.
By God's grace we all shall meet you
When we cross death's river cold.

Blessed Jesus, in our sorrow
Let her still our guardian be.
May we reach the shores eternal,
Guided by her prayers to thee!

Her daughter,

DAISY M. WYATT.

Tampa, Fla., Jan 4, 1897.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

TAYLOR—Mrs. GREYSIE M. TAYLOR (nee Dorsey) was born in Geneva, Ga., Oct. 11, 1877; joined the M. E. Church, South, when but ten years of age, and lived a most beautiful Christian life until her death, which occurred in Poplarville, Miss., Nov. 30, 1896. About two years ago she was happily married to Mr. J. E. Taylor, of Enterprise, Miss., a most estimable Christian gentleman, and they twain, with hand in hand, hearts bound together in the most holy affection, began life anew in the service of their Master, and thus peacefully and happily wended their way up life's rugged hill until God said, "Greysie, I need thee in heaven. Thou art too pure to remain longer on earth." Like a beautiful lily her pure life sprang up and budded on earth to bloom in the eternal garden of God.

The loving husband and grandmother (the only members of her family near), physicians and many friends did all in their power to alleviate her suffering and stay her life; but God had willed it otherwise, and the beautiful, young and tender mother gave her life for her little babe, Greysie Dorsey Taylor. May this little darling grow up in the image and likeness of her mother!

It has not been our fortune to meet a more lovable character than Mrs. Taylor. She was a model Christian, a most constant reader of the Bible, devoted to her church and all of its ordinances, and always said she was ready to answer God's call at any time. She was unconscious of her last sufferings, and peacefully passed over the river without feeling its chill; but the sweet and heavenly smile that lit up her face showed she was conscious of meeting her Savior.

Dear bereaved ones, she is up yonder keeping watch over you, serving to make heaven nearer and dearer to you; with outstretched arms is bidding you follow on, and with her own dear hands will open the pearly gate for your entrance.

Though she was in our midst but one short year, we feel that we have known her from childhood; and since, by her pure and spotless character, her perfect devotion to God and his cause, her kind and gentle demeanor in her home, her sincerity as a friend, and the beauty and purity of her every-day life, she won our love and admiration; therefore, be it

Resolved, That we earnestly believe God sent her to us for an example, that we might see in her what it is possible for a Christian to be.

Resolved, That in her death our church and Sabbath-school have lost one of their best and most consecrated workers; our society one of its most loved and influential members.

Resolved, That her bereaved husband has lost a most loving, faithful and tender companion; her parents and grandmother a most dutiful, sacrificing and devoted daughter; her brothers and sisters a kind, solicitous and loving sister.

Resolved, That we tender to the bereaved ones our heartfelt sympathy and sincere prayers that God will sustain them in this, their darkest and most crushing hour of sorrow.

Resolved, That a copy of these resolutions be sent to the sorrowing ones, and also to each of the NEW ORLEANS and Alabama Advocates.

Kindly submitted

D. F. ANCHEN, for Com.

Poplarville, Miss.

MANGUM—Sister RACHEL MANGUM, companion of Arthur Mangum, was born in 1816, at Bennettsville, Marlborough district, S. C., and died at Silver Creek, Miss., Oct. 22, 1896, aged about eighty years. Her father moved to Rankin county, Miss., when she was ten years of age. At the age of eighteen she was married to Mr. Wm. Dixon. One child was given to her by this marriage—W. E. Dixon, in 1839. Mr. Wm. Dixon died in 1842. At his death she moved to Simpson county, Miss. She married the second time Mr. Hugh Allen, in 1847. He died in 1860. At his death she moved to Dabb's Creek, where she lived with her son until married to Mr. Arthur Mangum in 1867. They lived together happily for twenty-nine years, when, on the twenty-second of December, 1895, the angel of death bore him away, and ten months later she took her flight into the realms of glory. It was my happy privilege to have been her pastor for four years, and a more devout and consecrated Christian I have never known. All preachers were welcome to her home. Her place was seldom vacant in the church. She was a very devoted member of the M. E. Church, South. She raised a number of children, but only one of her own, and they all rise up and call her blessed. Children, be faithful, for some day we will find her in heaven.

M. L. WHITE.

Montrose, Miss.

BOWMAN—Mrs. NANCY COOPER BOWMAN, daughter of Upton and Mery Cooper Money, was born in the southern part of Tennessee on Dec. 7, 1833. At ten years of age her mother died, and her father brought her to Mississippi, where she was cared for by her uncle, Pierson Money. She was married to E. W. Bowman in Richland, Holmes county, March 27, 1851. She was the mother of ten children, six of whom are living. She first joined the Baptist Church before her marriage, and after her removal with her husband to the present home in now Lincoln county, in 1866. She united with the Methodist Church at New Hope in 1871. She was faithful to her trust. She was taken seriously ill the day she was sixty-three years old, and after a fearful struggle she died on Dec. 27, 1896. She told some of her children during her illness that she did not expect to recover, but that she was ready and prepared to go to rest. On the twenty-eighth of December, after the funeral services, the remains were buried at New Hope, to await the resurrection of the just. She was a good Christian, mother, and wife. May God comfort and save the bereaved husband, children, and sorrowing friends!

C. McDONALD.

Caseyville, Miss.

RUSSELL—Sister MARY A. RUSSELL was born May 4, 1839, and died at Mt. Pleasant, Miss., Oct. 26, 1896. She married Mr. Russell, of Calhoun county, in 1855. This union was blessed with ten children—seven sons and three daughters. The family lived in Calhoun, Webster, and Lafayette counties for the last fifteen years in that part of Lafayette known as Woodson's Ridge.

Sister Russell joined the church in early life, and was a consistent and devoted member till death. She was sorely bereft in the loss of three adult sons, and also of her companion two years before her death. With the self-denial of a true mother, she was working hard to complete the education of the younger children. Already in broken health, she left the old home and moved to Mt. Pleasant, to secure the advantages of a good school. After a few weeks she was taken with fever, and died in peace. The grief-stricken children brought her back to the home church, Mt. Zion, where, with the sympathies and tears of a host of sorrowful friends, she was laid to rest by her husband. Thus passed away a true friend, a kind neighbor, an affectionate mother, and a devout servant of God.

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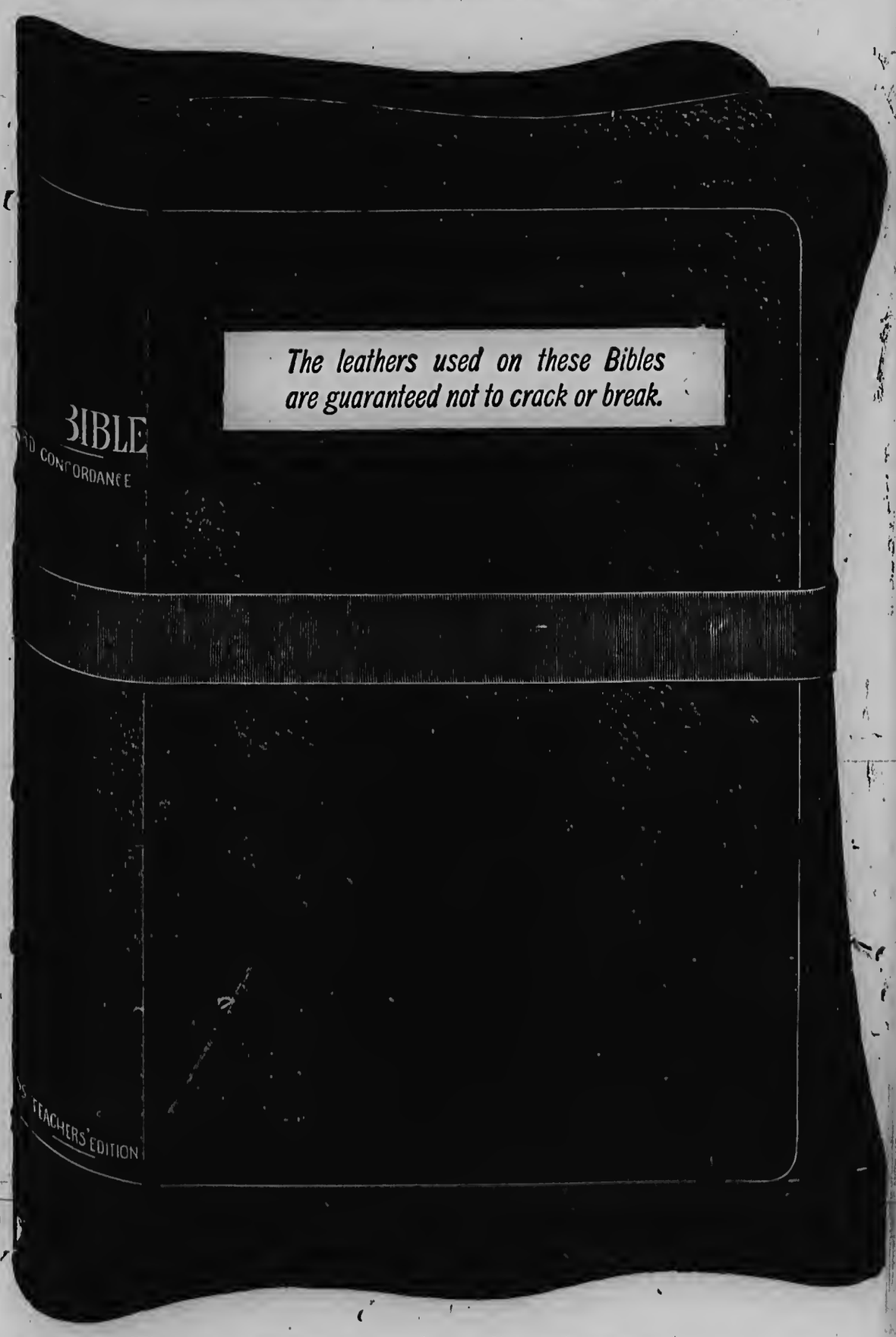

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MARRIAGES.

AUSTIN–ROGERS.—In Bethel M. E. Church, South, Sharkey county, Miss., Dec. 22, 1896, by Rev. J. V. Penn, Mr. Jacob V. Austin, of El Paso, Texas, to Miss Edna Rogers, of Sharkey county.

MURPHEY–MALONE.—At the parsonage, Opelousas, La., Jan. 13, 1897, by Rev. H. Armstrong, Mr Edwin C. Murphey, of Chereyville, and Miss Minnie V. Malone, of Opelousas.

FAUNTLEROY–MILLER.—In the Methodist Church in Washington, Miss., Jan. 14, 1897, by Revs. D. F. Guice and E. T. Breland, Mr. F. B. Fauntleroy, of Jefferson county, to Miss M. E. Miller, of Adams county, Miss.

SCANLAN–SELBY.—In the M. E. Church, South, Newton, Miss., Jan. 6, 1897, at 7:30 o'clock P. M., by Rev. H. Selby, brother of the bride, Mr. V. M. Scanlan to Miss Kate Selby.

HARRELL–BROWN.—At Pearl River Church, Madison county, Miss., Jan. 10, 1897, at 3:30 P. M., by Rev. J. Wilson Brown, Mr. Josiah J. Harrell and Miss Kate Brown, both of Madison county, Miss.

CHILES–PETTY.—At the residence of Mrs. Mary E. Gray, in Canton, Miss., Jan. 10, 1897, by Rev. T. L. Mellen, Mr. L. Ford Chiles and Miss Mamie C. Petty, both of Jackson, Miss.

HANSON–COLLIHAM.—In the Methodist Church, South, at Woodside, La., Dec. 24, 1896, by Rev. W. T. Woodward, Mr. John P. Hanson

VANCE–HARRIS.—At the residence of Dr. J. C. Ballard, in Natchez, Miss., Jan. 11, 1897, by Rev. F. H. Ormond, Mr. Robert Vance and Miss Mallee Harris, all of Natchez, Miss.

BEESLEY–WILLIS.—At the residence of the bride's mother, Mrs. M. E. Willis, Dec. 31, 1896, by Rev. R. S. Gale, Mr. James Beesley, of Jefferson county, Miss., to Miss Leila Willis, of Rankin county, Miss.

CRAFT–CALONES.—In the M. E. Church, South, Pine Grove, La., Jan. 12, 1897, by Rev. F. N. Sweeney, Mr. T. Homer Craft to Miss Rosa Calones, both of St. Helena parish, La.

ALLEN–ELSTON.—At the Methodist Church, Haughton, La., Jan. 13, 1897, by Rev. H. J. Boltz, Mr. P. D Allen, of Allentown, to Miss Rosa P. Elston, of Haughton, all of Bossier parish, La.

ELLISON–BREWER.—At the residence of the bride's father, in Pickens, Miss., Jan. 6, 1897, by Rev. W. D. McCullough, Mr. J. F. Ellison to Miss Helen Brewer.

SAMPLE–IRBY.—Near Pickens, Miss., Nov. 18, 1896, by Rev. W. D McCullough, Mr. A. D. Sample to Miss Rosa Irby.

MEEKS–MILLS.—December 24, 1896, by Rev. W. D. McCullough, Mr. J. F. Meeks to Miss Fannie Mills.

CAMERON–LIPSEY.—At the residence of the bride's father, near Rich and, Miss., Dec. 30, 1896, by Rev. W. D. McCullough, Hon. W. D. Cameron, of Meridian, to Miss Rosa Lipsey.

JONES–WYNN.—Near Pickens, Miss., Jan. 3, 1897, by Rev. W. D. McCullough, Mr Robert Jones, of Attala county, Miss., to Miss Lizzie Wynn, of Holmes county, Miss.

Hungary has given formal notice to Austria of its intention to terminate the customs and commercial convention between Austria and Hungary.

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A CURE IS FOUND AT LAST IN DR. HARTMAN'S FREE TREATMENT.

It reads like a novel. Every word of it, however, is personal history and exact truth. A young man has before him a brilliant career. Chronic catarrh has fastened itself upon him. He tried many remedies in vain. At college a room-mate persuaded him to try Pe-ru-na. Pe-ru-na cures him in a short time, and he goes on his way rejoicing. Without the Pe-ru-na the success in life would be impossible. Chronic catarrh has blasted many a career. It would have blasted this young man's career if it had not been for the kind suggestion of a friend. Read what A. F. Stern, Marine City, Mich., says:

"I was troubled with catarrh for three years and tried almost every catarrh medicine I heard of. I went down to Delaware, O., to attend college, where I got one of your almanacs, and saw another remedy for catarrh. I was almost discouraged with trying all kinds of medicine, but my room-mate told me that your medicine was all right, and so I tried it. After taking seven bottles according to directions, I was cured and felt like a new man. I recommend it to all who are suffering with this dreadful disease. It is the best medicine for catarrh. I owe my health to you."

All catarrh sufferers will be interested in a book written by Dr. Hartman. It is an instructively illustrated 64-page book, and treats of catarrh in all its stages and locations. It will be sent free for a short time by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

Senator John Sherman has accepted the State portfolio in McKinley's Cabinet.

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NEWS OF THE WEEK.

DOMESTIC.

Japan wants American shipbuilders to construct her men-of-war, and she has already ordered two.

This month will witness the inauguration of twenty-seven governors, and thirty Legislatures will be in full blast.

McKinley will be the third Methodist president of the United States. Of the others, eight have been Episcopalians, six Presbyterians, two Unitarians, one Christian and one Free Thinker.

The boys' wing of the Buckner Orphans' Home, near Dallas, Texas, was destroyed by fire. Fourteen boys and five girls perished in the flames.

The Congressional Committee on Elections on Friday, by a unanimous vote, declared that Judge Taylor Beattie, the sugar Republican contestant for Congressman Price's seat for the Third District of Louisiana, was not entitled to the seat upon any claim.

A meeting of citizens was held at Ruston, in Lincoln parish, last Friday, to consider the condition of the people in the drought-stricken district of North Louisiana. It was set forth at the meeting that some 25,000 people require relief to keep them from starvation, and that the $65,000 devoted out of the State treasury for their succor had been expended and the supplies are about exhausted.

The Rev. William J. Brown, pastor of Wesley's Chapel in London, arrived in New York last Thursday. He comes to this country to collect money to restore Wesley's tomb and to complete the retoration of the chapel, which is the shrine of Methodists. England has contributed $79,000. Only $10 000 more is needed, and Dr. Brown will make a tour of the United States and Canada to raise this sum.

FOREIGN.

Over half the population of Bombay, estimated to amount to about 900,000, has fled from the plague.

The business of farming in Spain is so much depressed that the government is about to devote $1 200,000 to the relief of that industry.

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, moithy skin, dry, thin, and falling hair, itching, scaly scalps, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.

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NEW ORLEANS DIST.—FIRST ROUND.

Tchoupitoulas St., Gretna and G'boro.	Jan.	17
White Castle		24
Covington and Tailsheck, at Covington		31
Moreau Street	11 A. M..	Feb. 7
Carondelet Street	7 P. M..	7
Algiers	11 A. M..	14
Louisiana Avenue	7 P. M..	14
Craps Street, Slidell and Pearl River, at Craps Street		21
Felicity Street	11 A. M..	28
Hayne Memorial	7 P. M..	28
Lower Coast, at Wesley	Mar.	7
Plaquemine and Donaldsonville, at P.		14

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Plaquemine Brulee, at P. B.	11 o'clock.	Jan. 21
Pradhomme City, at P. City		23, 24
Lake Arthur, at L. A.	1 o'clock P. M.	28
Lake Charles Broad Street		30, 31
Lake Charles-Jackson Street		31, Feb. 1
West Lake and Sul'r M., at W. L.	11 o'clock.	3
Grand Chenière, at Leesburg.	7 P. M..	3
French Miss., at Cane Island		6, 7

H. O. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Wesley, at Davis Springs	Jan.	23, 24
Coushatta, at Coushatta		24, 25
Mooringsport, at Mooringsport		30, 31
Jordan St. and Greenwood, at J. St.	Feb.	6, 7
First Church, Shreveport		7, 8
North Bossier, at Benton		10
Pelican, at Pelican		13
Grand Cane, at G. C.		13, 14
Caddo, at Keatchie		13
Mansfield, at Mansfield		20, 21
Pleasant Hill, at P. H.		27, 28
Fort Jessup and Many, at F. J.	Mar.	4
Holly Grove, at Prospect		6, 7

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Baton Sara, at Baton Sara	Jan.	23, 24
Jackson		30, 31
Baton Rouge	31,	Feb. 1
Baton Rouge—Second Church	31,	Feb. 1
Meadows and Artichoke, at Meadows		4
Port Vincent, at Port Vincent		6, 7
Live Oak, at Live Oak		7, 8
Franklinton, at Mt. Hermon		13, 14
St. Helena, at Wesley (Lobdell)		16, 21
Amite City, at Amite City		17, 28
The Grove and Hebb Chapel	Mar.	6 7
East Feliciana, at Oak Grove		13, 14
Clinton		14, 15

E. W. TUCKER, P. E.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Jan.	20, 21
Vidalia and Oakley, at Vidalia		23, 24
Harrisonburg, at Pine Hill		25, 28
Winnsboro, at Winnsboro		28, 29
Oak Ridge, at Oak Ridge		30, 31
Bonita, at Bonita	Feb.	1, 2
Bastrop and Mer Rouge, at Bastrop		3, 4
Desiard, at Desiard		5, 6

B. F. WHITE, P. E.

Floyd, La.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Jan.	23, 24
Melville		30, 31
Bunkie	Feb.	6, 7
Montgomery		13, 14
White Chapel		20, 21
Pineville		27, 28
Spring Creek, at Fellowship	Mar.	6, 7
Natchitoches		13, 14
Dry Creek		20, 21
Washington, at Bethel		27, 28
Ora	Apr	3, 4
Grosse Tete		10, 11
Jeanerette and Jonesville, at Pine Grove		17, 18
Columbia		24, 25

District stewards will meet in the Methodist Church in Alexandria, Jan. 23, at one o'clock P. M. A full Board is very much desired, as business of importance will be transacted.

V. D. SKIPPER, P. E.

ARCADIA DIST.—FIRST ROUND.

Hainesville, at New Salem	Jan.	23, 24
Valley at Pleasant Valley		28, 29
Minden, at Minden		30, 31
Calhoun, at Calhoun	Feb.	6, 7
Downsville, at D.		10, 11
Farmerville, at F.		13, 14
Vernon, at V.		20, 21
Gansville, at Antachwin		27, 28
Vienna, at Salem	Mar.	3, 7
Ruston, at R.		13, 14
Bienville, at —		20, 21
Arcadia, at A.		27, 28
Homer, at H.	Apr.	3, 4

B. T. CREWS, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Satartia, at Benlonia	Jan.	27, 28
Warren, at Brad'y's Chapel, Tallulah		28
Port Gibson		30, 31

J. M. WEEMS, P. E.

Vicksburg, Miss.

ENTERPRISE DIST.—FIRST ROUND.

Pachuta, at McGowan's Chapel	Jan.	23, 24
Heidelberg, at Heidelberg		30, 31
Waynesboro and S. L. at Chickasawba	Feb.	6, 7
Vossburg, at Vossburg		13, 14
Energy, at New Home		20, 21
Meharrville, at Wahalak		27, 28
Kemper ville, at Kemperville	Mar.	6, 7
Lockhartville, at Lockhartville		13, 14
Fulton		20, 21
Williamsburg, at Pleasant G. (Wm.)		24
Mt. Carmel		27, 28

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Glory---Glory to God.

Dr. D M Bye, Indianapolis, Ind.:

DEAR FRIEND AND BROTHER—I write to thank you for saving my life. I am now seventy-six years old; have had cancer for over twenty years. For the last six years it has been very bad; it was on my nose and under my right eye. Many physicians treated me; I was treated last by an old doctor who claimed to cure cancer, but I got worse. My nose was eat nearly off. I was afraid to wipe my nose for fear I would wipe the end of it off. My nose and face had swollen so that I could not see; my sufferings were so intense that I was compelled to go to bed, as I thought, to die in despair. Some friend sent me the Religious Herald, published in Richmond, Va. Rev. H. H. Butler, who lives near me and who has visited me and given me much spiritual comfort during my sufferings, gave me your book, "The Message of Hope," saying while there was life there was hope. He wrote to you for me. You sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed up and I am now well. Glory—glory to God, I am now living and those terrible sores are gone. I can't find language to express my gratitude to you, dear Dr. Bye, for what you have done for me. I wish everybody suffering knew of your oil cure. God bless you.

Yours, in grateful remembrance,

JESSE BALLARD,
Suffolk, Va.

SUFFOLK, VA., May 8, 1895.

DEAR DR. BYE—You have made one of the most wonderful cures in the case of Bro. Jesse Ballard I ever knew. He was at death's door; now he is well. REV. H. H. BUTLER.

The Pope has heard of the signing of the Anglo-American treaty with very lively satisfaction. He would wish the papacy to be regarded as a permanent arbitrational tribunal for all nations, but he is glad to see the idea adopted in any form.

Are You Hard of Hearing or Deaf?

Call on or send stamp for full particulars how to restore your hearing, by one who was deaf for thirty years. John Garmore, Observatory Ave., Mt. Lookout, Cincinnati, O.

The most substantial memorial of the Victorian jubilee will be the Victoria Hospital for Children, which is to be built in London to commemorate the sixtieth year of the Queen's reign.

How to Make Money.

About a month ago I saw an advertisement in a religious paper where Dep't A 5 of the Iron City Dish Washer Co., of Sta. A, Pittsburg, Pa., wanted a few good agents to sell their latest improved dish washer. I wrote them and they sent me in particulars how to sell the household article. When the machine arrived I showed it to my neighbors, and I took orders in every home that I visited. It is the easiest thing to sell, and without any previous experience in selling anything, I sold a dozen the first five days. The firm gave me full particulars how to sell it, and I found that by following their instructions I did well. The machine washes and dries the dishes in less time than it takes to tell it. Then a woman don't have to put her hands in the greasy dish water, and everyone knows how disagreeable that is. I am making lots of money selling the dish washer, and any other energetic person can do the same. Write them for circulars. A COUNTRY WIDOW.

The workhouse system established in the Fox river valley in Michigan has done its work, and the tramp evil and the tramp industry on the part of officials have ceased.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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With seed of these new Roses, plants may be had in bloom in 60 days from time of sowing. Plant at any time. They grow quickly and flowers appear in large clusters, and in such quantity that a plant looks like a bouquet. Perfectly hardy in the garden, where they bloom all summer. In pots they bloom both summer and winter. From a packet of seed one will get Roses of various colors—white, pink, crimson, etc.—no two alike, and mostly perfectly double and very sweet. Greatest novelty this year. Fresh Seed 25c. per pkt.—or for 40c. we will send

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Christian Advocate.

VOL. 44.—NO. 4. NEW ORLEANS, THURSDAY, JANUARY 28, 1897. WHOLE NO. 2110

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

"THE ANGEL IN THE MARBLE."

BY J. BYINGTON SMITH.

The angel from the marble leaped
At touch of artist's hand,
And from its rocky prison walls
Came forth at his command.
Somewhere, perchance, at touch of thine
There may emerge some form divine.

The marble rude and rough may seem
No beauty to behold;
It may be cold and hard and dead,
With blemishes untold;
But if our eyes within could see,
An angel there might chance to be.

The possibilities within
We may not fully know;
But when another's good to serve
We 'neath the surface go,
With love of heart and light of mind,
An angel we may chance to find.

If hidden angel you disclose,
Or character reveal,
And where God's image seems effaced
Enshrine a true ideal,
Then will both God and men avow
An artist of the spirit, thou.

—Exchange.

Communications.

Korea, Kelley, and Cuba.

BY W. B. PALMORE.

In a recent issue of the NEW ORLEANS ADVOCATE Dr. Kelley is squarely between Korea and Cuba. His view is comprehensive and very readable, entertaining and suggestive, but we are surprised at such an utterance from such an optimistic, enthusiastic missionary as the the Doctor has ever been. The breaking of banks, the crash of mercantile establishments, the stress and strain of publishers and religious newspapers has, doubtless, elicited undue alarm. Our present financial distress can hardly extend into the twentieth century or much beyond the next presidential election. Any intimation or suggestion of retreat from the Orient should not be entertained for a moment. The missionary conscience and hope of the world is in America, and to leave the evangelization of Asia and Africa to the church of the Old World would be to turn back the clock of progress at least a hundred, if not a thousand, years.

In the first place, Russia, even in the European dominion, will hardly extend her present religious intolerance much beyond the close of this century. If we admit the probability of Korea becoming a part of the Russian Empire, and also admit the possibility of Russia's continued religious intolerance, it is all the more incumbent upon all Protestant Christendom to bend every nerve and energy to the immediate evangelization of the twelve millions of the Hermit Kingdom. It will be about ten years before the completion of the 7,000 miles of railroad between Petersburg and Vladivostok. There is scarcely a probability of further conquests on the Pacific shores before this Herculean enterprise is accomplished. During the intervening decade, if all Protestantism would do its whole duty, Korea could be so thoroughly indoctrinated that it would remain so even under Slavic dominion.

In Petersburg there is now an English Church. In Warsaw there are German Catholic Churches and Jewish synagogues. In Moscow there are Lutheran and Armenian Churches, and in the city of Kazan are yet 10,000 Tartars worshiping in a Mohammedan mosque. These various faiths are already tolerated within the present dominion of Russia, but are not allowed to proselyte or make converts among the members or children of the Greco-Russian Church. If Korea could accept and adopt the Protestant faith and then come under the dominion of Russia's present intolerance, it could remain Protestant. Instead of abandoning the field and fleeing from a distant possibility of Korean subjugation, let all Protestantism in "double-quick" advance at once to its immediate conquest. Let us, also, be prayerfully preparing to open doors which may soon open to the very heart of Russia's present dominions. Before the clock strikes in of the next century this entire Empire will doubtless blaze like a sea on fire, with a glorious Protestant evangelism.

The argument for abandoning Korea in favor of a branch of Protestantism which has entered with a stronger force, applies with equal point to Cuba. This "Queen of the Antilles," a charming island of such immense agricultural possibilities, is a bagatelle compared even with little Korea. Before the fatal devastations of the present war, there were only 965,000 white native Cubans, 400,000 negroes, 100,000 Spaniards and 35,000 Chinese. Only 1,600,000 all told. In proportion to the number to be reached, the Southern Baptists have entered Cuba with a much stronger force than both Methodisms combined have entered Korea. Cuba, only ninety miles across the gulf stream from Key West, is so near to our point of view as to darken or endanger the general perspective. She has been making such a noise of late as to drown the cries and claims of distant Korea in the ears of our distinguished and brilliant friend, Dr. Kelley.

In a few months Cuba will doubtless be free or under home rule. In either event the barriers will be broken which have so long obstructed the progress of Protestantism. With the sentiment and sympathy engendered by her suffering and heroic struggle for liberty, there will be but little trouble to raise the men and the means to turn a gulf stream of redemptive light, love and life on the shores of our long-suffering and much-persecuted little neighbor. She speaks the same Castilian tongue as Mexico, and her evangelization is only a side issue, a left wing movement, in our march toward the Southern Cross; in our swing of spiritual conquest from the Rio Grande to Patagonia. Instead of relaxing our grasp or turning our eyes from Korea, we should be projecting a new mission in some Mohammodan lands, like Morocco or Tunis. And also into the heart of the Congo Valley of Africa. The intellectual stimulus and subjective, spiritual energy coming back to us from all mission fields is worth ten times the money we thus invest.

Though the kings of the earth set themselves, and the rulers take counsel together; though the heathen rage, the banks break and the money-changers imagine vain things, our God still lives and walketh upon the winds and the waves of the tumultuous evening of this eventful century. And his command is, "Go forward!"

The Writings of Sir Walter Scott.

"Of making many books there is no end," said the wise man, and no one who glances over the public library, the popular book store, or the catalogue of the cheap publisher, will be disposed to doubt the truth of his assertion. The charming "Autocrat of the Breakfast Table"—blessed be his memory!—professed to having the same love for books that "a stable-boy has for his horses;" and I am sure there is no genuine book lover who does not recognize the feeling. And yet, Mr. Editor, there are "books and books;" some to be taken in generous proportions, others that should be labeled like edged tools, "Handle with care," or like these bottles upon the druggists' shelves which bear the legend of the skull and cross-bones and the inscription, "Poison." There are books that act as a mental tonic, inspiring and invigorating the soul; others that leave a bad taste in the mouth and a moral taint in the blood.

It is next to impossible to prevent the character of our reading from leaving its impress upon our lives. I was surprised while DuMaurier's famous—or should I say infamous?—novel was at the height of its popularity to read of the formation of a "Trilby" club among the theological students of a church school in a leading Southern city! Had it been a "Susannah Wesley" club, or a "Lady Huntingdon," I should at once have argued as to the source from whence the young divines drew their mental pabulum, and with more hope I must confess that the congregations of the future were to be edified!

I have just been reading an attack upon Sir Walter Scott's writings, made by a critic whose name is of considerable weight in the literary world, and who is himself a writer of great ability. He thinks Sir Walter is stilted, old-fashioned, and absurdly romantic, and that he should be relegated to the book shelves to serve only as a landmark in the curious progress of men's tastes in fiction.

When "benny Sir Walter" lay a-dying, where he most wished to die, "within sound of the murmuring of the Tweed," he stretched out his hand to Lockhart, his son in law and future biographer, and said: "Be a good man, my dear. Nothing else will profit you when you come to die." During the latter part of life, after bankruptcy, disease and premature age had come upon him, he kept a diary, in which he recorded faithfully his reflections on, and recollections of, the age in which he lived.

Believing that there were personal allusions that might wound or embitter the feelings of persons then living, or their immediate descendants, he left directions, after keeping his journal under lock and key during his life-time, that its publication should be deferred until sixty years after his death, believing that length of time sufficient to obliterate all feelings of a personal nature.

These two little incidents give us the key to the inner life of the great writer whose fame will continue to increase after the names of his detractors have been buried in oblivion.

The biography of Scott, by John Gibson Lockhart, is one of the finest specimens of that style of writing extant, being second not even to "Boswell's Life of Johnson."

Mr. Andrew Lang has recently made a valuable contribution to current literature in the shape of a biography of Lockhart himself, in which he tells of the stanch and loyal affection displayed by Lockhart for his great father-in-law, showing also that Lockhart's fame as a writer rests mainly upon his "Life of Scott." This book was a labor of love, its profits being devoted towards helping to pay off Scott's debts, and it has won for its author not only lasting fame, but the gratitude of succeeding generations of readers. It has also made it possible for the modern world to realize that the loves of David and Jonathan, Damon and Pythias were but types of the lasting friendships that often exist between man and man.

It is an easy matter to realize what Scott has done for literature if we will once try to imagine what the world of letters would be without him. History itself has taken on a mere gorgeous coloring, a more splendid setting, since Scott made her province his own.

What were all the portraits of Richard I. worth compared to the splendid figure who marches with such stately tread through the magic pages of "Ivanhoe" and "The Talisman"? Where else do we find such a picture of the rapacity of the Jew—the injustice with which he is treated—as in Isaac of York? Such a portrait of beauty and goodness in adversity as in Rebekah? Shakespeare himself must yield to Scott in his presentation of the Hebrew character, the prejudices of the Englishman of that day having evidently drawn the picture of Shylock and his unnatural daughter, Jessica.

From whom else do we get such a picture of Louis the Eleventh of France? Both Victor Hugo and Bulwer have drawn a portrait of this royal Machiavel; but the world accepts Scott's portrait as the genuine one. Where else do we find such a picture of Mary Stuart, half woman, half queen, as on the lonely island in the midst of Lochleven? And where do we find the proud Elizabeth so well depicted as in the pages of Kenilworth? Of the host of minor characters who glide across his splendid stage, it would be impossible to speak. Dominie Samson, Meg Merrilies, Dandie Dinmont, and Roderick Dhu, live, move, and have their being, and have become a part of English literature.

Scott, in his diary, confesses to a lamentable weakness for his robust "villains," and says his heroes are "a shabby lot;" but there is no attempt on his part, as with some conspicuous modern novelists, to make vice attractive and virtue repellant. His heroines are mostly on the sentimental order. So were Shakespeare's, for that matter, and so have been all true women since the world was made. His sentiments are invariably pure, manly, and elevated; his delineations of character faithful, and his style inimitable.

It may be regarded as old-fashioned to profess such admiration for the genius of Scott; but in the times when romances of two worlds and all that dangerous breed of exciting and speculative novels are to be found in the hands of every boy and girl, it is assuring to realize that at least there is one author whose pages will prove to those whose tastes are not vitiated at once instructive and entertaining. MARY V. DUVAL.

Dr. Robins Not Whitewashed.

MR. EDITOR: The article copied in your columns from the Southwestern Presbyterian, in which the North Georgia Conference is charged with whitewashing Dr. Robins, hardly does the Conference justice. As I introduced the resolutions at which the staunch Calvinist sneers, I ought to know what was designed.

Dr. Robins is a man of very pure character. His integrity has never been impeached. He has tried to settle some questions which have been too mighty for men of far greater ability; and in trying to hold on to his Methodism, and yet reconcile Methodist theology with rationalism, he has expressed himself in somewhat questionable language. He holds to the entire sinlessness of Christ, and finds in it an argument for his statement that while all must be born again, it is not because all are sinful, but because all, Christ included, are human, and thus imperfect. He, of course, changes the definition of regeneration to suit his views, and adopts the course of the old transcendentalists, who were so mercilessly satirized by Henry Rogers in the "Eclipse of Faith," in using old terms with new meanings attached to them. He denied what no man among the Methodists ever held, the totality of depravity, or the entire absence of all power to do good, and the imputation of Adam's sin to helpless and innocent infants. While he said this was total depravity which he rejected, he said he fully believed in inherited tendencies to evil. When he was asked if he believed in the Articles of Religion as they were laid down in the Discipline, he said most positively he did. The utterances of his book did not seem to many to quadrate with this statement, and yet these utterances were so contradictory and confusing that it was impossible to say exactly where the good Doctor stood; and it was thought a wise thing to give him full credit for his disclaimers, and at the same time put the Conference right on the subjects at issue. I introduced the resolution and advocated its passage, and I think I am sufficiently orthodox for any demand. I am persuaded that the intolerance which will not allow any to differ with one's own interpretation of an article of religion, or a dogma, or a statute of the General Conference, can only do harm. There are men who are longing for martyrdom, and we can not gratify them more than by arraigning them for contumacy or heresy, and there are others who are so convinced of the correctness and vast value of their views that they feel that it is a duty they owe to the world to utter and defend them. A well-informed reader is sometimes amused at hearing as new some things orthodox theologians have known as old, and which have been repudiated for many years; but one is not disposed to charge as willful heresy errors which are, after all, the results of defective information. There are too many things which are radically wrong in this world for us to be strict in exacting a perfect accuracy of statement with reference to disputed questions. I must say I regard the book Dr. Robins has published as by no means a strong nor a safe book; but I do not think many are likely to be injured by reading it, for what they can understand is harmless, and what they can not understand will possibly be not injurious to them.

The Doctor, it seems to me, has been bewildered by the glitter of words, and really does not say exactly what he means; but no man who knows him doubts his perfect honesty of purpose and his sincere desire to do good to an unhappy world. That his church should come to his rescue, and should so unqualifiedly endorse him, is natural, and only shows how warm is their love for a very lovable man. That we have in our Conference very decided differences of some unsettled questions is very true; but the very large number of our preachers stand by the articles and by the interpretation given to them by our standard.

There is as little Broad Churchism among us as there is in any of the Conferences with which I am acquainted. If there are dangers—and there are—they do not come from heresies, but from the churchly ambition which prides itself in elegant churches, in wealthy members, and in large numbers, and lowers the standard until it can take in those who know nothing of vital godliness, and whose lives are a stigma upon the church which they join. Of course, heresy comes in the wake of this ungodly ambition; but oftentimes it is found where men boast of soundness of doctrinal view. We are in more danger of the clerical selfishness which intrigues for place and schemes for worldly reward than we are from any errors of doctrine. The men who are arraigned often for heresy or disregard of the Discipline are in all respects better men oftentime than those who arrest them. We strain at gnats and swallow camels. We must be patient and tolerant.

GEO. G. SMITH.

Selections.

Snakes.

BY J. B. GAMBRELL.

The Bible suggests a natural antipathy on the part of the human race to snakes, and all men are witnesses to the truth of the teaching. We hate snakes. Some of them are entirely innocent, even very useful; but we want to kill them all.

When a boy, snake killing was a part of my business in snake season. There was that kind of horror about it that a fugitive boy would like, and danger enough to thoroughly spice it. Dogs were trained to hunt snakes. They were worth nothing for anything else and the snakes killed were worth nothing; but that figured nothing with me. Once the snake rage gets in the blood, questions of profit and loss disappear. With this frenzy on, every hole in the ground was a snake hole, and I was sure everyone I could not see the bottom of had a snake in it, maybe a whole nest of them.

The passion for snake killing made me inventive. I got me a long, tough pole, fixed a sharp piece of iron in one end of it, with which to pierce and mutilate serpents in their holes. Armed with this and followed by my dogs, I would have thought nothing of spending a whole day on a very cold track of a snake, even though the serpent had no fangs. Indeed, my idea was to clear out the snakes, if we lost a crop. The wiser counsel of my father always prevailed, however, and I was put in for a good deal besides snake killing.

All that was more than forty years ago. How different it all seems in the cool atmosphere of manhood and experience. Largely my dread of snakes has died out. One bit me when I was a boy, but that was when I was hunting them and one of them found me.

There are not anything like as many snakes as I once thought, and most of them are not dangerous. Lots of holes have no snakes in them. And as I see it now, hunting snakes is a poor business. I have never known anyone to make a living at it.

In politics and in religious work we have snake hunters. They are on the alert always for something bad. Everything they do not perfectly understand, they feel sure has in it something bad. They are dark minded, full of evil surmising, and ready all the time to strike at an imaginary evil. A boy's mind, inflamed with the snake frenzy, teems with snakes. It is the greatest snake den in the country. And in the mind of a man of evil spirit there is a limitless capacity to manufacture bad things among his brethren.

I have modified my views on snakes, but still believe them no akin to the angels that kept their first estate; yet, in my judgment, they are as angelic as that spirit which is ever on the hunt to find evil among God's people.

These religious snake hunters infest the churches. They are of both genders. Sometimes the pastor is of the tribe. Suspicion breathes through his public and his private utterances. He loves the morbid excitement of chasing rumors of evil. Some gloat on the fall or the slander of a brother preacher. Brethren in public places are viewed always as suspicious characters. Any evil report of any of them has ready reception. No greater calamity can befall a church than to have such a paster. He is sure to dry up all noble feeling in the church, diminish benevolence, and usually finds himself in the end starved out. He leaves the church dry and barren beyond measure with the evil effects of his malevolent influence.

There are sisters of this same perverse and satanic spirit. They gleat over a bad report and breathe moral pestilence through the church and community by dark suggestions issuing in whispers, reminding one of the hiss of the serpent.

As I understand the snake question now, wisdom suggests that the main business of life is work. Snake killing is only incidental. If a plowman comes on a vicious snake, his business is to mash his head and go on. There is no need to lose the day beating the wriggle out of his tail. That will go out when the sun goes down. A man who sends off after snakes for the glory of killing them, is a fool. The paster who introduces a heresy among his people or a false report to refute it, is another. One other point. Snake books are bad reading for children. They make bad dreams and might develop a lot of snake killers. By the same token literature full of suspicion-breeding matter is bad for a church. Mature, sound-minded people can read snake literature and be none the worse for it, and so can sound, active, Christly men and women read snakey religious papers without damage. The parallel holds further, and grown people do not want to read snake stories much and sound Christians abominate so called religious literature that is slimy with suspicion, and vocal with the hisses of unsanctified hate. The only people who enjoy such writings are the ones who most of all ought not to have them. Wise parents will supervise the reading of their families and wise pastors ought to do the same for their flocks, as far as practicable.—Baptist Standard.

UNANSWERED PRAYERS.

BY ELLA WHEELER WILCOX.

Like some schoolmaster, kind in being stern,
Who hears the children crying o'er their slates
And does not help,
Since in his silence and refusal lies
Their self-development, so God abides
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens when he must deny.

He sees us weeping over life's hard sums;
But should he dry our tears and give the key,
What would it profit us when school were done
And not one lesson mastered?

What a world
Were this if all our prayers were answered!
No!
In famed Pandora's box were such vast ills
As lie in human hearts. Should our desires,
Voiced one by one, in prayer ascend to God,
And come back as events, shaped to our wish,
What chaos would result!

In my fierce youth
I sighed out breath enough to move a fleet,
Voicing wild prayers to heaven for fancied boons
Which were denied; and that denial sends
My knee to prayers of gratitude each day
Of my maturer life; yet from these prayers
I rose always readied for the strife
And conscious of new strength

Pray on, sad heart!
That which thou pleadest for may not be given,
But in the lofty altitude where souls
Who supplicate God's grace are lifted, there
Thou shalt find help to bear thy future lot
Which is not elsewhere found.

—Exchange

Communications.

Some Things I Do Like.

When I find a thing is growing monotonous I like to vary it a little, and when I can conveniently do so, I like to accommodate a brother or sister; therefore, I'm going to try to answer at least two questions asked by "C. M. P." in the last issue "of a paper which has long been a constant and valued visitor to our home." As "C. M. P." made the same omission "Aunt Betsy" did, "some of us are still wondering whether or not it is our 'C. M. P.'" If our good editor, who we all know is our Dr. Black, will allow me space, I'll answer though the same medium. First, he wants to know "what object the author had in view when writing it?" There is in human nature an indescribable something which causes us to wish to tell our woes to others. I once knew an old colored woman who used to sing:

"Sometimes I go to meeting, and wish I'd stayed at home;
Sometimes I get religion, and then I'm glad I come."

I had been "to meeting," where I saw and heard some things I didn't like. The desire to "tell it" to others became so strong I yielded to the temptation "to write it up," which thing I did. My object? Why, to get sympathy, of course. Which object I am glad to say I accomplished. I was not so stupid, however, as to think I'd get sympathy from some without getting censure from others. If 'twill add any to the brother's comfort, I'd like to say that the "cornet, violin, and other instruments" were not included in our "side-show." If they had been, my article might have been "more voluminous than it was." So, brother, you justified yourself too soon. As you have "convinced 'Aunt Betsy' against her will" that she has failed to hear some things, I'd like to ask if you have heard them all. I, like you, believe most of us agree that the failure on the part of any given individual to know of the existence of a thing does not necessarily preclude the possibility of said thing's existence." Therefore, if some objectionable features do exist in some choirs, and you do not happen to know it, their existence is not thereby affected in the least measure. I am not going to fall into the same error and say because I do not have the notion "that an old tune is bound to be a good tune," said notion does not prevail, as you say. I have heard some old tunes—not in our hymn book, however—that I would not allow my dog to howl if he could. But I do say that the majority of our old hymns in common use, like "Solomon's Proverbs," have never been equaled. I haven't raised any objection to new tunes. It is the multiplication of words and books I object to. If I thought there was any danger of keeping our hymn book "up to date," I'd buy a supply of the present edition for my children and grandchildren to use; but I have no fears on the subject. There are too many loyal men and women in our church who would not agree to exclude all save "such pieces as Topladay, Bethany, Nettleton, and Martyr." It might come about that at the end of another four years some would object to those; then we would have none of our "Standard" left. I hope the committee who compiled the present edition will not be "utterly cast down" by your criticism, since there are so many who appreciate and praise their work still alive. "Let's suppose one case." Suppose we had a ball-room attached to our church, wouldn't that bring people to the church?

ALICE CARY.

Anguilla, Miss., Jan. 1, 1897.

Correspondence.

Indian Mission.

MR. EDITOR: Allow me to report through the columns of the ADVOCATE that the debt on the Indian Mission in Mississippi has been paid, and the deed made to the Board of Missions of the Mississippi Conference, and I have about $13 left in the treasury to begin a new year with. "Bless the Lord, O my soul, and all that is within me bless his holy name." (Psalms.)

And now I want to thank all that have contributed or in any way helped toward this great work. I pray earnestly for a great and gracious blessing upon one and all. Brethren and sisters, we will never regret what we have done and paid for the conversion of these poor and much neglected people. If only a few are saved, our money will be drawing compound interest. If I can be instrumental in God's hands, by my humble efforts, in saving one poor Choctaw, I will be infinitely happy for ages. Some seem to think it a waste of means or an unlawful expenditure of money to carry on the work. Well, they will doubtless change their minds if they ever get to heaven and see some of these poor Choctaw Indians up near the throne praising God forever. O how happy I will be! Glory and honor to his name for allowing me to engage in so glorious work! I believe as much good has been done acording to amount expended, taking all the circumstances into consideration, as has been done in any other missionary field, and that we ought to continue the work with enlarged efforts. Some think they ought to go to the Territory; very well, but let's not send them heathens, but let us send them converted Indians and workers.

It would be a disgrace and sin to send them in their present condition; send missionaries to the Indian Territory to convert the Indians there and neglect the ones in our midst or make an effort to save them in a mission field, and admit that it is too expensive to save them here in our midst of churches and in the blaze of gospel light. Away with such an idea; be it far from us to thus reason or think, and let us go to work in good earnest for their conversion and final salvation, and then if they want to stay here all right, but if they want to go let's send them as missionaries, and not as heathens. Now, we have two missionaries for this year—Rev. J. H. Holland, the pastor of the Linwood circuit and Indian Mission, and James Johnston, Choctaw, the assistant on the Indian part of the work; and the Board of Missions appointed me again to act as agent for the Mission, and I want to say to the friends of the Mission that we want to buy some more land, but can't afford to buy on a credit, and so I am in the receptive mood.

I would like to raise $400 this year. Can I hope to do it? Why, yes; 80,000 Methodists in Mississippi ought to pay that amount before breakfast. I ought to have all I need in a week. I ought not to have to make another call, but all will not help, all are not interested for these poor, lost and friendless people; but surely there are 400 that will send me $1 each, and, if so, oh, how happy I would be! Send as before—postoffice money order on Hormanville, or registered letter to me at Hermanville. And, now, let me report the following amounts received since my last report, to wit: Bro. H. N. Harris, New Orleans, $1; Bro. R. R. Jayne, Jackson, $1; Bro. R. W. Millsaps, Jackson, $1; Bro. J. B. Lusk, Jackson, 50 cents; Bro. T. P. B., Jackson, 25 cents; Bro. T. McLoud, Jackson, 50 cents; Bro. A. K. Adkisson, Jackson, 25 cents; Bro. D. E., Jackson, 10 cents; Bros. Boyd and Buckly, Jackson, 50 cents; Bro. H. K. Hartly, Jackson, 50 cents; Bro. L. B. M., Jackson, $1; Bro. T. C., Jackson, 25 cents; Mr. Harris, Jackson, 15 cents; Rev. M. L. Burton, Wesson, $5; Dr. E. P. Partin, Hickory, $2.50; Rev. T. L. Mellen, Canton, $1; Mrs. A. S. Cook, Jackson, $1; Mrs. C. A. Alford, Jackson, $1; Mrs. A. C. Jones, Jackson, 35 cents; Mrs. E. T. Lacy, Jackson, 25 cents; Mrs. — — Enochs, Jackson, $1; Mrs. J. F. Price, Jackson, 25 cents; Mrs. A. M. Shields, Jackson, 50 cents; Mrs. — — Allen, Jackson, 25 cents; Mrs. — — Sharky, Jackson, 50 cents; Mrs. Matthew Harris, Oak Ridge, $3; Miss Mary Ford, Jackson, $1; Miss Addie Purnell, Jackson, $10; Miss Addie V. Marshall, Brookhaven, $2.50; Rev. W. J. Dawson, Williamsburg, $2.50.

Many thanks to all the above and all that have helped, and may God bless them all! When you lay down this paper send me $1 more, or less.

Yours in Christ,

A. D. MILLER.

Hermanville, Miss., Jan 19, 1897.

Tchoupitoulas Mission.

MR. EDITOR: A lame hand has, for some time, delayed my making this acknowledgment. In response to the appeal you kindly published for us in behalf of the worthy poor around our Tchoupitoulas Mission, there came to me, on Christmas Eve, an envelope, containing ten dollars, accompanied by the following lines: "Please find inclosed ten dollars. Please use it for the poor, with God's blessing." No signature to the note. It was with feelings of deep emotion I read these simple words, and with a heart full of gratitude in behalf of the needy ones who were ministered to. I write this that the unknown donor may knew what a blessed mission that contribution accomplished in the Master's work. The same evening, after getting the amount in change, I went up a flight of stairs in one of the many old brick buildings near our mission, to a room where lived a most worthy poor family. The husband and father is partially paralyzed, and is slowly wasting away with consumption. The mother and wife, with the assistance of one daughter, washes and irons to earn bread for the family of six. How glad I was to leave a portion of the money there—in the Master's name, and as coming from him. And, with a real joy in my heart, I visited other homes the next morning—Christmas—and left a portion. One family who shared it consisted of an old woman seventy-five years old, her daughter, and five children. This family had almost suffered for bread before we found them. Oh, how much sunshine was carried into these old rooms called "homes" by this help for them in their time of great need! I know not the one, but He who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," hath taken notice, and a "book of remembrance was written before him" for that one.

MRS. L. MEEKINS.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Boarding Heme for Working Women.

A Boarding Home for Working Women, under the auspices of the Woman's Parsonage and Home Mission Society of this city, has been established at 1119 Melpomene, between Camp and Magazine streets, and is now open for occupants. This institution is to be self-supporting and unsectarian.

By an appropriation from the Central Committee, of three hundred dollars, the liberality of friends and the generosity of the managers, the building (consisting of twelve rooms) is neatly furnished and the rent secured for the present year. It is presided over by Mrs. Stafford—a courteous Christian lady—who enters on her work with deep interest in its success.

This Boarding Home is the result of patient effort on the part of the president of the Woman's Parsonage and Home Mission Society (Mrs. F. A. Lyons) and her co-workers. Its object is to provide a comfortable and suitable home for young girls coming to this city in search of employment, to surround them with refining influences, and to help them to spend their hours of recreation in a manner both pleasant and beneficial to themselves. This is to be done at a moderate cost so that something of their hard-earned wages can be "saved up" for a "rainy-day" or given to lift the burden of poverty from dear ones at home. But, "while the greatest comforts can be obtained at the least expense," this is, by no means, a "charitable institution," in the ordinary sense of the term. Its inmates are expected to render a fair equivalent for board and lodging.

Honest independence is a principle inseparable from true nobility of character, and among the ranks of these who labor are found the best women of our land; women whose culture and refinement would adorn a palace or grace a hovel. The only charity connected with this work is embraced in its true definition—love: that power—so gentle and yet so strong—that all the storms of persecution have been unable to quench it, and all the fires of martyrdom powerless to burn up.

A grand work has been accomplished and is still being done by our Woman's Parsonage and Home Mission Society, for "it has been touched by the finger of God, and is destined to live." It is especially woman's work, because it is her province to smooth by her gentle ministry the rough places of life—to encourage the despondent and whisper words of sympathy to the bereaved. It is her promise to keep the home-life sweet and pure by her love and prayers and to seek out those deprived of its blessed influence and surround them, as far as possible, with its protecting care.

With this object in view, and encouraged by the success of similar institutions in other cities, with no aim save the glory of God and the extension of his kingdom, this new work is launched forth consecrated by the prayers of Christian women.

At the last Annual Convention held in Little Rock, Ark., Miss Bennett, president of the Central Committee, spoke as follows: "Every organization owes its existence to certain causes or conditions which have created the need of it, and the strength or weakness of those conditions, and the force with which they appeal to the people directly or indirectly affected by them, determine the character and importance of the organization."

If this work is needed in our midst, the blessing of God will rest upon it, and its influence will live in the lives of others long after the loving hearts that planned it have ceased to beat.

Like a pebble thrown into the sea, causing wave after wave to rise and fall, as each recedes to the shore, so the loving influence of a Christian home shall impress itself upon successive characters until each in turn shall reach the shores of eternity.

E. R. KENNEDY,
Conf. Rec. Sec.

As the first fruit of the "Baby Roll," I have the pleasure of enrolling Miss Annie Lucillo Heath, born June 23, 1896, Shiloh Landing, Issaquena county, Miss.

The sweet letter from baby's mama, and the bright home-picture folded in with the crisp new dollar bill—membership fee—all combine to make a beautiful prophecy for this division of the P. and H. M. S.

Before the close of our Conference year we hope to enroll the name of every baby within the bounds of the Mississippi Conference. Hurry up, little tots.

We wish to draw special attention to the Parsonage and Home Mission number of the Nashville Christian Advocate, which devotes four pages to this work. All members, who possibly can, should procure a copy of this paper. Next week's issue.

Sisters, before you close the list of your New Year's resolutions, turn a search-light into the record of the old year, and see how little help you have given the editor of your P. and H. M. S. column; and before you enter upon the duties of the year now fully upon you, write her a full report of your auxiliary, and tell our readers of your thoughts and plans for this line of our beloved Methodism. Your editor needs your help, sympathy and prayers to make this column the medium of information, strength and support it should be in our work.

Proceedings of the fourth Annual Convention, held at Little Rock, Ark., show what a mighty hold this branch of woman's work has taken on the hearts of the Christian world, and how rapidly it is striding on into waiting fields of usefulness and power, but, at the same time, reveals the sad fact how much more such work is still needed, and how the gospel message is delayed to perishing millions of souls for lack of means to waft the gospel message.

Several letters have been received by the Executive Committee, P. and H. M. S., from homeless preachers in the Mississippi Conference. Think of a minister with a family of half a dozen serving a small charge, and without sufficient salary to rent a home. Think of another preacher with a parsonage supplied, and a large family, who is satisfied with the work accomplished by the Wesleyan Aid Society, without ever thinking of organizing a Parsonage and Home Mission Society, that will reach out a helping hand to the less fortunate brother.

Dr. Hoss, editor Nashville Christian Advocate, says of this work: "There is in the W. P. and H. M. S. a volume of power which the careless and unobservant little understand. It means a deeper piety in the home, a more thorough withdrawal from all these diversions that can not be taken in the name of the Lord Jesus, and a more vigorous and aggressive effort to bring the wicked and wandering back to Christ."

The Week of Prayer, from Feb. 1–7, has been set aside by our leaders with the view of the consecration of the workers. The programme arranged for the week's prayer service is "fitly chosen," and will be a means of grace to every auxiliary that uses it. The twenty-thousand-dollar decennial offering must be laid upon God's altar during this "waiting time." Let every member enter upon that stated time, realizing the responsibility of the occasion, and so spend each day, that when the week closes, she may feel in her heart, "She hath done what she could."

The crown-jewel of the Annual Convention at Little Rock was the establishment of the Lucinda B. Helm Loan Fund, and I want the Mississippi Conference to come to the front with a handsome pledge. Our dear little editor is a great favorite in this Conference!

MRS. R. R. PARKER.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.,Mrs. G. H. Lipscomb, Booneville
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport

China's New Woman.

The following letter is from the Woman's Missionary Friend. The clipping from the latest edition of the Nashville Christian Advocate, which follows it, confirms the statement of the young lady, and causes us a thrill of encouragement as we see that truly the day of China's redemption draweth nigh. Redemption from the physical and spiritual bondage of centuries. Let our women give and work and pray as never before, for whom China's women have become a Christian womanhood it will be a matter of great rejoicing to us that we helped to send the light. May the year upon which we are entering witness many triumphs of our Lord's gospel in the heathen nations!

Notes of Marguerite Whong's Journey.

Miss Marguerite Whong, the Chinese young lady who recently visited this country, and whose winsome manner and bright, pure Christian character endeared her to many hearts, sailed for her home Sept. 14, in company with Miss Hartford and other Foochow missionaries. His Excellency, Li Hung Chang, was a fellow-passenger as far as Japan. Miss Ruth Marie Sites has just received a long letter from her little friend, which she shares in part with us, as follows:

"S. S. Empress of China, Sept. 14, 1896.—Surely this is a delightful starting. The stateroom is large and very comfortable for two persons to occupy. What a long time it seems since I started from the dear Newton home, and how much has happened! At Vancouver we had the honor to walk under the beautiful arches made of palms and flowers, which the people had put up for His Excellency, Li Hung Chang. We also found our steamer bright with gay-colored flags. But I feel queer to be among so many Chinese men, and must again be a very proper Chinese lady.

"To-day such a wonderful thing has happened. How I wished for you when the great man Li walked past your little girl, and turned round and looked at her with a real grandpapa-ly expression. Immediately afterward he sent his interpreter to inquire who I am, where I came from, how long have I been abroad, what school I enter, etc. We talked in English, as he could not talk our dialect. Then he went and brought Mr. Lo, the Foochow secretary whom Dr. Baldwin told us. We had quite a little talk, for although I was a stranger and a Chinese man was so happy to meet one who could speak to me in my own dear native dialect.

"After many more questions he said he wished to appoint me to represent our dear China in the World's Congress of Representative Women to be held in London in 1898. Just think of it! Your little girl having something to do with the Chinese government!

"I tell you it will be a great change for China on account of Li's visit to America and England. Why should China send women to meet with representative women of the world? I thought the Chinese government shall never have anything to do with women, and now so soon this new way is opened for all the poor women and girls of my dear country to be accounted side by side with men.

"His Excellency commanded me to learn Mandarin thoroughly; and he is on with my English also, because he desires me to go to Peking and see him before starting to London in 1898; also when we come back we must carry the report to him ourselves, and then he will also present us to the Empress of our China. I trust 'Our Father' for all things, and for this also. Oh, in some way I must help me. I know our work is getting greater and greater; so must you and I together, must work to save this poor, lost nation, and, and by, when we are through in the world, we will go to see our heavenly Father, who is the Lord of lords and 'King of kings,' and, hand in hand, report our work before his throne. We are called to help save China, and so it is his will to make Li me and have something to say to

"Your loving little girl,

"MARGUERITE WHONG."

Word comes from China, through missionary channels, that Li Hung Chang has appointed two Christian Chinese women delegates from China to a Woman's Congress to meet in London in 1898. This is a remarkable innovation for China; and it indicates the mental breadth of the Viceroy, which has, doubtless been increased by travel, it is a sign that the cause of womanhood is winning its way even against barriers of conservatism, which is nowhere more rigid in a social than among the Celestials.—Philadelphia Record.

Selections.

In some places, especially in America, it has become a custom for members of the congregation at the close of the week-evening service instead of hurrying away, to wait and converse together for some time before leaving when inclined to do so. Might not something like this take place with advantage at the close of all services of the church? Are not those who are brothren in Christ who gather round the same table of covenant love, and hope at last to meet and worship together in the eternal home above, salute one another, manifest their sympathy one for another before they leave the place where they have been privileged their united homage to their Father in heaven? We are satisfied there was something of this kind in the Apostolic church on the occasion when the members assembled for worship. What else is the meaning of the oft-repeated injunction of the Apostles Peter and Paul—"Salute one another with an holy kiss." According to the custom of our country it means "shake hands"—"Give me the other the right hand of fellowship." The Christian church is a great brotherhood of believers, and as such ought to be the appropriate manifestation of the fact on the part of all the members. If this social element were more cultivated in God's house and in connection with his worship membership in the church would be a greater means of grace than it often is. It would possess a greater attraction for the young; it would be a source of great strength to the weak and tempted; and it would be a source of solace to the aged and the suffering.—Rev. John McIlveen, in Christian Witness.

We never expect much of the man who is going to do great things for the church when the rush of business is off his hands. People who do nothing to do never do anything for the church worth mentioning.

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Whom it May Concern:

About three years ago I received a ple bottle of "Mul-en-ol." I had er heard of it before. I began g it, however, as occasion re- red, and soon found that it was that is claimed for it, and more, cuts, burns, bruises, scalds, and kinds of cores, it is superior to remedy I have ever used. It is exceedingly efficacious in colic diarrhœa. For sore throat it is mparably better than anything ow of. I heartily recommend it medicine worthy of a place in ry household. W. C. BLACK,
Editor Christian Advocate.

FROM THE WORK.

Rev. R. A. Meek, Tupelo, s., writes: "We are pleased h the outlook in our new d of labor. Our reception cordial, and the kindness of people continues. My worthy decessors, Bros. Augustus, on, Honnoll and Sullivan, all ught well, and as a result our rch is in good condition. It tains many earnest, capable kers, and the League and all societies are flourishing. I nowhere seen a choicer or enthusiastic band of young tians than we have here. Board of Stewards is a fine of men—young, vigorous true. If we can keep in h with God and work to- er in love and patience, I no reason why we should not a pleasant and prosperous . Our presiding elder, Bro. nes, was with us last Sun- evening, and preached to a congregation with great tability."

Rev. B W. Lewis, Fair River, , Jan. 12, 1897: "Cor s mas r, and we are back to our f labor, ready for the bat- ainst the ruler of the dark- of this world. We trust all our people enjoyed them- s in commemorating the of our Lord and Savior Christ. We had quite a ant time with our sister and er at McComb City. Ev- ing with us passed off ly. Xmas morning found ppy and full of joy and e. Not one of us (out of een) were forgotten by Claus. We were reminded hose happy days of child- when we were all sheltered r the parental roof. There shouts of joy heard from one as to their plates they o find out what 'Santa' had ght them. And thus the day . We had music upon the n, the harp—but not of ten s—and singing. Eighteen , out of twenty-two, were her Xmas day, and a happy t was for us. We felt and feel like singing, 'Glory to in the highest, and on earth e, good-will toward men,' to us a Savior has come. d to God all of our people d spend Xmas in the right But there are so many who, ad of being filled with the t of God, are filled with the t of the evil one. Too many em act like the hog; when s comes they return to the h of sin. May the Lord them to get upon the rock, t Jesus, and when once to put on the whole armor od, that they may be able tand when the forces of n come against them. Dur- he afternoon I baptized my niece, Willie Henrietta a. God bless the ADVO with its readers!"

Rev. R. S. Gale, Meadville, , Jan. 15, 1897: "This, the lville, circuit is moving on y in some respects. We are entering our third year's among this people. We them for Jesus' sake and their own. Their kindness , in his name, has been and anifested in many ways. bless them, one and all s much as ye did it unto one of the least,' etc. We have six churches to serve, about 400 members to visit, and 30 miles from north to south to travel—not an easy task; yet love lightens labor, and we are content to do the Master's work. Financially, we have done very well the past two years, and expect better [illegible] is now out of debt. Have repaired it some, and are now paling in the yard with good sawed pine lumber. Expect to build a pastor's study, and add kitchen and dining-room to the main building. When this has been accomplished we will have a preacher's home comparatively among the best. Our churches are all in good repair except one, and that we expect to build new soon—in fact, are now engaged in the work and hope to complete by Summer. Sunday-schools, prayer meetings and attendance upon the preached Word have lagged since Conference, owing to bad weather and an epidemic of la grippe and pneumonia. Several have died, many are sick, and we know not the end. We ask the prayers of all. Pray God to sanctify it all to our good and his glory. We regret very much to part with Rev. L. S. Jones as presiding elder of this district. We love him dearly and tenderly as friend, brother and presiding elder. The Lord abundantly bless him and his in their new field of labor! We welcome with pleasure Rev. W. L. C. Hunnicutt as his successor—a very dear and true friend of days gone by. Success to you, my dear brother and friend. Expect to work some for the ADVOCATE soon. God bless you in and reward you for your labors upon the dear old paper! It is good, better, best."

Rev. S. H. Whatley, Rosedale, La., Jan. 11, 1897: "After two years work on the Prudhomme City circuit—where we built, or partially built, two churches and one parsonage, finishing a third church by ceiling, painting and furnishing with organ; baptizing 57 infants and 18 adults, and having 46 accessions to the church—we are moved to this Grosse Tete circuit. Thank God for our glorious itinerant system! Here I find myself in the footprints of such men as our beloved L. A. Reed, P. C; Dr. J. B Walker, P. E., and others who have followed on, and some gone before—workmen approved of God. On the Prudhomme City circuit, Nov. 24, last, I held a service and baptized six children in a house where sixty-one years before my father, Miah Whatley, preached regularly. The house is solid and sound; now owned by Mr. Brinkman. We are now quartered near Rosedale, La., among a first-class people. Yesterday was our first day at Rosedale. Bro. Wm. Schuhle wrought well in the erection of this beautiful chapel, which the people have named Schuhle Chapel. He will live long in their grateful memories. Wife and children still make pleasant remarks about our move, having met numerous true and loved friends on the route. Dr. Paul Foster and his most excellent wife entertained us royally, and with welcome Christmas gifts cheered the little ones on their way. At Big Cane we found many dear to our heart who added a joyous luster to our merry Christmas. Sister Mary Mixer and family, Dr. S P. Ward and wife, Bro. Scott Andrew and wife, with many others, gave us a welcome which was a stimulant to our energies and benediction to our journey. At Rosedale we found Bro. J. A. Matirne and his wife, who, though almost sick, met us at the depot, conveying us to their home, and making us feel that we were among loved ones and home folks indeed. Rosedale and Matirne (May-turn) have a euphonious significance for December-worn travelers. We find many friends to the NEW ORLEANS ADVOCATE here. We wish you a 'bon voyage' through 1897."

A REVIVAL IN BELZONA, MISS.

At the solicitation of the pastor, Rev. J. A. Wilson, we began a revival at Belzona, Dec. 26.

Circumstances would have looked more favorable for anything else almost but a revival at that time in Belzona. All sorts of opposition in the way of sin and worldliness confronted us. It was the time of the visitation of the "show boat" and "big ball." But, thank God! the ball was almost a complete failure, and the second week of the meeting the old "show boat" was seen slipping silently down the river early one morning. The walls fell down, and, with few exceptions, we took the little town for Jesus Christ.

The majority of the noble-hearted young men and ladies of the place gave themselves to God and to the church. Twenty-three joined our church, and five the Baptist. Belzona is a new town. The people are well pleased with Bro. Wilson. I send one subscriber to the NEW ORLEANS ADVOCATE. God bless the editor! W. D. BASS.

THE SPIRIT OF GOD POURED OUT ON BELZONA.

Hallelujah! Standing on the promises of God, we began a meeting here at Belzona, Dec. 26, 1896, and closed it Jan. 10, 1897. Bro. W D. Bass, of Corinth, Miss., conducted the meeting for me, his brother, W. W. Bass, doing the singing, and by the help of God we ousted the devil from every corner. The meeting is amazingly wonderful. I hunger for words to describe it, because I can not make it appear too good, or even half as good, as it really is. Twenty-eight persons were joyously rescued from sin, and, perhaps, many others that we know not of. We received twenty-three into the Methodist Church, and five into the Baptist Church.

On the day before the meeting began a theatrical boat landed here at Belzona to stay two weeks, but was soon seen quietly leaving for Silver City. Arrangements had been made for a big ball here in the time of the meeting, but was almost a complete failure. All the young men in this town and vicinity who were ball-goers are now members of the church save two, and one of them is a very clever Jew, and the other one a saloon man who won't take a drink of whisky at all.

We now have a clean town. There are two large saloons here; but during the latter part of the meeting Bro. Bass tested the public sentiment and found most everybody in favor of doing away with the saloons, and now all we have to do is to take legal steps and have them closed up. Thank God for the victory!

Brethren, those of you having charge of these little tough towns, give Bro. Bass a chance at them. He will make his own expenses. You need not be troubled about expenses. All you have to do is to open the door of your church and get him up a congregation to begin with. He is a fine preacher. There is no better in North Mississippi. Any man is fortunate to get him on his work. Pray for us. J. A. WILSON, P. C.

Belzona, Miss., Jan. 14, 1897.

PUBLISHER'S NOTICES.

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be Dyspepsia, Rheumatism or Neuralgia. Scrofula and Salt Rheum will disappear. Your nerves will be strong, sleep sound and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why thousands take it to cure disease, retain good health. Remember

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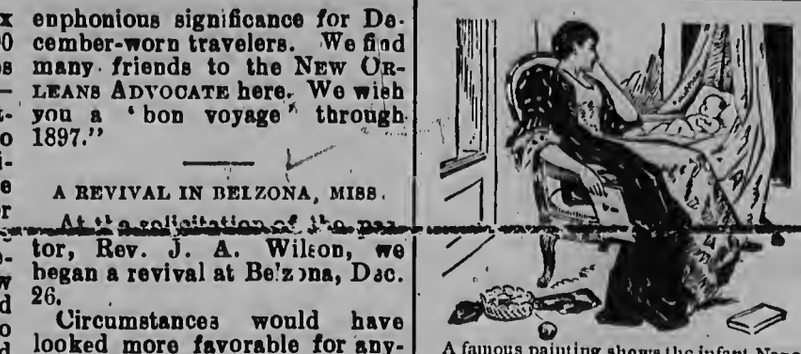

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to February, '98.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1 25 in addition to price given in our offer.

A famous painting shows the infant Napoleon in the chamber of his birth, and shows his mother watching over him. The mother of Napoleon was a strong, healthy, active woman. She brought into the world a family of smart, handsome, healthy children. Without health and strength Napoleon would never have risen above the position in which he was born. His mother could not give him wealth or high station in life, but she gave something better. She gave him the ability to secure these things for himself. She equipped him with a strong body and a clear intellect. Every mother may do as much for her son. The first step in this direction is perfect health for herself. Perfect health in a womanly way. She must take thought for the most important and delicate organs of the body. She must keep them strongly healthy for the performance of the greatest and most wonderful work in the world. Women do not sufficiently appreciate the importance of health and carefulness. This is shown by the dreadful prevalence of so-called "Female Complaint." Every woman may be strong and healthy by taking Dr. Pierce's Favorite Prescription. It is not a cure-all. It is intended to cure just one kind of disease, and it cures it. It works directly on the female organs, cleanses, strengthens and makes them healthy. It makes weak women strong, and if it is taken during the period of gestation, it insures health for the child; and, at the time of parturition, comparative freedom from the pains and dangers erroneously believed to be unavoidable.

The physiology of women, in health and disease, is contained in Dr. Pierce's great work, the "Common Sense Medical Adviser." A copy of this book, paper-covered, free to anyone who will send 21 one-cent stamps, to cover cost of mailing *only*, to World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y.

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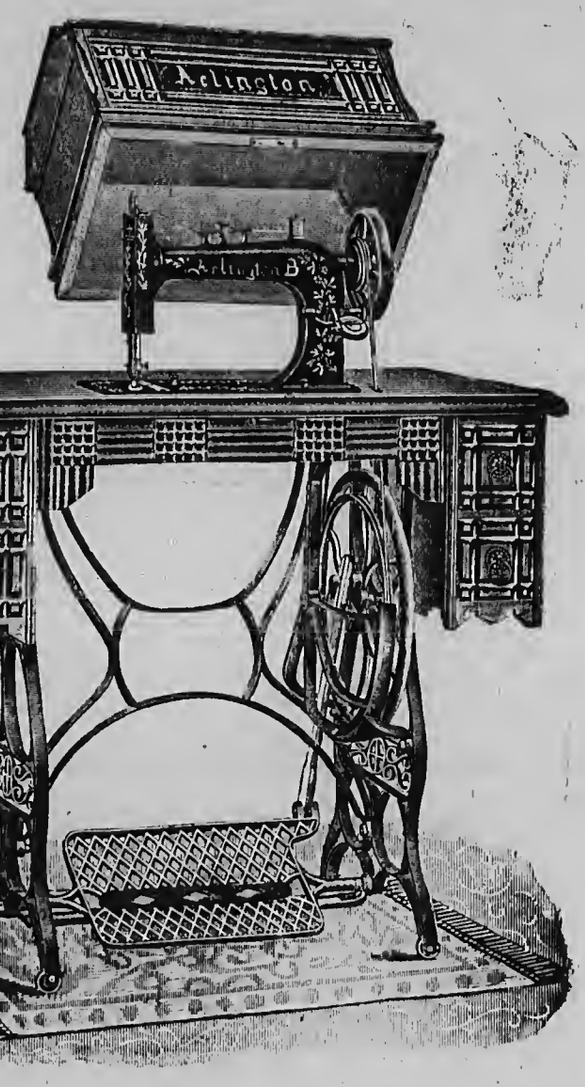

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The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

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Thursday, January 28, 1897.

And why not oftener on the living shed
The fragrance lavished on the naheeding dead?
Who needs not ministries of strength and cheer?

Out of the heart's abundance let some cheer
Be spoken while your friend hath ears to hear;
Deck, if you will, with flowers his place of rest,
But fix the sweetest on his living breast.
—O. E. Daggett.

Perhaps you can not always keep from hearing slander, but you can keep from repeating it.

As an expression of a pure, exalted friendship what is more appropriate than the gift of a Bible—God's Holy Book?

Have you subscribed anything for the extinguishment of our missionary debt? If not, why not? Send on your name at once.

Do to-day's duty, fight to day's temptation, and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them. —Charles Kingsley.

If some people believe the declaration of our Savior, "Blessed are the peacemakers, for they shall be called the children of God," they have a very poor way of showing it. Who has not seen professing Christians fan the flames of strife?

One of the severest criticisms we have seen passed upon our Christianity is the observation of a Japanese visitor to the United States, that nothing among us so astonished him as to see so few Christians in a Christian land.—Presbyterian.

"Go ahead," is a most excellent motto, but it may be overworked. When you run against a Chinese Wall it is time to stop. It is a mistake to suppose that there is only one Chinese Wall. Such walls are numerous. The man who has not at some time in his life found one crossing his pathway is an exception to the rule.

If you stumble and fall, it will do no good to lie there crying. Get up and move on, keeping your eye open for stumbling-blocks. It is strange that this advice should be needed, but it is. We have known disciples to expend energy enough in grieving over a fall to have carried them a considerable distance along the King's highway.

You who pass a true and tried friend on the street without speaking because of some petty misunderstanding; you who cause intense heartache to one you love by your coldness, your apparent want of sympathy and appreciation, how would you feel if to-morrow morning's paper should announce the death of that friend? Would your conscience be at ease? Such experiences many have had, and have repented bitterly when it was too late.

What of the Night?

Rev. J. J. Tigert, D. D., our book editor, in accordance with his previous record, visited last Fall a number of Annual Conferences. In the last issue of the Review he gives his impressions concerning the status of our Zion as gathered from these travels. We quote as follows.

"The editorial journeyings this Autumn have extended from Hannibal, Mo., on the north, to Abbeville, S. C., on the east, and New Fountain, Texas, six hundred and fifty miles west of New Orleans on the Southern Pacific railway, on the southwest." .... "In the judgment of this editor the machinery of the church was never working more smoothly or efficiently. The omnipresence and omnipotence of the law codified in that little book known as "the Discipline" were everywhere evident. Methodism is still the incarnation of order. Moreover, generally speaking, the state of the church is one of profound peace and of silent, but steady growth." .... "The controversial tone of much recent writing in the press of the church has not reflected, this editor ventures to think, the calm and steady peace of the church itself. Brethren of independence and conviction are differing, in some cases widely, as to policies and measures and opinions, but it is with a very high degree of mutual respect and unity. At more than one Conference an ominous cloud on the horizon has seemed to be sighted, and the vision has been whisperingly reported by an alarmed brother; but the weather prophet has invariably proved to be mistaken as to the magnitude of the cloud or the direction of its movement. Much good sense and practical religion have been manifested in the councils of the elders and brethren. Militant editors and doughty correspondents have been known to dream dreams." .... "Everywhere the vast connection is pervaded by the spirit of connectionalism. Never has greater respect been accorded the General Superintendents; never have they labored more diligently and successfully in discharge of the onerous duties of their high office."

We commend these utterances of our book editor to those of our readers who have been listening to the gabble of alarmists and demagogues about "the disruption of the church." Dr. Tigert is a man who keeps his eyes and ears wide open. If the vaticination of these lugubrious prophets had any foundation to rest upon, his keen eye would have discovered the fact, and he would never have penned such a message to the church.

His message closes thus: "If his readers inquire, Watchman, what of the night? this editor answers, without hesitation, All is well."

Cheering Words.

Never since we ascended the tripod have we received so many cheering words from subscribers as within the last few months, and especially within the last few weeks. Now, almost every mail brings these encouraging missives. One day not long since we received five highly commendatory letters by one mail. One good sister —a woman of vigorous intellect and fine Christian character—writes that she has been a reader of the ADVOCATE since its first issue forty-four years ago, and that she has never enjoyed it more than now. She says that she reads a great deal of the matter of the editorial page. Some write thanking us for the help we have afforded them in their spiritual life. These words of commendation strengthen our hands for the work we have to do. That we may be increasingly useful in our daily prayer.

Found Wanting.

Many men assign as a reason why they do not join the church that the church has inconsistent members. That there are many persons in the church whose lives are inconsistent with their professions must be admitted. Does this absolve anyone from his obligations to love God and keep his commandments? Every man is accountable for himself. The fact that some other man fails to meet his obligations is no excuse for my delinquencies. God has founded the church as an agency for the evangelization of the world. He has made it my duty to unite with that church and co-operate with it in its heaven-appointed work. If other men unite with it, and then so conduct themselves as to be a hindrance instead of a help, does this release me from my divinely imposed obligations? More arrant nonsense was never uttered outside the walls of a lunatic asylum. Men urge such claims nowhere else than in the realm of religion. How is it in politics? Will any man claim that every adherent of his political party is just what he ought to be? And where is the man who refuses to belong to a lodge, or a business organization of any sort, because it has a few members who do not measure up to the highest ethical standard? It will be time enough to give respectful consideration to this plea when men show their faith in it by acting upon it elsewhere than in the realm of religion.

The Bishop of Arizona.

Rev. W. E. Vaughan, of the Los Angeles Conference, spent last Wednesday in the Crescent City, the guest of the editor of the NEW ORLEANS ADVOCATE. He was on his way home from a visit of several weeks to relatives in Mississippi and Georgia. He is a Mississippian, but joined the South Georgia Conference immediately after his graduation at Emory College in '88. He was transferred to the far West four years ago. With a single exception, he is the only one of Bishop Haygood's score of Georgia recruits who remained in the West. He is presiding elder of the Arizona district, which includes the whole territory of Arizona, a region more than twice as large as the State of Louisiana. We were much interested in his account of what is going on in those occidental regions. There, as well as in other parts of the West, there is need of greatly increased revenues from our missionary treasury in order that we may meet the exigencies of the situation.

A Gentle Hint.

Many thanks to the brethren who are so industriously pushing the canvass for the ADVOCATE. If all the preachers of the patronizing Conferences would work for the paper as diligently as some are doing, our subscription list would soon be doubled. And why should not all do it? The ADVOCATE is one of the institutions of the church; and it is a helper to every other institution. No pastor can render a more valuable service to his people than by placing the ADVOCATE into their homes. The value of a good church paper in the home we have never heard questioned by a Methodist preacher. Yet many preachers for one reason or another make no effort to promote the circulation of their Conference organ. How are the people who do not take the ADVOCATE to be induced to do so otherwise than through the efforts of their pastor?

Our Review.

The January-February number of our Review is, in our judgment, the equal, if not the superior, of any previous number. Besides about forty pages of editorial matter, it has ten contributed articles. There are three biographical sketches, viz.: Lovick Pierce, by Walker Lewis, D. D.; W. E. Munsey, by E. E. Hoss, D. D.; and Wm. McKendree, by W. P. Lovejoy, D. D.—all of which are good. Dr. H. M. Dubose has just such an article as one would expect from his able and scholarly pen on the "Value of Scientific Knowledge in Religious Teaching." Professor A. M. Muckenfuss, of Millsaps College, writes interestingly on "The Scientific Spirit."

Dr. R. N. Sledd has a very excellent article entitled "Methodism and the Young People." The able editor of the Arkansas Methodist, Dr. J. E. Godbey, writes characteristically of "The Temptation and the Agony." Prof. Gross Alexander, of Vanderbilt University, makes a contribution to the educational history of Methodism under the caption, "Earliest Western Schools of Methodism." Other articles are: "Poetry and the Spiritual Life," by Edwin Mimms, Cornell University, and "The Two Episcopal Methodisms in the South," by Rev. J. T. Daves, Jr., of the South Georgia Conference. This excellent periodical should be in the hands of all our preachers, traveling and local, and our leading laymen as well.

Dr. R. J. Bigham is magnifying his office as Corresponding Secretary of our General Board of Education. He is constantly on the move in the interest of his work, and is impressing the church with its importance as never before.—Nashville Advocate.

"Restored Friendships."

MR. EDITOR: I thank you from the bottom of my heart for your editorial on "Restored Friendships." That article touched my heart and my conscience as they have rarely been touched. For some time past I have not been on speaking terms with one who was formerly a very dear friend.

I have always felt that I was not entirely blameless in the matter, but I have excused myself from making any effort towards reconciliation on the ground that the other party was the greater offender. I have felt that I was under no obligations to make the slightest advance in the direction of amity until he should ask my pardon and make amends. But when I read your article I saw my duty in a new light. I saw that if God had pursued towards me the course that I have been pursuing towards my old friend, I would have died impenitent and unforgiven. The conviction fastened itself upon me with irresistible power that it was my imperative duty to make advances with a view of bringing about a reconciliation. When I saw this, a mighty conflict ensued. My pride was involved. How could I go to my foe holding out an olive branch, not knowing how he would receive me? Never did I have such a struggle. I wept and prayed and wrestled with the tempter for hours at a season when I am usually in the land of dreams. But, thank God, I got the victory. Through God's abounding grace I was enabled to resolve that if the amicable relations of other years were not restored, it should not be my fault. When I had formed this resolution, I wept again—this time for joy. A sweet peace such as I had not known for years came into my soul. After a time I fell asleep praising God. The next evening I sought and obtained an interview with my old friend. But I did not say what I intended to say. The little speech I had prepared for the occasion did not materialize. I was so conscience-stricken for my own offending that I said nothing about any apology being due me. I simply, with unconcealable emotion, confessed my wrong against him and asked pardon. The scene that followed I do not doubt was watched with tenderest interest by our guardian angels. Both asked pardon; both forgave; tears fell like rain.

For hours we enjoyed each other's society, and parted, I verily believe, with the ties of friendship between us stronger than ever before. I praise God for the new light which I have received and for the grace that enabled me to gain the victory over my own evil heart. JONATHAN.

What Is the Church Doing?

With a clearer conception of the possibilities of the church, there is apt to come a feeling of impatience that more is not done. Our missionary and benevolent societies of every kind are subject to the closest examination, and to tests which a century ago would never have been thought of. A check in any direction is too often looked upon not as an obstacle to be overcome by the same patient devotion that has proved successful in the past, but as a crisis which endangers the very life of that particular phase of work. We become ambitious not for the greater, but the greatest. We want to convert the world by wholesale, do in a decade more than a millennium has accomplished in the past. Under such circumstances it is well to look a little more closely at what is being done, and as we realize how the greatness grows, how each decade, indeed each year, shows its advance, to call to mind the words of the Savior and remember that we have cause for devout gratitude that our generation is so privileged, rather than for complaint that still greater things are not done.—Independent.

A New Book.

WHAT SHALL WE TELL THE CHILDREN? OBJECT-SERMONS AND TEACHINGS. By the Rev. George Y. Baichel.

The material in this volume is now, freshly gathered from truth-proven sources, and has been tested by the author in his own parish with good results. A title is suggested at the beginning of each chapter. The "object used" is given after such title, then the "Scripture basis," which is a more flexible designation than text, follows. The author then gives, in simple language, suggestive and helpful, a description of the object. The chapter headings are varied and cover many subjects. The pastor will here find suggestions for his "five-minute sermon" previous to the regular service, or his talk to the Junior Epworth League or Christian Endeavor meetings. The volume is tastefully bound in cloth, 12 mo, 304 pages. Price, $1.50 postpaid. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

The Arbitration Treaty.

Two nations, only a year ago shaken by menace of war, now thrill with joy over a mutual achievement which crowns the civilization of the nineteenth century with glory. England and the United States are about to engage in an attempt to make war between them henceforth morally impossible. They are about to agree that all their controversies which diplomacy fails to settle, shall be decided by English American tribunals of arbitration. All that remains is to ratify the treaty which has been so promptly negotiated and skilfully drawn, and which is hailed with such glad approval by a hundred and twenty millions of people united by common ties of language, kinship, sympathy and aspiration. Never were these millions, holding sway over more than one-fourth of the land area of the entire globe, so near in thought and feeling and understanding, despite their geographical and natural lines of separation. To President Cleveland and Secretary Olney our nation owes a debt of gratitude, and whether this generation pays it or not, the next will not fail.—New York Independent.

Perhaps the greatest difference between men is to be found in the varying degrees of their capacity for growth. Some men attain their full growth early and never seem to expand afterwards; others are constantly developing up to the very last hour of life. If the power of growth in a man could be measured, his career could be predicted to a nicety; but this power never can be measured, and is therefore the uncertain element in every man's life. There are many young men of promise who never fulfill the pledges of their youth for the reason that they lack this capacity; there are other men who give slight promise of great powers, but who come at last to great influence and position because they possess this capacity. Capacity for growth is not only the measure of a man's essential power, but it also lends a supreme interest to life. The growing man learns something from everything that he sees, does or hears. Nothing can touch him which does not teach him.—Great Thoughts.

If the fifty-one-inch lens planned as one of the chief attractions to the Paris Exposition of 1900 is constructed and mounted in season, it is estimated that the tube will be 180 feet long, that 600 persons will be able to view the heavens simultaneously by its means, and that the moon will be brought within one mile of the gazer's vision. It is expected that M. Camille Flammarion, the widely-known astronomer, will supervise the details of construction and have charge of this wonderful instrument.—Zion's Herald.

NOTES.

On our sixth page will be found an interesting article by Miss Belle Kearney.

***

Senator J. Z. George, of Mississippi, is dangerously ill in a hospital in Washington.

***

Our readers are to be congratulated on the privilege of reading another article from the graceful pen of Miss Mary V. Duval.

***

Rev. P. H. Fontaine has made a good beginning at Carrollton Avenue. If Millsaps College can spare any more young men of the type of Fontaine, Louisiana will give them a royal welcome.

***

The postoffice address of Rev. Robert Randle, treasurer of the Board of Church Extension of the Louisiana Conference, is Big Cane, La. His postoffice money order office is Melville, or Morrow, La.

***

Rev. J. M. Alford, of the Louisiana Conference, has been employed by Presiding Elder Sawyer to fill the pastorate of Tchoupitoulas Mission, made vacant by the transfer of Rev. T. L. Lallance to New Mexico.

***

From the Memphis Advocate we learn that Mrs. J. T. Lay, of Winona, Miss., has recently given $300 to the Woman's Foreign Missionary Society of that place. A noble example. Would that it could prove contagious!

Rev. Robert Randle has received a royal welcome on the Melville and Big Cane charge. He has flattering prospects for a prosperous year.

***

We tender our hearty sympathies to our brother, Rev. J. E. Godbey, editor of the Arkansas Methodist, who is sorely afflicted in the death of his son, Mr. W. R. Godbey, a young man of fine abilities and excellent Christian character.

***

Since Conference Rev. John T. Miller, of the Louisiana Conference, has spent a month with his son on the gulf coast in Vermilion parish, taking a much needed rest. He returned to his charge at Ruston last week, free and vigorous. He enters upon the new year with exceedingly flattering prospects.

***

There is a great deal of suffering in the drouth stricken district of North Louisiana. Help from outside source is badly needed. Systematic, well organized relief work is being done in this city, of which work the secular papers are doing a noble part. Those of our readers who will contribute to this cause will do a most praiseworthy act.

***

Through a private letter to Dr. T. Sawyer we learn that Rev. T. H. Lallance reached his destination in New Mexico safely and in due time. He feels improved in health already. He has been assigned to his new charge at Deming, and has had a royal reception. He tenders thanks to his numerous friends in the city for their kindness.

***

On the twenty first, at the residence of the bride's parents in Meridian, Miss., Rev. Henry W. Van Hook of the Mississippi Conference, was married to Miss Ella Ormond, daughter of Mr. and Mrs. B. F. Ormond. Dr. C. G. Andrews officiating. We extend our heartiest congratulations. Our young brother is fortunate in having won so rich a prize. May their pathway through life be strewn with flowers!

***

Rev. C. H. Ellis, of this city, is an evangelist who does not invade anybody's dominions. He holds meetings only on invitation of pastors. He has held a number of meetings in Mississippi within the last few months with very gratifying results. He is a member of Dryades Street Church, and has the consent of his pastor to do the work in which he is engaged. His address is 1821 Orleans sichore street.

***

The East Mississippi Female College has received several new boarders and quite a number of day resident pupils since Christmas. This speaks well for this institution. The growth is phenomenal. The college is doing a very high grade of work. President Beeson has secured Dr. Featherstun to deliver a course of lectures to his senior class on "Psychology." Dr. Rosa Wiss is still carrying on her course of lectures in "Practical Physiology." Besides these, the students have access to a course of ten lectures under the auspices of the Lecture Bureau.

The religious side of the student life is well cared for in this school. There have been quite a number of conversions among the boarders this session. Nearly all the young ladies in the boarding department are Christians, and many are excellent Christian workers.

This college is doing a great work for Southern Methodism.

***

We are indebted to our gifted and genial friend, Mrs. R. R. Pegues, Jackson, Miss., for a copy of a booklet which she has recently published, bearing the title, "Missionary Entertainment." It consists of four original poems and a concluding address in prose. The first piece is an acrostic based on the word, "Welcome." Each letter of the word is represented by a little girl who recites an eight-line verse, after which all repeat a verse in concert. The other pieces are as follows: The Rosebud of Richmond, The Rainbow of God's Promises, The Alabaster Box. Appropriate hymns are interspersed. We invite especial attention to it on the part of our good women who are interested in missionary work. It will enable them to give an attractive entertainment at a small cost, the price of the leaflets being only one cent each. Orders should be sent—not to Mrs. Parker—but to Mrs. S. C. Trueheart, Nashville, Tenn.

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To Subscribers.

We dislike to lose a single subscriber, but we can not continue delinqnents indefinitely. Qnite a nnmber of names will be cnt off soon if arrearages are not paid np. "A word to the wise is sufficient."

Special Offer.

From now until the first of March we will sell our Holman Bible, in emerald type, at $1, instead of $1.15, to snbscribers who pay a full year in advance. After March 1 the pricc will be as heretofore—$1.15. Better not miss this bargaiu.

From a Stranger.

A stranger in a strange land knocks at the door of your sanctum, and begs the privilege of saying a few things. I am in North Mississippi on acconnt of health demands of members of my family, and not because I had any desire to leave Keutucky, and, thanks to Bishop Galloway, the lines have fallen to ns in pleasant places.

The good people of Columbus knew nothing of me, and I knew nothing of them; but, with the true spirit of loyalty to the church, we came together in the sacred relation of pastor and people. They gave us a hearty welcomc, and the prospect for profitable labor is before us; while the people have provided liberally for the pastor, and shall liberally receive snch as he can give them in both pulpit and pastoral labor. The Snnday-school is growing in numbers, the congregations are large, and the spirit of the people is one of hopefnlness. The Epworth League has been reorganized, and promises to be of great assistance to the pastor along every line of work. We are soon to have a beautifni new ceiling in the church, and when it is finished we will have as handsome an anditorinm as there is in the connection. Then the material side will be complete, and the chief thing—the winning of souls—be the aim of all. We often realize but little in our work, and yet I have thought it is ever fully equal to our real expectation, and the failure has been in the littleness of our faith. "Lord, I believe; help thon my unbelief," must be the prayer of many of ns in order to the realisation of greater resnlts, and this prayer is going up from onr heart while there are many unsaved in Columbns, both in and ont of the churches.

Like Elijah on Carmel, we see the little cloud and hear the sonnd of abundance of rain, and are looking for the time of refreshing. Godly men and women are praying for this, and God is a prayer-answering God.

I would like to say to the brethren in the North Mississippi Conference that I am not among you for the purpose of satisfying any ambition, or for any personal gain, but came as a common field hand to take my row, and to be enabled to rejoice with you when the harvest time comes.

W. T. BOLLING.

The Week of Prayer.

I desire to call attention to the Week of Prayer, Feb. 1–7, 1897, and urge all places where Our Homes is not taken to secure at once at least one snbscription that they may have a copy of the February nnmber, which will contain answers to the qnestions in the programme of Week of Prayer. It is a very instrnctive nnmber, and will explain the work to all who will read it. Our desire is to get the whole church as near as possible to join us in prayer that week—nse the programme and February number of Our Homes, and so learn of the work. I trust that all auxiliaries of the twin sisters, W. F. M. S. and P. and H. M. S., will observe this week.

MRS. E. D. JONES,
Sec. Vicksburg Dist., Miss. Conf.

To drive congh from the system use Dr. Bull's Cough Syrup. It never fails.

Missionary Debt Fund.

Previously reported	$ 60
W. F. Moore, Carolina, Miss.	5
T. N. Norrell, Jackson, Miss.	5
George L. Carley, Brierfield, Ala.	5
W. O. Harris, Sherard, Miss.	25
Rev. W. T. Woodward, Simmsport, La.	10
Total	$110

Mississippi Conference.

To the Presiding Elders and the Preachers of the Mississippi Conference—

DEAR BRETHREN: According to the plan under which we are trying to work, the presiding elders are missionary secretaries of their respective districts. They will make their quarterly reports on the blanks furnished them for that purpose. The preachers will, of conrse, cordially co-operate with them in getting the desired items.

Leaflets have been sent to every pastor for perusal and enconragement to an aggressive campaign in behalf of missions. Let our motto be: EARLY COLLECTIONS — A CONTRIBUTION FROM EVERY MEMBER—AND EVERY SUNDAY-SCHOOL ORGANIZED INTO A MISSIONARY SOCIETY.

Let us try to pnt The World for Christ into every home in our respective charges, and persuade every intelligent official member to subscribe for The Methodist Review of Missions. Let our brethren in the ministry, traveling and local, who are not subscribers at once become snch. Let us preach a missionary sermon at least once a quarter, and hold monthly missionary prayer meetings. Let us get all the light we can and reflect as mnch as possible. Let us determine, by God's help, to bring up full collections, or let ns quit repeating the Lord's Prayer or singing the long-metre Doxology. Let ns not only vote as we pray, but pray as we preach. Let ns not vex onrselves by snch questions as, "Korea or Cnba?" but determine it shall be Corea and Cuba, as well as China, Japan, Brazil and Mexico.

Yours faithfully,

T. L. MELLEN,
Miss'y Sec'y of the Miss. Conf

Hazlehurst Church.

The Minutes do not give full credit, and no one is to blame bnt the pastor. We paid $240 on chnrch debt, leaving a balance against the chnrch of only $425. Two of the members agree to give a tenth each of this amount when the entire debt is paid. The pastor received $705. Several dollars were paid after Conference. The Methodists of Hazlehurst have paid nearly $7000 on church and parsonage in the last seven years. They now have a most excellent church property. Six years ago when we went to Hazlehurst the membership was 371. Althongh 100 were added during the six years, yet by removal and death the membership has been redneed to 230. We were shown mnch kindness by the people, especialiy by the elect ladies. Bro. Adams was graciously received, and has made a fine impression. We heard his first sermon, which for thought and spiritnality was a rare treat. We predict for the church a forward movement on all lines under the ministry of the present able and consecrated minister. A tender farewell to dear friends.

I. W. COOPER.
Moss Point, Miss.

Official Notice.

Bishox Hendrix has authorized me to employ Rev. J. L. Jordan to snpply Americus circnit. His address is Americus, Jackson county, Miss.

C. A. POWELL, P. E.
Hattiesburg, Miss.

Rev. J. R. Countiss, of the North Mississippi Conference, writes: "The sewing machine is entirely satisfactory in every way. It is as good as the $65 machines sold in this commuuity."

"BROWN'S BRONCHIAL TROCHES" are a simple yet most effectual remedy for Coughs, Hoarseness and Bronchial Troubles. Avoid imitations.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Prayer Meeting Topic for January.

THE GOSPEL IN ISAIAH.

JAN. 31—THE TEMPORAL BLESSINGS THAT FOLLOW CHRISTIANITY. (Isa. lx, 17–22.)

The prophet dwells upon the futnre glory of Christianity, or the final glory of Israel, under the figure of a city that is wealthy, righteous, peaceful, strong and populous—a city that is called "The city of the Lord, the Zion of the Holy One of Israel."

Our reference above makes mention of various material and spiritual blessings that God shall bestow upon this city, or blessings which shall be the fruit of Christianity, and which shall be enjoyed by all God's true Israel.

I.—WEALTH. (Ver. 17, a.)

So marked shall be the increase of the city's wealth that in the materials nsed in its building the precious metals shall substitute the base metals, and throughout materials of greater value shall be used in place of those of less value. Everything pertaining to the church, under the dispensation of the Holy Ghost, is of more value than before (See II. Cor. iii, 7–11). "Gold in place of brass, silver in place of iron, etc., signify evergrowing prcciousness in all that pertains to the temple of holy Zion." (Whedon.) (Read description of the heaveuly Jerusalem in Rev. xxi, 10–21.)

God blesses his church with great material wealth also in fulfillment of the promise, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you". (Matt. vi, 33), and he has a right to expect that it be consecrated to holy uses.

II.—PEACE (Ver. 17, b, and ver. 18.)

The progress of the Christian religion means the progress of liberty security and justice—the trinmph of Peace and the dethronement of War. The recently signed arbitration treaty between England and the United States is a fruit of Christianity, an enlargement of the wall "Salvation" and the gate "Praise." (Luke ii, 14.)

Let ns earnestly pray for the spirit of peace in the borders of our beloved Zion, and for that peace of sonl "which passeth all understanding."

III.—LIGHT. (Ver. 19, and 20, a.)

The city is lighted by God himself. His truth shines in "the face of Jesns Christ," and shines in the hearts of his children, showing them the way they should go, so that they need not fear the darkness of sin. The city of the Lord is not dependent npon artificial lighting, nor upon the light which natnre freely gives, but is bathed in a flood of divine light.

What a beautiful city does Isaiah show thus far! Builded of precions stones, frce from the clamor of strife, and lighted by God himself. Exactly typical of the heavenly city, as well as the earthly church.

IV.—JOY. (Ver. 20, b.)

"And the days of thy monrning shall be ended."

Joy will dwell in the hearts of the citizens of the holy city—a joy that is divinely implanted, and that is superior to every clond of trial and temptation that may arise.

(See reference of last week—Isa. xxxv, 10, also John xv, 11.)

V.—RIGHTEOUSNESS. (Ver. 21, a.)

Purity of character will characterize the inhabitants of the holy city (or nation, as the figure of city seems to expand into the figure of nation); and this is also parallel to the thought in topic of last week, where God's people are represented as traveling upon a "way of holiness."

VI.—PERMANENT INHERITANCE. (Ver. 21, b.)

The temporal blessings of Christianity are eternal blessings. God's people shall never be disinherited.

VII—RAPID INCREASE. (Ver. 22.)

Great results from small beginnings. (See Matt. xiii, 31, 32.) The righteous "remnant" of Israel shall be mightily enlarged through the ingathering of the Gentile world into the church. The population of the city shall continnally increase. "Thy gates shall be open coutinually; they shall not be shut day nor night, that men may bring nnto thee the forces of the Gentiles." (Verse 11.)

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I. L. LYONS, New Orleans—
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Notice.

To the Ministers of the Louisiana Conference—

DEAR BRETHREN: The Minutes are abont ready, and will be mailed to you in a few days. Some of yon have not yet subscribed, and most of you who have subscribed have not yet sent the cash either to Bro. Drake or myself. Please, when sending, add sufficient to pay the postage on yonr package of Minutes. Fraternally,

JOHN T. SAWYER.

Jan. 27, 1897.

Cancer of the Breast.

The letter of Sister Billings should be read by all suffering ones. So many women are dying of this terrible disease. Reader, cnt this out and send it to any similarly afflicted. For free book, giving price of the Oil and particnlars, address Dr. Bye, Indianapolis. Ind.

West Bridgewater, Mass., Dec. 28, 1895.
Dr. D. M. Bye, Indianapolis, Ind.:

DEAR DOCTOR—It is with a heart of gratitude to you and to the Dear Father above that I have the pleasure of informing yon of the entire removal of that cancerous growth, which had for six years been preying on my system. When I commenced yonr treatment on Jnne 6th the hard bench on my left breast could scarcely be covered by a pint bowl, my body was much bloated, and I conld only take liquid or the softest of solid food. On December 6th the last of the fungns growth came ont, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasnre. Our physician says, "It is wonderful!" My neighbors say, "It seems a miracle!" Words can not express my gratitude, but I will, whenever and wherever I may, proclaim the good news.

Truly and gratefully yours,
MRS. NANCY F. BILLINGS.

I have used the "Mul-en-ol" for several years and can testify to its efficacy in "Colds," "Sore Throat," and especially in applying it externally for Rheumatism. Several friends have found it an almost immediate relief in Rheumatism. I have personal experience as to its healing properties in "Colds" and the throat diseases.

MRS. S. C. TRUEHEART,
Sec. Woman's Bd. of Missions.

I have used Mul-en-ol, and find it good for many things, but especially for cutaneous diseases, cuts, burns, and corns. In every case it has been eminently successfni and satisfactory. I do not want to be without it in my family. Please send it right away, and oblige, Yours truly,

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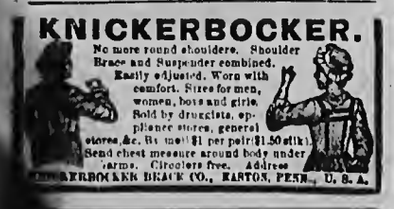

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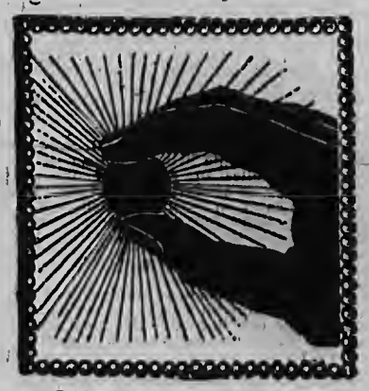

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Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. After a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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Dr. Rosa Wiss.

Dr. Rosa Wiss, of Mississippi, is a striking example of what determined young womanhood can achieve. She was born in South Carolina, and brought by her parents at the age of seven to this State, where she was reared on a farm near Meridian. From her earliest years she was possessed of a great love for natural science, and was filled with an ambition to be a physician. But she was poor, and the future looked shadowy and forbidding. It was not so dark, however, as not to be overcome by a restless energy. At one time her little brother gave her the large sum of five cents. With this a yard of calico was bought, out of which she made a sun-bonnet and sold it for forty cents That amount was invested in more calico, and a dress was made and sold; then reinvestments followed until $12 was realized. She persuaded her father to let her have an acre of ground to cultivate for a year; her request was granted, and from her own labor and the help of the $12 capital a bale of cotton was produced, on the proceeds of which she entered the Industrial Institute and College for Young Women at Columbus, Miss. During the six years spent there she paid her own bills by doing whatever work she could secure, such as washing dishes, and sweeping halls and recitation-rooms. In 1891 she graduated with the degree of B. A. The next year was passed in Meridian studying medicine under one of the leading physicians. In the fall of '92 she entered the Woman's Medical College of Pennsylvania, paying her way through that institution by giving private lessons in physiology and chemistry to the students, for which she received $2 an hour, and, at odd times, working as a waitress in a restaurant. During the Summers she stayed in Philadelphia nurs-ing, thus making her expenses and gaining much practical knowledge. In 1895 she graduated from the Woman's Medical College, and returned at once to Meridian. Very soon she was requested by two Mission Boards to go to China and take charge of hospital work there, but she said she felt called to practice medicine in the South, in her own State and among her own people. Six months after her graduation as a physician, she took the State medical examination and was granted a license to practice—the first woman in Mississippi who had gained such a distinction. Her reception by the physicians of her State has been cordial and courteous in the extreme. Dr. Wiss has been plying her profession only two years, but she has supported herself from the start, and has established a splendid practice. The influence of this noble young woman's life will be limitless. —Belle Kearney, in Woman's Journal.

Onward.

"And still the tide heaves onward."

A great impetus has been given to coednoation in the South during the present month by the gift of $100,000 by Mr. Washington Duke, of Durham, N. C., to Trinity College, on condition that women be admitted on the same basis as men. The munificent donation was made through President Kilgo, who at the time was attending the Methodist Conference at Kingston. He immediately telegraphed the glad message to the students, who were wild with delight. Going at once to the chapel, they sang: "Praise God, from whom all blessings flow," then speeches of the most glowing character were made by their best orators, expressive of their gratification, after which a committee of three was appointed to call on Mr. Duke and present the thanks of the student body for his generosity.

In his letter to President Kilgo, adding one hundred thousand dollars to the endowment of Trinity, he expressly stated that it would only be done with the understanding "that such changes in the laws, rules and regulations governing the college shall be made by those having authority to do so before the close of 1897 as will open its doors to women, placing them in the future on an equal footing with men, enabling them to enjoy all of the rights, privileges and advantages of the college now enjoyed or to be hereafter enjoyed by men."

The admission of girls to Trinity College is being hailed with joy by the women of North Carolina, and they are writing articles urging the girls to take advantage of the opportunity offered of gaining an education equal to that of their brothers, and advising those not prepared to enter college to begin at once to study with that end in view.

The day for higher education for women in the South has not only dawned, but has crept widely up the horizon of intellectual progression. Our girls are thinking independently and are shaping their lives according to their thought. Hundreds are following mechanical pursuits, and one by one they are entering the professions and making superb successes.

HOME CIRCLE.

MY LITTLE LAD.

BY OUSSIE PICKARD DUBOIS.

How fares it with thee in that heavenly land, my boy?
If I could have thee back again but for one hour,
I should know more of heaven's wonders than this world
Has ever dreamed. How strange it seems that thou shouldst know
The heavenly secrets, while I wait and know them not.
My little lad, who learned of me life's love, and now
He knows what heaven is, and face to face has seen
The loving Christ. Through all the weight of loneliness
That sometimes threatens this frail mortal clay to crush,
My heart is glad, with all a mother's depth of love,
To know that thou, dear one, canst ne'er be lonely there;
That close within his sheltering arm the tender Christ,
Who loves with more than mother's love (how can that be?),
Enfolds thee, and thou art content without my arms.
So much my love had planned for thee in future days;
With eyes of sense I can not see how even heaven
Can compensate for all that sweet companionship
That I have lost forever from my earthly life.
But some time, when the evening shadows fall, I, too,
Shall hear the welcome summons to that better land.
O Savior, while thy loving arm dost clasp my boy
Reach down thy hand to me, that, though as yet this earth
Entangle me, my heart may feel the heavenly thrill,
And I may know that I am standing close to thee
Upon the earth-side, while upon the heavenly side
My boy in thy safe keeping waits my coming home.

—Exchange.

Be Gracious.

It is reported that one of the most spiritually-minded and charitable ministers of the last generation said aloud, as he left the house of an uncouth and somewhat rough parishioner: "Well, it is clear that the good Lord has some very singular children; grace may live in that family, but I am sure I never could." There are Christian parvenus and Christian boors even in a church communion. You and I have met men and women to whom the strictest of old Scotch rules would not refuse the customary copper tokens for a seat at the Lord's table, who, after all this, we yet know to be such uncomfortable companions; so morose in the usual intercourse of men with men; so harsh in criticism, so peevish under trial, so perverse in views and obstinate in opinions, so rude and clashing in their boisterous conversation, so unmindful of the every-day civilities of society, that we can hardly endure to go near them. To send Paul to put up with a family of this character would seem like a sarcasm. We should rather be would not know we had such creatures in our neighborhood. It would be a mortification to us and a woeful embarrassment to him.

All this is inconsistent with gospel charity, and indicates want of growth in grace. "Worldly politeness," wrote the excellent Doctor Witherspoon, "is no more than an imitation or imperfect copy of Christian charity, being the pretense or outward appearance of that defense to the judgment, and attention to the interest, of others, which a true Christian has as a rule of his life and the disposition of his heart."—C. S. Robinson, D. D.

Boys That Succeed.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will be out of the office in less than a week."

"What makes you think so?"

"Because, the first thing he wanted to know just exactly how much he was expected to do."

"Perhaps you will change your mind about him?"

"Perhaps I shall," replied the merchant; "but I don't think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned three or four days ago. Well, he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began work he performed faithfully and systematically the exact duties assigned which he had been so careful to have explained to him. When he had finished he came to me and said: 'Mr. H.. I have finished all that work. Now, what can I do?'"

"I was a little surprised, but I gave him a little job of work and forgot all about him until he came into my room with the question, 'What next?' That settled him for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

Business men know capacity when they see it, and they make a note of it. Willingness to do more than the assigned task is one of the chief stepping-stones to commercial success.—Selected.

The Railroads and the Saloon.

One by one the railroads of the country are assuming, so far as their own employees are concerned, an attitude of uncompromising opposition to the saloon. Last week the Chicago and Northwestern railroad promulgated an order providing that if an employee is seen entering or coming out of a saloon, or if liquor is detected on his breath, he will be liable to dismissal, and that no grievance committee will be heard in behalf of a man thus discharged. This trend of the times is full of encouragement, and none the less so because the action of the railroads in this matter is not based upon sentimental or moral grounds, but upon self-interest. The greatest business of the world is from the very necessity of the case—because it is entrusted with tremendous responsibilities—compelled to take a firm stand in behalf of temperance.

A Model Member.

Henry Ward Beecher was a great lover of a fine horse. He was sometimes disposed to compare the faithfulness of man's dumb servant with his master, to the disadvantage of the latter. A good story is told that once when about to take a ride behind a horse hired at a livery-stable, Mr. Beecher regarded the horse admiringly, and remarked: "That is a fine looking animal. Is he as good as he looks?" The owner replied: "Mr. Beecher, that horse will work in any place you put him, and do all that any horse can do." The preacher eyed the horse still more admiringly, and then humorously remarked: "I wish to goodness that he was a member of our church."

Bishop Keane, of Washington, uses these tender words concerning his early home: "I was reared in a humble home, but it was sweet and happy. In that home I never heard an oath or an unkind word." How many men can not bear such testimony. There are ungodly and wayward men now traveling with cheerless steps the broad road whose lives and hopes would have been different if they had been blessed with such a home. In some families the demeanor and speech of to-day are making it impossible for the children of those homes to treasure such memories as this Bishop carries in his soul. Fathers and mothers, we urge you to look to your homes.—Exchange.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

A distinguished Methodist preacher once said: "But for the interest and devotion of the women of our churches, one-half of them would die the first year, and the other half the second." The same remark is largely applicable to our Presbyterian churches. A considerable proportion of the Sabbath congregations consists of the women. And as for the week-night prayer meeting, it would have to be given up in a good many of our churches were it not for the women.—Presbyterian Exchange.

Be sure your sin will find you out. Though penalties are long delayed, wrong doing is certain to meet its appropriate punishment. When the whirlwind sweeps through the forest at its first breath the giant tree falls crashing to the ground. But it was twenty years preparing for this fall. Twenty years before it received a gash. Twenty years before water settled at some crotch and sent decay to the heart of the tree. The work of death progressed till it stood all rottenness and fell in the first gale.—Beecher.

That is not the richest church which has the best furnished theological seminaries, but which has the most Hannahs who devote and prepare the Samuels for the Lord's service. The home is the best place for the preparatory work of the ministry. It will be a sad day for the church when gifted sons are not laid upon God's altar by Christian parents, and trained for this high and noble purpose.—Presbyterian.

Once upon a time, a young man was being examined preparatory to uniting with the church. Among other things he was asked, "Under whose preaching were you converted?" "Under nobody's preaching," was the reply; "I was converted under my mother's practicing."

Honest Cure for Tobacco Habit.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness. SURE-QUIT, an antidote chewing gum, destroys craving, restores the system to its normal condition. 25c. a box, nearly all druggists. Booklet and sample free Eureka Chemical Co., Detroit, Mich.

HYGIENE.

Maxims Relating to Health.

It is observed by more than one clever doctor that "the more a man follows nature and is obedient to her laws, the longer he will live; the farther he deviates from these, the shorter will be his existence."

Dr. Wainewright says: "A man in perfect health ought always to rise from the table with some appetite," and that "if either the body or mind be less fit for action after eating than before; that is, if the man be less fit either for labor or study, he hath exceeded in the quantity."

Dr. Arbuthnot asserts that "all the intentions pursued by medicines may be obtained by enforced diet." And Dr. Buchan says "that there is no doubt but the whole constitution of the body may be changed by diet"

"It may be laid down," says Dr. Hufeland, "as a fundamental principle, that the more compounded any kind of food is the more difficult it will be of digestion; and what is still worse, the more corrupt will be the juices which are prepared from it."

It is observed by an ingenious writer that "they who least consult their appetite, who least give way to its wantonness or voracious-ness, attain generally to years far exceeding theirs who deny themselves nothing they can relish and conveniently procure." And it has been remarked, in favor of temperance, that "misers, who eat and drink but little, always live long."

Cheyne observes that "water is the most natural and wholesome of all drinks, quickens the appetite, and strengthens the digestion most."

Volney says: "Cleanliness has a powerful influence on the health and preservation of the body.

"Cleanliness, as well in our garments as in our dwellings, prevents the pernicious effects of dampness, of bad smells, and of contagious vapors arising from substances abandoned to purity. Cleanliness keeps up a free perspiration, renews the air, refreshes the blood, and even animates and enlivens the mind.

"Whence we see that persons attentive to the cleanliness of their persons and their habitation are in general more healthy and less exposed to diseases than those who live in unclean homes."

Fits Cured

From U.S. Journal of Medicine

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OBITUARIES.

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HICKS—Died near Cayuga, Miss., after a brief illness, KATIE LUM, wife of Claude Hicks, in the twenty-first year of her age. She was the daughter and eldest child of Gadi E. and Laura McCay Lum, of Rocky Springs, Miss., where she was reared and educated, and beloved of all who knew her.

Very sad were the circumstances connected with the death of sweet Katie Lum, so suddenly and unexpectedly taken from the home where only joy had thought to enter before.

In November, 1895, her marriage with Mr. Claude Hicks was solemnized on a beautiful Sabbath day, her pastor, Rev. Wm. M. Stevens, officiating, and surely no future ever promised more of happiness than was vouchsafed to these devoted young people in the beginning of their wedded life. A bright, cheery home had been prepared for the young bride's reception, friends rejoiced in their happiness, and the prospect was radiant with hope. But death's angel threw his shadow across their pathway, and called with him the young wife, thus desolating the sweet home, and bringing anguish to those who loved her best.

On another Sabbath day, July 26, 1896, she was borne to her last resting-place amid the sorrowing friends of her early childhood, the weeping comrades of her school days, and the later, but most kind neighbors of her brief married life. A beautiful hymn was tenderly sung while the sad procession moved slowly to the church, and her pastor, who had performed the marriage ceremony, now read the burial service for her, praying fervently that God might comfort the broken-hearted ones, offering the only consolation known to human hope—that of the blessed reunion of those who die in the faith.

Little did anyone think that sorrowful day that another very near to her, whom they mourned, would be called hence very soon. But a few short months afterward her father "passed over the river," and the family were a second time sorely bereaved. A memorial of him has already appeared in these columns.

We have no last messages from Katie, for the bright mind was obscured before death came; yet her gentle life is before us, and we know the record is fair.

In the Summer of 1891, under the pastorate of Bro. V. D. Skipper, she was converted and united with the Methodist Church, and ever remained a loyal and devoted member.

Katie was one whose actions, measured by the Golden Rule, commended her to her friends as a young woman of rare and excellent qualities. Industrious, gentle and obliging in her manners; kind-hearted and strictly conscientious—qualities which could but render her a general favorite among her associates. A former pastor, and one who loved her very much, once said to me: "Katie is thoroughly conscientious. I have tested her fidelity to truth, and could never persuade her to jest about anything, for she regarded even that to be wrong."

Her self-sacrifice and devotion to her parents was always beautiful. She never grew weary of helping to bear mama's burdens, and was ever ready, with sweet, sunny nature and willing hands, to help others outside the home circle.

She loved the Master's work, but her timid disposition kept her from making public demonstration. While fond of the sweet songs of the gospel, she did not often join in singing them audibly; yet we know she must have sung many times "of the joy in her soul" when only Jesus was listener. Once, when I sang for her that beautiful hyme, "O happy day, that fixed my choice," she said, "Cousin J., that is my favorite song." I have loved it more since knowing it was precious to her, and the memory of those words will be to me an inspiration to live nearer to God.

How sweet to have known so beautiful a character, as has been the writer's privilege since her childhood. When learning of her critical illness, we prayed, "Oh, God, if it be thy will, let this cup pass from us." But, ah! the heart-breaking message, "Katie is at rest," was very tenderly whispered me by a friend, and we knew she was safe on the other side, where all the ransomed and angels be."

We miss you, darling, more than words could ever express, and our tears fall thick and fast while we contemplate the immeasurable loss we have sustained; yet we know you have gone to that clime "where the sun never sets, and the leaves never fade, in that beautiful city of gold."

To the bereaved husband and grief-stricken loved ones we are only able to offer our tenderest sympathy and love, remembering that "earth hath no sorrow that heaven can not cure."

May divine compassion help them to realize that "the everlasting arms are underneath!"

J. H. DAVIS.

PARNELL—Miss MARY ROSALIND PARNELL, daughter of Hon. H. H. Parnell and Mrs. E. E. Parnell, was born March 7, 1879, and died Jan. 3, 1897, aged seventeen years ten months and four days.

Rose, as she was so commonly called, was more than an ordinary young lady—intelligent, bright, and industrious. She impressed everybody who knew her as a sweet-spirited girl, who had love and good wishes for all. She had been battling with affliction for more than two years. This very much interfered with her studies in school, though well advanced for her age; yet it gave her great pain that she could not complete her education, for she had a burning desire to do good in the world. She so much desired to live, that she might be of service in the church and kingdom of Christ. Having professed religion and joined the M. E. Church, South, here at Pleasant Grove under the ministry of our sainted T. B. Hargrove in the year 1889, her experience deepened with her years, and for two years past she gave evidence of deep spiritual piety, and in her last sickness she expressed a willingness to go. Not a cloud, no fear of the dark billows of death whatever, but a perfect calm pervaded her mind on the subject of death, and when the time drew near she called for the different members of the family, and for the kindred and friends who were there, and gave such messages of love for others not present as she wished; then called her pastor and asked him to preach her funeral, and gave directions as to the services, selecting Philippians as the epistle out of which she wanted the lesson read, and selected some of the songs. All this with perfect composure, never showing the least agitation; but she said to me a short while before the last breath that she was so happy.

We would here extend our sincere sympathy to the bereaved family, kindred and friends, and insist that we all so live that we may meet the loved one in the spirit land by and by. W. M. YOUNG.

FORD—In Fayette, Jefferson county, Miss., Dec. 4, 1828, a daughter was born unto James Love and wife, whom they named MARY ANN. Nine years later the family moved to Alabama, where the daughter grew to early womanhood, and May 21, 1844, married Dr. Wm. G. Ford. Eleven years later Dr. Ford and wife moved to Mississippi, and settled in or near Beauregard, where in 1857 the wife was converted and joined the M. E. Church, South. To them a number of children were born, of whom three daughters, and the children and children's children of two of them, with the aged husband, survive. She entered into rest eternal from the home in Wesson, Miss., Dec. 23, 1896, having completed the sixty-eighth year of her pilgrimage.

As a neighbor, none was better; as a friend, none was sincerer; as a wife and mother, none was ever more unselfish. She was given to hospitality, and everyone sheltered at any time beneath her roof was made to feel at home, and every unostentatious kindness was shown. She was a friend to the poor and needy, and delighted in ministering to the sick, and helping those in trouble. She was a prudent counselor. To her pastor she was always helpful, and loyal in his support, not only in contributing of her means, but in attendance on public worship, and in attention when there, and also in defending him when assailed by unjust critics. How she will be missed in her church and community! But how much more will she be missed by her children and grandchildren, and by the husband whose cares and sorrows and troubles and joys she shared for more than fifty years! And how much more like home is heaven now since she is there!

A daughter writes me: "About two hours before she died she called us all and asked us to read the fourteenth chapter of the gospel according to John, pray with her, and sing, 'Nearer, my God, to thee.' When we had finished, she clapped her hands and said, 'I am so happy; I feel like shouting!'....She could not bear to hear us weep. I sat by her and she held my hand. If she heard me cry, she would press my hand, and if I went away for a moment, she would call for me. She was conscious until death, although she could not talk. Father came and took my seat by her about ten minutes before she breathed her last. She heard him sorrowing, looked at him, shook her head, then closed her eyes and fell asleep in the arms of our blessed Savior without a struggle."

A fitting close to a life of unselfish usefulness and of simple, child-like faith in Jesus Christ, the Son of the living God. Will her husband, whom she loved so well, or any of her family, fail to meet her in our Father's house? God help and save them all!

T. L. MELLEN.

Canton, Miss.

KILLEBREW—Mrs. JENNIE KILLEBREW, daughter of James R. and Martha S. Robertson, was born Oct. 14, 1852, and died Jan. 11, 1897.

Sister Killebrew professed faith in Christ and joined the M. E. Church, South, when quite young, and lived a consistent member till the day of her death.

She was married to Mr. D. B. Killebrew, Dec. 11, 1872, and was the mother of eight children. Her husband and two of her children had preceded her to the spirit world. She was self-denying in her devotion to her children. She was a good manager, and provided well for her family. She was a good neighbor, and had many friends.

Sister Killebrew impressed me very much by her personal interest in the house of God. I have been her pastor three years, and she has given marked attention to God's house, seeing after the lamps, and any furnishing necessary. She always gave the pastor sympathy and help. I saw her and prayed with her a few days before she died, and she expressed herself as perfectly resigned.

We extend our sincere sympathy to the bereaved family and friends, and exhort the children to so live that they may meet their mother in heaven. W. M. YOUNG.

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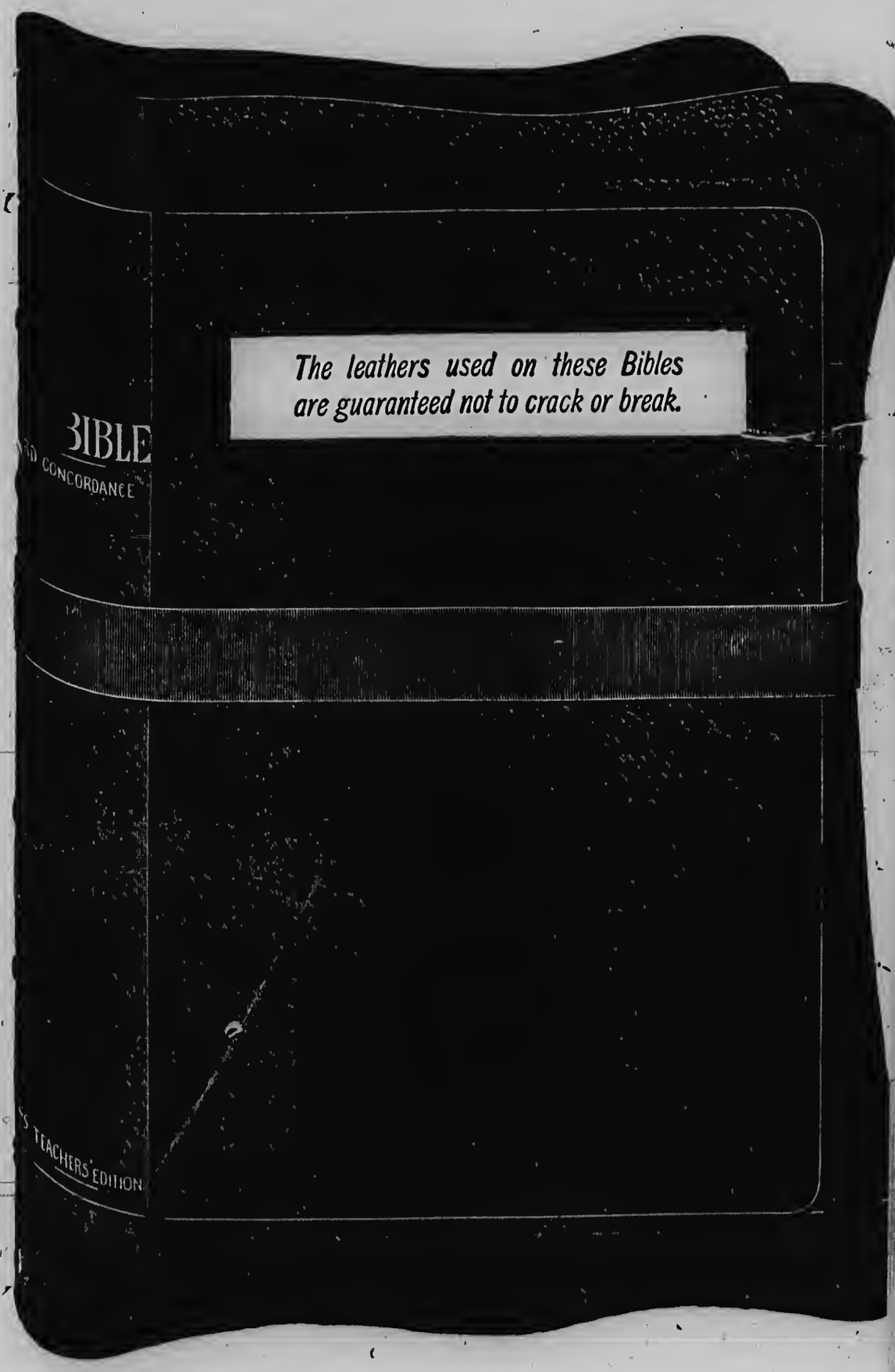

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MARRIAGES.

BROUDWAY—HUMPHRIES.—At the residence of the bride's father, Mr. Amos L. Humphries, Jan. 17, 1897, by Rev. R C Grace, Mr. Willie Broudway to Miss Endora Humphries, all of Caldwell parish, La.

HASTINGS—BURTON.—At the home of Mrs. C. C. Anderson, Natchez, Miss., Jan. 5, 1897, by Rev. Albert S. J. Neil, of the Louisiana Conference, Mr. Walter S Hastings to Miss Fannie Burton, both of Natchez, Miss.

WRIGHT—HIGGINBOTHAM.—At the residence of the bride's father, in East Feliciana parish, La., Jan. 14, 1897, by Rev. J. F. Wynn, Mr. S. G. Wright to Miss Nellie Higginbotham, both of East Feliciana parish, La.

COWART—EVANS.—At the home of the bride's parents, near Leakesville, Miss., Dec. 23, 1896, by Rev. J. M. Cowan, Mr. Walter S. Cowart to Miss Jane Evans.

WILLIAMS—THOMAS.—At the residence of the bride's mather, near Leakesville, Miss., Dec. 30, 1896, by Rev. J. M. Cowan, Mr. W. W. Williams to Miss Josie Thomas.

WALLEY—LOTT.—At Walley Schoolhouse, Dec. 31, 1896, by Rev. J. M. Cowan, Mr. Ed. Walley to Miss Lottie Lott.

JAMES—WILLIAMS.—At the residence of the bride's mother, in Greene county, Miss., Jan. 16, 1897, by Rev. J. M. Cowan, Mr. Henry James to Miss Mary J Williams.

VAUGHN—TURNER.—At the residence of the bride's mother, Mrs. L. C. Long, Sept. 16, 1896, by Rev. W. H. Sanders, Mr. Harry Vaughn, of Little Rock, Ark., to Miss Sallie A. Turner, of Carroll county, Miss.

HICKS—TURNER.—At the residence of the bride's mother, Mrs. L. C. Long, Jan. 18, 1897, by Rev. W. H. Sanders, Mr. R. H. Hicks, of Sidon, Miss., to Miss Ida Lon Turner, of Carroll county, Miss.

JONES—RAY. At the residence of the bride's brother, Mr. S. J. Ray, Dec. 9, 1896, by Rev. W. H. Sanders, Mr. Josh Jones to Miss Minnie Ray, both of Carroll county, Miss.

SCRUGGS—RIDDLE.—At the residence of the bride's father, Mr. Riddle, Jan. 14, 1897, by Rev. W. H Sanders, Mr. W. P Scruggs to Miss Bessie Riddle, both of Carroll county, Miss.

JOHNSTON—ALLEN.—At the residence of the bride's father, Mr. W. Allen, Jan. 14, 1897, by Rev. W. H. Sanders, Mr George Johnston to Miss Ida Allen, both of Carroll county, Miss.

SUDDUTH—KEYES.—At the residence of the bride's mother, Mrs. Hurst, Jan. 14, 1897, by Rev. W. H. Sanders, Mr. A. S. Sudduth to Mrs. C. H. Keyes, both of Carroll county, Miss.

UPCHURCH—WRIGHT.—At the family residence in Vernon, La., Jan 20, 1897, by Rev. James L. Wright, Mr. W. E. Upchurch, of Ruston, La., to Miss Georgie Wright, of Vernon, La.

FERRILL—PARNELL.—At the residence of the bride, Mrs. M. F. Parnell, Oct. 15, 1896, at 3 P. M., by Rev. W. M. Young, Mr. W. J. Ferrill to Mrs. M. F. Parnell, all of Mastodon, Miss.

MOORE—DORR.—At Davis Chapel, near Sardis, Miss., Nov. 12, 1896, at 7 P. M., by Rev. W. M. Young, Mr. A T Moore, of Crowley, La., to Miss Carrie B. Dorr, of Panola county, Miss.

BURKHALTER—KILLEBREW.—At the residence of the bride's mother, Mrs. Jennie Killebrew, Dec. 22, 1896, at 3 P. M., by Rev W. M. Young, Mr. W. T. Burkhalter to Miss Ida Killebrew, all of Panola county, Miss.

JARROTTE—MITCHELL.—In the Methodist Church in Pleasant Grove, Miss., Dec. 23, 1896, at 4:30 P. M., by Rev. W. M. Young, Mr. R. S. Jarrotte to Miss Kotzie Mitchell, all of Pleasant Grove, Miss.

DICKENS—DODSON.—At the residence of Col. G. W. Dyer, Dec. 27, 1896, at 3 P. M., by Rev. W. M. Young, Mr. T. W. Dickens to Mrs. Ophelia Dodson, all of Panola county, Miss.

CARLTON—MITCHELL.—At the residence of the bride, Mrs. S. C. Mitchell, Dec. 31, 1896, at 2 P. M., by Rev. W. M. Young, Dr W. F. Carlton, of Delta, Miss., to Mrs. S C. Mitchell, of Pleasant Grove, Miss.

GILLESPIE—NASH.—At the residence of the bride's father, Mr. — Nash, Jan. 14, 1897, at 3 P. M., by Rev. W. M. Young, Mr. J. A Gillespie to Miss Gussie Nash, all of Panola county, Miss.

MILLSAP'S—CLARK.—At the residence of the bride's father, in Hermanville, Miss., Dec 27, 1896, by Rev. A. D. Miller, Mr. J. D. Millsaps and Miss Lelia Clark, all of Hermanville, Miss.

LORD—McMURCHY.—At the residence of the bride's father, near Hermanville, Miss., Dec. 30, 1896, by Rev. A. D. Miller, Mr. John L. Lord and Miss Bettie McMurchy, all of Claiborne county, Miss.

DANIELS—LORD.—At the residence of the bride's uncle, near Hermanville, Miss., Jan. 14, 1897, by Rev. A. D. Miller, Mr. T. J. Daniels and Miss M. E Lord, all of Claiborne county, Miss.

PHILLIPS—GIBSON.—At the residence of the bride's mother, Jan. 14, 1897, by Rev. J. H. Evans, Mr. G. M. Phillips to Miss Emma Gibson, of Covington county, Miss.

CROWNOON—GREENE.—At the bride's residence, Pleasant Valley, La., Jan. 19, 1897, by Rev. Robt. W. Vaughan, Mr. Benj. F. Crownoon to Mrs. Delanie Greene, all of Pleasant Valley.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to us to collect these. Send by postoffice order, or express order, or registered letter, or by check on or draft on New Orleans.

W. C. BLACK, Publisher.

A Straight Course

POINTED OUT TO THOSE WHO HAVE CATARRH IN ANY FORM.

You have got chronic catarrh, have you? You have had it some time? And could not find a cure? Well, there are thousands more like you in this country. If the slightest vestago of the catarrh remain over during the hot weather it will begin to make itself felt now. If you want to really get cured this is the way to do it. Get a bottle of Pe-ru-na and take a tablespoonful before each meal and at bedtime. When you have continued this for thirty days sit down and write a letter to Dr. Hartman, Columbus, Ohio. Tell him exactly your symptoms; how long you have had catarrh; what effect the medicine has had on you. He will answer your letter promptly, telling you what to do further. He will make no charge. And if you will continue to write to the Doctor, following faithfully the advice he will give you, you are sure to get cured. Some cases take longer than others. Perhaps the average length of time it takes to cure a genuine case of catarrh is three months. Some get cured much quicker than this. Stubborn cases may require longer treatment. Time or trouble ought to be no barrier to one afflicted with this dreadful disease.

All people who are interested in knowing about catarrh can get an instructively illustrated 64-page book on chronic catarrh in all stages and location, free of charge. The book was written by Dr. Hartman and will be sent for a short time to any address by The Peruna Drug Manufacturing Company, Columbus, Ohio.

The singular punishment for bigamy in Hungary is to compel the man to live with both wives in one house.

Annual Meeting of the Woman's Parsonage and Home Mission Society, Louisiana Conference.

A CALL.

The fifth Annual Meeting will be held in New Orleans, at the Felicity Street Church, March 4-7, '97. Annual sermon will be preached Thursday evening, March 4. Each auxiliary is urged to send delegates. Please notify the Conference corresponding secretary, Mrs. Florence E. Russ, 3502 Camp street, New Orleans, as soon as possible.

MRS. FRANCES A. LYONS,
Pres. W. P. and H. M. S., La. Conf.
MRS. FLORENCE E. RUSS,
Conf. Cor. Sec.

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J. W. BEESON, President.
Meridian, Miss.

Mormonism Exposed.

"A Pen Picture of Mormonism" is a little book exposing its evils, by Rev. M. L. Oswalt. The author has written from personal experience with Mormonism in the Rocky Mountains, and his work is offered to the public as a sure means of successfully combatting that dangerous delusion. Send at once, and get a copy to assist you in driving the elders from your midst. Price, 25 cents. In clubs of five or more, 20 cents per copy. Postage stamps received with orders for single copy. Address all orders to

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Ackerman, Miss.

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Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Bolton, at Raymond	Feb 6, 7
South Vicksburg	13, 14
Utica, at Cayuga	20, 21
Harrision, at Cane Ridge	27, 28
Hermanville, at Burtonton	Mar. 6, 7
Crawford Street—Vicksburg	13, 14
Rocky Springs, at Hickory Ridge	20, 21
Edwards, at Learned	27, 28
Rolling Fork, at Cary	Apr. 3, 4
Anguilla, at Sunflower	10, 11
Warren, at ——	17, 18
Mayersville, at Mayersville	24, 25
Satartia, at ——	May 1, 2
Port Gibson	8, 9
South Warren, at ——	13, 16

J. M. WEEMS, P. E.
Vicksburg, Miss.

ENTERPRISE DIST.—FIRST ROUND.

Waynesboro and S. L. at Buckatunna	Feb 6, 7
Vossburg, at Vossburg	13, 14
Energy, at New Home	20, 21
Mathersville, at Winnifred	27, 28
Eastabuchie, at Eastabuchie	Mar. 6, 7
Leakesville, at Leakesville	13, 14
Fuller	20, 21
Williamsburg, at Pleasant G. (Wed.)	24
Mt. Carmel	27, 28

L. CARLEY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Lauderdale, at Lockhart	Jan. 30, 31
Daleville, at Daleville	Feb. 6, 7
Meridian—East End	14
Porterville, at Longstreet	20, 21
Meridian—South Side	23
Linwood and Indian Miss., at Bope'll	Mar. 5
Meshoba and mission, at Cook's Ch'l	6, 7
Toomsuba and mission, at Bethel	13, 14
Rose Hill, at Paulding	20, 21

C. G. ANDREWS, P. E.

BRANDON DIST.—FIRST ROUND.

Carthage, at Carthage	Jan. 23
Walnut Grove, at Waldo	30, 31
Morton, at Morton	Feb. 3
Westville, at Westville	6, 7
Decatur, at Union	13, 14
Clarksburg, at New Providence	17
Raleigh, at Raleigh	20, 21
Forest, at Homewood	13
Montrose, at Mt Zion	27, 28
Hillsboro, at Hillsboro	Mar. 6, 7
Trenton, at Pine Grove	13, 14

W. W. SIMMONS, P. E.
Forest, Miss.

BROOKHAVEN DIST.—FIRST ROUND.

Whitestown, at Whitestown	Jan. 30, 31
McComb City	30, 31
Bogue Chitto, at Norfield	Feb. 6, 7
Hazlehurst	13, 14
Martinville, at Union Chapel	20, 21
North Wesson, at North Wesson	27, 28
Wesson	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 6, 7
China Grove, at Tylertown	13, 14
Caseyville, at Sweet Water	20, 21

E. H. MOUNGER, P. E.

SEASHORE DIST.—FIRST ROUND.

Whittington, at St. John's	Jan. 30, 31
Escatawpa, at Orange Grove	Feb. 6, 7
Moss Point station	13, 14
Bay St. Louis, at B. St. L.	20, 21
Vancleave, at Red Hill	27, 28
Galloway, at Galloway	Mar. 6, 7
Hattiesburg station	13, 14
Gulf Port, at McHenry	20, 21
Ocean Springs and Scranton, at O. S.	27, 28
Americus, at Pleasant Hill	Apr. 3, 4

C. A. POWELL, P. E.

NATCHEZ DIST.—FIRST ROUND.

Wilkinson, at Sharon	Jan. 30, 31
Washington, at Washington	Feb. 6, 7
Meadville, at Meadville	13, 14
Barlow, at Rehoboth	20, 21
Percy Creek	27, 28
Natchez—Jefferson Street	Mar. 6, 7
Natchez—Wesley Chapel	7, 8

W. L. O. HUNNICUTT, P. E.

JACKSON DIST.—FIRST ROUND.

Camden, at C.	Jan. 30, 31
Lake City and Lodi, at L. City	Feb. 6, 7
Silver Creek and B. L., at S. City	13, 14
Flora, at F.	20, 21
Tranquil, at Pleasant Hill	27, 28
Fannin, at Fannin	Mar. 6, 7

R. D. NORSWORTHY, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FIRST ROUND.

Longtown	Jan. 30, 31
Burgess	(Fri.) Feb. 5
Eureka	6, 7
Cockrum	(Fri.) 12
Wall Hill	13, 14
Pleasant Grove	20, 21
Pleasant Hill	27, 28
Arkabutla	Mar. 5, 7

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Mt. Pleasant, at Mt. Pleasant	Jan. 30, 31
Ashland, at Salem	Feb. 6, 7
Pontotoc, at Pontotoc	13, 14
Abbeville, at Mt. Zion	20, 21
East Holly Springs, at Harmony	27, 28

J. D. CAMERON, P. E.

WINONA DIST.—FIRST ROUND.

Indianola and Falconia	Jan. 30, 31
McNutt	Feb. 6, 7
West	13, 14
Black Hawk	20, 21
Sidon	27, 28
Dublin and Brooklyn	Mar. 6, 7

J. B. STONE, P. E.

GRENADA DISTRICT—FIRST ROUND.

Charleston circuit, at Harrison	Jan. 30, 31
Tatum circuit, at Pleasant Ridge	Feb. 6, 7
Minter City	13, 14
Banaar circuit, at Salem	(Fri.) 18
Paris circuit, at Prospect	23 21
Chapel Hill circuit	27, 28
Slate Springs cir., at Benela	(Tues.) Mar. 2
Ellzey circuit, at Hurricane	(Thurs.) 4
Pittsboro circuit	6, 7

H. C. MORRHEAD, P. E.

GREENVILLE DIST.—FIRST ROUND.

Jonestown	Jan. 31
Friar's Point	Feb. 7
Hill House	14
Rosedale	21
Tunica	28
Bolivar	Mar. 7
Greenville circuit	14
Belen	21
Greenville	28
Austin	Apr. 4
Lehrton and New Salem	11
Sunflower mission	18

J. W. DORMAN, P. E.

COLUMBUS DIST.—FIRST ROUND.

Cedar Bluff, at Pheba	(Fri.) Jan. 23
West Point station	30, 31
Tibbee, at Mayhaw	Feb. 3, 7
Shuqualak, at Salem	13, 14
Singleton at New Hope	(Thurs.) 18
Winstonville at Hickory Grove	20, 21
Hebron, at Center Point	27, 28

E. A. BURROUGHS, P. E.

DURANT DIST.—FIRST ROUND.

Salem, at Tabernacle	Jan. 29
Ethel at Shady Grove	30, 31
Stewart, at Stewart	Feb. 4
Walthall, at Long Branch	5
Eupora and Mabarn, at Eupora	6, 7
Rural Hill, at Center Ridge	13
Ackerman, at Ackerman	13, 14
Chester, at Chester	20, 21
Ebenezer, at Ebenezer	27, 28
Louisville, at Louisville	Mar. 6, 7

J. H. MITCHELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Houston mission	Jan. 28
Buena Vista	30, 31
Sparta	Feb. 3
Houston and Wesley	6, 7
Fulton	11
Shannon circuit	13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—FIRST ROUND.

Jonesboro cir, at Camp G.	(Thurs.) Jan. 28
Iuka circuit, at Barnsville	30, 31
Pleasant Ridge circuit, at New Valley	Feb. 3, 7
Brown's Creek cir., at Mt. Pi	(Mon.) 3
Saltillo circuit, at Saltillo	13, 14
Marietta circuit, at Marietta	(Wed.) 17

HESLEP R. TUCKER, P. E.

BLOOD IS LIFE, and upon the purity and vitality of the blood depends the health of the whole system. Experience proves Hood's Sarsaparilla to be the best blood purifier.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

NEWS OF THE WEEK.

DOMESTIC.

A storm of sleet and snow took possession of this city on Tuesday.

Since the Fisk Free and Public Library has been established in this city, the number of callers increase every day.

Alabama has achieved the distinction of being the first Southern State to admit women to practice in her courts.

David R. Francis, just confirmed as Secretary of the Interior, is reputed to be a millionaire. He laid the foundations of his fortune by trading in wheat.

An expedition to Cuba left the gulf coast of Mississippi last week, in charge of an insurgent officer, accompanied by a number of Americans. The cargo of arms and ammunition was towed from Handsboro to Cat Island, where it was transferred to a nameless ship, which got off safely.

The convention which was held at Tampa, Fla., during the past week, for the purpose of considering the defenseless condition of the coasts and ports and devising means for their protection, was not only numerously attended, but included quite a number of distinguished men among the delegates.

There is a hitch in the report of the Senate committee which has in charge the bill providing for the closing of Pass-a Loutre crevasse, at the mouth of the Mississippi river. The hitch comes from a provision inserted, it is said, by Senator Caffery, asserting the liability of the Eads heirs, contractors, for this work, and demanding that they be required to pay for it. Senator Vest, who takes the part of the Eads heirs, refuses to support the bill unless the contractors shall be declared free from responsibility.

FOREIGN.

England's iron and steel trade is improving. The imports of foreign metal in 1896 were $20,000 000 higher than in either of the two preceding years.

The arbitration treaty with England is paving the way for a new international holiday, to be known in the calendar as "Peace Day." Several European nations are said to favor the idea.

Negus Menelik has received as a present from the Czar of Russia a complete set of wind instruments, a piano and an organ. Several Russian musicians have been sent with the instruments to teach the Abyssinian to play on them.

On Tuesday last the British Parliament, after a recess extending over several months, again assembled and listened to a speech from the throne, which, aside from brief references to the Venezuela and arbitration treaties with this country, contained very little of interest.

The effect of the representations made by Senor Rodriguez, representing the Greater Republic of Central America, concerning the attitude of Nicaragua towards the canal bill now under discussion in the Senate, will probably prove disastrous to that measure unless it should be amended to meet the objection raised in Rodriguez's communication to Secretary Olney.

Sample Mailed Free.

DR. BLOSSER'S CATARRH CURE.

To prove the pleasant, beneficial effect of this great remedy we will mail a sample absolutely free to everyone who will write to us for it, or we will mail enough for one month's treatment for $1. It is smoked in a pipe, but contains no tobacco. It is pleasant to use, soon gives relief, and cures the worst cases. Address

DR. J. W. BLOSSER & SON,
12 and 14 Grant Building, Atlanta, Ga.

A Woman's Experience in Making Money.

Every man dislikes to see a woman (especially his wife) with coarse, red hands. But as every family can not afford a servant, the housewife or her daughters are compelled to wash dishes at least three times a day, and than it is impossible to keep the hands nice and white. This unpleasantness has at last been overcome by a concern in Pennsylvania, who are manufacturing a patent dish washer which is meeting with ready sale. It is a tip top household article and every woman that sees it work immediately orders one. I am the wife of a farmer, and have been selling dish washers for this firm for some time. I find no trouble in making $25 a week, and at the same time attend to my housework. I am inexperienced in selling goods, but think that anyone with experience can make at least $150 a month. If you want to go to work, write Dep't A 5 of the Iron City Dish Washer Co., Sta. A, Pittsburg, Pa., and they will send full particulars. A FARMER'S WIFE

For Indigestion

Use Horsford's Acid Phosphate.

Dr. S. P. PECK, Hinton, W. Va., says: "I have used it in indigestion, and it has no equal."

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

It is said that 2,500 persons perished as a result of the earthquake which occurred on Kisham Island, Jan. 11. Kisham Island is the largest in the Persian Gulf, and is situated about fifteen miles from its entrance. Its population is estimated at 5,000, mostly Arabs.

Christian Advocate.

VOL. 44.—NO. 5. NEW ORLEANS, THURSDAY, FEBRUARY 4, 1897. WHOLE NO. 2111

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE ORLEANS AS SECOND-CLASS MATTER.

ALONE WITH GOD.

When courting slumber
The hours I number,
And sad cares cumber
My weary mind,
This thought shall cheer me:
Thou art near me,
Whose ear to hear me
Is still inclined.

My soul Thou keepest
Who never sleepest;
Mid gloom the deepest
There's light above.
Thine eyes behold me,
Thine arms enfold me,
Thy Word has told me
That God is love.

—Exchange.

Communications.

Painful and Pitiful.

BY R. J. HIGHAM,
Corresponding Secretary General Board of Education.

Paine Institute was projected by the General Conference in 1882. In their quadrennial address to the church, at this Conference, the Bishops called attention to the necesity of providing suitable pastors and teachers for the colored race, and urged the church to supply them. The Committee on Education urged that the recommendation of the Bishops, in their quadrennial address, should be heeded and acted upon. Paine Institute was finally located at Augusta, Ga., and Rev. James E. Evans was appointed its first commissioner. The Institute was opened in rented rooms, January, 1884. Mr. C. G. Goodrich, one of the foremost laymen of our church, and the treasurer of Paine Institute, in writing to me some time ago about the school, said that its struggle to maintain existence at the beginning was "painful and pitiful." If that struggle has been anything else from its beginning to this present writing it does not so appear in its history. The next General Conference (1886), through its Committee on Education, declared that this enterprise deserved and needed the fostering care of the church, and recommended that the commissioner be kept in the field. The General Conference of 1890 kept an eye on the young school, and adopted a paper which emphasize again the utterances of our Bishops in their quadrennial address of 1882, and declared the movement to be of great importance in the present aspect of social affairs, and to the future of our country. It further declared that Paine Institute represented our attitude upon the question of the relations between ourselves and the colored people; that our church could not disregard the claims of the colored people upon us, or fail to aid in providing a sound ministry for them, and that we should undertake their elevation, by all Christian means, to a higher life in this world, and the fellowship of the kingdom of God. What has been the result of General Conference action since 1882? We raised for Paine Institute in

1884	$ 1,536 50
1885	1,919 60
1886	7,801 68
1887	2.982 52
1888	3.281 15
1889	1,745 43
1890	2.243 18
1891	3,465 77
1892	3.023 18
1893	4,726 25
1894	5,226 72
1895	5.285 67
1896	5,648 38
	$48,876 03
Add Commissioner's expenses, 1884–96	10,030 63
And also gift of Rev. Moses U. Paine	2?,000 00
	$83,906 66

This is not the best we could have done for Paine Institute since 1882. The negro will never get into "a higher life," nor into the "fellowship of the kingdom of God," at this poor starving rate. It would seem that there is but one of two things to do—either to go into this business seriously or to go out of it; to put our hands to it, or to wash our hands of it. But we have not the advantage of a dilemma in this matter. We can not go out of it without being chargeable in the sight of God and man. The high and binding obligations imposed of God upon us have been acknowledged and accepted by us, and in the light of what we have said about Paine Institute, our own consciences must need condemn us if we undertake to desist from the work. We ought to redeem the pledges we have made. It is the only safe, as it is the only open, course for us to take. Our fundamental obligation is a religious one, and grows out of our opportunity and ability to help the negro. We are face to face with him, and most of us have come to see and agree that our ways will never part. It is useless, on religious ground, to talk about the taxes we have paid, and which have gone into his education (one estimate is $37,000,000, another is $50,000,000). The taxes we have paid have been, in their last analysis, our social and political necessity, and not our Christian philanthropy. The figures which I have given above are the figures with which we have, as a church, to deal. I believe that no fair-minded and intelligent Southern Methodist will say that these figures represent the full measure of our ability; $83,906.66 is not the best we could have done for Paine Institute since 1884.

The above amount is as small as it is because we have never given our hearty, serious attention as a church to Paine Institute. Our attitude has been, as to the majority of our ministry and membership, rather one of indifference and neglect than opposition; but this indifference, if continued, will result in the death of an institution which we set up, and which we promised to support; to which we have sent our brethren, whom we have promised to stand by. It is to be doubted whether, throughout the entire Methodist Episcopal Church, South, a half-dozen sermons were delivered last year in the single interest of Paine Institute. I do not believe that six hours were devoted to it last year in the pulpit by our 6,000 traveling preachers. I will not affirm this awful thing. I may be mistaken. I hope I am. I believe I am not. If God's church keep not faith, will not faith perish from off the face of the earth? We shall not be guiltless, my brethren, if we keep not faith with Paine Institute and the noble men who have stood for us in the poor halls of our poor college for the education of preachers and teachers for the colored people. We have paid so little attention to the negro that he is coming to believe that we do not intend to do anything for him.

The last General Conference committed this work to the General Board of Education. So far as money goes, only a little more has been raised the past year for this institution than was ever contributed by our church before, except in 1886. But the General Board of Education has not been unmindful of this part of its work, and trusts that it has projected some things which are better than money, and which will raise enough money for the present needs of Paine Institute. At the last annual session of the Board steps were taken looking to the raising of $25,000 for this institution, the following resolution being passed:

"Resolved, That we call for $25,000, to be raised for Paine Institute, same to be used for buildings, equipment, and endowment; and that we recognize our duty as a church in this matter, and call on our people to contribute this amount, and urge our pastors to lend their efforts by public appeals and private solicitations to its collection."

Now will not some of those men in our church who watch her destinies and duties, and are anxious that she shall keep her premises and shall prosper in everything she undertakes for God and man, assist me in raising this money? If the presiding elders throughout our connection will find time to emphasize our obligation to support Paine Institute, which stands for the obligation we feel as a church to do our duty by our negro neighbor, the institution will be immediately benefited. If a half-dozen men in each Annual Conference will take only an hour, and will make one honest, earnest effort to focus before the eyes of their congregations the importance of the work for which Paine Institute stands, our promises to Paine Institute, and the needs of Paine Institute, there will be immediate and happy results. Are there not these half-dozen men in at least a majority of our Annual Conferences who, for love of God and for the poor, needy, and black children of God, will heartily and seriously undertake at once to do something which shall be measurably the discharge of duty? Will not the pastors of our largest and ablest churches in Baltimore, Richmond, Lynchburg, Roanoke, Wilmington, Charleston, Augusta, Atlanta, Montgomery, New Orleans, St. Louis, Louisville, Nashville, Chattanooga, Little Rock, Kansas City, Fort Worth, Dallas, Tyler, San Francisco, and elsewhere, preach a sermon outlining the history of Paine Institute, and urging upon the conscience and liberality of their people the claims of this institution? My dear brethren, let me beseech you to preach at once such a sermon, and to follow it with a collection so that we may have in hand at once a part of the $25,000 called for in the above resolution. Stand this call on its own feet; take the collection on its own merits, and report your success to me, that I may move others by your interest and example.

Correspondence.

Millsaps College.

We are now near the close of the first term of our fifth session. The semi-annual examinations began Wednesday, the twentieth of January. The second term opens Feb. 1, and new students who think of coming this session should be on hand at that time. Twenty dollars will pay the college fees from the beginning of the second term to the close of the session in June. Students who come at this time should be prepared to enter one of our regular classes half advanced. We can not organize new classes in the midst of a session.

Our college work is progressing most satisfactorily. Indeed, a review of the brief history of the institution reveals gratifying progress in all directions. From the beginning of its existence there has been a constant enlargement of facilities, and a steady and healthy growth in the development of departments of instruction. While we are necessarily hampered in the scope of our work by meagre resources, our organization enables us to secure the greatest possible efficiency under existing conditions. There is no waste or misapplication of our forces in any direction, but every element of our resources is directed with the utmost care and economy to the accomplishment of the work for which the college was established. The wisdom of the Board of Trustees in adhering rigidly to the policy of keeping the institution free from all financial embarrassment, and in supplying thoroughly competent teachers for the different departments, merits the highest commendation. The conduct of our students has been conspicuously exemplary. A most admirable college spirit pervades the institution. Indeed, at no time in the history of the college have the students displayed such devotion to its welfare, or been so enthusiastic in their efforts to promote its interests.

COLLEGE ATHLETICS

have given us no trouble, nor do we apprehend any. The ado made in some sections would be amusing if our friends did not appear so serious. Even our dignified Review has taken up the cudgel, and is coming down on football with its ponderous blows. But it will do no good to berate a particular game. President Eliot, of Harvard, with his unequalled genius for managing college problems, had to retire discomfited before the football champions. Let Hoss, Tigert and Candler beware! Our college authorities will come to see after awhile that the real source of the evil is in the policy that allows and encourages inter-collegiate contests in athletics. The fierce rivalries engendered must lead inevitably to the consequences against which the widespread and loud protests are directed. We believe strongly in athletics at Millsaps College. The gymnasium and field sports have their rightful place in all progressive systems of education. They must not be discounted. But the inter-collegiate contests are a perversion of college life. Let our colleges vie with one another if they will, but let it be on the arena of intellectual combat.

It gives us very great pleasure to announce to our friends that

WEBSTER SCIENCE HALL

has been turned over to us without a dollar of indebtedness—the generous gift of Major R. W. Millsaps. We are now fitting up the interior of the building, and hope to have it ready soon for dedication by Bishop Galloway. Let all our friends take notice that we are ready to receive everything they can send us in the way of valuable books, and specimens for the museum and cabinets. We have ample room. Send by freight rather than express, and we will pay the cost of transportation on all donations of real value.

W. B. MURRAH.

The Preacher Himself.

Some time ago a preacher younger than myself wrote, asking my advice about how to prepare a sermon, how to deliver it, how to visit—in short, how to do all the work of a pastor; and, after giving him the best answer I could, he asked me to send it to the ADVOCATE for publication. Here it is:

DEAR BROTHER: In answer to your letter, I would suggest some general rules:

1. Get ready to preach. Make as thorough preparation as possible. It is the preaching of the gospel that is to save men, and if we want sensible men to hear us, we must make the most thorough preparation. Some preachers lament the empty pews which stare them in the face when they rise in the pulpit to preach on Sunday, when, in fact, they are largely to blame for it. An empty head in the pulpit will make empty places in the pew. Have something to say. Don't depend upon the enthusiasm of the occasion to furnish you sermon material, for it may be absent, and you will be left with nothing to say. Don't talk to fill up the time. If you have a sleepy congregation, fling a real thought at them, and it will wake them up. Oh, it saddens my heart to think of the mental indolence of some preachers! Can we expect returns from the people when we have not given them good measure? Give, and it shall be given you. Work, study, read, mark, and inwardly digest the great works of the masters. Write much. My plan is to write out my morning sermon in full, and my night sermon in part. Writing will give you language, system, and brevity. Bishop Wilson is said to preach without writing a word, but he is the exception to the rule. You and I are plain, ordinary men, and we must be ourselves and do our best. I have heard preachers complain of bad treatment from the Conference. They never get an appointment commensurate with their ability, but the fact is, the preacher himself largely makes his own appointment. Have your hours for study, and stick to your plan, unless the heavens fall or the house is on fire. Never stand before your people at prayer meeting or on Sunday without a well-prepared message for them.

2. Do your best in delivery. A good sermon may be spoiled by a bad delivery. Don't scream at the people. Make your voice as soft as the notes of a flute. If you were courting a beautiful maiden, she would fly from you if you bawled at her. Don't let your voice become monotonous. Don't drawl, but try to modulate your voice so it will express the feeling you have in your heart. Think and feel all you say. Don't bawl; it will hurt your throat and ruin your voice, and drive the people from you. Persuade them. Let there be the tenderness of Christ in your tones, and men will give heed to your words. Do you know why some good people go to the theatre? Because the actor makes fiction appear as truth. To him the scenes are real, and we must make every word and thought of the gospel real. A lawyer will put a great deal of energy in a case for the fee of $10, but some of us preach the gospel as if the message was worthless. Put fire, force and feeling in your sermons. Some preachers are so slow and pokey in their preaching that I don't wonder that the people grow tired of them. When you get through your sermon, quit. Don't go on one minute after you have said all you had to say. Some dear, good brethren will say, "And, lastly," and go on for ten minutes; "And now, in conclusion," and go on for five minutes more; "And a word more," and then quit in about three minutes. It takes them eighteen minutes to round to, when five minutes was long enough. Don't preach over thirty minutes except on special occasions. Your people hear preaching frequently, and in the course of the year you will likely go over the whole field of theology; so you had better save part till next time. My trouble is, I am afraid I won't have enough to last thirty minutes. If you have any announcements to make, be brief, explicit, and to the point. I heard an old preacher, a college graduate and sometime college professor, try to make some simple announcements about six months ago. He had one extra announcement that day, and I am sure he spent ten minutes on them all.

3. Look after your pastoral work. You say you have no taste for visiting? It is not a question of taste; it is a question of duty to God and the church. You say you have no tact for it? Cultivate it. While some men seem to have more natural gifts in this direction than others, yet all may succeed if they will only try. You can't be a success in this age unless you are a preacher and pastor. This is a day of specialists, but not in our vocation. We are all preachers, pastors, soul-savers, and missionaries to the poor. Study your people. Don't talk too much about money, especially your own salary, and don't talk about that except to your stewards. If I have had any success at all, it is in observing these suggestions. And now, my brother, live close to Jesus and study hard, and God will bless you. Avoid all eccentricities, all oddities, and strive to be a plain, humble, loyable, and loving servant of the blessed Christ, and all will love you, and the children will cling to you. Seek the power of God on you, especially when you stand up to deliver the King's message. ISWEL.

Selections.

Rev. F. B. Meyer.

Boston and New York are to be honored with four days each of preaching by the renowned pastor of Christ Church, London—Rev. F. B. Meyer. Mr. Meyer is best known in this country as an author, several of his delightful booklets published by Fleming H. Revel & Co., of Chicago, having had a most marvelous sale. In England, however, his work as a preacher overshadows his fame as an author. We clip the following brief account of his interesting career from the Christian Herald:

"His first charge was at Liverpool as co-pastor of Rev. C. M. Burrel, of Pembroke Baptist Church. Thence he went to York, where he assisted Messrs. Moody and Sankey in one of their most remarkable seasons of blessing. But it was in 1874, when Mr. Meyer settled at Leicester, that the great work of his life began. Leicester is a town of hard-headed, studious workingmen. Their condition weighed heavily on the young pastor's heart. They would not come to church, and the church was too conservative to approach them, or hold out a hand cordially to them. Mr. Meyer wanted to win them, and to do so he resigned his pastorate, quitted the sheep in the sheep-fold to go after the straying ones. The pile of buildings known as Melbourne Hall was erected for him when the Christian employers of the town discovered what he was trying to do. Sunday and week-nights the men and women who knew that Mr. Meyer had given himself to them crowded it to suffocation. In a few years eight hundred of them made profession of faith. They confessed that until Mr. Meyer preached to them they had misunderstood Christianity, and had opposed it in ignorance of its value. Twenty-three hundred children were gathered in the Sunday-school of which Mr. Meyer himself was superintendent. Lectures and classes were held in the adjoining building every night of the week, and a library and reading-room and restaurant occupied another adjunct. Then Mr. Meyer carried the war into the enemy's country by opening services in other parts of the town, by mission visitors and other agencies, and these, too, were much blessed. Another novel feature of the work was the 'prison breakfasts.' The pastor was a daily visitor at the prison, and he was always there in the early morning when the prisoners who had served their terms were discharged. They were invited to breakfast at Melbourne Hall, and after the meal Mr. Meyer gained their confidence in his happy, genial way, and offered to help them to lead honest lives. The number of men rescued from criminal lives by these means is astonishing.

"At the present time Mr. Meyer is pastor of Christ Church, London, where he is continuing his aggressive spiritual work.

"His preaching is earnest and practical, and he has that peculiarly winning, persuasive manner which has led so many hesitating souls to decide for Christ. His success in his London pastorate, where he succeeded Dr. Newman Hall, has been phenomenal."

Some inconsiderate people are still smiling at the curfew idea in a derisive manner; but so far the few American cities that have tried it find nothing therein to wax derisive about. On the other hand, they find much to commend in it, and there are those accustomed to think beneath the surface of things who have begun to believe that this very curfew idea may have much to do with solving the problem that needs solving. Crime is increasing at a frightful rate, and police officials admit that all experience shows that the hoodlum element is recruited from the ranks of the night prowlers, and from hoodlumism to the graver crimes is but a step. The streets of every city, town and hamlet teem with youngsters who are doing nothing but taking the first steps in crime. Segregate them in their homes or anywhere else than on the streets, and they are removed from the danger. Breed one generation of hoodlums and you create a fecund stock of crooks. That is the belief, and it is worth thinking about.—Exchange.

LIVE IT DOWN.

If an error you have made,
Courage! do not be dismayed.
Right about; press up and on
Until you reach a fairer dawn.
Heed not shafts of scorning cast
For an error of the past.
Live it down!

If beneath of bitter blame
Throws its shadow on your name,
Courage; cling to faith and hope,
Make them rule your horoscope.
Face the world with smiling lips.
Drive dishonor to eclipse.
Live it down!

If you fix your fondest love
On some friends that faithless prove,
Weep a little, tears are good,
Though perchance they're tears of blood,
Yet remembering God is there,
Rise superior to despair.
Live it down!

—Selected.

Communications.

Fuel for the Furnace in the Skull.

BY REV. JOHN J. LAFFERTY, LITT. D., EDITOR RICHMOND CHRISTIAN ADVOCATE.

Letters gain interest by chatty egotisms. Paul gave zest by self-disclosures. The reader shall come into my confidences.

The coming Christianity will concern itself more and more with the well-being of man. Booth, of the Salvation Army, has taught Methodists a lesson along that line—doughnuts, then doctrine. I aspire in a minor way to serve somewhat the soul through the stomach. On this wise I began the task:

One day watching the squirrels in our city park I noticed they cut out the "heart" of the corn grain, ate it, let fall the balance. I recalled that no miller's pig would thrive on rat-eaten corn—"heart" gone. Instinct is science and certainty. I found the modern wheat mills reversing the wisdom of the little animal—discarding the "heart," the germ from their flours—the phosphate, the fuel for the furnace in the skull. The brain burns seventy-five grains of phosphate a day. For thirty years we have fed on "patent" pulverized starch, without that priceless element, denuded in the milling. The hungry brain gnawed itself. We are fast becoming a nation of frayed nerves. Phosphoric acid energizes the forces of digestion. It is stored up in the wheat kernel. There is scarce a trace of it in our fashionable flours. The deranged digestion evokes the furies of dyspepsia to punish our folly.

The chemists conjured up substitutes for the brain food filched from the wheat in grinding. The mantelpieces of our bed-rooms become show shelves for wines and elixirs, of phosphates—mere stopgaps, for man can make a medicine. God only can grow a food.

The people in fright fled from the pauperized patent flours to the other extreme. They began to bolt down an "all" "entire" "whole" grain, in ignorance that the outer coating of the wheat berry is a shining sheath of silica, and the next covering is a ligneous envelope. In a word, they were eating powdered flint and pulverized wood pulp, "indigestible by man or beast."

In wild dread of the elaborated starch flours, they lacerated the delicate lining of the alimentary canal, even with horse rations—oats! They knew enough to do damage. A little learning is a dangerous thing.

A lens and the slightest acquaintance with the anatomy of the wheat kernel would check the craze for "cracked" foods and dingy loaves.

I was fetched up to medicine. And for twenty years have served the Virginia Medical College as a State Curator. It was plain enough that between starch dust, quartz powder and wood detritus, we mortals were running amuck. I had some scientific training and a little mill in the wheat region of the Blue Ridge. The story of the research has been told in an illustrated booklet—"The History of a Wheat Kernel"—which, by the bye, is welcome "without money" to every person who will send me an address on a postal—a homespun tale without technical terms.

The outcome of the experiments covering a couple of years was (I ordered the first sack to my own kitchen, and the second sack to the first analystic chemist in my acquaintance), a loaf "white as snow," richer in brain food by three hundred per cent. than any high-grade flour, rising to the rim of the baking pan, retaining the nutty flavor of the wheat berry, soft, silky, elastic as a surgeon's sponge.

It seemed a scientific success. In Virginia (for the test among home folks was of prime concern to me) physicians, divines, bankers, railroad officials in Richmond, gave it use and good will. Methodist preachers in my State and Maryland reported brain fatigue, dyspepsia, impaired digestion relieved. Their names are at the command of any reader. It did indeed stray off to Michigan, for Rev. Dr. Potts, editor of Detroit, saw it and said: "Have been using it a year. Consider it indispensable. I wish all Methodist preachers could know about it. Its riches in brain food would contribute to the wealth of the pulpit. Push it to the front."

I may add that the brilliant Dr. Sturt, of Richmond, Va., printed an opinion: "I found out that more sermons and better ones could be made out of one barrel than any other brand. No wonder Beckham and Rawlings (also Richmond preachers) are using it."

I leased the making and marketing to a Methodist who had given a mint of money to our church—even "built a synagogue in this city for our nation." I arranged to utilize my revenue in behalf of each preacher who might care to enlist so that he could get it at a nominal price, and possibly for the freight charge only at a future day. The social economy of Pentecost, "things in common," may be revived and risked at least among preachers, without offense to the "dismal science" of "every man for himself and the devil take the hindermost." At any rate, there is no odor of "trade" in this service.

It remains to say that request for the illustrated essay ("The History of a Wheat Kernel") or inquiry as to the method of enrolling the name of the brethren or any pertinent query will command my attention.

Richmond, Va., January 1, 1897.

A Question.

MR. EDITOR: Believing that you have an intelligent class of readers as can be found in our Southland, and being perplexed on what seems to me a great question of personal right and social obligation, I come to you and them for its settlement.

It was at an annual business meeting of a very popular society. One who had been a member of the body, and, for reasons known to himself, had honorably withdrawn at a previous meeting, asked to be reinstalled. In the discussion which the matter provoked it was stated that he held opinions antagonistic to the established thought and practice of the body; that he had stated them in strong terms in the presence of members of that body. It was argued by those who urged his reinstatement that he had never intended his utterance to become public, and that it was simply his private opinion. He was called before the body, and there acknowledged that he had spoken improperly; but left the impression, at least on my mind, that he still held to the thought as a private opinion. No one seemed to question his right to do so.

Now, the question is this: Has any one the right, personal or social, where he is absolutely free to choose, to be convinced of the ruinous effects of a principle, and yet in opposition to his convictions co-operate with those who are laboring to sustain that principle and extend its influence? Has one the right to think one way and act the opposite? Has he the right to allow his action to belie his thought? Has he a right to a private opinion which is the exact antithesis of his public profession? If so, where is the border line between private and public opinion?

How do you ministers answer these questions with relation to personal right and social and moral obligation.

Respectfully, P. H. C—.

A Reply.

C. M. P. asks, "Tell me who drove the Spirit away in this instance?" Since the former camp meetings appear to have been blessed, it would seem that those who were so persistent for the innovation were responsible. The aged saints, "on the brink of a blissful eternity," were entitled to deference, for it is written, "Thou shalt rise up before the hoary head, and honor the face of the aged." "God has chosen the foolishness of preaching" to save the world; some people prefer to substitute "silly singing;" and we are called on to believe that such songs as "Steer straight for the light-house," "Vote as you pray," and "I'll be there to vote," are more powerful than the Word of God. That no matter how faithfully this may be preached, no matter how willing and anxious the Holy Spirit may be to "convince the world of sin, of righteousness and of the judgment to come," without such songs, and a choir to sing them, he can do nothing. Truly, some people seem to exalt themselves above God and above his commandments.

FRANCES M. MONTGOMERY.

Parsonage Cleaning.

Last Spring there appeared in the ADVOCATE a piece relative to cleaning dirty parsonages. I couldn't have explained my own case better than that sister did, and I guess there were many others who thought likewise. We have moved again, and 'tis the same old story. The walls and floor were a sight to behold, and the vermin looked like they had never heard of the efficacy of hot water. Even the stove, pots and pans were all left dirty. Old bottles, letters, papers, shoes, stockings, and a general mixture of old clothes, were found scattered round the house; and, wives, I would advise you to burn all the letters you get from your dear hubby. I wouldn't leave 'em scattered over the parsonage; and do at least clean up the dining-room and kitchen before you go. Imagine what a sickening sensation I had as I entered the house. Will some of our preachers' wives never learn to be tidy? I'm sure they present a nice personal appearance when they go out in company, and why, for suffering humanity's sake, can't they make their homes harmonize with their own trim appearance? Please, somebody, who can wield a pen more fluently and effectively than I can, write something on this subject, and let's see if our clerical folks can't be made to understand that "cleanliness is next to godliness."

PREACHER'S WIFE.

Correspondence.

Attention, Brethren!

Dr. E. A. Cheek, a prominent physician of this place, is collecting some statistics in order to compare the death rate of the Delta with that of the hills, which we think will result in great moral and educational benefit to this rich section. If it can be shown that the death rate is no greater here than in the hills, men who own property here will make this their home, and identify themselves with the moral and educational interests of the country, and, as a result, we will have better churches and schools. Will the pastors of the Mississippi and North Mississippi Conferences please answer the following questions on postal card and forward to me at once? Number of members for 1894; deaths, 1894; members, 1895; deaths, 1895; members, 1896; deaths, 1896.

J. C. MIMMS.

Arcola, Miss., Jan 19, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

City Missions.

Not very long ago we heard one of our most consecrated women say that she felt it a very great privilege to belong to the Foreign Missionary Society, but thought it the duty of every Christian woman to work for the Home Mission. Truly should the two societies, in sisterly love, go hand in hand together in this grand work for Christ—"love for Christ."

"'Tis the silver link, the silken tie,
That heart to heart, and mind to mind,
In body and in soul can bind."

We, of the Parsonage and Home Mission Society (only five years old), have been called the baby sister of the Foreign Missionary Society, and gladly would we learn of our elder and, we feel, wiser sister lessons of love and duty well done in this great work for the Master. We, of Holly Springs, are proud of our Annie Walter, who, in far away China, is doing such a grand and noble work in administering to body and soul of the heathen in darkness; and of Miss Blackburn, who has given her life, her time, her all to labor in the fields of Mexico. But we can not all go to China, to Japan, to Brazil, or even to Mexico. To us is assigned the work of "home builders;" and how easy it is for us all to labor in the field of "home missions!"

The city mission work appeals strongly to the heart of every Christian woman, it matters not what her church or creed may be. The importance of city missions can not be over-estimated, since it is the only organized body in our church doing this distinctive kind of work. Much and lasting good is being done by the city missions in St. Louis, Atlanta, Ga., Chattanooga, and Dallas, Texas; and we point with pride to the Misses Tucker and their noble work in Nashville, Tenn. Many poor ones enter their "Door of Hope" care-worn and sin-burdened, and almost ready to cast themselves in the suicide's grave; but under gentle Christian kindness and encouragement are influenced to see the error of their way. Asking God for pardon and help, they go back into the world and live a happy, useful Christian life. Will not the ransom of these redeemed souls be a gathering of precious gems for a starry crown in heaven? While we can not all do great things, or bring about grand results, yet, by small things and little deeds of kindness, we can show the "love of Christ"—visiting the sick, giving the tear of sympathy and word of encouragement to the sorrow-stricken. We all know the sweet comfort when in sorrow's dark hour for a friend to say, "I am praying for you." In no truer way can we show the "love of Christ" than in helping the fallen, feeding the hungry—if only a cup of cold water given in his name. Many are the calls here in our own midst from the poor and needy. If the blessed Savior should come into our home, would we not esteem it a great pleasure to minister unto him in any and every way? Has he not said, "Inasmuch as ye did it unto one of the least of these, ye have done it unto me"? Surely, in helping others is a good investment for ourselves, for the good deeds done for others return a thousand-fold in happiness to us; and it is in doing for others we learn the better to live on and endure our own heart-sorrows. But do we fully realize the duty and responsibilities resting upon each one of us in regard to home mission work? How many of us say, "What more can we do?" We have built our church, and made it as comfortable as possible. We have a fine organ and magnificent choir, and no one can listen to the able sermons of our talented preacher and not be convinced to do right. All this true; but many are there who never come to sit inside our attractive church, or hear the soul-stirring sermons, for they dwell out in the highways and byways, and know not the moaning of our blessed Sabbath day. Is it not our duty, as professed Christians, to go out into the hedges and "gather them in," and with kind words of encouragement induce them to come into the tender Shepherd's fold, where they will be lovingly cared for as one of his precious flock? There is power enough in the gospel of Christ to save the world; power enough to revolutionize every slum in every city on the continent. It only needs for us to band ourselves together under the banner of "love for Christ," and apply this blessed salvation to these sin-burdened ones in our own midst. There is work—yea, a general work—for every member of this Parsonage and Home Mission Society. We need not cross the sea to do missionary work; it is here at our door. The question we should each one ask is:

"What can I do to-day?
Not praise to win, or glory to attain;
Not ease, or power, or love to gain,
Or pleasure gay;
But to impart
Joy to some stricken heart;
To send a heaven-born ray
Of hope, some sad, despairing
Soul to cheer;
To lift some weighing doubt,
Make truth more clear;
Dispel some dwarfing care,
To lull some pain;
Bring to the fold again
Some lamb astray;
To brighten life for some one
Now and here;
This let me do to-day."

LUCY F. MATTHEWS,
Dist. Soc.

Holly Springs, Miss.

W. F. M. S.

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Lupelo's Bible Woman's Report for October, 1896.

I have visited 39 homes this month, and have been kindly received in all but one.

One day I wanted to enter a house and speak about Jesus and his doctrine to those within. The wife was kindly disposed, but her husband said, "We don't want to hear this doctrine." The man was advanced in years; so in terms of politeness I said: Although you don't want to hear, I certainly must speak a word. Do not be afraid. Do not think I'm a fortune teller wanting money to tell your fortune. I don't want any money. This is God's doctrine, not mine. I see, Siensang (Mr.), there is a tree in front of your door. Did you plant it and then care for it until it became a large tree? "No." No? This was God's thought for you. It came up, put forth leaves, thus making a shade from the glare of the Summer sun. This doctrine is likewise the heavenly Father's thought for your good. But I won't come in. So I passed on.

I went to visit an old lady, and was met by her son. I understand your mother likes to hear the doctrine, and have come to talk to her, I said. "My mother is not at home, but please come in; we like to hear, too." I went in and showed him a copy of the Ten Commandments. He read them and said: "This is true. Although our Confucius' teachings are good, he gave us no such careful instructions."

I have spoken 275 times to people about Jesus and the doctrine. This number includes those spoken to in their own homes, and those who have come to our meetings. Out of the 39 homes visited, but one refused me entrance.

KWE TA TA,
Per Mrs. W. B. Burke.

Sung Kiang, China.

Selections

Preaching the Certainties.

The strength and prevailing power of the early disciples were in their certainties. They went forth with decision upon their lips, with the fire of intense conviction in their hearts, and it made their testimony irresistible, and gave them their victory over the world. It was the age of the skeptic, a period of almost universal uncertainty. Agnosticism was bringing forth its inevitable fruit of pessimism and despair. The old religions had grown decrepit, and were regarded as hoary-headed imposters even by those whose business it was to defend them. The creeds were worn-out rags which barely covered the nakedness of atheism. The theater was ridiculing the gods, and philosophy contemptuously ignoring them. Thoughtful men were sneering at the very name of truth; priests hid themselves behind the temple screen to laugh at the credulity of the worshipers; soothsayers, augurs, oracles and sacrifices had become a system of charlatanry. Men were everywhere boastfully declaring or mournfully confessing that nothing was or could be known about the higher powers and a future life. They were often avowing their atheism with flippant lips, while their hearts were full of a sad weariness and longing, for there is no boasting so stagey and unreal as that of the human heart over its own religious darkness. The laughter of the cynic over his dreary negations is as hollow as his hysterical laughter at a funeral. Man hungers for the food which he has cast away. His soul has its dwelling among the tombs where his buried faith lies. He is impatient to know something about God, and the mystery of birth and suffering and death, and what comes after. It is terrible to be groping in damp mists and through labyrinths of darkness. He is forever sending forth the yearning, desperate cry: "Who will show us any good? Who will lead for us the everlasting riddle? Who will lift the veil for us?"

That was the secret sigh and groan of all the world in the days of the apostles. And then these men appeared, declaring in tones to which the world had long been unaccustomed that they had found the truth, and the eternal life, and the Conqueror of death, and an almighty Savior, and an everlasting Father, and the very life and light of men; that they had proved these things by touch and sight and reason, by evidence of sense and mind and spirit; that no arguments or ridicule or opposition could abate their confidence; and that they were ready to labor, suffer and die in witness thereof. "We testify that we do know, and bear witness of that we have seen." They went forth with triumphant certainty on their lips, holding in their hands the clew to all the great mysteries. It was like a rock on which the desperate swimmers in that sea of doubt could plant their feet; it was the one sure beacon left in a sea of darkness. No wonder that men gathered around them.—From a sermon by the Rev. J. G. Greenhough before the British Wesleyan Missionary Society.

Religious Joy.

The religion of Jesus is a joyful religion. One of the fruits of the Spirit is joy. Every Christian has this in some degree. It is a supernatural joy, and does not depend upon circumstances, for it comes from within. Worldlings rejoice when everything goes well from a worldly standpoint. Some professed Christians rejoice when prospered in worldly things, and sometimes even when in an enthusiastic religious service; but this may be but natural joy. Supernatural joy wells up from an unseen fountain when earthly joy has fled. It gushes out right in the midst of the desert, and if we looked at the desert for its source, we should not discover it. Habakkuk knew about this joy, for he says: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Any worldling can rejoice when all goes well. Only a Christian can rejoice when things seem to go wrong. In the darkest day a Christian ever saw he can rejoice in God when he can not in anything else. Joy makes a Christian strong in his every-day life. "The joy of the Lord is your strength." He is a weak Christian who has spells of the blues or carries about a gloomy face. He is a discomfort to himself and repels others. It is the expression of joy that makes a telling impression upon the world. This poor, heart-broken world, staggering under its burdens, is attracted only by this kind of a religion. The shouts of redeemed saints and converted sinners have often sent more conviction into the hearts of sinners than tons of paper essays read from polished pulpits. The church of the future that is really to make inroads upon the kingdom of Satan will be the church that has a joyful religion, that buoys up the sinking soul.—Christian Witness.

"Pray without ceasing," "Instant in prayer." The small band upon whom the power of Pentecost broke had been waiting for it "with one accord in prayer and supplication." Do what you will, the fire in the church will burn down into grey ashes, the very look of which makes you shiver, if you neglect to pray. You may work hard and devise a thousand schemes of stimulating the church into activity. It will be piling fuel on the fire, but shutting from it the necessary oxygen. Prayer alone creates the atmosphere, ensures the temperature in which what is the church's real glory thrives.—Morlan Jones.

When a man begins to do wrong he can not answer for himself how far he may be carried on. He does not see beforehand; he can not know where he will find himself after the sin is committed. One false step forces him to another; one evil concession requires another.—Dr. Newman.

When you got into a tight place, and everything goes against you, till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time that the tide'll turn.—Harriet Beecher Stowe.

Fireflies shine only when in motion. It is only the active who can hope to shine. Doing nothing is an apprenticeship to doing wrong.—Rev. W. F. Crafts.

A profession calls attention to one's actions, and if the profession is not fully exemplified in the action, hypocrisy will be the verdict of the jury.

If you do not wish for the kingdom of Christ, do not pray for it; but if you do, you must do more than pray for it—you must work for it.

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Editor Christian Advocate.

Shun all that is distracting and disquieting both within and without. Nothing in the whole world is worth the loss of thy peace. Even the faults which thou hast committed should only humble, but not disquiet thee.—Tersteegen.

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FROM THE WORK.

Rev. J. C. Park, P. C., Kosciusko station, Jan. 26, 1897: "The church here enters upon its second year as a station with enthusiasm and high hope of a successful year. Preacher's salary has been increased, preacher's home has been visited by a large 'donation party,' and the preacher is glad to spend another year with such a loyal and enthusiastic Methodist people. The church roll still lengthens, the services are spiritual, and we confidently expect a revival."

Rev. H. Armstrong: "Have been at Opelousas one month, and have been fixing up, preaching and visiting. The preacher's home is very comfortable, and is newly and nicely furnished. Not only is the house furnished with plunder, etc., but the larder is kept supplied with fresh meats by our country parishioners. It is good to be here. The term 'poor preacher' is not applicable to us. We have all that we can eat and wear; have money in purse, we owe no man anything, and have glory in our soul. Bless the Lord!"

Rev. W. M. Stevens: "We have been cordially received by the good people on Harriston charge. A committee met us at the parsonage when we came, saw us comfortably domiciled, and greatly cheered our hearts. God bless these good Methodist people! We left a host of dear friends behind us, and shall ever pray God's choicest blessings upon them. As we form new acquaintances our prayer is that our acquaintance may develop into a confidential friendship, and ultimately ripen into glorious fruitage to God. God bless you and the ADVOCATE!"

Rev. W. S. Lagrone, West Point, Miss., Jan. 25, 1897: "We are delighted with West Point. Every day the good people are in some way bringing us under obligations to do our best, and we are trying to measure up. This year promises to be the best we have had. We have had eleven accessions to the church. Yesterday was a great day with us. We had a packed house. To be sure, we prophesied our best. Who would not? The Lord helped us. We saw from the signs of the times it was a good time to take a collection. We surprised them by asking for the collections ordered by the Conference. And in less than twenty-five minutes they surprised themselves by giving in cash and subscription $285. This puts us within a small amount of the assessment. The people and the preacher are happy."

Rev. J. N. Ware: "Ten years ago, at Port Gibson, Miss., I joined the Mississippi Conference. I was sent in the east of the State, and have been there until this year. Last year was a year of hard sickness in my family, and many things to try our faith. No one was more surprised to hear of the 200-mile move than we were. Wife and myself were just up out of a hard spell of sickness, with a little sick babe we had to carry on a pillow, and 200 miles to move with about $10 in money to move on. It was very trying on us. As soon as I received my appointment I took it to the Lord and made my wants known. God heard my prayer, and I got up and went out satisfied all my wants would be met. My work last year failed to pay me the salary they promised to pay. The Lord opened the hearts of others, and our wants were supplied. The dear people of Waynesboro opened their doors and supplied my family with clothes, and gave us all the money we needed to carry us to our new field of labor. Bro. Partridge, P. C., at Waynesboro, and Bro. D. M. Taylor, the M. and O. R. R attorney, made application to M. and O., Q. and C, and the Mississippi Valley railroads for reduced rates. They all sent my freight at half rates. The M. and O. and Q. and C. gave my family half rates over their line, which helped us very much. Many thanks to Bros. Partridge and Taylor for their kindness, also to all the railroads for reduced rates. We will never forget the dear people of Waynesboro for their kindness to us while we were so sick, and to Dr J. F. Por, who waited on us night and day. We will never forget the close attention he gave us without price or money. We left them with tearful eyes, and pray God's blessing upon them. Dec. 31, 1896, we reached Rocky Springs charge, our new field, in the rain. At the parsonage we found a good warm fire and a nice dinner to welcome us to our new home. The weather being so inclement, the committee of ladies, thinking we would not venture out such a day, had just left, but soon returned. We have never received such reception in all our rounds as here. We found sugar, coffee, rice, grits, meal, molasses, meat, potatoes, both sweet and Irish; butter, milk, flour, apples, cakes, candies, and many other things for the comfort of life. Since that time many other good things have come in. One thing I have noticed, which is very gratifying to us. The people speak well of all their former pastors, and love them all. We are here for the fight, and are expecting to make the Lord a good soldier. La grippe has had a good hold on us since we arrived, but all better now. Mr. Editor, I want to say that Buckatunna Church paid all its assessments, and Bro. B. B. Davis, one of the stewards, gave me ten dollars over. God bless the dear people of the east!"

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FARMERVILLE, LA.

After reaching this place I found that the ideal names for circuit appointments that dear Bro Parvin so often referred to originated here as a reality. I find my circuit lying between the following boundary lines: Arkansas on the north, Coon Bayou and Judah on the east, "Nip-and-Tuck" on the south, and the "Regions-beyond" on the west. The "Possum Walk" appointment has been left off, but I hope to resurrect it, and change the "walk" to "trot" to insure its permanence. For in grace it is as in other matters—that which "moves" lives. I have a Mt. Nebo, but have not yet found "Pisgah's lofty height" from which to view the land flowing with milk and honey. One brother said they could't give me much money, but would give me free tuition in "Brush-wood College." O her biblical mounts, viz.: Ararat (known by the people as "A'rat"), Zion, etc., abound, but as yet I have found no archæological material.

Among my predecessors please allow me to commend the zeal of W. J. Porter, that I hear so laudably spoken of by the people. Not only did he take the gospel to the four winds of the earth, but built an excellent parsonage and substantial barn, doing a great deal of the work with his own hands and paying a great deal of money out of his own pocket. Surely the man who would follow him and let these things go to ruin would be very careless indeed. If all our preachers would add a little to parsonages, gardens, churchhouses, etc., it does seem to me they could all have comfortable homes, and moving would be so much easier. But, alas! many must go where these practical things have been neglected. Sister Gaskins left the house so nice and clean that it makes a fellow want to occupy it; but this is the center of the drouth-stricken district.

I find all over the work the footprints of that saintly woman, Sister Tomkins. Many have been taught in the ways of and led into the experience of entire sanctification, and not a few are wanting the experience. Such work as hers will bear fruit when she is in glory.

My people are very good to me, and I pray God that I may prove myself a pastor in the full sense of the word. I have reopened two old appointments, and will open two others soon. Several have come to me as did the Macedonians in a vision to Paul, almost begging for the gospel. P. O. LOWREY

PUBLISHER'S NOTICES.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to February, '98.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1 25 in addition to price given in our offer.

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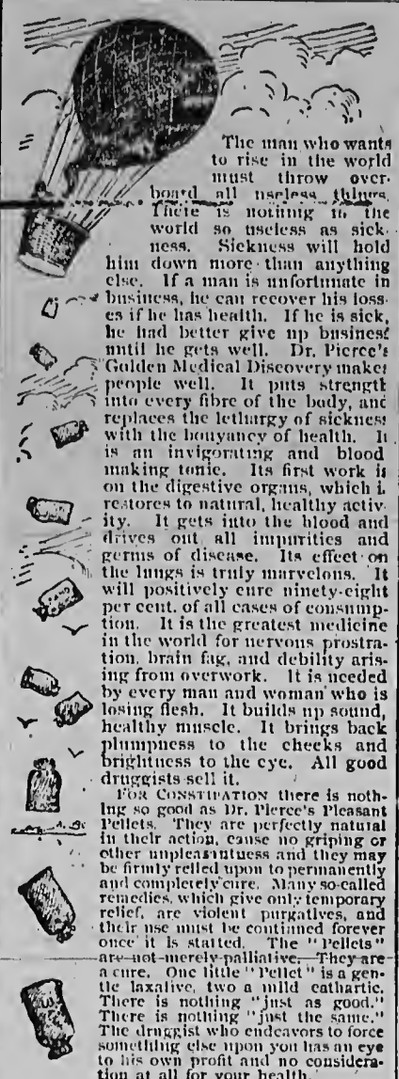

The man who wants to rise in the world must throw overboard all useless things. There is nothing in the world so useless as sickness. Sickness will hold him down more than anything else. If a man is unfortunate in business, he can recover his losses if he has health. If he is sick, he had better give up business until he gets well. Dr. Pierce's Golden Medical Discovery makes people well. It puts strength into every fibre of the body, and replaces the lethargy of sickness with the buoyancy of health. It is an invigorating and blood making tonic. Its first work is on the digestive organs, which it restores to natural, healthy activity. It gets into the blood and drives out all impurities and germs of disease. Its effect on the lungs is truly marvelous. It will positively cure ninety-eight per cent. of all cases of consumption. It is the greatest medicine in the world for nervous prostration, brain fag, and debility arising from overwork. It is needed by every man and woman who is losing flesh. It builds up sound, healthy muscle. It brings back plumpness to the cheeks and brightness to the eye. All good druggists sell it.

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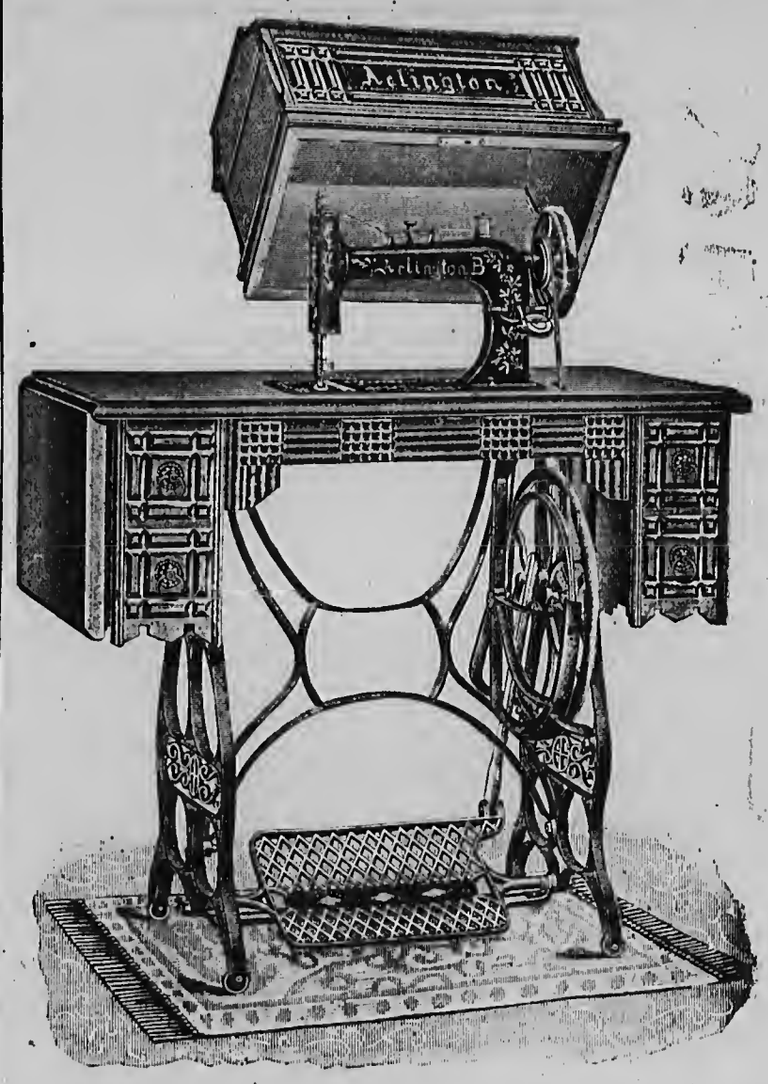

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Thursday, February 4, 1897.

Our lives are songs: God writes the words
And we set them to music at pleasure;
And the song grows glad or sweet or sad,
As we choose to fashion the measure.
We must write the music, whatever the song,
Whatever its rhyme or meter;
And if it is sad, we can make it glad,
Or if sweet, we can make it sweeter.
—Southern Churchman.

Silence is always gold when you have nothing to say; but some people have never found this out.

"You are always pretty and always sweet except when you lose your temper; then you are neither." So said a son of Adam to a fair friend, and in saying it he drew the portrait of more than one of Eve's daughters.

A man can not be said to want anything unless he makes an effort to get it. Hence, when you hear a man say that he wants to be religious, and yet you see that he is making no effort whatever in that direction, you can not resist the conclusion that he is walking in the footsteps of Ananias.

"The recompense of reward" does not lie altogether "beyond the flood." A part of it we may and should enjoy on these mundane shores. Entire consecration to the service of God, perfect submission to his will, implicit trust in his infinite love—these bring heaven to the soul even amid the shadows of time and mortality.

Harshness and gloom depicted on the countenance and manifested in the life of a Christian make religion seem a thing to be avoided, while a loving cheerfulness makes it exquisitely attractive. Therefore, if you want to draw men to Christ, be sweet, patient, gentle, loving. An ounce of sweetness is worth a ton of censoriousness for soul-saving. Of course, the necessity for repentance must be proclaimed, but this can be done not only without acerbity, but with a delightful sweetness, as our Savior's example shows.

A talent for appreciation is a thing to be coveted. He who has an eye to see, a heart to appreciate, and a tongue to commend the good which others are doing has an open sesame to a vast treasure-house of usefulness. Many weary toilers in the Lord's vineyard are sorely in need of encouragement. They feel that they are accomplishing nothing. These desponding souls are found through all the ecclesiastical ranks from the occupant of the pulpit down to the humblest doorkeeper in the house of the Lord. The man who has a keen eye and a ready tongue for the mistakes, the foibles, and the shortcomings of these people, but no word of appreciation for the good that is in them, is a curse to the church of God. This is a talent that can be cultivated. Would that all our readers might begin the good work at once. Watch for the good in others and be not slow to speak of it. So shall you brighten the lives of those about you.

"The Salt of the Earth."

Salt is so common an article that we think little of it until the supply becomes scant, or is exhausted. Though not as necessary to animal existence as air and water, it is essential to comfort and health, and is in great demand the world over. The comparison of Christians to salt, though seemingly a commonplace figure, is full of force and suggestiveness to the devout student of the Sacred Scriptures.

Everywhere salt is the emblem of that which purifies and preserves from decay. Suffering, disease, and discomfort without measure are unavoidable where there is not a sufficiency of this most useful article. Animals will travel long distances to obtain it. One writer tells us that on the gold coast of Africa a handful of salt is the most valuable thing on earth after gold.

The wonderful antiseptic, flavoring properties of salt, which cause it to be so highly esteemed, are a fit emblem of what Christians should be to the world. The savor of gospel influence and teaching is as much needed to purify the morals of mankind and arrest corruption as salt is for the preservation of flesh. Where there are no Christians there we find hopeless degeneracy and the lowest degradation. It is not a mere coincidence that progress and the highest form of civilization exist nowhere save in Christian lands. Civilization has in itself no conserving, purifying power. Its vitality and permanence are dependent upon the salt of Christian truth permeating society. Says that renowned historian, James A. Froude: "All that we call modern civilization in a sense which deserves the name is the visible expression of the transforming power of the gospel." All attempts to civilize without the aid of the gospel have proved signal failures.

Christian truth, however, like salt, is of little value except when applied. The best orthodoxy is that of right living. The disciples of Christ have never yet fully realized the potency of example, or how profound is the personal obligation resulting from participation in the priceless benefits of Christianity. The Bible has been called a "book of models as well as maxims," and, as Bishop Galloway forcefully remarks: "Christ's ministry was a ministry of works rather than of words." "Example," says Dr. Samuel Smiles, "is one of the most potent instructors, though it teaches without a tongue."

It is noticeable that Christ did not say, "My gospel is the salt of the earth," though in an important sense this is true. He puts the stress upon the "ye"—that is, those who keep his commandments. To use the words of another: "The simple doing of what is right, though we say nothing about it; the upright life of a father or mother in a household; the steady conduct of a soldier in his company; the stainless character of a workman among his comrades; or of a boy in his school, is bound to tell." Not long since a certain Hindoo is reported to have uttered the following striking comment upon the conduct of a missionary in his own land: "If all Englishmen lived such lives as Donald McLeod, India would soon be a Christian country."

The pungency so characteristic of salt typifies the positive force and activity that should distinguish the disciples of Jesus. Salt that has lost its sharpness, its permeative, penetrative power, is insipid and good for nothing. How much like such salt are many professed believers! A pastor never knows when to count on them, or how to utilize them. Having lost, or perhaps never having obtained the salt of grace, they are forceless and useless so far as the propagation of religion is concerned. Indifferent savorless disciples are the great stumbling blocks to advancement all over Christendom to-day. How can public morals be thoroughly and permanently purified, or the heathen world be brought to Christ, through the agency of saltless, lukewarm Christians? We must "have salt in ourselves," else our lives will be "a savor of death unto death." Says Dr. Joseph Parker: "You may give the right gift of time, or money, or influence—be what it may, but being unsalted with your heart's consent, it is not accepted in the treasury of heaven. You have the right creed, but if it be unaccompanied by sacrifice it is no faith, it is without the salt of real, genuine trust; it is a form of godliness, but without the power thereof." A godly man need not be obtrusive, but he must be devoted, firm, and zealous. The purity symbolized by salt must ever be active.

The grace of God, though as noiseless as salt, is none the less powerful in its operation. The persistent, permeative power of salt should remind us that, as Christians, we should ceaselessly strive to reform and regenerate the world, directing our efforts toward the righting of every wrong, the putting down of every evil, and the uplifting of all classes. The power of the gospel must be brought to bear upon all men, as well as upon the whole man. The savor of grace should purify and ennoble every relation and condition in life. Salt is no superficial agent; it penetrates the whole mass. Similarly Christian effort should not stop with partial reform or partial evangelization. Its aim should be nothing less than to "present every man perfect before Christ Jesus."

Salt is not only an antiseptic; it is also a condiment, and as such is almost a necessity, since without it much of our daily food would be unpalatable. Now, as salt renders our food wholesome and palatable, so Christians by their words and deeds make life pleasureable and worth living. The true disciples of Jesus not only exert a purifying and saving influence upon the world; they also bring brightness, peace and hope to despairing, sin-cursed humanity. How glorious for a fallen human being to be like unto salt—the emblem of purity, perpetuity and enjoyment!

Merrisen's Appeal and Continued Defiance.

The Rev. H. C. Morrison, a local preacher and second-blessing evangelist, has been expelled from the church and ministry by his Quarterly Conference at Lexington, Ky. He received notice of his suspension from his presiding elder pending the final adjudication of the case by the Quarterly Conference, and published to the world his purpose to ignore the suspension and defy the court. He even offered to surrender his credentials in view of this anticipated action of the Quarterly Conference, and suggested that he might be expelled for disregarding his suspension. The Conference has acted, the verdict rendered, and the sentence has been pronounced. As to the righteousness of this verdict we will not now inquire, but some questions of law must surely arise.

In an article in his paper entitled "My Trial," Mr. Morrison says: "I am in receipt of a letter from Rev. John Reeves, presiding elder of the Lexington district, Kentucky Conference, informing me that my trial has been held at Lexington, and that I have been expelled from the ministry and the church. I have written to Bro. Reeves, surrendering my credentials, and informing him that I appeal the case to the Annual Conference." In the same paper Mr. Morrison announces that he "shall go forward laboring night and day," and refers to engagements he has for evangelistic meetings—performing the functions of a ministry from which he has been expelled. Now, on this new aspect of this case, some observations may be made.

1. The right of appeal is a constitutional provision, guaranteed to every member and minister. As Bishop McTyeire expressed it—the right "of having the adverse sentence of a primary court reviewed by a higher one, and thus of obtaining relief by the conviction of errors in the officers or triers of the inferior tribunal."

2. The court appealed to decides whether or not the appellant has just grounds of appeal. And one of the grounds that go to make up this right before a superior court is the attitude of the accused to the inferior court. Appeal "is allowable only when judgment has been rendered and submitted to." If there is contemptuous defiance of the court pronouncing judgment, and a continued exercise of functions of which one has been legally deprived, the assertion of the right of appeal assumes the character of the ludicrous. The language of the Manual of the Discipline is explicit: "It would be an imposition for such a person to exercise the ministry upon the authority of a church that had no more control over him or connection with him." The exercise, therefore, of ministerial functions after one has been expelled by due process of law vitiates the right of appeal, and acts as an estoppal upon the Annual Conference in entertaining the same. Why ask for the restoration of functions that one has refused to surrender? The sending of license and ordination papers to a presiding elder, while at the same time continuing as before to preach, would be farcical, were it not a gross assault upon church authority. Mr. Morrison has said that he "could no more stop preaching than Daniel could stop praying," and that he proposes to "go forward laboring night and day," and all this while the church says he no longer has authority to preach among us.

So, apart from the questions at issue in the trial, and without discussing the lawfulness or righteousness of the verdict, the attitude of Mr. Morrison toward the courts of the church has forfeited his right of appeal. If error has been committed in the conduct of the trial, he has now rendered a correction of the same legally impossible.

Tuberculosis.

For several years past it has been the opinion of the leading lights of the medical world that pulmonary consumption is infectious. Recent research has converted this theory into an established fact. A recent report of the Board of Health of New York City makes this statement, and invokes the aid of the municipal authorities in preventing the spread of the infection. This does not imply, as some seem to suppose, that consumptive patients are to be isolated as in the case of small-pox and similar diseases. Consumption is an infectious, not a contagious disease. Persons may live in the same house with it for years, and not become infected, provided certain sanitary precautions be observed.

The chief medium through which the infection is spread is the sputum of the patient. When the spittle is dried by evaporation it is converted into a fine, dust-like substance, which, being very light, is carried hither and thither by currents of air, and finds its way into human lungs. Each particle of this dried sputum is laden with the bacilli which constitute the germ of the deadly disease. The greatest care should, therefore, be taken to destroy the sputum. The patient should spit on a cloth and then burn it. It can readily be seen that a consumptive traveling upon the street cars, and voiding his spittle here and there, may be a dangerous companion. It is also claimed that the disease is frequently spread by kissing.

The fundamental recommendation of the New York Board is that all cases of consumption shall be reported immediately to the authorities, in order that proper sanitary precautions may be observed. The number of cases of consumption in New York City at the present time is twenty thousand. The number of deaths from this disease during the year 1896 was six thousand. It is claimed that by proper sanitary regulations the ravages of this fearful malady can be immensely reduced. Leading physicians of this city are giving attention to this matter, and it is likely that our Board of Health will be heard from on the subject in the near future.

An Alarum.

It is stated on the authority of the Memphis Scimetar, as quoted by the New Orleans Picayune, that one thousand applications for divorce have been filed in the Second District Court of that city within the last eighteen months. A more alarming item of news we have not read in a long while. Let us estimate the population of Memphis at eighty thousand. Then, suppose this particular court has jurisdiction over one-half the population, viz., forty thousand people. Allow five persons to a family, and we have eight thousand families within the jurisdiction of that court. Of these one thousand—one-eighth of the whole—apply for a dissolution of the marital relation within the short space of eighteen months. This indicates a state of society that is absolutely appalling. It has not been stated, so far as we know, how many of these applications have been granted. If even the general average prevails, Chicago and Oklahoma should look to their laurels. Even ancient Pagan Rome may have cause in the near future to hide her diminished head. "O tempora! O mores!" The integrity of the home is the chief bulwark of society—the very palladium of national morality. Sap the foundations of the home, and the nation will totter to its fall. It is a matter of rejoicing, however, that our neighboring city is by no means a fair sample of American society.

"The Freedom of the Press."

Great excitement prevails among our Oriental neighbors, the Japanese, over the question of the "freedom of the press." A short time since the government suspended a Tokio paper and imprisoned one of its editors for publishing an article which reflected upon the royal household. This occasioned an outburst of popular indignation, which has already caused the resignation of one member of the Cabinet, and seems likely to bring about the downfall of the Imperial Ministry. Truly the world moves. Liberty is in the air. The time is near at hand when the press will be as entirely unfettered in Japan as in England or America.

"Doing Good."

Last week's issue of the Central Advocate, St. Louis, Mo., has this to say concerning the operations of the Woman's Christian Association of that city during the past year:

A matron is supported by the association who is on duty constantly at the Union Station. Twelve hundred and seventy women during 1896 came under her protection in various ways; some of these were innocent girls who had been lured from their country homes by specious advertisements, letters, or other instrumentalities, and were on the eve of being entrapped for vicious purposes. These devoted women have in charge a Christian Home, where women who are employed can find comfortable accommodations; a Memorial Home for Old People, a Woman's Training-school, with ten departments, which last year expended in its work sixteen thousand dollars; a Blind Girls' Home, and other growing branches.

It is one of the most gratifying features of the civilization of the day that so much systematic, well-organized benevolent work is being done by the womanhood of the church. Work as thoroughly Christ-like as that above referred to is being done in abundance in every city in the land. Truly the spirit of Him who "went about doing good" is still incarnate.

NOTES.

Bishop Galloway will dedicate the church at West Point, Feb. 21.

***

The Catholic Winter School (Chautauqua) will open in this city on the fourth of March.

***

Rev. W. M. Williams, of the Mississippi Conference, has made an excellent beginning on the Gulman circuit.

***

Rev. J. M. Alford has arrived and entered upon his pastorate at Tchopitoulas Street. His address is 1014 Tchopitoulas street, New Orleans, La.

***

J. C. Wilmerding, of San Francisco, recently deceased, bequeathed $400,000 for the establishment of a free polytechnic school for boys in that city.

***

The Salvation Army in this city continues to hold meetings every night with a good attendance and considerable interest. Seventy conversions are reported to date.

***

The commencement sermon of Millsaps College will be preached by Rev. J. J. Tigert, D. D. The literary address will be delivered by Prof. C. A. Smith, of the University of Louisiana.

***

Rev. J. L. Morrill, of Georgia, and Rev. W. T. Currie, of Louisiana, both local preachers of the M. E. Church, South, began a meeting at the St. Charles M. E. Church, in this city, on the third.

***

Rev. O. L. Savage, of the North Mississippi Conference, now stationed at Coffeeville, has secured twenty-two new subscriptions to the NEW ORLEANS ADVOCATE since Conference. Twenty of these secured for him one of our Arlington B Sewing Machines.

***

Bishop and Mrs. C. B. Galloway spent a part of last week in this city. The Bishop is in his usual vigorous health. Sister Galloway has not entirely recovered from a recent attack of la grippe. The Bishop has just returned from a trip to Canada.

It is gratifying to know that the recent cold weather has done very little, if any, damage to agricultural interests in this section. It has doubtless been advantageous to the fruit crop by preventing the trees from budding prematurely.

***

The Siberian railway, extending from Ural Mountains to Vladivostock, the Russian port on the Sea of Japan, a distance of 4,741 miles, will soon be completed. The cost of the road is one hundred and seventy-five millions of dollars. If we mistake not, this is the longest single railway in the world.

***

By inadvertence we omitted from our issue of last week a paragraph calling attention to the article of Dr. W. B. Palmore, editor of the St. Louis Advocate. We appreciate the kindness of our brother editor in writing so good an article for our columns. If any of our readers have not read it, let them do so.

***

This time it is the expected that has happened. The negroes who went to Liberia are desperately home sick, and those of them who can do so are coming back to Dixie. Terrible accounts are given of the ravages of "the coast fever" among the colonists. Of one colony of 165 from Arkansas it is said that only about a dozen survive.

***

The Brazilian government is making arrangements to remove the capital from Rio de Janeiro to some point in the interior. A commission to select the site has been appointed. The cause of the change is the high death rate in Rio de Janeiro. So far as we know, this is the first instance in which the site of a national capital was ever selected solely for sanitary reasons.

***

J. Pierrepont Morgan has donated to the New York Lying In Hospital one million dollars to be used in the construction of a fire-proof building, ten stories high, with a capacity for 250 patients. He stipulates that it shall be equipped with all the appliances known to modern medical science. The trustees expect to raise in the near future an endowment fund adequate for its maintenance. This is a much needed benefaction, there being, we believe, no maternity hospital in New York that is available to the poor.

***

Two years ago the city of Glasgow, Scotland, purchased all the car lines in the city, and immediately made a large reduction in fares, charging one, two, three and four cents according to distance. The success of the experiment has been remarkable. Notwithstanding the reduction in rates, the net profits for the second year were more than $400,000 above running expenses. After making a liberal allowance for interest on the investment, the profits were more than $200,000. This experiment will doubtless be tried by other cities.

***

Heretofore the kite has been simply a toy for the delectation of juveniles of the masculine gender. But the march of progress has changed all that. From henceforth the kite is to be an implement of warfare. Lieut. Hugh D. Wise, of the Ninth Infantry, U. S. A., after a long series of experiments, has succeeded in constructing a kite by means of which he ascended to a height of forty-two feet, remained at his pleasure, and then descended safely. It is claimed that kites of this description are safer and far better every way than balloons. For reconnoitering purposes it promises to be invaluable.

***

Eastward the star of progress makes its way. Palestine now has three railways. One of these connects Jerusalem with Jaffa, fifty-four miles distant. Another connects Damascus with Beyrout on the Mediterranean. The third has Damascus as its center. Two others centering at Damascus are in contemplation. So there seems to be truth in the remark that "Damascus promises to become again one of the great centers of the world." One of the best proofs of the truth of this is the fact that Jewish capital—always eagle-eyed—is making large investments in the city and its suburbs. In the mind of the Christian more than ordinary interest attaches to the varying fortunes of this city, which has survived since Abraham's day, and in which the great "Apostle of the Gentiles" had the scales removed from his eyes.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

MUL-EN-OL

Drives away every sort of pain—external or internal, in old or young. When you meet with an accident, or are attacked by sickness, MUL-EN-OL, if applied at once, will prevent it from becoming serious. Have it ready. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by FINLAY, DICKS & CO., New Orleans.

To Subscribers.

We dislike to lose a single subscriber, but we can not continue delinquents indefinitely. Quite a number of names will be cut off soon if arrearages are not paid up. "A word to the wise is sufficient."

Important Notice.

1. The Board of Church Extension will hold its Annual Meeting at its office, 705 W. Chestnut St., Louisville, Ky., on April 29, 1897. Applications for aid must be made out on blanks which will be furnished for the purpose by the undersigned, and must be on file in the Board's office on or before April 1, in order to insure attention at the Annual Meeting.

2. We are particularly anxious that all who owe anything on account of Birthday Cards, or of subscriptions in aid of Cuban Churches in Florida, or for the building of churches in the Indian Mission Conference will remit the sums due as soon as they can do so. The money is greatly needed.

3. We wish to circulate our literature. We will send package containing copies of our last Annual and Quadrennial Reports, and of the Church Extension Bulletin, to anybody who will send us a two-cent stamp to pay postage.

4. We have a supply of pamphlets containing Dr. S. A. Steel's address on "Church Extension, in Relation to the Future South," and Dr. W. Briggs' address on "Church Extension on the Frontier;" both delivered at Montgomery, Ala. We will send these in any quantities desired upon receipt of ten cents per hundred, in stamps, to pay postage.

5. Copies of our handsomely illustrated little book, "Living Monuments," will be sent to any address on receipt of twenty-five cents.

All requests for parsonage plans and applications and all correspondence in connection with parsonage work should be addressed to Mrs. R. E. Hargrove, West Nashville, Tenn., who has entire charge of that department.

DAVID MORTON,
Corresponding Sec'ty.

Louisville, Ky., Jan. 21, 1897.

For Nervous Debility

Use Horsford's Acid Phosphate.

Dr. J. M. HANGER, Staunton, Va., says: "Have used it in nervous debility and prostration, with the best results."

Teachers' Bureau.

The General Board of Education of the Methodist Episcopal Church, South, has, under paragraph 413 of the Discipline, inaugurated a Teachers' Bureau, looking to the placing of graduates of our institutions, and other competent persons, in our schools and colleges.

All applicants should send to me, to be filed in my office, copies of testimonials; and should state what they desire to teach, their previous experience (if any), and other such information.

Presidents of our schools and colleges, and Board of Trustees seeking teachers, will do well to correspond with me. No fee is required.

I will be glad if the pastors throughout our connection will notify me of any vacancy in any school (secular or Christian), of any grade, so soon as it occurs.

R. J. BIGHAM,
Asst. Sec. Board of Education, M. E. Church, South.
Nashville, Tenn.

Old Men and Women Do Bless Him.

Thousands of people come or send every year to DR. BYE for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of old age and infirmities of age, they could for home treatment. A free book is sent telling what they say of their treatment. Address DR. BYE, Indianapolis, Ind. [If not afflicted, cut this out and send it to some sufferer.]

Missionary Debt Fund.

Previously reported	$110
T. T. Singleton and wife, Lafayette, La	5
Total	$115

Epworth League Echoes.

"Forward" is the watchword—"all for Christ" is our motto.

A young lady recently conducted a League prayer meeting and led the opening prayer who had only been a member of the church one month. The Epworth League proposes thus to train all our young people.

Good reports reach us from many portions of Mississippi, showing renewed interest in this department of the church.

Rev. Frank M. Keen writes that he has a League at Laurel with 90 members, and invites us to visit him and assist in organizing at Ellisville. We will help him in any way we possibly can.

Presiding Elder Burroughs, of the Columbus district, North Mississippi Conference, sends us a neatly printed programme of a District Epworth League Conference to be held at Macon, Miss., March 4–7. If not providentially hindered, we will fill our place at that time.

We hope that each presiding elder in the Mississippi and North Mississippi Conferences will endeavor to arrange some time during the year for a District Epworth League Conference. Those held heretofore have proved to be of great good. The Discipline provides for them.

Don't forget the State League Conference at Water Valley, Miss., April 29 to May 2, 1897. It will be a good religious gathering, and a mighty inspiration to all who attend. Full information will be sent out to every pastor and League president in the State at an early date.

Fellow-Leaguer, don't forget the sick and the poor in your community during this cold spell and season of much sickness. Your pastor is not ubiquitous; help him in every way you can.

Let the chairman of the Literary Department see to it that each Methodist family in the community takes the church paper. Especially circulate the Epworth Era and the NEW ORLEANS CHRISTIAN ADVOCATE.

THOMAS B. CLIFFORD,
President Mississippi State Conference of Epworth Leagues.

Water Valley, Miss., Jan. 26, 1897.

YOU CAN BE WELL when your blood is rich, pure and nourishing. Hood's Sarsaparilla makes the blood rich and pure and cures all blood diseases, restoring health and vigor.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, headache. 25c.

Notice.

The Minutes of the North Mississippi Conference will be mailed this week.

J. S. OAKLEY,
Secretary of the Conference.

Holly Springs, Miss., Jan. 25, 1897.

"BROWN'S BRONCHIAL TROCHES" are unrivalled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

"Potash in Agriculture"

Is the title of a pamphlet, published by the German Kali Works, No. 93 Nassau street, New York, N. Y.

The contents embody a collection of results obtained with fertilizers at our Experiment Stations. It would appear from these conclusions that many brands of fertilizers now on the market do not contain as much potash as they should for the production of the best results. It would certainly pay every farmer to write for a copy of this book, which we understand is sent free.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Prayer Meeting Topic for February.

THE CHRIST OF ISAIAH.

FEB. 7—IMMANUEL—GOD WITH US. (Isa. vii, 14, 15; ix, 6, 7.)

The prophet is ever able to turn away from the dark visions of national disaster which crowd upon his mind and heart, and to obtain a bright perspective of the Messianic kingdom.

In our study for this month we have personal references to the names, character, and work of Christ, and it may be seen, with what wonderful exactness, the Christ of Isaiah corresponds to the Christ of the Gospels.

In chap. vii, 14 15, we find the prediction that a child, Immanuel by name, should be born of a virgin mother, and that he should be fed upon the ordinary diet of Jewish children; i. e., the child should be a Divine Incarnation—God with us—and at the same time should be truly human, and subject to the same law of growth as other children. (Matt. i, 23, and Luke ii, 52.) This prediction was given by the prophet as a sign to the idolatrous king Ahaz, who feared that the kingdom of Judah, or the royal line of David, was about to be overthrown by the league of Israel and Syria. Isaiah uses the prophecy above referred to as a symbol, and tells Ahaz (ver. 16) that in a shorter time than will be required for the child Immanuel to come to the age of understanding, both the kings whom he fears will have been driven from their thrones.

In chap. ix the prophet makes a transition from the gloomy prediction of national suffering at the hand of the nation of Assyria, to a bright vision of Messianic dominion, and in verses 6 and 7 he again foretells the birth of the Christ-child, and assigns to him a series of names that involve the loftiest claims which Christ assumed for himself as the God-man—Immanuel. He shall hold the reins of government, "and his name shall be called:"

(1) "WONDERFUL." Christ will ever be the world's wonder. Now, more than ever before, do his wonderful words and works claim the attention and careful thought of the world.

(2) "COUNSELLOR." The teachings of Christ constitute the fiber of all free political government; they have been the inspiration of the best in literature and art; and thinking men are everywhere perceiving that their right application is the only remedy for the world's vexed social ills. The true follower of Christ regards him as the only source of spiritual wisdom, and gratefully realizes the fact of his continual presence through the Holy Spirit to guide and counsel.

(3) MIGHTY GOD. Christ is no other than the mighty Jehovah, tabernacling in the flesh.

(4) EVERLASTING FATHER, or, "Father of Eternity." This means that the Messiah is eternal. (John i, 1, 2.)

(5) PRINCE OF PEACE. (See last week's exposition.)

Verse 7 foretells the eternal enlargement of the kingdom of Christ through the "zeal of the Lord of hosts" himself.

Disagreeable sensations resulting from cough vanish before Dr. Bull's Cough Syrup.

Free Tuition.

President Beeson offers free tuition in the East Mississippi Female College for the remaining part of this session. Reduced board to preachers and widows of preachers. Address

J. W. BEESON, President.

Meridian, Miss.

Butter Made In Two Minutes.

A neighbor of mine several days ago sent for one of those Lightning churns, which are sold by a firm over in Pennsylvania. After it came we went over to see it work. We were all surprised, for it made butter in two minutes, just as they said it would, and the color was so nice, too. I sent for one, and since we have used it we would not be without it for three times its cost. The churn works so easy, and then we get more butter than we did the old way. I can appreciate the new invention, for I know how disagreeable it is to churn for an hour on a warm day. My son is making lots of money selling the churn in this township, and he never sold anything before in his life. Those who want to make money easy can get full particulars from Dep't A 5 of W. H. Baird & Co., Sta. A, Pittsburg, Pa. Anyone can make at least $100 a month selling them, as every farmer who sees it work orders one.

A DAIRYMAN.

Rev. J. R. Countiss, of the North Mississippi Conference, writes: "The sewing machine is entirely satisfactory in every way. It is as good as the $65 machines sold in this community."

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds and Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL. LINDEN, ALA.

I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

Price 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop'rs,
NEW ORLEANS, LA.

Departed.

Our precious babe, Claude Henington, died this morning, at two o'clock, aged nine months and twenty-five days. Pray for us.

J. W. TINNIN.

Dry Ug, Miss., Jan. 24, 1897.

Our brother has our tender sympathies in his hour of bereavement.

Meetings in Mississippi.

Quitman, county-seat of Jasper county, on the Mobile and Ohio railway, was opened to us by Bro. Bradford. God gave us ten days of victory here. About 190 found the Lord in pardon or entire sanctification. The people seemed by one consent to join in seeking the Lord. Judge S. H. Terrell, of the Supreme Court of Mississippi, lives here and is a devout man full of faith and good works. He stood by us, and with his devoted wife sought and confessed Christ as an uttermost Savior. Praise the Lord! The hand of God rests heavily on that home in the serious illness of their only daughter, wife of Rev. H. G. Hawkins, of the Mississippi Conference. We left many happy homes and rejoicing Christians.

McGowin's Chapel, on the Pachuta charge—Rev. W. J. Ferguson, P. C.—was in touch with other points where we had held successful meetings. Here about eighty found the Lord from Sunday to Friday night. Our Baptist friends took an active part, and many came into the blessed experience of entire sanctification.

Rose Hill, D. C. Langford P. C.—Here, after a hard battle, the Lord came in pentecostal power. More than fifty finding the Lord in some gracious experience at our last service. Many desired to have the meeting continue another week, but previous engagements would not permit.

In our meetings since last October we have seen more than one thousand souls converted and sanctified. The work has been in our own churches, and converts have been urged to join some church. At all these meetings members have been received; but the work has been mainly in the church. Scriptural regeneration and entire sanctification, as taught in the Methodist standard, have been pressed and God has owned the Word. Let us wait on God for a general revival in 1897.

C. H. ELLIS.

1328 Terpsichore St., New Orleans, La.

Are You Hard of Hearing or Deaf?

Call on or send stamp for full particulars how to restore your hearing, by one who was deaf for thirty years. John Garmore, Observatory Ave., Mt. Lookout, Cincinnati, O.

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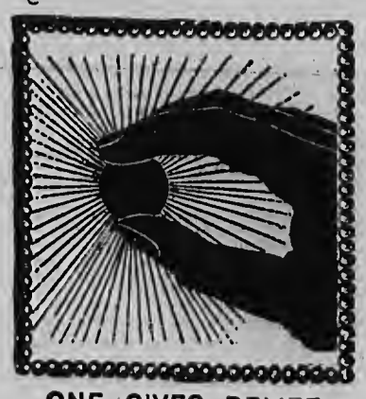

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BY M. A.

Once a gem without a name
Into our lone household came.
Fair of face, with laughing eyes
Blue as are Italian skies.
O'er his head, in billows, rolled
Tangled threads of burnished gold.

Not a prince of wealth was he,
But was welcomed joyously.
Frail the little baby hands,
Yet with strength of iron bands
Held he, without thought of fear,
Captive every vassal near.

But the Boatman pale, one day,
Bore our treasure far away
Out upon the ocean wide—
With its still relentless tide—
And across its trackless main
Called our broken hearts in vain.

When we hear the final call—
See the darkening shadows fall—
Journey o'er the dark abyss
Shutting heaven's land from this,
Where is neither grief nor care,
We shall find our treasure there.

Purpose.

The two things are absolutely essential to every true life; one is to have an aim and the other is to have a high aim. Some purpose, some aim, usually fixes itself in a child's heart early in life. This aim may often be only a childish fancy which will again and again be changed and replaced; but whenever a worthy and high purpose fixes itself in the mind of a boy or a girl, when that purpose is cherished and followed, it almost invariably leads on to a high and useful career. Too many boys and young men look out into life with no aim or with a low and unworthy aim.

It is said that Saint Simon, the great social reformer, who did so much for the laboring classes in France, gave his valet orders to awake him every morning with the words, "Remember, monsieur le comte, that you have great things to do."

Remember, my young friend, that you have great things to do. Great things will certainly be done in the next fifty years; why should you not have the honor of doing some of them? To be great and do great things will require, first, a high aim, and then diligence, earnestness, hard work, definite and unremitting toil; but you can do what others have done and are doing, and win the prize which is waiting for some one to come and take it.

It is said that Cicero's life motto was, "Strive always to excel: be ever foremost in the race." What a splendid motto for everybody is this saying of the famous philosopher! Not that we should seek in a selfish way to outstrip others, but that we should never be satisfied to put into that which we do anything but the very best effort of which we are capable.

Do not ask, How can I make my life good, but how can I make it best? Do not ask, Will this profession or this work make me useful to my fellow-men, but will this course make me most useful to my fellow-men? Do not ask, Is this a high aim, is this a great thing to do? but Is this the highest aim, is this the best, the very best thing on earth that it is possible for me to do?

No course in life will ever prove satisfactory either to ourselves or to God save that only which follows the loftiest ideals, and which induces us to throw into the attainment of those ideals our whole selves, the very best and truest powers of our whole being. Anything short of this will end only in the more or less complete failure which waits always upon half-heartedness. —The Christian Work.

Be Attractive.

Study to be attractive, especially if you are a young Christian. I do not mean alone in the matter of dress, but in many other things. Make your face attractive by ever wearing a sunny smile. Let your hands do so many deeds of usefulness that they will not appear ungainly, even though bearing the marks of toil. Let your words be so full of gentleness and love that they too may attract others and reveal a spirit of sweetness.

If you would do great and good work for the Master, study the law of attractiveness, both in nature and social life. Discover the attractive principles in the sunlight, the fair springtime, and the blooming flowers that are so full of sweetness. Take the shy violet and the bright June rose and find out what there is about them that makes us love them at sight. What makes the attractiveness of the blue sky when full of sunlight or gemmed with its myriads of stars? What makes us love to hear the songs of the robin and the lark in the morning?

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Study to be like the people that we sometimes meet, whose very faces seem to bestow a blessing as we look upon them. Learn the sweet secret of their attractiveness, and be like them.

Be attractive in the home. Ever let this sweet principle make home-life bright and beautiful. Be attractive in social life, and thus win souls for the Master. The gentle grace of a true attraction always comes from him, and reveals his spirit. Every soul that goes to him is first attracted by some means that he employs. That "means" are often sweet, loving human souls filled with his spirit.

There is always something attractive about the earnest young Christian. Just as we are drawn to the beautiful in nature, so are we toward the Christ-like spirit. Then be in earnest as you seek to attract others—not to exhibit your own personal charms, but the spirit that God gives you. Worldly people may strive to be attractive through pride, but if you are Christ's follower, you will have a holy motive in doing so.—Mrs. M. A. Holt, New Berlin, N. Y.

Hurry and Worry.

We frequently hear of Christian workers breaking down from overwork, but nine times out of ten it was hurry and worry which brought them to the state of enforced inaction which they regret. Hurry and worry, which usually go together, ruin more lives than any amount of regular systematic labor. Indeed, inconsiderate exertion is almost as bad in its effects as idleness. Why can not we bear in mind that there is always time enough to do well all that we are called upon to do? If we do more than this, we do injustice both to the work and to ourselves. On the other hand, if we waste the time entrusted to us, it is useless to attempt to get it back by extra haste.—Quiver.

The Meaning of Manners.

There are many people who are not hypocrites in any other direction, but who never live up to their manners. They are habitually polite, cordial, obliging and sympathetic to everyone that they meet. But practically, they have not the virtues of which these manners should be but the outward and visible sign. They have been taught, so to speak, to hang out the sign, and keep it in good order, with its letters bright and its legend clear, and there their idea of behavior ends. Not that they are vicious, or unkind—but simply that the high manners have no high living behind them, and are but a mask, beneath which we suspect, dimly, a very different face from the unvarying one that we see smiling upon us.

The sincere soul will never strive after a manner that is not the simple, outward expression of the inner man. We have no right to a fine manner unless we have the fine nature to which it belongs, any more than a beggar has the right to steal an embroidered cloak to cover his shabby rags. And the worst of it is that the delicate beauty of the cloak is, inevitably, smirched and degraded by the beggar's touch. What right has a fussy, egotistical person to a cordial, sympathetic manner? That belongs only to the warm, generous heart that it should express. What part has a selfish soul in obliging words and polite interest? None at all. And it is because of this appropriation, by unworthy persons, of the manners that do not belong to them, that good manners are so often discredited in the eyes of those who have been deceived by their false owners; while, on the other hand, sincerity often takes refuge, most unwisely, in a brusqueness that is not really native to it. The real truth lies between these two mistakes. Let us use just as much of high manners as we have attained to in our hearts, not resting, year after year, until we attain more, and yet more, of beautiful outward expression, yet always guarding against the assumption of more than we have truly conquered and possessed. So the manners and the nature will grow together, each reacting upon, and developing the other, until the gracious beauty of the one will be but the transparent glass through which the fine harmony of the other is manifest; and so we shall know, and show, the true meaning of manners.—The Interior.

Learn to Unload.

Of the many burdens men bear, the most intolerable is the burden of care. Labor seldom kills men; labor is a divine ordination which we escape only with damage to ourselves. The strongest men and women are those who have mastered the mysteries of work. What kills men is care. Many business men take it home with them. Worry disturbs their sleep and gives them no rest on Sunday. Care drinks up the spirits, destroys the elasticity of the mind, and crushes the energies of the soul. They are always jaded, nervous, unbalanced. Such a man is the pack-horse of his business. He lies down and rises with the burden closely buckled about him. He has not learned to unstrap and lay aside his load.

No man can remain uninjured by such a constant strain. The secret every man should learn is that of unloading. We can carry immense "weight in life" if only we have an occasional let up. Care seems to trouble those who have little as well as those who have much. Some who are concerned in much learn to drop it with the day. Napoleon had such command of his faculties that he could throw off the heaviest responsibilities at any moment, and Grant could sleep in the midst of a battle. If you would unload your cares, plan well and do your best while at work, and then learn to leave business in the shop or store. Unbend souls as well as body; let in the sunlight, and indulge in the best fellowships, especially those of the family and the church.—Zion's Herald

The Train Boy.

He had done several little errands for the gentleman in the Pullman car, and as the man got off he slipped a dollar into his hand.

"I like your looks, Jimmy," he said kindly. "Now remember that you can make yourself whatever you wish. I don't mean by that that you may become a Vanderbilt if you desire, or the President of the United States; but I do mean that you can be something better yet—a Christian man. Don't forget that."

It was ten years later before the two met again. Then Jimmy had just been made conductor on an important road, and in one of the passengers he recognized his old-time friend. The gentleman had changed but little in the ten years just passed, but it was hard to persuade him that the fine-looking young conductor was the ragged train boy of whom he still retained a faint remembrance.

"But I certainly am he," Jimmy asserted, energetically, "and I've always wanted to tell you how much your words and your kindness did for me. I'd been getting into low company and growing sort o' wild and reckless, but your words just haunted me, and I got to wondering if that kind of thing paid. I concluded that I'd rather grow up a Christian man, as you said, than a drunken loafer, so I just stopped short and commenced over in dead earnest."

"And that was all the result of a few sentences, forgotten as soon as uttered," said the gentleman, thoughtfully. "It just shows what a mighty power for weal or woe our chance words may be, and how we ought to guard them."—Classmate.

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Nine-tenths of the leading men and women in the world, those who are making history for the future, are over fifty years of age; but, as a rule, this may be taken as the age after which one is old; and it depends after that time how the person cares for himself or herself whether the span of old age may last forty, thirty, or less than twenty years. At fifty-five three-fourths of the people have passed beyond the river. Twenty-three out of a hundred of persons older than fifty left pass away before the age of eighty five, leaving only two per cent surviving at this age. From sixty five to seventy-five is the most fatal period of this last span. So that those who have reached the age of sixty-five have in their own hands, in a great measure, whether they shall survive to seventy-five, and then have a better chance than the average to live on to the next ten-year stage.

It is not saying too much, by any means, to assert that one who has reached sixty-five may easily survive to the next decennial period by the exercise of the right prudential means. These include the enjoyment of pure air; a well-balanced, easy mind, and freedom from cares and worry; good food of the right kind; a moderate climate; the sustenance of bodily warmth; personal cleanliness; avoiding every exhausting physical labor; yet the taking of such exercise as one has been used to, but never to the extent of painful weariness. Rest is indispensable. The sleep should be at least ten or twelve hours every day. To avoid sudden changes from hot to cold, dry to moist air, the constant wearing of sufficient woolen underclothing; the use of simple medicines to preserve all the bodily functions in an evenly, healthful condition, or to secure this by the use of the right foods, of which fruit should be the largest part; the avoidance of strong coffee, tobacco, or alcohol in anything like excess, even comparatively; to masticate the food perfectly, and, if the teeth have failed to prepare the food by thorough comminution of it, and to eat it slowly, that the supply of the saliva, the first of the digestive fluids, may be copious; to eat often, and a little at a time, of meat especially, for the protein is most needed, and the carbohydrates least, on account of the need to sustain all the vital organs in their most effective condition; for it is on these that the aged depends mostly, the wastes of the tissues that depend on the carbo-hydrates for their renewal being the least, as long as the body is kept warmly clothed and the breathing of very cold air is avoided.

The excretory organs are to be preserved in effective action, and the skin, which is the most important of these, if one may be so described, should be kept in the fullest action by frequent bathing in the evening and a dry rubbing in the morning. A little muscular exercise before retiring at night, and a tepid sponge bath, will greatly aid in procuring that rest which old persons need, but often fail to get as they would wish.

Violent exercise is to be avoided, and whatever increases the action of the heart. One has just as many heart-beats to count on; and if for some time these are increased in number, the time is shortened. The heart is often hampered by too great a load of fat around it, and on this account the use of starchy and oily foods is to be kept subject to the actual needs of the system, to be judged by each individual. Overeating is a grave fault at any time, but far worse in old age. The effect of it is to excite the heart to irregular action, and it is better to restrain the appetite than to let it run to excess in anything. Lean meat, chicken, fish, rather weak tea, with cream (cream is the very best form of fat that can be taken), and fruit, with bread (not the far too prevalent biscuit), and stale is the best condition of it; few vegetables; no pie; a few drops of some good preparation of phosphoric acid in a glass of water will be the best drink, or it may be taken an hour before eating with benefit. Lastly, moderate walks abroad, or any light work in the garden or in the fields, but never to the extent of weariness, will greatly conduce to longevity, along with all the preceding regulations for the sustenance of the best condition of health.—Country Gentleman.

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THE ADVANCE AGENT OF HEALTH

Miniature Fac-Simile.

Prof. Wilmot H. Goodale.

The many friends of Prof. Goodale were greatly shocked to learn of his death, which occurred on Jan. 2, 1897, while still in his prime and in the active discharge of his professorial duties. His extensive acquaintance and estimable personal qualities render a brief memorial eminently appropriate.

Wilmot H. Goodale was born Sept. 9, 1839, at Goodale's Corner, Orrington, Maine. He remained there until about fourteen years of age. He then became a student at Philips Academy, Andover, where he prepared for college. Leaving Andover, he entered Yale, and pursued his studies there until in 1861 he was compelled to desist on account of the sudden, although temporary, failure of his eyesight. Unable to enter the army on account of the same trouble, he shortly after came South in the employ of The Christian Commission, and was largely engaged in that work in the vicinity of Port Hudson. After this he settled in the city of Baton Rouge, which place has been his home ever since. In 1866 Mr. Goodale was happily married to Miss Mary Read, of Baton Rouge.

For many years he was engaged in the practice of law in the city of his option; but in 1890 he gave up this work, accepting the chair of philosophy and civics in the Louisiana State University, which position he filled with ability, and in it found congenial employment for his marked intellectual gifts and attainments. He was also for many years on the Board of Managers of this institution; also on the Board of Trustees of Centenary College. In all these positions of trust his work was conscientiously done and with acceptability to those interested.

Prof. Goodale was a man of broad intellectual culture and finely developed mental resources. His information was extensive, and conversation with him revealed the presence of a well-equipped mind. Socially, his affability was easily felt, radiating unobtrusively in the various associations of life.

Early records of his life reveal the fact that his mind and heart soon sought to know the power and blessedness of Christ and his salvation. When a lad of ten or eleven years he united with the Congregational church, and during the time of his school-life at Andover he was actively engaged in Sunday-school work. In 1866 he united with the M. E. Church, South, under the pastorate of Dr. W. L. Linfield, the gifted pastor of our church in Baton Rouge at that time. He was active as a member of the local church, and served as delegate to the General Conference. The religious atmosphere of Methodism was more congenial to him than that in which his religious life had begun, and in this body of the church militant he remained until death.

He was a thoughtful man concerning the truths of our holy religion, and sought to conform his life to the precepts of the gospel. From a child he had maintained his confession of faith in Christ, our Lord and only Savior. Doubtless he has entered into the joy of his Lord. In this community he will be greatly missed, and many friends will mourn his departure both here and elsewhere. His sorrowing family have the blessed consolations of Christ, precious memories, and that supreme confidence which belongs to those whose hope is in Jesus and the resurrection.

F. N. PARKER.

Baton Rouge, La.

OBITUARIES

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

NELSON—"There is no death; what seems so is transition. This life of mortal breath is but the suburb of the life elysian, whose portal we call Death."

This portal, Death, has opened and received the sweet spirit of our sainted friend, Mrs. C. E. NELSON, who has entered upon a grander, nobler life above.

The Winona Auxiliary of the W. F. M. S., of which Mrs. Nelson had been a member, recognizing in her death the loss of a grand Christian character and a faithful, consecrated worker, offers the following resolutions:

Resolved, That we recognize in this dispensation of God's wisdom that our beloved sister is only removed to a higher, nobler life; that the mortal has only put on immortality.

Resolved, That while we sustain the loss of a devoted Christian worker, we treasure her beautiful, Christ-like example, and rejoice that her sweet influence still lives, lifting many of us heavenward.

Resolved, That we ever strive to emulate her humble submission to God's will, her consecrated effort to do his service, her perfect faith in his Word.

Resolved, That we extend to the bereaved family our deepest sympathy in this sorrow, recommending them to seek comfort of the same God who sustained that sainted mother in every trial of life.

Resolved, That the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish these resolutions, and a copy be sent to Mrs. S. M. Thames. MRS. SWEATMAN, for Com.

FLOWERS—Mr. DAVIS FLOWERS died Dec. 30, 1896. He was born July 14, 1850; was married to Miss Fannie Sullivan in January, 1883; was converted and joined the M. E. Church in early life, in which he lived an humble Christian life until God called him home. He was a kind husband and most affectionate father. He leaves a wife and seven darling children, and a host of friends and relatives, to mourn his death; but "blessed are the dead who die in the Lord, for they rest from their labor."

Dear wife and children, try to follow him. He is at the pearly gates awaiting you to come. Remember your father's dying words. His cheerful voice and pleasant face are gone from your midst. Desolate and sad is the home, and lonely the hearts that loved him; but there is the hope that o'er the dark river his pure spirit will no more cross we will meet him over there in the bright beyond, where parting shall be no more.

Weep no more, fond loved ones; thy loved one is not dead, but sleepeth; and when death calls you, may you be prepared to meet thy loved one on the bright shore of eternal deliverance.

SCARBROUGH—Mrs. MARGARETTE SCARBROUGH departed this life Jan. 7, 1897, aged eighty-nine years. She was a devout member of the M. E. Church, South, and had been for seventy-three years. She was the mother of several children, one of which is a local preacher in the M. E. Church, South, and at one time an honored member of the Mississippi Conference, but located in order to take care of his aged mother.

Sister Scarbrough was a loving mother and a true friend, and was loved by all who knew her. With her relatives she leaves a score of friends to mourn her death. We extend a hand of sympathy to all the bereaved ones, and would say: Weep not, dear ones, for you live with the assurance that you will soon meet again where parting will be no more. Many silent hours may pass away, and many thoughts of dear mother may come, but only be faithful unto death, and then you will meet mother on the other shore, to live and love forevermore. C. C. EVANS.

Sutartia, Miss.

McCARDLE—FANNIE MCCARDLE, daughter of W. and Jane McCardle, was killed near her home at Ashley, Miss., Dec. 7, 1896, aged six years and fourteen days.

Little Fannie was on her way from school, and very near her home, when she tried to shun a muddy place in the road by holding to a stump which fell and killed her instantly.

Fannie was a bright-faced, intelligent and affectionate child, full of life and joy. Her stay on earth was brief, but long enough to entwine all the heart-strings of her home and community.

Fare thee well, little Fannie. I hope to meet you in that beautiful city where you are now waiting and watching for papa and mama. Will they meet their darling there? God grant that they may.

"Your little darling, so tender and sweet,
Will be tenderly cared for till next we meet;
Pillowed an sweetly on Jesus' breast,
Fannie awaits the coming of the rest."

C. J. S.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL } A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

I will listen to anyone's convictions; but, pray, keep your doubts to yourself.—Goethe.

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Of all acts, is not for a man repentance the most divine? The greatest of faults is to be unashamed of none.—Thomas Carlyle.

A coarse, rough skin can quickly and easily be made soft and white with HEISKELL'S Soap. 25c. a cake at druggists or by mail.

HEISKELL'S Pills, by their action on the liver, stomach and bowels, make the eyes bright, breath sweet, and skin healthy. 25 cents. At druggists or by mail.

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PROF. DRAUGHON—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

W. W. CARRE.

LUMBER.

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Shenandoah Valley Route.

Leave Memphis ..... 9:15 p. m.
Arrive Chattanooga ..... 7:00 a. m.
Arrive Washington, B. and O. ..... 7:00 a. m.
Arrive New York, C. V. J. ..... 12:50 p. m.

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Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

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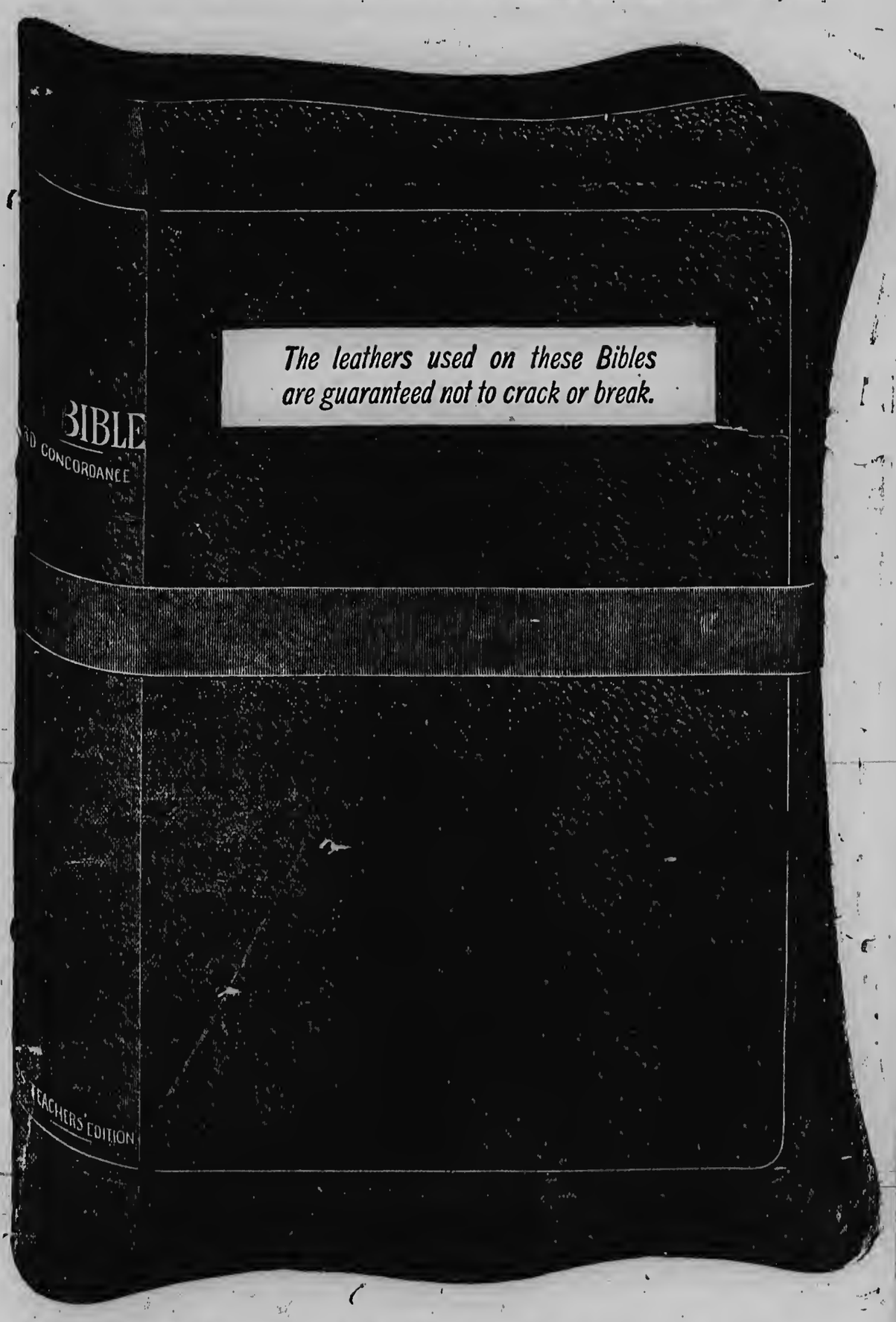

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MARRIAGES.

WEYNETH—SHERMAN.—At the residence of the bride's mother, in Grenada, Miss., Dec. 29, 1896, by Rev. T. W. Lewis, Mr. E. J. Weyneth and Miss Adda Sherman.

HEATH—PURDIE.—At the residence of the bride's mother, five miles from Grenada, Miss., Jan. 26, 1897, by Rev. T. W. Lewis, Mr. Cas Heath, of Grenada, and Miss Ella Purdie.

JORDAN—BURT.—At the residence of the bride's brother-in-law, Dock Hill, Miss., Jan. 27, 1897, by Rev. T. W. Lewis, Mr. T. J. Jordan, of Lexington, and Miss Mattie Bort.

McCLENDON—DAWSON.—At Bluff Creek Camp Ground, Jan. 24, 1897, by Rev. J. F. Wynn, Mr. T. G. McClendon to Miss Ella Dawson, all of East Feliciana parish, La.

SHARP—McDONALD.—At the residence of the bride's father, near Ashland, Miss., Dec. 30, 1896, by Rev. R. O. Brown, Mr. Robt. W. Sharp, of Wall Hill, Miss., to Miss Mary McDonald.

BRIAN—McGUIRE.—At the residence of the bride's father, Jan. 26, 1897, by Rev. Thos. J. Upton, Mr. A. B. Brian and Miss Allie McGuire, both of East Baton Rouge parish, La.

ANDRUS—HARMON.—At the Pisquemine Branch M. E. Church, South, Acadia parish, La., Nov. 26, 1896, by Rev. J. S. Sanders, Mr. Cameron Andrus to Miss Anna Harmon, both of Acadia parish, La.

SIMS—HUMPHREY.—At the residence of the bride's father, Mr. Joseph Humphrey, of Acadia parish, La., Nov. 25, 1896, by Rev. J. S. Sanders, Mr. Eddie J. Sims to Miss Sarah L. Humphrey, both of Acadia parish, La.

CLARK—BOWEN.—At the Methodist Church, Nonfield, Miss., Jan. 14, 1897, by Rev. W. G. Hackna, Mr. Charles Clark to Miss Mary Bowen, daughter of Rev. Jno. B. Bowen, of Union Church, Miss.

MALONE—HODGES.—At the residence of the bride's parents, Jan. 27, 1897, by Rev. Robt. W. Vaughen, Mr. Geo. F. Malone, of Rocky Mount, La., to Miss C. Nettie Hodges, of Cotton Valley, La.

O'FERRALL—CARTER.—At the residence of the bride's father, in Clarke county, Miss., Jan. 27, 1897, by Rev. L. Carley, Mr. T. J. O'Ferrall, of Enterprise, Miss., to Miss M. Allee Carter.

EVANS—McNAIR.—At the residence of the bride's father, near DeSoto, Miss., Jan. 24, 1897, by Rev. L. Carley, Mr. Samuel C. Evans to Miss Sallie McNair.

CUBLEY—GILMORE.—At Stonewall, Miss., Dec. 23, 1896, by Rev. L. Carley, Mr. S. R. Cubley to Miss Janie Gilmore.

WOOLFLEY—COX.—In the Morean Street Methodist Church, Jan. 27, 1897, by Rev. J. F. Scurlock, Mr. Frederick Woolfley to Miss Allee Cox, all of this city.

Few consumptives believe they are in danger till medicine is of little avail. Ayer's Cherry Pectoral, taken in the early stages, has prevented further progress of the disease, and saved many a life. At any stage of phthisis, Ayer's Cherry Pectoral affords great relief.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Mothers, Give Heed!

A WORD OF COUNSEL FROM DR. HARTMAN, WHOSE NAME HAS BECOME KNOWN TO THOUSANDS OF MOTHERS.

Midwinter is here. The nights are long and cold. The days are short and changeable in temperature. Cold creeps in at every crevice and draughts occur in spite of the utmost vigilance. The tireless patience and sagacity of mother even fails to keep the household safe from climatic diseases. Colds soon develop into chronic catarrh. A cough rapidly becomes consumption. La grippe undermines the system dangerously. Influenza leaves injuries to head and throat, hard to remove. All these things the mother strives in vain to guard her household against. How can she best do it? First, get some Pe-ru-na. Second, send to The Peruna Drug Manufacturing Company, Columbus, Ohio, for a free copy of Dr. Hartman's latest book on the climatic diseases of winter. This book, in plain and direct language, informs the mother exactly what to do in all of the liabilities and emergencies resulting from wintry weather. Not only will she be able to prevent diseases, but she knows exactly how to cure them. In case she is doubtful on any point, if the book does not fully explain it, she has only to write a letter to Dr. Hartman at any time, and she will receive a free answer as quickly as possible. What untold misery this would save the world if every mother would heed this advice. Pe-ru-na cures a cold quicker than any medicine in the world. Pe-ru-na is a sure cough cure. Pe-ru-na is the best, if not the only, internal remedy for catarrh yet devised. Pe-ru-na cures la grippe and influenza. A book of testimonials sent free.

Every noble acquisition is attended with its risks; he who fears to encounter the one, must not expect to obtain the other.—Metastasio.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 3-16	@ — —
Ordinary	5 11-16	— —
Good ordinary	6 3-16	— —
Low middling	6 7-16	— —
Middling	6 13-16	— —
Good middling	7 5-16	— —
Middling fair	7 11-16	— —
Fair	9 1-16	— —
Galveston middling	7	— —
Mobile middling	6 13 16	— —
Memphis middling	6 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	2	2 11-10
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¼	2
Prime yellow	3 1-16	3¼
Gray white	3⅛	3⅜
Choice white	3⅛	3⅜
Standard granulated	3⅜	3⅞
MOLASSES.		
OPEN KETTLE:		
Fancy	3	18
Fair	— —	— —
Good common	— —	— —
SYRUP	15	18
RICE.		
No. 2	2	2⅛
Good	4¼	4⅜
Fair	4	4¼
Prime	4¾	5
Rough, ₩ bbl	2 75	3 40
POLISH, ₩ ton	16 00	17 00
FLOUR.		
Extra Fancy	4 75	4 85
Fancy	4 15	— —
Choice	— —	— —
Minnesota Patents	5 50	— —
Winter wheat patents	5 10	6 20
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 70	1 55
Cream meal	1 70	— —
Grits	1 80	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	18
Yellow	— —	38
Mixed No. 2	33	18
OATS:		
Western	— —	56
Texas rust-proof	56	58
BRAN:		
₩ cwt	60	— —
HAY:		
Prime	13 50	14 50
Choice	15 50	16 00

PROVISIONS.		
PORK:		
Mess (Standard)	8 70	8 75
Prime Mess	8 50	— —
Rumps	7 75	8 00
BACON:		
Fancy Breakfast	5⅝	— —
Shoulders	5⅝	5¾
Sides, short rib	5⅝	5¾
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	9½	10¾
DRY SALT MEAT:		
Shoulders	4¾	— —
Sides, short rib	5½	5⅝
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	14¼	— —
Common	8	8½
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	23	28
Western Dairy	17	18
Common	6	8
LARD:		
Refined	4¾	4¾
OILS:		
Coal, bbls	9¾	— —
Coal, cases	13¾	— —
Cotton seed, crude	18½	19
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	1 25	1 75
POTATOES:		
New Louisiana	1 25	1 50
Western	— —	— —
ONIONS:		
New Louisiana	— —	— —
Western	3 50	4 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5⅜	— —
Jute, 1¾ lb, ₩ yard	5⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7½	— —
TIES:		
₩ hund'd	70	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	2 50	3 15
Chickens, Southern	3 50	3 00
Young	1 75	2 50
Turkeys, Southern	— —	10 00
EGGS:		
Western	14	14½
Southern	14½	— —
WOOL:		
Lake ₩ lb	11	11½
Louisiana	9	9½
Burry	6½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	5½	6
Dry salted	9	— —
FERTILIZERS:		
Cotton seed, ₩ ton	7 00	— —
Meal	18 25	18 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Nitromuric acid	— —	— —

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world as well as purest and sweetest for toilet, bath, and nursery.

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BLOOD HUMORS Permanently Cured by CUTICURA REMEDIES.

Annual Meeting of the Woman's Parsonage and Home Mission Society, Louisiana Conference.

A CALL.

The fifth Annual Meeting will be held in New Orleans, at the Felicity Street Church, March 4-7, '97. Annual sermon will be preached Thursday evening, March 4. Each auxiliary is urged to send delegates. Please notify the Conference corresponding secretary, Mrs. Florence E. Russ, 3502 Camp street, New Orleans, as soon as possible.

MRS. FRANCES A. LYONS,
Pres. W. P. and H. M. S., La. Conf.
MRS. FLORENCE E. RUSS,
Conf. Cor. Sec.

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NEWS OF THE WEEK.

DOMESTIC.

The South Carolina House has rejected a bill to license the carrying of concealed weapons.

Gen Russell A. Alger, of Michigan, has accepted the war portfolio tendered him by McKinley.

A resolution has passed the Arkansas Legislature providing each member with twenty daily papers at the State's expense.

Lyman J Gage, president of the First National Bank of Chicago, has accepted the position of Secretary of the Treasury in McKinley's Cabinet.

The Louisiana representatives are about to make an earnest effort to secure the payment to the sugar producers of the balance of the bounty money due on the crop of 1894.

The statement that Judge Goff has declined the attorney generalship is credited, and there is a great scramble among Southern Republicans for the Southern representation in the Cabinet.

Ex-Congressman James Wilson, of Iowa, will be Secretary of Agriculture in McKinley's Cabinet. Mr. Charles G Dawes will be the next Comptroller of the Currency.

The United States cruiser Brooklyn, the latest pride of a peerless navy, lies almost utterly helpless because of a narrow ledge of sunken rock in the Delaware river above Marcus Hook, Pa.

The cold which has prevailed in this latitude for a week past is extreme for the season, and its continuance is most unusual, and it has lasted longer than the frosty spell which attended the snow storm of Feb. 14, 1895.

In an expedition to the jetties, last week, two of the Daily Picayune's reporters were lost. The steam yacht in the service of the paper collided with another vessel and sank shortly after. The two members of the staff shared the fate of the craft. The rest of the passengers were saved.

One of the provisions of the greater New York charter, a provision existing in the present law, is that the walls and ceilings of every tenement house shall be whitewashed at least once a year. The definition of tenement house is so framed that it includes the most beautiful and expensive apartment houses in the city.

Steadily and surely the beet sugar industry is spreading in the far West. Within the past two years several new factories have been established in as many different States, and judging from the experiments being made in many sections of the West, it will not be very long before the industry will be firmly established in fully a dozen States.

It is a healthy sign of the times that the masses of the people have devoted more time of late to the subject of national defense, and as a result of a general examination and discussion of the subject Congress has been induced to make more liberal appropriations for both the construction of additional ships for the navy and for the providing of coast and harbor defenses.

The Alaskan treaty just signed between the United States and Great Britain does not apply to the boundary in the southern part of Alaska, but only to that of the 141st meridian, readily fixed by the astronomical observance in the northern part of Alaska. It is this southern branch of the controversy which presents serious difficulties, involving questions of territory between the United States and Great Britain.

FOREIGN.

There are seven institutions in Russia in active operation for the treatment of hydrophobia.

In Greece, teachers contribute 5 per cent on the salaries, and the state finds the remainder, in order to superannuate teachers after twenty-one years of service, regardless of age.

The bill increasing the export bounties on sugar passed its first reading in the French Chamber of Deputies by a good majority. There is, therefore, little reason to doubt but that the measure will soon become law.

Better Than a Gold Mine.

Raise your own coffee at 2c. a pound, and let high tariff coffee go. Produces 2 crops per year in the South. Sample and large catalogue of 50 new varieties of seeds with testimonials from all over the Union, prepaid, 10c. Also my new vine-less bunch yam sweet potato, postpaid, 30c per lb. Karlikal, sweetest, and most prolific on earth by express, 15c. per lb. C. E. Cole, Seedsman, Buckner, Mo.

According to an order of the Jasper county, Kan., court, prisoners charged with felony will be allowed 50 cents worth of food per day, while those who have committed only misdemeanors will be obliged to put up with 30 cents worth.

If we should say that Bright's Disease and Diabetes can be cured, no doubt you would consider the statement worth investigating—especially if your physicians had given up hope. The attention of those afflicted with either of the above diseases is called to the advertisement in another column headed "Here's Hope."

Agents Wanted

For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only $1.50. Big book, big commission. Everybody wants the only endorsed, reliable book. Outfits free. Credit given. Freight paid. Drop all trash, and make $300 a month with War in Cuba. Address nearest, THE NATIONAL BOOK CONCERN, 352-356 Dearborn st., Chicago.

Long life is denied us; therefore, let us do something to show that we have lived.—Cicero.

Tobacco Was the Real Cause,

But parents are sometimes to blame for a son's use of it. And slaves can stop it as well by taking SURE-QUIT, the popular antidote chewing gum remedy for tobacco habit. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Morgan Street	11 A. M.	Feb. 7
Carondelet street	7 P. M.	7
Algiers	[illegible] A. M.	14
Louisiana Avenue	7 P. M.	14
Napoleon Avenue	[illegible]	[illegible]
Crapa Street, Soldell and Pearl River, at Crapa Street	[illegible]	21
Felicity Street	11 A. M.	28
Rayne Memorial	7 P. M.	28
Lower Coast, at Wesley	[illegible]	Mar. 7
Pisquemine and Donaldsonville, at P.		14

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lake Charles, Jackson Street	[illegible]	Feb. 1
West Lake and Sulphur, at Welsh's 10 o'clock.		2
Grand Chenier, at Live Oak	P. M.	6
French Mills, at Cane Island		6, 7

H. C. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Baton Rouge	[illegible]	31, Feb. 1
Baton Rouge—Second Church	[illegible]	31, Feb. 1
Magnolia and Hall on, at Meadows	[illegible]	6
Port Vincent at Port Vincent	[illegible]	6, 7
Live Oak, at Live Oak	[illegible]	7, 8
Frank lin, at Mt. Harmon	[illegible]	13, 14
St. Helena at Wesley Chapel	[illegible]	20, 21
Amite City, at Amite City	[illegible]	27, 28
Pine Grove, at Pine Grove	[illegible]	Mar. 6, 7
Bayou Fel Clara, at Oak Grove	[illegible]	13, 14
Clinton	[illegible]	14, 15

R. W. TUCKER, P. E.

DELHI DIST.—FIRST ROUND.

Bonita, at Bonilee	[illegible]	Feb. 1, 2
Rayrop and Mer Rouge, at Bastrop	[illegible]	3, 4
Dugard, at Dugard	[illegible]	5, 6

E. F. WHITE, P. E.

Floyd, La.

SHREVEPORT DIST.—FIRST ROUND.

Jordan St. and Greenwood, at J. St.	[illegible]	Feb. 6, 7
First Church, Shreveport	[illegible]	7, 8
North Bossier, at Reunion	[illegible]	10
Pelican at Pelican	[illegible]	13
Grand Cane at G. C	[illegible]	13, 14
Caddo, at Keachie	[illegible]	16
Mansfield, at Mansfield	[illegible]	20, 21
Pleasant Hill, at P. H	[illegible]	27, 28
Fort Jessup and Many at F. J	[illegible]	Mar. 4
Holly Grove, at Prospect	[illegible]	6, 7

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Hunkie	[illegible]	Feb. 6, 7
Montgomery	[illegible]	13 14
White Chapel	[illegible]	20, 21
Pineville	[illegible]	27, 28
Sorling Creek, at Fellowship	[illegible]	Mar. 6, 7
Natchitoches	[illegible]	13, 14
Dry Creek	[illegible]	20 21
Washington, at Bethel	[illegible]	27, 28
Ora	[illegible]	Apr 3, 4
Grosse Tete	[illegible]	10, 11
Jeanerette Jonesville, at Pine Grove	[illegible]	17, 18
Columbia	[illegible]	24, 25

V. D. SKIPPER, P. E.

ARCADIA DIST.—FIRST ROUND.

Calhoun, at Calhoun	[illegible]	Feb. 6, 7
Dowville, at D	[illegible]	10 11
Farmerville, at F	[illegible]	13, 14
Vernon at V	[illegible]	20, 21
Gansville, at Ansville	[illegible]	27, 28
Vienna, at Salem	[illegible]	Mar. 6, 7
Ruston, at R	[illegible]	13, 14
Bienville, at —	[illegible]	20, 21
Arcadia, at A	[illegible]	27, 28
Homer, at H	[illegible]	Apr 3, 4

B. T. CREWS, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Bolton at Raymond	[illegible]	Feb. 6, 7
South Vicksburg	[illegible]	13, 14
Iuka at Iuka	[illegible]	20, 21
Harrison at Cane Ridge	[illegible]	27, 28
Hazlehurst at Hazlehurst	[illegible]	Mar. 6, 7
Crawford street Vicksburg	[illegible]	13, 14
Rocky Springs, at Rocky Ridge	[illegible]	20, 21
Edwards at Learned	[illegible]	27, 28
Rolling Fork at Cary	[illegible]	Apr. 3, 4
Anguilla at Rohower	[illegible]	10, 11
Warren at —	[illegible]	17, 18
Mayersville, at Mayersville	[illegible]	24, 25
Satartia at —	[illegible]	May 1, 2
Pattenburg	[illegible]	8, 9
South Warren, at —	[illegible]	15, 16

J. M. WEEMS, P. E.

Vicksburg, Miss.

BRANDON DIST.—FIRST ROUND.

Morton, at Morton	[illegible]	Feb. 3
Westville, at Westville	[illegible]	6, 7
Decatur at Union	[illegible]	13, 14
Clarksburg, at New Providence	[illegible]	17
Raleigh, at Raleigh	[illegible]	20, 21
Forest, at Homewood	[illegible]	25
Montrose, at Mt. View	[illegible]	27, 28
Hillsboro, at Hillsboro	[illegible]	Mar. 6, 7
Tremon, at Pine Grove	[illegible]	13, 14

W. W. SIMMONS, P. E.

Forest, Miss.

A Woman Florist

5 EVERBLOOMING ROSES

Red, White, Pink, Yellow and Blush

FOR 10 cts

ALL WILL BLOOM THIS SUMMER.

Send 10 cents for the above Five colors of Roses, and I will send to show you samples of the Roses I grow, and this offer.

6 of the loveliest fragrant everblooming Roses,
8 Hardy Roses, each one different, fine for garden,
8 Finest Flowering Geraniums double or single,
8 Carnations, the "Divine Flower," all colors,
8 Prize Winning Chrysanthemums, world beaters,
8 Lovely Gladiolas, the prettiest flower grown,
8 Assorted Plants, suitable for pots or the yard,
8 Beautiful Cannas, will make a charming bed,
10 Superb Large Flowered Pansy plants,
6 Sweet Scented Double Tuberoses,
3 Begonias and 2 choice Palms, fine for house,
3 Lovely Fuchsias and 3 fragrant Heliotropes,
10 Packets Flower Seeds, a Choice Assortment,

SPECIAL OFFER—Any 6 sets for $1.00; half of the 6 sets, 6 each, or the entire 10 mailed Penny mixed for $2.50, or half of each the first year. I guarantee satisfaction. Once a customer, always a one. Catalogue free. These plants will all grow with proper care. My great monthly "How to Grow Flowers," tells how. Add 5c. to your order for it one year. Address,

MISS ELLA V. BAINES, Box 34, Springfield, Ohio.

Please mention this paper.

ENTERPRISE DIST. FIRST ROUND.

Waynesboro and S. L. at Buckatunna	[illegible]	Feb. 6, 7
Vossburg, at Vossburg	[illegible]	13, 14
Energy, at New Home	[illegible]	20, 21
Mashervilla, at Wonfield	[illegible]	27, 28
Enterprise, at Enterprise	[illegible]	Mar. 6, 7
La Fayette, at [illegible]	[illegible]	13, 14
Pier	[illegible]	20, 21
William's Bay, at Pleasant G. (Wed.)	[illegible]	27, 28
Mt. Carmel	[illegible]	27, 28

L. CARLEY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Daleville, at Daleville	[illegible]	Feb. 6, 7
Meridian—East End	[illegible]	[illegible]
Pottersville, at Pottersville	[illegible]	20, 21
Meridian—South Side	[illegible]	[illegible]
Livingood and Indian Mission, at Hopehill	[illegible]	Mar. 6, 7
Nashoba and Nelson, at Cook's Bluff	[illegible]	6, 7
Toomsuba and Nelson, at Bethel	[illegible]	13, 14
Rose Hill, at Paulding	[illegible]	20, 21

C. G. ANDREWS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Bogue Chitto at Norfield	[illegible]	Feb. 6, 7
Hazlehurst	[illegible]	13, 14
Bandville, at Union Chapel	[illegible]	20, 21
North Wesson, at North Wesson	[illegible]	27, 28
Wesson	[illegible]	27, 28
Pleasant Grove, at Pleasant Grove	[illegible]	Mar. 6, 7
China Grove, at Tylertown	[illegible]	13, 14
Caseyville, at Sweet Water	[illegible]	20, 21

B. H. MOUNCER, P. E.

Christian Advocate.

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Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WHO'LL BE THE FIRST TO GO?

I look around on the loved ones
By the fireside's ruddy glow,
And I ask my heart in a whisper
Solemn and soft and low,
When the angel shall come to grieve us,
And one must surely leave us,
Who'll be the first to go?

Across death's darkened portal
Some step must faltering go,
Some face must lie in its shadow,
Some pulse must flutter low.
When the angel shall come to grieve us,
And one must surely leave us,
Which one will have to go?

Of all that unseen glory
Some face will catch the glow,
Some heart find first the healing
Where the restful waters flow.
When the angel shall come to grieve us,
And one must surely leave us,
Who'll be the first to go?

—The Standard.

Communications.

A Statement from Bishop Key.

MR. EDITOR: I think you acted wisely in closing the discussion on the subject of holiness in the ADVOCATE several months ago. Some things were written on both sides of the question that were not "good to the use of edifying." Strange that any child of God, writing on the subject of holiness, would dip his pen in gall. Such a man should be ruled out of court, no matter who he is. Nothing ought ever to be admitted to the columns of the ADVOCATE, it matters not what the subject may be, if it is not in a perfectly good spirit. When the line was drawn here, then any subject might be discussed—any question of doctrine or discipline—to the edification of the readers of the ADVOCATE. So it seems to me.

Without any desire to reopen the discussion above alluded to, I enclose a letter from Bishop Key to the Tennessee Methodist, which I would be glad to see in our ADVOCATE. The letter explains itself. It is wise, conservative, irenic. It is from one of our chief pastors. It substantially accords with the Review article of Bishop Hendrix on "The Perfecting of the Saints," published months ago. Its publication may disabuse the minds of some as to what the "holiness brethren," so called, do really believe, profess, and teach. That they are misunderstood, and sometimes misrepresented, is too apparent to be denied by any fair-minded and unprejudiced man. It is unkind to identify them with the extreme views of a few specialists, or the vagaries of indiscreet novices. Will you, as an act of simple justice to many of our brethren, kindly publish the Bishop's letter? W. B. LEWIS.

DEAR BRO. HAYNES: Your letter of inquiry has just reached me and I hasten to reply. You enclose a clipping which contains the outline of a part of my address recently made to the class for reception into the Little Rock Conference, and ask if it be correct. The report, you notice, is quite verbal, but gives the impression made on the reporter's mind by what I said. Perhaps, therefore, what departure there may be in the published statement from literal accuracy, may be as much the fault of the speaker as of the writer.

I ought to impress carefully and clearly what I believe to be the Scriptural and consequently the Wesleyan teaching on the subject of perfect love, or entire sanctification. If, therefore, there was confusion and darkness in it, I am truly sorry, and did express my regret on account of the term "second blessing," while acknowledging at the same time that Mr. Wesley is its author. This I have done repeatedly before, and again here and now. My reasons are few and plain.

1. It is not a scriptural expression. This alone, of course, is not sufficient to reject it, for the truth is often more fully set forth in other forms of statement. But it is always safest to adhere to the letter of God's Word.

2. There must be a reason in the mind of the Spirit for the oft-repeated use of the terms "perfection," "sanctification," "holiness." Much as many good men may shrink from the use of these words, I prefer them because inspired revelation has given them. You can always and everywhere defend them and follow safely whithersoever they may lead.

It has always been a matter of regret with me that this expression, which Mr. Wesley first used so innocently and so honestly, should be diverted from its intended meaning and made a bone of contention—a term of derision—an epithet of reproach—a party line which surely divides the church and alienates brethren. The facts here referred to are well known.

In many quarters it has come to pass that to call a man "a second blessingist" is to brand him as ignorant, fanatical and dangerous! Could not this deplorable result have been avoided if we had followed strictly the scriptural terminology? Would reverent and God-fearing men ridicule the Bible words "sanctification" and "holiness?" Would they use them as clubs to assault and bruise their brethren who sincerely believe and try to follow them? I think not; and believing thus, I can but regret the adoption of a phrase which has been used for harm.

I furthermore believe that this form of speech is not the clearest expression of Mr. Wesley's view of scriptural sanctification. He believed and taught that sanctification began in conversion. He called it "initial sanctification," and drew a marked distinction between sanctification and entire sanctification. And so speak all our standards, and so Methodism has always expounded the teachings of our Lord and his apostles. Our church, in common with every other church in every age of Christendom, holds and teaches that men are not wholly sanctified at conversion. This universal consensus for centuries ought to be impressive upon even the boldest thinker. The carnal mind is not wholly removed by the heart renewings of regeneration. "Roots of bitterness springing up troubles us." The Scriptures dwell on this notable fact. Mr. Wesley's sermon on "Sin in Believers" gives the key-note to our church; our hymns and ritual respond to it. We behold it in our personal observation of others, and realize it in ourselves by a most painful consciousness.

Now, then, in this domain of remaining carnality, sanctification moves and works. That which begins with our birth into the kingdom goes on by the Spirit's gracious processes of enlightenment, quickening, reproving, striving and leading, until sooner or later we come to see our desperate needs and Christ's infinite provision. Then and there, at the end of our work, in self-despair and final surrender, grasping by faith the imminent readiness of Christ to "save to the uttermost," the heart believes unto righteousness, or sanctification.

This I would not call "the second blessing," but rather the culmination and finishing of the first. It is salvation completed. That which begins in the soul of the believer "the hour he first believes," goes forward in its consummation in the definite work of entire sanctification, and until this glorious end is reached grace has not wrought its perfect work in us.

With many of us this process is alas! too slow. Whereas we ought to be men we are too often but babes in Christ. Instead of strong meat we can only feed on milk. "Many are weak and sickly among us." We dwell in an unhealthy atmosphere, and drink in the poison of moral pestilence. Too often vitality declines most alarming, in some cases down to the last limit of life itself. In such we have all the evidences of spiritual morbidity—weakness, irritability, restlessness, fault-finding, etc. And yet these are God's children, his sick children, and on that account should make a most pathetic appeal for patience and nursing and treatment. This condition is serious and perplexing in the extreme. Why this mixed experience, this health and sickness, this retarded growth with all its abnormal manifestations? My answer would be, it is a result of the carnal mind which remains in the believer's heart, and which divides and weakens and hinders him. And so long as this condition continues the purposes of grace have not been accomplished in us. The one great work of salvation from sin—of salvation from all sin, "both original and actual"—has not been perfected in us. Now to present "a second blessing" as the remedy is (as I see it) to divert the mind from the real and vital facts of the situation. Let us rather urge these diseased, dwarfed and undeveloped children of God to "go on to perfection," "feeling confident of this very thing that he which hath begun a good work in them will perform it."

How, then, shall we present and urge the experience of sanctification to meet the condition just contemplated? I answer, present it as God's plan and God's work. It is part and parcel of the one great work of personal salvation. It is linked on to the Spirit work of regeneration and adoption. Distinct from each, yet inseparably joined to both, and without this final and full salvation, all will come to nought. It is God's work to sanctify, as it is his to regenerate and adopt. We can no more grow into the one than into the other. We may by growth and a devout use of the means go forward in the spiritual life, drawing nearer to the hour of complete deliverance. But let nothing mislead us here. There must come to every believer one supreme moment of infinite desire, and one transcendant act of faith in Christ for sanctification, to which the whole God-head responds, and in which there is assurance of a full salvation.

My heart's desire and prayer to God for my church, that I love better than I love my life, is that the God of peace may sanctify us wholly, and I pray God that our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. JOSEPH S. KEY.

Sherman, Texas.

Correspondence.

Choctaw Mission.

MR. EDITOR: Most heartily do I indorse Bro. A. D. Miller's appeal in behalf of our work among the Choctaw Indians in Mississippi. Too long did we delay beginning the work, and it would be sinful in the extreme for us to abandon it now. I am glad that the little tract of land is at length paid for, after so many appeals from Bro. Miller and Bro. Cammack. We need at least a thousand more acres of land. "For what?" asks some one with tremendous emphasis. In order to gather the Choctaws into a mission settlement, where they can be watched over and properly cared for by the missionary. The very land we now own was once allotted by the United States government agent to a Choctaw, from whose hands it passed for a trifle years ago. To-day some one is needed to stand between them and shrewd white people. The lands belonging to the Board of Missions, no mortgage or trust deed made by a tenant can bind the land or the buildings, and so homes will be ensured to these honest, virtuous people. It is the only way in which they can be properly cared for. Any other plan is a failure.

It is not to the best interests of the Choctaws, or of the whites, that the Choctaws should attend the churches belonging to the whites. Separate churches and separate schools are for best for all concerned. These Choctaws are honest and virtuous; not idolatrous, but very superstitious. They are suspicious, and slow to confide in anyone; but their confidence once gained, they are easily influenced.

Bro. Cammack did a fine work among them, and Bro. Ormond built on the foundation he had laid. We have now a thrifty, religious colony, which will slowly grow. Had we more land, the colony would grow faster. The Choctaws must see that we are thoroughly in earnest, and intend to continue the work so well begun. Tali-Chulok Church ought to be devoted exclusively to school purposes, and another building erected for a house of worship. In the meantime the salaries of Bro. Holland and his Choctaw assistant must be provided for. Can we not get enough Sunday-schools in our Conference to undertake this labor of love? Will not East and West End and South Side (Meridian) Sunday-schools devote their missionary contributions to this purpose? Will not Marion, Lockhart, Lauderdale, Brogan, Porterville, Chapel Hill, Scooba, Binnsville, Blair, DeKalb, Mt. Pleasant, Pleasant Ridge, Marvin, Daleville, Soule Chapel and Suqualena, Rose Hill, Paulding and Hopewell join in the good work? If the presiding elder and preachers in charge be willing, let us have a prompt response from these Sunday-schools through their superintendents or preachers. And let the Sunday-schools in the Braudon and Enterprise districts fall into line, and we will have no trouble in raising the needed amount. And nowhere can our missionary money be invested to better advantage. But if any Sunday-school is directing their missionary offerings to some other special object authorized by the law of our church, let us not divert the offerings to the Choctaw Mission. Every cent which can be had is needed in Mexico, Brazil, Cuba, China, Japan and Korea. I want to interest schools that are not already interested in special mission work.

T. L. MELLEN,
Miss'y Sec. Miss. Conf.

Canton, Miss., Jan. 29, 1897.

Orphans' Day in North Mississippi.

The first Sunday in March, 1897, or as soon thereafter as practicable, is named as Orphans' Day throughout the North Mississippi Conference, in which presiding elders, preachers in charge of missions, circuits and stations are requested to present the Home to every congregation, Sunday-school and Epworth League.

Knowing that all our preachers and people are in full sympathy with this good cause, your North Mississippi Board have set apart the first Sunday in March, and Sundays following, in order to secure as much ready cash as possible by the time the Home is completed; and for the further reason that our Conference "named the first Sunday in April as Education Day," which we must all be sure to observe.

It affords us great pleasure to commend the good work that is being done by our gifted agent, Sister T. B. Clifford, of Water Valley.

We are glad to state that Bro. Clifford will visit different parts of the State in the interest of this good cause whenever he can leave his pastoral charge.

We have received in cash up to date from all sources in our Conference, $1,900. This includes the following report, which is our last for Orphans' Day, 1896:

Cornersville circuit, $2.10; Kosciusko station, $13.35; Ripley circuit, $2.70; Starkville circuit, $4.55; Elzey circuit, $7.20; Strong's circuit, $15; Potts' Camp circuit, $6.75; Batesville station, $5; Holly Springs station, $25; Black Hawk circuit, $15; A Good Woman, $2; Crawford circuit, $1.20; Oxford station, $25; Mrs. T. B. Malone, $2.50; Shaw's station, $8; Columbus station, $10; Sallis circuit (A Good Woman), $10; Pittsboro circuit, $5.45; Louisville circuit, $9; Ackerman circuit, $5; Senatobia station, $5; Lexington station, $5; Poplar Creek circuit, $5.65; Coffeeville circuit, $11; Waterford circuit, $2; Ira P. Beasley, $5; total, $209 95.

If we have omitted any charge, we will be obliged for corrections.

Brethren, let us make an earnest effort to bring the cause of the orphans before every congregation in our Conference, and give all our people an opportunity to contribute.

J. A. BOWEN,
Treas. North Miss. Conf.

Water Valley, Miss., Feb. 2, 1897.

Mississippi Orphan's Home.

I want a little space in the ADVOCATE to call the attention of the friends of the Mississippi Orphans' Home to a matter pertinent to its welfare. Our treasurers have subscriptions from a number of you to the building fund that are unpaid. Can not you arrange to settle these amounts at once? The money is needed. The work on the building is already begun. All of the material for its construction is contracted for, and a large portion of it is already on the ground. Your trustees have made these contracts on these promises of yours to pay, and you must not fail us. Rev. J. A. Bowen, Water Valley, Miss., is the North Mississippi Conference treasurer; Rev. M. L Burton, Wesson, Miss., for the Mississippi Conference. Please write to these brethren at your earliest opportunity, and enclose a check in the letter. If you can not do this last, write anybow, and let them know when they may expect your remittance.

W. A. GUNNING, Chair'n.

Jackson, Miss.

Selections.

In Sunday-School, 1863-4.

BY TOM SAWYER.

[The following clipping from a Tallahassee (Fla.) paper reached us through the kindness of a friend. We are sure our readers will be grateful to that friend for the privilege of its perusal. "Tom Sawyer" is no less a personage than the present treasurer of the State of Florida, Hon. C. B. Collins, who was born in Jackson, Miss., but lived from early boyhood until after the war in East Feliciana parish, La.—EDITOR.]

At no time during the war did the Methodists of old Manassas Church, in the hill country of East Feliciana, ever give up the regular gospel services, and for a wonder the Sunday-school flourished as it never did before or since. Many a passing Confederate stopped at the little church and heard words that comforted him during some trying hour in his after life, and who knows but when he met death upon some distant battlefield he was able to bless God for the little country church? Sometimes the seed fell upon good ground.

I want to tell you of one whom I "loved and lost" during those beautiful, yet dreadful days; one who laid his impress upon my young life, and whose name I can not yet mention without a quiver about the heart and a suspicion of moisture about the eye.

My home was not far from an immense fort erected by the Confederates upon a bluff where the great guns commanded the Mississippi river, and there, during the hot Summer of 1863, grim war unfolded its sublimest terrors. For many months the contending armies grappled and contested every hill, while the earth trembled 'neath the bellowing of mortars" and the booming thunder of gunboats on the river. All night, like fiery shooting stars, the great bombs would stream across the heavens, then fall with a mighty explosion on the fort. Outside we waited and listened with awe to the tremendous struggle, then we would turn our attention to the maimed and suffering fellows who were sent out to be cared for by the tender women of the Southland. It was in the ranks of the wounded that I found my lost Sunday-school teacher, and of him I speak to-day with reverence and affection. He came to us on crutches, and my first sight of him was when he slowly made his way up the aisle and modestly seated himself on the bench by my side. He was but a boy, not then out of his teens, and I thank God that he has never grown old unto this day. I think of him as a boy with the red stripes of an artilleryman upon his uniform, and I remember him still as a boy when sixteen months later I wiped the powder stains from his poor dead face and bore him away from his last battle.

I can hardly tell the story now because of the tide of emotion which rises up and floods my heart as I think of how we parted; but I thank God continually for the comforting knowledge that my boyhood friend was always ready.

When he came stooping up the aisle of that old church he hobbled right into my heart, and straightway I set him upon a pedestal and indulged in a species of hero worship, such as helps to throw a glamor about the years of boyhood. The next Sunday he was taken into church relationship and put in charge of a class of boys; then he captured all hearts, only to break them when he went away so suddenly and so tragically, nor need I hesitate to add, so heroically.

On other pages I have told the story of our everyday life: how we frolicked and sang, how we hunted and fished, and how we scented when the waves of war would sweep over us from time to time: but here I would dwell upon how, with glorious bass, he sang Uxbridge or Arlington: how in petition, childlike and humble, he would lead the prayers; how he discussed to our opening minds the stories and doctrines of the Bible: then how he sought by example and precept to teach us the ways to be both men and Christians. He came from Missouri, away up next to the Iowa line, and I shall never forget how his voice used to tremble as he prayed for his distant loved ones.

Only last November, at Indianapolis, I met a man from my teacher's old home, and in response to my inquiry about the loved ones of my friend, he said: "Scattered and gone, sir, God only knows where!" Yes, God knows.

It is not proper in these columns for me to tell of battle and sudden death, but it is well to know that even in the midst of awful war some of our boys preserved their Christian character, and, in fact, that those characters shone all the brighter from contrast with evil surroundings.

It was the fourteenth day of November, 1864, when I saw my hero for the last time. I had seen him in so many perilous places that I suppose he never thought much of the danger. He left me with a laugh, and I saw him whirl his saber in the air as if in mere wantonness of strength. I think it was the joy of battle which some writers tell us of. A little latter, where the earth was torn and trampled by the rushing squadrons, I found a poor, bleeding piece of clay, which I knew was the tenement where my friend dwelt; but to my agonizing cry there was no response.

The magnificent young soul had gone. I was only a boy then—a boy of fifteen—but from that moment I was to be a boy nevermore. From that time I can not bear a gloomy November day.

When the winds come down from the north with cold and mist; when they wail through the naked woods and boom along the river, I seem to see a dead face turned up to a pitying sky, while two sorrowing boys kneel by their dead teacher. I thank God that I knew him, and I know that I shall meet him again.

There is no fiction about this. It is only a sorrowful memory of one who lived and loved and died for his country.

There are still living many persons who recollect how we put the brave boy's body away, and how, as the clods rattled upon his coffin, great guns on the river were sounding his requiem, and the far-off roar of battle hushed the sound of the mourners. Just twenty years later I stood again by that grave, the sounds of war were all hushed, and only a joree was whistling its flute like song, while the cheerful voice of singing guineas came up from a neighboring barnyard; then I went on to the old church and knelt where I first met my boyhood friend.

NEEDED BLESSINGS

BY WILLIAM H. BURLEIGH.

We ask not that our path be always bright,
But for thy will to walk therein aright,
Therefore, O Lord, through all its devious way,
Will give us strength sufficient to our day—
For this, for this we pray.

Not for the fleeting joys that earth bestows,
Not for exemption from its many woes!
But that, come joy or woe, come good or ill,
With childlike faith we trust thy guidance still,
And do thy holy will.

Teach us, dear Lord, to find the latent good
That sorrow yields, when rightly understood;
And for the frequent joy that crowns our days
Help us with grateful hearts our hymns to raise,
Of thankfulness and praise.

—Exchange.

Correspondence.

Drouth Sufferers.

Permit me, through the columns of the dear old ADVOCATE, to state some facts concerning the drouth sufferers of Jackson parish. In December we took the census of our parish by wards. There was a committee of five from each ward to ascertain the true condition of our people. In Ward 2 there were 284 families asking aid, 158 families out of corn, while there were 218 families out of meat. There were 1,040 families in the parish asking help, while there were 717 families absolutely without anything in the way of provisions. Our hogs are dying by the hundreds of starvation, while our horses and cattle are being reduced to skin and bones. There are plenty of families all over the country who have no corn, no meat, no Winter clothing, no money, and no credit. These people are not beggars, but they are honest, hard working people; but mother earth, the source of all wealth, has failed to respond to our touch, and, therefore, there is a dearth all over the land.

Let agriculture fail, and the whole business superstructure goes down. Your pastures, railroads and cities become a howling waste. But with our farms at full blast, if your cities burn to ashes, they go up again like a mushroom before the embers are cool.

Now, we appeal to the charities of the public, and especially to our Methodist people, both in and out of the State, to lend us a helping hand, that we may again resow our farms, and provide the necessities of life for our household. Unless aid comes from some source, there is no telling the extent of the dire effects of this dreadful calamity. There have already been over 100 families forced to leave their homes, the most sacred spot to them on earth, and many more will be forced to go unless speedy and substantial aid be forthcoming.

We appeal to our preachers, our stewards, our Sabbath-school superintendents, and whoever will, to take collections and form relief committees in every neighborhood. We appeal to the ladies of the State for help in this, our sore time of need. Your sisters and their little children, our preachers and their families, all are in a destitute condition. We accept any and all donations of breadstuffs, meat, molasses, clothing, money, or anything else you may see fit to send. We can buy corn through our committee at 25 cents per bushel. Our shipping-point is Ruston, on the V., S. and P. R. R. Our chairman of the parish relief committee is N. R. Carroll, Vernon, Jackson parish, La. Any and all donations sent to Mr. Carroll, or to myself, will be faithfully distributed among our drouth sufferers.

Hoping our people will heed this call, and come to our relief, I am,

Fraternally, J. L. MOORE,

Steward of the church at Siloam, and recording steward of the Gansville circuit, Arcadia district, Louisiana Conference.

Post-office address: Sloyall, La.

Communications.

A Leaf from the Diary of Rev. Thomas Nixson.

BY REV. J. M. WEEMS.

In 1807 my father moved to Duck River, and settled in what was afterwards Mury county. There were but few white people living there, and we had but little preaching. My father was a local preacher, and preached as often as he could, and formed a few societies. In 1808 Joseph Oglesby came from the Nashville circuit, and held several two days' meetings among us. He said he was the "voice of one crying in the wilderness and preparing the way for others to follow." It was during these meetings that I was made to see myself a lost sinner. In the vain efforts to help myself, I made many resolutions, but broke them all, and was carried further away from hope by worldly companions.

In 1808 my uncle, John Cragg, was sent to Duck River, and Miles Harper was our presiding elder. We now had regular preaching, and many new societies, and the Duck River circuit was formed. I was again made conscious of my sins, but resisted the Holy Spirit. In 1810 "stuttering" John Lewis—sometimes called "Old Club foot"—was sent to our circuit. He was a "son of thunder," and, with the assistance of William Lewis, from the Henderson circuit, conducted some large and successful revivals.

On the night of the third of May William Lewis preached a very strong and impressive sermon, and I went to the altar resolved to give the remainder of my life to the service of God. I joined the church on the thirteenth, but was greatly disappointed because I did not find pardon as easily as I had expected. My sins seemed to increase in multitude and in magnitude until I felt there was no hope for me. On the eighteenth I went to a camp meeting near Columbia, where I obtained a hope that God would forgive my sins; but that hope soon passed away, and my distress and agony was so great I could not weep. On the twenty-sixth and twenty-seventh they held a two days' meeting at Mt. Pisgah, near my father's home. I once more went to the altar, hoping God would show me mercy. It was at this time, and while pleading for salvation in Christ's name, I felt an indescribable sense of his love in my heart. But I was not looking for religion in this way. I expected to hear a voice, and then be compelled to leap and shout. Old Bro. Atkins, a local preacher, was kneeling by me, and he said, "Do you think God has converted your soul?" I hesitated a moment, and then said, "I think so!" The same powerful shock was repeated with an increase of evidence, which banished every doubt, and I said, "Yes; I know it!" I then looked around on the people, and they appeared more like angels than men, and my soul was filled with an ecstacy of joy and of peace I had never known before.

The meeting continued until two o'clock in the morning. We were on a high hill called Mt. Pisgah, and the moon, which was just rising, with the bright and beautiful stars, seemed to join with my soul in saying, "Praise ye the Lord!" From this moment I looked over Jordan, and saw the land of rest—the saints' eternal home—and not a cloud obscured the glorious vision. Oh, the joy, the peace, the glory that filled my regenerated soul! Truly, "old things had passed away; behold, all things had became new."

The next day I had to plough a young horse in a new ground, full of stumps and cane roots, and I expected to have a trying time; but nothing vexed or annoyed me, and as I was kept in perfect peace, the language of my heart was, "Come, Lord Jesus, and come quickly." This joyful state of mind continued for some time, and until I began to feel I was called to preach.

Honnoll vs. Mudge.

I am not one of the quill drivers, nor have I seen Dr. Mudge on "Divine Providence;" but without consulting him or any other uninspired writer, I have been able, from inspired premises, to reason out of the dilemma in which my old friend and brother, Jim Honnoll, finds himself; and while it may not satisfy him, yet, with your permission, I will give it for what it is worth, as follows:

1. That God is sovereign, and has all power and authority, is a Bible doctrine that must be admitted.

2. That man is a free agent, and chooses his own actions or selects his own course of conduct, is also a Bible doctrine that must be admitted.

3. These must be reconciled, for God is not the author of confusion.

4. This is done by recognizing the fact that neither God or any other intelligent being ever exerted all the power and authority which he possesses. This would make him a tyrant, worse than any parent, king, or military chieftain.

This is proven as follows: In Ezek. xxxiii, 11, we read: "As I live, saith . . . God, I have no pleasure in the death of the wicked; but would that the wicked turn from his way and live." Again: In II. Peter iii, 9, we read that the Lord "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

Now, from these and other Scriptures we learn that God wills the salvation of all men.

It goes without proving that God is omnipotent, and has all power, and is, therefore, able to save all men.

Now, from these inspired premises one of two conclusions irresistibly follows: that all men will be saved, or God does not save men by the direct and immediate exercise of his power and authority. But as we know from the teaching of God's Word that all are not saved, therefore it follows that man is not saved by the immediate power of God, but by and through the agency of his church and the instrumentality of the gospel. And this is just what Jesus Christ taught when he said to his disciples, "Ye are the salt of the earth, the light of the world."

When God made man a free agent he then delegated to him power to choose his own actions; and if God had not done this, then no man could have been blameworthy or praiseworthy. If Jesus Christ himself had been fated—as some teach—to the course of conduct which he pursued, and could not have acted otherwise, then there could not be any merit—on his part—either in his life or death. Again: God is not glorified in the wicked. In the seventeenth chapter of John, Christ prays, not for the world, but for all believers; prays that God, the Father, will help all believers from the evil of the world; that he will sanctify them, and glorify, or bring them to salvation in heaven; and chief among the reasons he gives for this desire is in these words, "I am glorified in them," which, as I understand, is equal to saying: "The wicked world will not honor or glorify me if those who believe in me are not kept from the evil—sanctified and saved. I will have no glory at all."

God made man for his own glory. Man meets the end of his being only in glorifying or honoring his Creator, and in so doing is saved. The wicked and rebellious do not honor, but dishonor God, and are, therefore, doomed by failing to meet the end of their being.

Brethren, it grieves me to hear good, intelligent, but mistaken men degrading themselves, and thereby dishonoring God by such expressions as, "I am a poor, helpless worm of the dust." Who authorized any man to call me a worm of the dust? Not the Bible, I am sure. I am not such. No. I am an intelligent, free moral agent, the offspring of my divine Father, made in his image, endowed with the supreme attributes or faculties of intellect, sensibility and will which differentiate me from and elevate me above all earthly creatures, and enable me to meet the end of my being by voluntarily living a life that will honor or glorify my Creator, and by his grace, thus given me, I will do it, and, in so doing, "work out my salvation."

I don't want to hear men say, "I am an humble instrument in the hands of God." I am not an instrument in the hands of God. No, God don't shove me hither and thither, back and forth, like a carpenter does a jackplain or hand-saw. No, I am an intelligent, responsible agent, commissioned and sent by my own heavenly Father to act for and with him in saving my fellows, and I rejoice to do it to his honor and glory.

Brethren, if you would save man, show him his dignity and responsibility, and put him on his honor.

K. M. HARRISON.

Batesville, Miss., Jan. 21, 1897.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.—Mrs. G. H. Lipscomb, Booneville
Miss. Conf.—Mrs. E. D. Jones, Carthage, Miss
La. Conf.—Mrs. Joe S. Young, Shreveport.

To the Woman's Missionary Society of the North Mississippi Conference.

We come now to the closing months of another fiscal year. This year was entered upon with much enthusiasm by the women of Southern Methodism, as they inscribed upon their banner 100,000 members and $100,000. North Mississippi shared this enthusiasm and assumed its quota of members and money. How nearly we have reached our mark will transpire within a few months, and we will prove to ourselves and to God just how deep our enthusiasm really was and how strong our purpose to do our part. Believing that this show of enthusiasm, having its source in hearts full of love to God and thoroughly awake to the necessities of the hour, I would call upon the women of North Mississippi for an earnest effort towards the consummation of the work which we so heartily entered upon in the beginning of the year. To rightly understand how much remains to be done, it is necessary to note what has been accomplished up to this time. There has been received into our treasury since the beginning of the year $2,230.41. This lacks something over $1,000 of reaching the amount raised last year, and when we add to this the $1,000 extra we proposed to raise as our share of the $100,000, we have something over $2,000 to be collected and remitted to our Conference treasurer during the fourth quarter. Let every auxiliary treasurer feel the weight of responsibility that rests upon her, and make an earnest effort to collect every cent for dues and other objects that can possibly be collected. Every dollar thus collected will increase the sum total and bring us nearer the desired amount. Let the auxiliaries meet every dollar of pledges, both for the general pledge fund and for the special work, which may have been undertaken, either by auxiliaries or in co-operation with the societies of the district.

Our Conference corresponding secretary reports 544 new members. This, my sisters, is but a little over one-half of the members we proposed to gain during the year. You very readily see what a great work must be done along this line during the fourth quarter. Make prayerful, earnest effort to enlist for this great cause some of the many around us who have no part nor lot in it. Every member of the Missionary Society in North Mississippi could surely get one new member during the next month were she determined to do it. Sisters, we must do it.

Our Conference Society has undertaken great things for God this year, in the support, by auxiliaries or districts, of special work in our foreign fields. Recent letters from Miss Haygood give us the following information concerning these specials in China, which should rejoice the hearts of those who have projected them and encourage them to persevere in these undertakings. Miss Haygood says: "We have been so happy as to secure as Bible woman to be especially associated with Mrs. Burke in work—Mrs. Kive, one of the best of our native Christian women. She is a widow, nearly fifty years old, who has had much experience in Christian work, and is an earnest, devout woman. She entered upon her duties last week. Mrs. Burke and I think best that she should be assigned to the Tupelo Auxiliary." Mrs. Burke also writes of her: "I have a new Bible woman, in whom we all have the utmost confidence. Her name is Mrs. Kive. She is my Bible woman—your Bible woman. I am so happy. I will write you more about her. I just wanted to let the sisters know their money was being used as they desired. I should have included the brethren too, for they contributed liberally that Sabbath night." Those who attended the last annual meeting in Tupelo will remember that Sister Burke was there when the collection was taken for this Bible woman. How fortunate that she should enjoy the help secured by Tupelo's contribution. Miss Haygood further writes: "We are trying to make arrangements for a very valuable young woman, an earnest, intelligent Christian, who was educated in Clopton School, on the Daisy Fant Scholarship, to come to Sung Kiang as Mrs. Kive's assistant. If we succeed, we wish to assign her for support to the McGehee's Chapel Auxiliary. In that case I will send you a postal and write to Mrs. Coleman. The Grenada Collegiate Institute Scholarship, also the Como Auxiliary Scholarship and the Holly Springs Scholarship, will be placed in the Girl's Boarding School, Soochow. Miss Pyles will write to the different auxiliaries about them." Mrs. Trueheart also writes of the Bible woman to be supported by the Muldon Auxiliary: "I have had correspondence with Mrs. W. S. Lenoir at Muldon about the M. L. Palne Bible woman, and really rejoice that you selected Mexico, for at Saltillo a very valuable woman has devoted herself to the work of a Bible woman under Miss Leila Roberts. There are some other specials, Bible women and Hospital Buds, which will be arranged for as soon as is possible. Our Conference Society has had the gift the past quarter of another day-school, $150 a year, from Mrs. J. T. Lay, of Winona, to be named 'The Rebekah Moore Day School,' in honor of her sainted mother. We certainly appreciate the gift, and pray God's blessings upon the giver. Oh, that more of our members who have been blessed of God with ample means would undertake work for him in foreign lands."

Sisters, much commendation is due you who have so nobly undertaken to supply these needed helpers for our workers in foreign fields, and through your scholarships begin a training which will in after years yield other workers for our Master. Your plans are taking definite shape, and those who are thus aided have cause for much rejoicing. Be faithful to what you have undertaken. Let not one woman fail to do her full part, so that at the closing of this fourth quarter we can all rejoice together as we see our plans fully realized and know our Lord's cause is moving forward.

MRS. G. H. LIPSCOMB.

P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Parsonage and Home Mission Societies.

In a revolving chain, like a Methodist Conference, there ought not to be a want to which every link in the chain is not ready to respond. The following are some of "many infallible proofs" of the need of a Parsonage and Home Mission Society in the Mississippi Conference:

Roxie, Miss., Jan. 13, 1897.

Ex. Com. W. P. and H. M. Society—

MY DEAR SISTERS: I am here on this charge by order of the Conference. I have a wife and four small children. We have no parsonage. I want to organize the women of the charge into a Parsonage and Home Mission Society. Give us what help you can in the way of literature, etc. Let me hear from you at once.

Yours in Christ,

R. A. BRELAND.

The presiding elder of that district writes:

Gloster, Miss., Jan. 12, 1897.

MY DEAR SISTERS: I am glad you are interested in the P. and H. Mission work, and are enlisting others. We are struggling to pay for this district parsonage in which we are to live. Bro. Breland, at Roxie, has been hardly able to find a house to put his family in; has rented a house his salary will scarcely enable him to pay for. Other places need parsonages. I will most gladly encourage the work you have in hand in every practicable way. Wishing you divinely assured success, I am,

Yours in Christ,

W. L. C. HUNNICUTT

In a single town in the Mississippi Conference (Meridian) more than $800 a year is paid out for rent of parsonages. What a saving to the church will be an investment in Parsonage and Home Societies! It is wise to await the opportune moment for organizing any society. There are often reasons why a church is not ready to assume other burdens. There is a church or parsonage to build or pay for often; or the work of the P. and H. Mission Society is not known. It is well to wait until the time is ripe, but meanwhile every effort may be used to lay the foundation and bring about the "fullness of time" when the structure may be raised. Though societies are responding by organizing in many charges, we can hardly afford to wait the slow process of growth before making the effort to meet the need of homes that already exist in the Mississippi Conference. It happens always that the preacher who needs the house is the preacher who needs the salary (and herein consists the hardship), while the man who is well able to rent a house is already abundantly supplied.

We call attention of every preacher to the following plan that will build at least two parsonages every year, and greatly aid the P. and H. M. Society in its regular channel of work:

1. Collect (and send to Mrs. T. B. Holloman, Natchez) for the Parsonage Fund an average of not less than $5 for every charge in the Mississippi Conference. This will be a quick and satisfactory solution of the problem with which we are confronted to-day.

2. Call attention to the P. and H. M. number of the Nashville Advocate, and appoint an agent for Our Homes in every charge, who will see that literature is supplied.

3. Where practicable, organize P. and H. M. Societies, either in connection with the Wesleyan Aid Societies, or separately.

4. Organize the children of the church into Juvenile P. and H. M. Societies. The church that fails to enlist the activities of childhood in laudable service will soon find her strong reserve corps gone over to the enemy, and enrolled in the ranks of the world.

5. Every Wesleyan Aid Society in the Conference, knowing this need for preachers' homes, will count it a privilege to forward a contribution for the Parsonage Fund to Mrs. T. B. Holloman, Natchez. We must depend greatly on the preacher in charge to aid us in enlisting the idle bands of that large majority of women who have not taken any part in the working force of the church. We must depend in large measure on the minister himself to do much of the work of organizing that lies so near at hand to him, while we are separated by so many miles of obstacles, and, consequently, debarred from personal supervision. To make these yet unutilized resources, and concentrate our scattered forces on a single point, will accomplish much effective work, and result in blessing not alone to those who give, but to many a preacher's home where not the good wife must need be "careful and troubled over many things," and the least of which is the burden of finding a roof over their heads, that is added to her husband's cares.

ADDIE PURNELL,

Pres. P. and H. M. Society, Miss. Conf.

Jackson, Miss., Jan. 21, 1897.

Selections.

The Christ of To-Day.

Jesus of Nazareth is something more than the Christ of history, a blessed memory; or the Christ of prophecy—a sublime hope: He is the Christ of to-day, and of every day, a living reality in our lives, a very present help in time of need. Faith lays hold upon him as One who is ever with us in the church, in the household, and in the world. He is the close companion of our daily lives. We walk the hard hill-sides of life with burning hearts because he bears us company. We pass through valleys or death shades with fearless step, led by his infinite hand. In the glory of his presence toil and pain are transfigured. There is no break in our trustful intimacy. No shadow of possible change comes on our joyful fellowship.—James Campbell.

The Manhattan Liberal Club, of this city, last week challenged Dwight Moody to a debate upon the merits of Christianity. Mr. Moody declined on the ground that his mind was already made up in regard to the merits of Christ, because, as he writes, "I know what Jesus has done for me during the last forty years since I first trusted him." He urged also that "the times call for action, not discussion. Hundreds and thousands of men and women are dropping into drunkards' graves every year right here in New York. Now let us all join hands and try to save them. I will try to reach them with the gospel.... If there is any man in infidelity, let your members likewise put it into practice." Mr. Moody is right. The test he proposes is the true one. He hopes his example may prove contagious, and that the churches will engage in earnest endeavor in the spirit of Christ, to make known to men by every possible and reputable way the Lord's work, and words of our Lord and Savior. Let the endeavor be to warn men the warnings and the reproofs of the Immanuel as well as his gracious invitations.—Christian Intelligencer.

Only those of truly heroic mould can fully comprehend or appreciate heroic souls; only the great and noble of purpose can fully know great souls who have wrought their noble purposes into actions and words of flame.—Exchange.

If we would have anything for benefit we must earn it, and earn it become shrewd, inventive, ingenious, active, enterprising.

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Editor Christian Advocate.

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FROM THE WORK.

Laura L Chevalier, Superintendent Sunday-school, Vidalia, La., Feb. 1, 1897: "The first Quarterly Conference convened at Vidalia, Jan. 24 1897. Rev. F. White, P E, in the chair; Rev. T. B McClendon, P C., secretary. Rev. B. F. White, P E, held services in the morning at eleven o'clock, and administered the sacrament; Sunday-school in the evening at three o'clock. New Year opened with a deeper interest in the church and Sunday-school. The Sunday law is enforced; saloons closed. God is with us."

Rev. P. E. Duncan, Coldwater, Miss., Jan. 29, 1897: "Our work on Coldwater and Hernando is coming up with good promise. We recently captured the preacher and family up in their arrival, and the process still continues. Better people to their preacher and more loyal band of Methodists I don't believe can be found in the North Mississippi Conference. My predecessors, Bros. Hargrove and Cunningham, did faithful and efficient work, and are held in the highest esteem by the people. Have organized in the Conference two Epworth Leagues, which are growing in interest with our young people. The NEW ORLEANS ADVOCATE is received with interest here. I hope to see its circulation much increased. Pray for us, that He who must give the increase will bless us a rich harvest of souls during the year."

Rev. A. D Miller, Hermanville, Miss., Jan. 28: "We were returned back on the Hermanville circuit for the second year with many expressions of satisfaction and good-will, and have since received many tokens of appreciation from the good people in and around Hermanville, for all of which we are very thankful, and pray God's richest blessings upon them all—some of them were members of other churches, and some not members of any church at all. God bless them, one and all. But one dear lady certainly made our home happy on Christmas Eve morning, when she sent her colored porter with a basket well filled with many good things. The basket contained presents for all the family, from the least to the greatest. Its value was about $7. Then one after another came, until we were well supplied for not only Christmas, but for two or three weeks. So you see, Mr. Editor, the lines have fallen unto us in pleasant places and we have a good heritage. May God bless them and all the good people with a very happy and prosperous year in every way, and may I show my appreciation to God and this good people by a faithful year's work for the upbuilding of the church and the salvation of sinners. Pray for me and my work."

Rev. J. M Huggin, Pittsboro, Miss., Jan. 28, 1897: "The people of the Pittsboro circuit have shown me much kindness since my return to the charge. Substantial tokens of appreciation have come to the parsonage from Pittsboro and Big Creek. These things encourage us, and make us feel like doing better work for them than we have done in the past. We are hoping to be able to build a new church at Pittsboro during this year, though we have lost some valuable members of that church since Conference. The outlook for a good year, I think, is encouraging. Rev. J M Hampton, a superannuated member of our Conference, lives in less than a mile of the parsonage. He and his family have been true friends to the pastor and his family. Bro. Hampton and his faithful wife will in a few days celebrate the sixteenth anniversary of their wedded life. About fifty years of this time have they spent in their present home. They have a very warm place in the hearts of the people of this section. May the Lord bless you and your excellent paper!"

Rev. R. L. Phillips, P. C., Waynesboro, Miss., Jan. 29, 1897: "Our first Quarterly Conference was held at Winchester, Jan. 16, every church being represented but one. Bro. Carley was with us, but returned home immediately after Conference suffering with la grippe. The start with these brethren is encouraging. The questions of missions, church literature, etc., were brought before the Conference, and the importance of supporting the institutions of the church was emphasized. The administrative machinery of our district is in excellent condition: no serious jars or eruptions; therefore, we expect great things of the Lord. We find the people of Waynesboro and surrounding country to be zealous, progressive and loyal—indeed, they have given us many noble sons of Methodism; among others the immortal West and Little. Praise the Lord for a liberal-minded people! Excelsior! Bro. C H Ellis and Sister Nettie Brown have just been with us in a glorious meeting at New Hope. The Lord was with us in power to save. Results: 12 or 15 conversions and sanctifications, notwithstanding much prevailing sickness and inclement weather. Success to the ADVOCATE!"

Rev. G. S. Morehead, Chapel Hill charge, Miss., Jan 27, 1897: "We are progressing very well here, I think; considering the hard times, financially. We are taking up our Conference collections in subscriptions, or in any way that we can get them. I wish that we could get our Conference collections so that they would be worth one hundred cents on the dollar. Then we would have a glorious and happy people. I am in hopes that we will begin to adopt and manipulate plans so we shall be able to meet the demands of our church. I was visiting awhile back on my charge, and was taking up my collections. Met one of our members, and asked him to help me. He told me if he had anything left after paying his expenses, he would help me. I thought of the Mosaic law, that we should bring in the first fruits of the field, firstlings of the flock, every year unto the Lord for an offering of sacrifice. How he was erring from the path of duty! Our efficient presiding elder is waking up things in his district. He is a man of God in every sense of the word—loyal to his church, to his people and to his God. Oh, how time passes now! When I was a boy it looked like Xmas would never come; but since I have become a man it doesn't take a year long to roll by with her mighty wings of time. While I have health and strength I want to do all the good that I can while tabernacling here in this tenement of clay below. We have a nice work here. The people are kind and generous in their dispositions and ways, and extended doors are everywhere to their pastor. Thank God for Christian people! We have a people that are loyal to our church in their orthodox vows. Some are very liberal of their means to the church, and respond when called upon. Mr. Editor, we want you with us this Summer, if you can possibly come. We are anticipating a visit from our beloved Bro. Bachman this Summer. May God bless all the editors of our different church papers! I pray God that we can get more subscribers to our Conference papers this year than ever before. Success to you, Dr. Black. I will try and send you in a goodly number of subscribers this year. I desire all your prayers."

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

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SARDIS, MISS.

We are in the midst of a severe blizzard for this latitude. This is Monday night, Jan. 25, and the winds have been blowing from the north since Sunday about eleven A. M. We went to the church without overcoats, but needed them before we got back. By dark it was sleeting, and the morning brought a slight snow, and the wind has been from the north all day; so tonight is bitter cold. As night came on I began to think of the comfort of all dependent on me for a warm place for the coming awful night. Our young presiding elder makes all his appointments. The thermometer may run over at the top and out at the bottom, but on he goes; did not miss an appointment even last Summer, and at the late meeting of the district stewards they raised his assessment from one thousand to eleven hundred and fifty dollars.

I believe all the preachers of this district (Sardis) are in place and settling down to hard work, with the exception of R. I. Allen, who has been quite ill since Conference; but I understand he is improving, and will soon change his pos office from Winona to Pleasant Hill, Miss. We give thanks that this good man's life has been spared. The people of Pleasant Hill may expect good work from Allen. He is a steady, strong puller. Bro. Kline, at Nesbit, is getting off well, and he and people are well pleased. First thing he did was to ceil the parsonage, and well he did. Strange how indifferent some preachers are as to the condition of the parsonage. Jacobs, at Arkahutla, is tried and true. Massey, at Longtown, is drawing the good people to him, and inspiring them to complete the parsonage. Young is at Pleasant Grove for the fourth year. He has served three charges and received his twelfth appointment. Well may he be called the quadrennial mover. J. R. D. King, at Cockrum, is a man with large capacity for both mental and physical labor, and he gives his people the benefit of it. Bro. Burt and Tyro seem to be well pleased. C. P. Moss is at Eureka for the second year. The people wanted him back—a good sign. Bro. Wilson is at Burgess—our only mission. May his faith fail not! Dr. H. T. Gaines will break the bread of life to the dying congregations of Courtland. Sinners are converted under his ministry. The sweet-spirited Harrison is again with the good people of Batesville and Wesley Chapel. He preaches a gospel rich enough to fatten the leanest. R. O. Brown and Como seem to be feasting in each other's love, and Bros. J. W Ball, at Senatobia, and Perry Duncan, at Cold Water and Hernando, are astonished at the continuous stream of good things that flow to the parsonage, and the kind things the people say about their preaching. This scribe is trying to behave himself to that extent that this good people will continue to endure him for two more years. Their many acts of kindness, words and deeds of love can not be detailed in a letter like this. The parsonage wears a new suit of gray, with green and drab trimming. May the Lord give us a great year!

W. S. SHIPMAN.

Your local doctor may be a good old man, but you shudder when he suggests local treatment for the weakness and diseases peculiar to women. These things are generally unnecessary, but the doctor doesn't know it. He is perfectly honest, but he is behind the times. He does the best he can, no doubt, but his best is not good enough. He is not a specialist. He is a general practitioner, worried and bothered and hurried in giving attention to a thousand and one different ailments. Many busy physicians do not take the time to find out what is really the matter with their patients. Many a woman has been continuously treated for a disease she did not have, because frequently the symptoms of diseases peculiarly feminine appear to be the same as those of other disorders.

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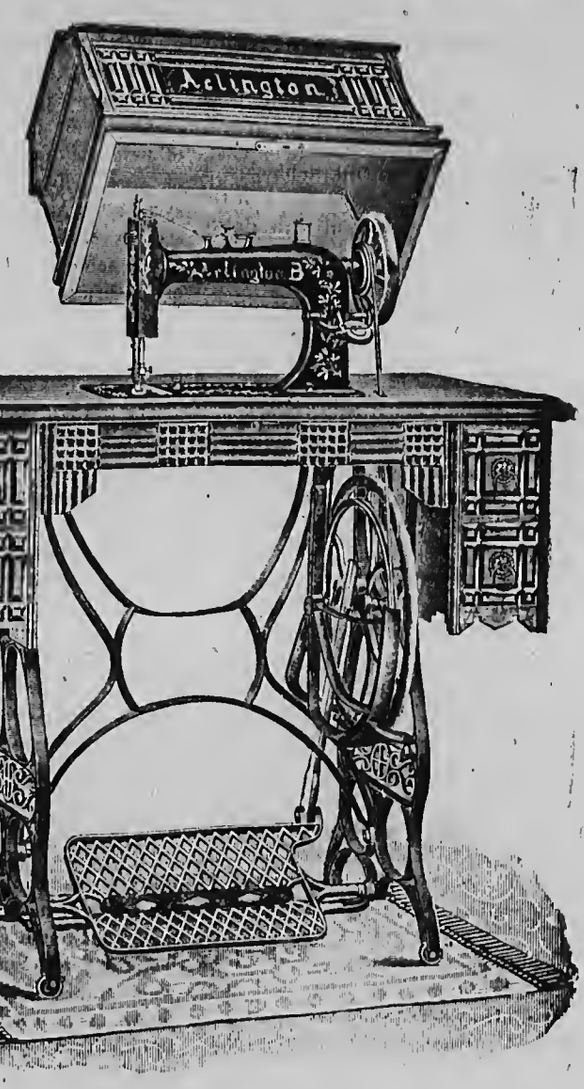

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Thursday, February 11, 1897.

"Nor deem the irrevocable past
As wholly wasted, wholly vain,
If rising on its wreck at last
To something nobler we attain."

If those who see most of you do not regard you as a Christian, it is very likely that you are not.

It takes very little ink to blacken a cistern of water. Just so a little discontent fills the soul with darkness.

The drudgery of daily life should be regarded as a gymnasium for the development of the higher powers of our nature.

Never mind about to morrow's temptations and tribulations. Give attention to those of to-day. "Sufficient unto the day is the evil thereof."

With many readers brilliancy of style passes for affluence of thought; they mistake buttercups in the grass for immeasurable gold mines underground.—H. W. Longfellow.

One of the most farcical things imaginable is for a man to pray to be delivered from temptation when he is regularly day by day placing himself voluntarily in the way of temptation.

Storms are furious while they last, but they never last long, and they are always followed by sunshine. This is true of other storms than those which belong to the realm of meteorology.

One of the greatest problems of the church at the present time is how to utilize the vast amount of talent that is either lying dormant or is frittered away in worse than useless activities.

Some preachers have a prodigious capacity for misunderstanding very plain words. The command of our Savior, "Feed my sheep," they understand to mean, "Beat my sheep." It would be well for all such to study the dictionary.

One hornet, in good fighting trim, can demoralize a camp meeting, with a Spurgeon for a preacher; but that would not argue that a hornet is wise, or big or useful. So, many a disagreeable person can hurt a church by poisonous talk, without being of any account.—Baptist Standard.

Matters do not stand with any of us as they did a year ago. Our life has grown richer or poorer, deeper or shallower; we are better or worse; more under the rule of truth and right, or less. God is where he was. We have changed; we have come nearer to him by the rising quality of our life, or we have gone away from him by sinking into lower habits and under the dominion of lower principles.—The Pulpit.

Unscientific Temperance Instruction.

Through the courtesy of the gifted author, Mrs. W. Holbrook McHenry, State Superintendent of Scientific Instruction of the Louisiana Woman's Christian Temperance Union, there lies upon our table a copy of a neat pamphlet of twenty-odd pages entitled, "Historical and Scientific Aspects of the Temperance Question. An Address to the Teachers and Temperance Unions of Louisiana."

In common with forty other States and all the Territories, Louisiana has a law requiring that scientific temperance shall be taught to all the pupils of all the public schools of the State. This law was enacted in 1888. In order that our readers may know exactly what the law is we quote the first section entire:

SECTION 1. Be it enacted by the General Assembly of the State of Louisiana, That in addition to the branches in which instruction is now given in the public schools instruction shall also be given as to the nature of alcoholic drinks and narcotics and special instruction as to their effects upon the human system, in connection with the several divisions of the subject of relative physiology and hygiene, and such subjects shall be taught as regularly as other branches are taught in said schools. Such instruction shall be given orally from a text-book in the hand of the teacher to pupils who are not able to read, and shall be given by the use of text-books in the hands of the pupils in the case of those who are able to read, and such instruction shall be given as aforesaid to all pupils in all public schools in the State to all the grades until completed in the high schools.

Another section makes it the duty of School Boards to see that text-books on physiology and hygiene that are in harmony with the law shall be used in all the schools. The law also requires that all teachers in the public schools shall pass "a satisfactory examination in the study of the nature of alcoholic drinks and narcotics and of their effects upon the human system." Another requirement of the law is that every teacher in the public schools shall file a certificate of faithful compliance with the law as a prerequisite to the receiving of any "remuneration for services rendered in that capacity."

The law is a good one, but Mrs. McHenry shows that to a large extent it is a dead letter. Some School Boards ignore the law. In some of the public schools text-books are in use which teach that alcoholic beverages used in moderation "promote digestion," and are not injurious; that "alcohol is a food, a source of strength and nourishment, that it keeps up the animal heat and in some degree prevents the waste of tissue." Ranker hygienic heresy can not be conceived of. We quote from our author as follows:

"Dr. Benjamin Ward Richardson says, 'Alcohol can not by any ingenuity of excuse be classed amongst the foods of man.'" . . . . "The renowned French experimenters, Lallemand, Perrin and Duroy say, 'Alcohol when taken into the stomach is treated as an intruder and climinated as quickly as possible.'" . . . . "Dr. Thomas Small, of Columbia College, says: "Alcohol is a poison, over at war with man's nature, and in all its forms and degrees of strength produces irritation of the stomach, which is likely to result in ulceration, mortification and a thickening and induration of the coats. No one who indulges habitually in the use of wine or more ardent spirits posesses a healthy stomach.'" . . . . "Statistics carefully gathered from the hospitals of St. Petersburg, Paris, London and New York show that nearly one-half of the insanity of the world is caused directly by intemperance, and two-thirds of the idiots and epileptics are the children of drunken parents."

The work is a strong appeal in favor of the enforcement of the law according to the obvious intent of the framers. We hope it will bear much fruit. Certainly this is a matter that merits the attention of the public. All patrons of the public schools and good citizens generally should do whatever lies in their power to bring about a reform at this point. The value of proper scientific instruction in regard to the effects of alcohol can hardly be overestimated, while on the other hand we can scarcely conceive of a greater calamity to a State than to have such pernicious falsehood taught to its youth in the name of science. A bountiful harvest of drunkards will be the inevitable result of such a sowing.

"Painful and Pitiful."

MR. EDITOR: I hope the admirable article by Dr. Bigham, with the above title, will have a careful and wide reading. It lays bare the meagreness of our seeming obligation to the spiritual and moral well-being of the negroes among us. We can not live on the splendid history of ante-bellum days. Our fathers wrought nobly, but what are we doing? No true Christian can read the forceful and honest words of Dr. Bigham without having his heart stirred to the depths. I suggest that every reader of the ADVOCATE give that article a re-reading.

Fraternally,

CHAS. B. GALLOWAY.

Jackson, Miss.

Our Missionary Debt.

Again we call attention to our subscription list for the payment of our missionary debt. We deem it proper to say that our course in starting this list has the full and hearty approbation of our Missionary Secretary, Dr. Morrison. Moreover, we suppose there is hardly a single member of the M. E. Church, South, who does not favor the payment of the debt. Certainly no Christian can favor repudiation on the part of the church. But good wishes have no monetary value. They must be transmuted into something more substantial in order to acquire debt-paying qualities. If the debt is ever to be paid, why not now? And why should not every single reader of the ADVOCATE bear his part? We are in receipt of a very encouraging letter from a pastor in one of the patronizing Conferences. He says that the ADVOCATE is creating debt-paying sentiment in his charge, which will be heard from in the near future. We invite the co-operation of all our pastors in this matter. If they will use their influence in any way that seems to them best to enlist our people in this movement, Mississippi and Louisiana can set a noble example to the whole church. We firmly believe that this debt will be paid within less than two years from this date, and we believe that our patronizing territory will do its part of the good work. Brother, how much will you give?

"What Will the Harvest Be?"

The church of to-day is sowing seed from which she will reap a direful harvest in the not distant future. We refer to the non-church-going habits of the rising generation. Formerly parents carried their children to church. Now, if a child attends Sabbath-school, that is all that is expected of him in the way of church-going. Children are not required to go to church, and they do not go. Of course, there are exceptions, but that this is getting to be the rule we suppose will not be denied. A greater folly it is hard to conceive of. The habits of youth are likely to be the habits of mature life.

Persons who during childhood and youth have not been accustomed to attend church will not easily form the habit when they have reached maturity. As things are now going, the church attendance of the next generation promises to be smaller than at present. Let parents reflect. Let pastors sound the alarm. Let a reform begin at once. Bring the children to church. Train them up to the habit of regular attendance upon the services of the sanctuary until they have reached manhood's estate, and it will be "second nature" for them to continue to attend.

Solid Petroleum.

M. P. D'Houmy, a French naval engineer, has been experimenting for years with a view of converting petroleum into a solid substance which can be used as a fuel. It is authoritatively announced that his experiments have been crowned with entire success. The substance produced is very hard, easily combustible, but non-explosive, and produces no smoke, no odor and almost no ashes. Moreover, it is waterproof. As it takes far less space than coal, it will be very valuable at sea on that account. Then, since it is not liable to evaporation and is non-explosive, it will, of course, be infinitely preferable to liquid petroleum as fuel on shipboard. For these reasons, and also on account of its comparative inexpensiveness, it is hailed by the naval world as a genuine bonanza.

Let the Law Be Enforced.

A few years since Congress passed a law requiring railroad companies to equip all their cars with automatic brakes and couplers, the purpose of the law being to reduce the number of casualities among employees. The railroads were given until January, '98, to make the change. It is now less than a year until the time expires, and yet a large percentage of the roads have not made a beginning in the direction of conformity to the law. These delinquent roads now come before Congress asking for another five years' extension, on the ground that it will be inconvenient and expensive for them to provide these appliances within a few months. Congress should pay no attention to such a plea. If the time is short, the railroads themselves are to blame. They have had four years already. The law was enacted by an overwhelming majority of both Houses of Congress. Both the great parties have placed themselves on record in favor of the law. Let the law be rigidly enforced. When human life is at stake, a few paltry dollars should not be taken into the account.

Individual Work.

While there is a great deal of religious work that can be done only through the combined effort of many individuals, through the agency of churches and societies, yet nothing can take the place of personal work. Each Christian has certain private duties which can not be discharged by others. Every man has his own personality, and should make it tell for the right. Truly has it been said that "the greatest works that have been done have been done by the ones." The Protestant Reformation resulted from the courage and efforts of one man, Martin Luther. "No learned society discovered America, but one man, Columbus. No confederate nations rescued Scotland from political and ecclesiastical enemies, but one man, Knox. By one man, Howard, our prisons were purified. By one woman, Miss Nightingale, our disgraceful nursing system was reformed." He who has but a single talent may honor God with it, and be a blessing to his fellow-men.

A New Book.

PASTORAL SKETCHES. By Rev. B. Carradine, D D. Louisville, Ky.: Kentucky Methodist Publishing Co. 1896. Price, $1.

The above-named work is a 12 mo. of 317 pages, handsomely bound in cloth, and well printed on good paper. It contains a very accurate portrait of the distinguished author. It is divided into twenty chapters, under the following headings: Reminiscenses of Certain Preachers, Baptismal Incidents, The Interrupted Marriage Ceremony, The Indefinitely Postponed Marriage, Some Funeral Scenes, The Choir, Street Preaching, A Remarkable Missionary, Certain Expressions and Pronunciations in Pulpit and Pew, How Preachers Are "Taken In," The Conference Letter, The Conference Call, A Martyr, Guy, Little Jack, Emma C., Professor S., A Photograph of a Class of Conference Undergraduates, The Sickness of Zionne, The Annual Conference.

From a literary standpoint the author is here at his best, the task assumed being of such a nature as to bring into play his natural vivacity and brightness, his wit, humor, and pathos. There is not a dull line in the book from beginning to end. The spirit and purpose of the work we can best present by the following quotation from the preface:

"This book was written with a view to mental rest and relaxation. The author had not the time nor the means to go to the mountains or seashore for a season of recuperation, and so wrote this volume. . . . As he wrote, his eyes were often wet with tears, and just as frequently the smiles would play about the mouth over the facts and fancies that flowed from his pen. But it was not simply to elicit smiles and tears from himself or others that the volume was written. These are only means to an end, or, more truly speaking, the gilt on the sword, or the paint and trimmings of the chariot. The reader can not fail to see that under the pathos and humor of the book follies are punctured, formality assailed, sin exposed, truth exalted, and deep spiritual lessons inculcated. The book is a transcript of human character, a description of a part of the life-procession that is seen moving in the ecclesiastical world, or that is beheld from the church by the ministerial eye."

NOTES.

The postoffice address of Rev. T. S. Randle and family is Dry Creek, La.

***

Rev. Joel T. Daves, of the North Georgia Conference, formerly of the Louisiana Conference, died in Atlanta on the fifth.

***

Rev. J. W. Raper, of the North Mississippi Conference, has been ill for several weeks, but is now on the road to recovery.

***

Dr. J. T. Sawyer was unable to fill his appointments last Sunday on account of an attack of la grippe. He is now convalescent.

***

Bishop McCabe preached last Sunday morning at St. Charles Avenue M. E. Church, and in the afternoon at the Y. M. C. A. Hall.

***

Dr. J. H. Dye has resigned the presidency of Galloway Female College, and the vacancy has been filled by the election of Dr. C. C. Goeden.

***

Rev. H. W. May, of the Louisiana Conference, has had a good deal of sickness in his family since Conference. The sick are now convalescent. His address is Greenwood, La.

***

The unanimity with which the American press speaks in advocacy of the arbitration treaty is remarkable. So far as our observation goes, there are very few dissenting voices.

***

Mrs. Johnson, widow of the late Dr. H. F. Johnson, of the Mississippi Conference, is in the city and will remain several months with her daughter, Mrs. Junius Hart. Her address is 1543 Calhoun street.

***

Bishop Galloway delivered a very interesting lecture at Water Valley, on the fourth, on "Mississippi: Her Yesterday, To-day, and To-morrow." The lecture was delivered under the auspices of the Epworth Leagues of the city.

***

We regret to learn that Rev. B. F. Jones, of the Mississippi Conference, is quite sick with la grippe. When we last heard from him he was slightly improved, though still very feeble. Let the prayers of the brethren go up for his recovery.

***

While in Europe as a whole the birth-rate exceeds the death-rate by 37 per cent., in France the excess of births over deaths is less than 1 per cent., and even this slight increment is steadily diminishing.—Zion's Herald.

***

In a private letter Rev. J. W. Derman, presiding elder of the Greenville district, writes: "The Greenville district is doing well. The church and parsonage building spirit is abroad in the land. Preachers and people are happy in their work."

***

From the Wesleyan Advocate we learn that Rev. W. F. Quillian, of the South Georgia Conference, has donated $550 to Emory College as the beginning of an endowment fund for the maintenance of a lectureship after the model of the famous lectureship of "Bampton Lectureship" at Oxford University, England.

***

Miss Sophronia P. Breckenridge, daughter of Hon. W. C. P. Breckenridge, was admitted to the bar at Frankfort, Ky., after passing an examination said to have been the very best ever heard before the Court of Appeals. She is a graduate of the A. and M. College of Kentucky, and has spent several years in Paris studying French and Roman law.

***

The Salvation Army has opened a home for ex-convicts in Chicago. The building is four stories high, and not only provides a home, but also worksheps. The management proposes to open the doors to all ex-prisoners who can not find employment, and to give them work and provide for their wants until they are able to secure positions.

***

Nearly every city in Kentucky, from the second to the sixth class, has passed a curfew law, and it is giving the highest satisfaction. Since its adoption in Covington petty pilfering has been reduced more than one-half. It is worth a trial everywhere. Let the night school of vice on the public streets be closed.—Central Methodist.

Evangelist Dwight L. Moody has received $100,000 from the will of the late Mr. J. N. Harris, a London bank president, to be devoted to his Bible Schools in Northfield and Chicago.—Pacific Advocate.

***

Our genial friend, Rev. J. A. Jones, and wife called at the ADVOCATE office last Monday, en route to the meeting of Masonic Grand Lodge at Biloxi. He is to preach the annual sermon before the Grand Commandery.

***

The Chicago Baptist Hospital, a peculiar institution founded on broad and liberal basis, where physicians of intelligent and liberal views may bring patients and attend them without hindrance or dictation, fully equipped with all modern appliances for administering to the sick.—Medical Visitor.

***

Through a private letter from J. L. P. Sheppard we learn that Rev. J. D. Harper, of the Louisiana Conference, is sorely bereaved by the death of his youngest child. Bro. Harper himself has been quite ill, but is convalescent. Says Bro. Sheppard, "Let the prayers of the church go up in behalf of Bro. Harper and his wife, who feel very keenly the loss of their little one."

***

Not long since the Georgia railroad Commission ordered a reduction in freight rates on fertilizers. The railroad employees of the Texas Central inaugurated a protest against the reduction on the ground that forced reduction will curtail the wages of the railroads and thereby result in a reduction in the salaries of employees. This is organized labor with a vengeance, but the farmer—a new sort of combine.

***

Pingree, the celebrated mayor of Detroit, Michigan, has been elected governor of that State. He insists upon holding his office. Legal proceedings were instituted a short time since to oust him from the mayoralty, but the case ended in failure, the State Supreme Court deciding that there was no law prohibiting him from holding the two positions. If Pingree has as much reputation in the gubernatorial chair as he has done in the Christian office, he may get slated for the presidency.

***

Rev. T. B. Clifford, of the Central Mississippi Conference, has a lecture which he has delivered several times, entitled, "Methodism: Its Past, Present, and Future." Bro. Clifford was born and reared under the shadow of the great university of Oxford, England, where Wesley began the work which immortalized his name. He was an ardent Methodist and an enthusiastic Leaguer. His lecture is highly spoken of. We suggest that the Epworth Leagues in different localities invite him to do a good thing for themselves. We are corresponding with Bro. Clifford with a view to securing his services. His address is Water Valley, Miss.

***

On the afternoon of the 10th I had the pleasure of celebrating the rites of matrimony between Dr. [illegible] Bass, a talented young physician of Waxahatchie, Texas, and Miss [illegible] I. Bowen, the accomplished daughter of Maj. and Mrs. E. L. Bowen, of this city. The ceremony took place at the residence of the bride's parents, 1014 Washington avenue. It was a quiet and happy couple left on the train for Jackson and Natchez, where they will spend a few days visiting friends, and then proceed to Waxahatchie, their future home. We commend our Texas friend upon his success in winning the heart and hand of one so fair and lovely.

***

The committee of inauguration arrangements at Washington has made it be known that they propose to spend $50,000 for the ball. President-elect McKinley has given to the said committee his views that at least half this money should be donated to charitable purposes, leaving it between the poor of the District of Columbia and the Armenians. The Christian Advocate contained the following sentiment: "It is unbearable for me to think of the vast amount of money being spent for no more substantial purpose or appropriate display and pleasure when there are millions of our brethren all throughout the world actually starving, dying from the lack of clothing, shelter and medication."

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unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

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...dislike to lose a single subber, but we can not continue dents indefinitely. Quite a numnames will be cut off soon if ...ges are not paid up. "A word ...wise is sufficient."

Epworth League Echoes.

Read much, study more, pray most. ...ethodism is another name for ...ristianity in earnest."

...ours has been a glorious past; the ...bilities of to-day are soul-in...ng; what of the future?

To the Epworth Leaguers of to-day, ...h the dew of youth upon their ...ows, the church looks for greater ...hievements and more glorious vic...ries for our Lord in the coming ...days to eclipse even the thrilling history of the past.

Mississippi must not be behind in the triumphal march. Let us with one voice say, by the grace of God, she shall not be behind.

Bishop Galloway recently lectured at Water Valley, Miss., under the auspices of the Epworth Leagues, on "Mississippi: Her Yesterday, To-day, and To-morrow." A native Mississippian, he is a man among men, one of nature's noblemen. While this scribe is an Englishman by birth, he felt proud that he was a Mississippian by adoption.

There are two towns in Mississippi ...h having four regularly organized ...orth Leagues — Meridian and ... Valley.

...have received many letters ...he Leaguers at Terry, Miss. ...re enthusiastic down there, ...d many encouraging reports. ...ssippians will please not for...t the man who organized what ...pired to be the first League in ...ern Methodism is now pastor of ... Church, Jackson, Miss.—Rev. ... DuBose, D. D. We extend ...m a hearty welcome to his native clime.

Bishop Galloway has recently re...ed from Toronto, Canada. He ...s us that the Methodists there...are making great preparations ... reception in July. The Bishop ...d 4000 people in Massey ... He further told us that not ...ince, on a certain Sunday, ... missionary sermons were ...d from the different pulpits ...ame hour. No street cars ... Toronto on Sunday. The at..., both natural and spiritual, ...rating in that part of the ...yond the lakes."

...to the young Methodists of ... Miss., have been members of ...tian Endeavor; but a recent ...om the present pastor, Rev. ...ye, urges us to come down ...nize an Epworth League. ...These "Notes" appear in the ...TE we hope to have done our ... that hospitable and historic

...preciate the many invitations ...to visit different points in ...pi during the next few ... We will do our best to ...e round. New Orleans, though ...Mississippi, yet is on the list. ...dor thanks to our kind friends, ...ly the family of the efficient ...f the NEW ORLEANS CHRISTIAN ...DVOCATE, and expect some ... far distant to meet the ...rs in the Crescent City.

... at once to Burbee & Smith, ...lle, Tenn., for the League ...g Course for 1896-97. Four ...nt books for $2.30.

THOMAS B. CLIFFORD,
...'t Miss. State Conf. of Epworth Leagues.
... Valley, Miss., Feb. 5, 1897.

...UMATISM IS A FOE which gives ...rter. It torments its victims ...nd night. Hood's Sarsaparilla ...es the blood and cures the ... and pains of rheumatism.

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Previously reported	$115
T. D. Lipscomb, Blairstown, La.	5
Mrs. Amanda Tucker, Sardis, Miss	25
Rev. J. R. Roberson, Pontotoc, Miss	10
John R. Enochs, Brandon, Miss.	25
	$180

Special Offer.

From now until the first of March we will sell our Holman Bible, in ...omerald type, at $1, instead of $1.15, to subscribers who pay a full year in advance. After March 1 the price will be as heretofore—$1.15. Better not miss this bargain.

Men Who Work Hard
Need Horsford's Acid Phosphate.

Taken at bed-time it brings sound, sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion too—take a little after meals.

North Mississippi Conference Notes.

Reports from various parts of the Conference indicate good work begun and planned for the year. New churches are being completed and others projected. Our people will soon be worshiping in their new houses at Lexington and at Booneville. Steps are being taken for building in Greenwood, Greenville and Clarksdale.

Rev. J. W. Raper is just recovering from a long spell of sickness; so is R. I. Allen. We hope these brethren may very soon be able for full service in their charges.

Rev. Geo. H. Lipscomb, Booneville station, has raised his foreign mission assessment in full and much of his other collections.

It is hoped that Bro. Clifford will continue to write "Epworth League Echoes" for our ADVOCATE. Matter of that kind is needed to awaken and intensify interest in Epworth League work in our churches. Let us have more of it from him and other wise and experienced workers.

Columbus district makes the first move on the line of Epworth League District Conferences for the year. Who next? We hope at least eight more such will be held in the Conference.

We are glad to note a growing interest on the part of preachers and people for our Conference paper. It is deserving of the patronage of all, and should have a larger circulation this year than ever before. This can be accomplished if all the preachers will talk and work for it as some are doing. Let there be an earnest and united effort to secure as many subscriptions as possible this year for either our Conference or connectional organ, or for both of them, wherever practicable.

The colporter is in the field and at work with fair success. Thirteen pastoral charges have been visited since Conference. Thanks to Bro. Burroughs for such a cordial invitation to the Epworth League Conference at Macon. We will (D. V.) be there with full equipments. The new Sunday-school Hymnal is promised by March 1, when we will fill all orders for it. Send them on.

G. W. BACHMAN.

Kosciusko, Miss., Feb. 5, 1897.

Home Treatment for Cancer.

DR. BYE'S Balmy Oils, for cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret: gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last three years. If not afflicted, cut this out and send it to some suffering one. Address DR. BYE, Indianapolis, Ind.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Prayer Meeting Topic for February.

THE CHRIST OF ISAIAH.

FEB. 14—CHRIST'S CHARACTER DESCRIBED. (Isa. xi, 1-5.)

Isaiah sees Christ here as

I.—A NEW GROWTH FROM THE DAVIDIC STOCK

The figure employed in verse 1 is that of a new growth springing from the stump and roots—all that remains of a once vigorous tree. The royal house of David, the son of Jesse, shall be cut off by the judgments of God, until there shall be very little visible evidence of its existence, but there shall, nevertheless, be vitality in what remains, for out of this Christ, the Messiah, shall spring. Out of an apparent state of death shall spring up a new and vigorous growth that shall surpass the glory of the old. "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit." (Revised Version.)

Jesus Christ was the direct heir to the throne of David, according to the genealogical tables, which had been carefully preserved during the entire period since the Jews had lost their national independence, but his parents were, in outward circumstances, only a poor family living in an obscure village.

II.—POSSESSING DIVINE POWERS. (Ver. 2, 3.)

Upon Jesus Christ the Holy Ghost decended in the form of a dove at the hour of his baptism (Matt. iii, 16, and John i, 32, 33), a fulfillment of Isaiah's prophecy, "And the Spirit of the Lord shall rest upon him." "The Holy Spirit communicates the whole creative fullness of divine powers." (Whedon.) Thus by nature the Son of God, and the Holy Spirit resting upon him, he shall be possessed of infinite wisdom and power, shall abide in "the fear of the Lord," as in his natural element, and shall be a ready discerner "of the thoughts and intents of the heart."

How exactly does this correspond to the qualities of Christ, as revealed in the Gospels, in not a single one of whose words and deeds can there be seen aught but the highest wisdom, who exercise miraculous power over every form of being, whose every action was an expression of a supreme consecration to the will of the Father and who could read the innermost motives of men, thus being an infallible judge of human character.

III.—JUDGING THE WORLD RIGHTEOUSLY AND FAITHFULLY. (Ver. 4, 5.)

He shall manifest an infinite sympathy for the poor and distressed, and shall even argue their cause, while upon the wicked he shall cause divine indignation and punishment to descend. (Read chap. lxi, 1-3, in this connection.) Righteousness and faithfulness in the administration of grace and of judgment, both temporal and eternal, shall belong to him as necessary garments. The verses immediately succeeding (6-9) "present in a strain of allegory the results of Messiah's righteous and peaceful government." (Whedon.)

No use to deny the fact that Salvation Oil is fast taking the place of all other liniments.

Meeting at East End Church, Meridian.

Mr. Hall and I have been holding a meeting in East End Methodist Church, Meridian, for ten days, and will continue till after Sunday. We have had snow, sleet, rain and mud to contend with, and only one day of sunshine, but there have been over sixty souls saved. Last night the crowd poured in until chairs had to be placed in all the aisles. I do not think the house will hold the people to-night. Praise the Lord for such hungering for his Word!

Mr. Hall preaches with the fullness of the Spirit, besides leading and conducting the music. God has in him given me a blessed co-laborer in his work. We feel that together we can both do more for his glory than ever before. We are happy in the consciousness of his abiding presence. MARY MCGEE HALL.

Meridian, Miss., Feb. 3, 1897.

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President Beeson offers free tuition in the East Mississippi Female College for the remaining part of this session. Reduced board to preachers and widows of preachers. Address J. W. BEESON, President.

Meridian, Miss.

Rev. J. R. Countiss, of the North Mississippi Conference, writes: "The sewing machine is entirely satisfactory in every way. It is as good as the $65 machines sold in this community."

I have used the "Mul-en-ol" for several years and can testify to its efficacy in "Colds," "Sore Throat," and especially in applying it externally for Rheumatism. Several friends have found it an almost immediate relief in Rheumatism. I have personal experience as to its healing properties in "Colds" and the throat diseases.

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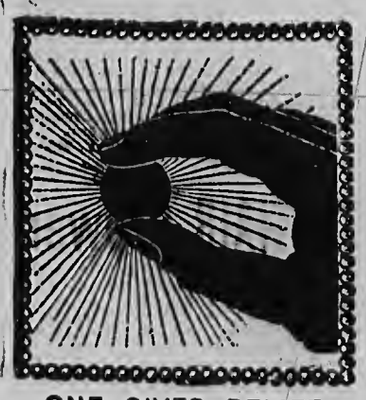

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Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance—
Dear wistful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love in ours,
And give them such late meed of praise,
And lay above them fragrant flowers?

How oft we, careless, wait till life's
Sweet opportunities are past,
And break our "alabaster box
Of ointment" at the very last!

O let us heed the living friend
Who walks with us life's common way,
Watching our eyes for look of love,
And hungering for a word of praise!

—The Sabbath Defender.

If I Were You.

BY REV. H. O. ROWLANDS, D. D.

If I were you I would be governed less in the conduct of my life by my moods, feelings, and "inspirations," and more by my reason and conscience—and the Word of God. The first are fickle, lawless and unreasonable; the second are abiding and changeless. People of moods are usually unpleasantly peculiar, the common people call them "cranky." Moods are treacherous leaders. Not when you feel the best you are the best. Don't confound a spell of indigestion with godly repentance; don't mistake an attack of a lachrymose fit for a heavenly vision. Moods are like the winds and waves on the ocean—sometimes they are with, sometimes against the ship. The ship that is propelled by an inward force takes no account of the changing atmospheric current; her engine is her power. Let reason, conscience and God guide your career.

If I were you I would not nurse and keep alive old grudges and remembrances of injuries and injustice you've suffered. It does no good. Very likely your complaint is just; you were ill treated. Possibly there was a flavor of blame in your conduct also; but no matter. The great world has long forgotten your case; your friends think you are foolish to brood over it so long, and they have ceased to take interest in it or in you. Your brooding over it brings acid into your life and acerbity into your heart. Your expression of face is changed, your voice loses its musical tenderness: your whole bearing and life are losing their beauty on account of that old grudge that is fermenting in your soul. You are losing your dear old agreeableness; that sweet affinity rising from congenialness is fast dying out of you on account of that old grudge; no good accomplished by exposing your wounds to the passing, feelingless world. Cast out the evil spirit! Try not to think about the injustice you received. Above all, don't talk about it even to your friends. Let it die from starvation.

If I were you I would not be constantly visiting the graves of those unborn members of your family we might call the might-have-beens of life. Look at the names of a few of them: "might-have-been" rich if it were not for that blunder made; "might-have-been a success in that enterprise if somebody had not interfered;" "might-have-been"—O, there are lots of those now dead possibilities over which you weep and weep in vain! You are very foolish. You are very wrong. You make yourself uncongenial to others. All do not believe your statements—that is, they do not believe that if you had avoided that or the other mistake you would now be prosperous.

Rather they think if it had not been that blunder it would have been something else. Let the dead bury the dead, and you follow after a living leader. Don't dwell among the tombs of dead opportunities; some one will think you are a little beside yourself.

If I were you I would speak evil of no one. You may injure such a one a great deal and do yourself no good; and at last it is very possible the evil may recoil on you. Do you know—people are always afraid of cynical persons; they say "the dog that brings a bone will also carry one away." There is a morbid, brutal pleasure enjoyed by some people in seeing the gifted fault-finder coming with microscope and scalpel to the bleeding life of another and then watch the slits, hacks and probings made into a suffering reputation so as to display the point of a jest, the sheen of sarcasm, and the edge of criticism. After all, the witnesses do not love the fault-finder any more than people love a hangman. I love those people who find something good everywhere, and leave to God to judge. You love them too.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you?

When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market fifty years. Your grandfather used Ayer's. It is a reputable medicine. There are many sarsaparillas. But only one Ayer's. IT CURES.

A Blessing in Disguise.

Such blessings are apt to come to us wearing grave and almost frowning faces, and we meet them with averted eyes and chilly hand clasps. It is because we do not know how precious they are and with what tender and fragrant sweetness they are fraught that we turn away from them, finding later how divine was their ministry and how beautiful their meaning. Once and again during our pilgrimage these messengers cross our path, and we seldom recognize them until they have done their errands and gone away—those errands sometimes half frustrated by our perverse and blind reception, or conception, of what God intended by this or that special providential dealing.

You are, for instance, full of plans for a certain period of time and exceedingly busy, so busy that you are sure you can not spare a moment for a single interruption. Nor, by the utmost effort, can you squeeze in another engagement. Every waking moment is occupied, and the thronging duties and anxieties of the day invade the night so that your sleep is broken and disturbed. Now, at precisely the most inconvenient hour of your life, as it seems to your thought, there comes the intrusion of a fit of illness. You resent the pain, the nervous weariness, the time you must spend and waste in bed, and you beg the physician to give you a tonic which will do its work quickly and efficaciously, and set you again on your feet. Very likely you say, in that incipient stage of illness which is simply solicitous and irritating: "I have no time to be ill, doctor. I must have my hands free for my work." The doctor smiles and drops a soothing word. His tones are encouraging, and you do not notice that he makes you no pledges, and that he is chary of promises. You resign yourself to wait until time and rest and remedies shall have had their beneficial influence upon you, and then, you hardly know how it happens, all thought of the neglected tasks drifts away from you, and you lie still and are tranquil, and others take up your duties and carry out your plans, and the world goes on.

The world would go on if you were taken out of it, for, though the workers drop out of the ranks, the work itself never stops. No one of us is essential in any place, in any relation, and it is well for us occasionally to enter into a realization of this fact, which, commonplace as it is in the utterance, is still far from being fully accepted by our understanding.

Gradually health returns and with it a new poise, a new freshness, a new youthfulness of feeling. The first walk, the first drive after a short illness, how eventful they appear and how delightful! We did not remember that the view around the familiar turn in the road was so entrancing; we are surprised at the opulence of the roses in our neighbor's garden; the young girls in the village never looked so charming before, and we wonder if it is that the quaintly picturesque costumes just now in vogue are more becoming than any dress ever worn by youthful girlhood before. What is the secret?

Presently we discover that we are ourselves *rested*. Those days in bed were doing for us what nothing else could have done; they were giving to every organ of the body and to every faculty of the soul a chance to stop the exertion which was wearing the machinery out. We have been, so to speak, in the dry dock for repairs, and the illness we girded at was a blessing in disguise.

Could we but see it, there are other and familiar experiences which bear the same character. The stupid and clumsy maid, who taxes your patience and ingenuity to make up for her blunders and to remedy her accidents, is developing you in sweetness, gentleness, and tact. The obdurate Sunday school scholar, who is willful and headstrong and apparently incapable of attending to lessons with any heedful interest, is bringing out in you those qualities of energy, of magnetism, of versatility, which will enable you hereafter to control classes of such boys and influence them for their unending advantage. A little thought will show to many of us how full of good and rich in abiding helpfulness are our blessings in disguise.—Margaret E. Sangster.

There Are Safeguards.

One is the establishment and maintenance of family prayer. In our hurried life, set by train whistles and ferry schedules, family worship is too often crowded out. It ought not to be. We owe it to God to serve Him in our households. The child who grows up in an atmosphere of family religion, in the daily exercise of song and Bible reading and prayer, is thrice armored against temptation.

Another safeguard is the habit of church-going. The Sunday-school is not enough. It is admirable, but it is only a part of the child's religious opportunity, going to it is a privilege, but duty means the attendance in the pew, of the child as of his parents.

A third safeguard is the elimination of bad books, and the substitution of good ones in the child's reading. The seeds sown by bad books spring up and bear noxious fruit. For the sake of to-day and to-morrow, and of all the to-morrows, let us sternly oppose the book which carries poison to the juvenile mind.—Intelligencer.

Tobacco Was the Real Cause,

But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE-QUIT, the popular antidote chewing gum remedy for Tobacco habit. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

Doing and Not Doing.

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do what ever I am put to do," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman; "you may ship aboard this vessel, and I hope to see you the master of her some day. A boy who can master a woodpile and bridle his tongue must be made of good stuff."—Our Sunday Afternoon.

Often precious stones are put into the fire. The Oriental cornelian and Brazilian topaz change color in the burning, and the black spots of the amethyst and hyacinth can only be removed by heat. Thus God's jewels are purified; all that can stand the fire must pass through it, and in the fierce heat of trial many a commonplace Christian begins to glow with new hues of grace, at which men greatly wonder.—W. Y. Fullerton.

Impossible! That word is not French. I know no such word. —Napoleon I.

Hygiene.

To Cure Headache.

"A hot bath, a stroll in the fresh air, shampooing the head in weak soda water, or a timely nap in a cool, quiet room, will sometimes stop a nervous headache," writes Dr. B. F. Herrick, in Ladies' Home Journal.

"When overfatigued from shopping or sight seeing, a sponge dipped in very hot water and pressed repeatedly over the back of the neck between the ears will be found exceedingly refreshing, especially if the face and temples are afterward subjected to the same treatment. Neuralgia is caused not only by cold air, but by acidity of the stomach, starved nerves, imperfect teeth, or by indolence combined with a too generous diet. Heat is the best and quickest cure for this distressing pain. A hot flatiron, passed rapidly and deftly over several folds of flannel laid on the affected spot, will often give relief in less than ten minutes, without the aid of medicine. Hot fomentations are of equal value, though when the skin is very tender it is more advisable to use dry heat, nothing being better for the purpose than bags of heated salt, flour, or sand, which retain warmth for a long time. Cold water, applied by the finger tips to the nerves in front of the ear, has been known to dispel neuralgic pains like magic. When caused by acidity, a dose of charcoal or soda will usually act as a corrective. Sick headache is accompanied by bilious symptoms, and attacks usually come on when the person is overtired or below par physically. This is a disease of the first half of life, and often stops of its own accord after middle age. A careful diet is imperative in every case, sweet meats and pastry being especially pernicious.

"Eating heartily when very tired, late dinners, eating irregularly, insufficient mastication, or too much animal food, especially in the Spring or during the hot weather, are frequent causes of indigestion, causing headaches by reflex action."

The Value of Bathing.

On awakening in the morning the body is covered with moisture, and the quickest way to remove it is in a sponge or plunge bath. Mere contact with the water is stimulation for the entire system. The warm bath before dinner is to clean the body, quiet the nerves, and prepare the system for the meal of the day. A burning thirst may be quenched in this bath, a headache cured, tired feet rested, the temper sweetened, and a bad feeling generally dispelled. In a fresh toilet of the simplest character the individual will feel better, and look it. A bath before dinner is not debilitating, although the assertion is commonly made. A bath at any time may make a person ill who is unaccustomed to bathing. Hot baths come in the line of medical treatment, and should be so regarded. Only shallow-pated woman get in a stew. No common sense individual—miners, millhands, and cigarette makers excepted—should stay in a tub over five minutes.—Philadelphia Methodist.

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In one of his wonderful sermons very truthfully said, "My brother, your trouble is not with the heart; it is a gastric disorder or a rebellious liver. It is not sin that blots out your hope of heaven, but bile that not only yellows your eyeballs and furs your tongue and makes your head ache but swoops upon your soul in dejection and forebodings,"—and

Talmage is right! All this trouble can be removed! You can be cured!

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GABRIELLE BARNES WILKINSON.

Only those to whose lips the same cup of sorrow has been pressed can understand the chill that settles on the soul when one stands beside a pale, stiff form, and knows the faithful heart which would have shed its last drop of blood for us has ceased to beat.

Seldom are the hearts of mother and child so closely knit as were my precious mother's heart and mine. Bound by a rare bond of sympathy and love, we were each a part of the other's life. Every joy of mine was hers; every ambition was greater because she shared it, and never a cloud of trouble or perplexity crossed my brow but that it cast a shadow on her heart. After the slender blue-veined hands were still I looked at them with tear-dimmed eyes and aching heart, and knew their gentle touch would never soothe nor quiet me to rest again. I thought of how much those loving hands had done for me through all the years since she took me, her first and last baby, in her arms, until, but lately, they had been shorn, through illness, of their strength, and God said, "Their work is done." I thought of the daily letters she used to write, through my long school-days away from home, and during our every absence from each other in the years since then. Friends often marveled at those letters because they came as certainly as dawned the day. "My love letters from mama," I used to call them. Their long, full pages were always beautiful in word and sentiment. Letter-writing was one of her chief pleasures. "It was nearest to being with the absent one," she said. Alas! that the last tender line has been written, and the gifted, poetic pen is laid aside forever! The thought I would have banished, if I could, was of the silent violin and her mute guitar, and the ivory keys which never more would waken into music at her touch.

There are many who could join me in tribute to the loving service of those hands, and tell of flowers skillfully arranged to best display their beauty for the pleasure of her friends; of dainty dishes prepared to tempt the sick; of fairy-like stitches, such as few could make, in dainty garments and beautiful things she often deftly fashioned for those she loved best. But it was in times of sickness in the home when the frail hands took on new strength, and were untiring and inexhaustible in their ministry of help and comfort.

I stood beside her as she lay robed in her bridal white, with roses at her feet and on her breast, and realized the voice which never failed before to answer to my call was hushed; and to my grief-stricken cry, "Oh, mama!" from the mute lips there came no fond response. Each day since then my heart has made that cry, and longed unutterably for the close, sweet companionship so sadly missed.

She always loved intensely the esthetic and beautiful; and all things beautiful shall ever speak to me of her. The beauty and fragrance of flowers will be as a breath of her presence. I shall never hear a strain of music but it will recall the sweet tones of her rich contralto voice, and bring to me sacred memories of happy days when she and I together mingled the melody of violin and guitar.

All who knew her in her younger days sang the praises of her perfect loveliness of person; and neither time nor long illness lessened her grace of form and manner, nor marred the beauty of her clear-cut cameo features, nor dulled the lustre of her dark brown hair. But all praises of her gifts of mind, and loveliness of heart, and beauty of person, and that fine poetic feeling which was so much a part of her—all praise of these sound dull and cold to me, and no word can I find half deep enough and tender to tell the fullness of my love.

She left us on a Sabbath morning in the Spring-time. The flowers she loved best bloomed to deck her bier. I love to remember that the rose bush, which, of all the garden, had been the object of her tenderest care and dearest pride, never bore such wondrous, gorgeous blossoms as those I gathered during those last days of hers on earth in the early morning, while the dew still glistened in their golden hearts, and laid them near her pillow, that their sweetness and beauty might greet her when she woke. Her violet bed, too, bloomed until it was a mingled mass of green and purple, which wafted its perfume through her window on the gentle breezes of the Spring. Delighting her beyond words was a cluster of rare white violets, which I culled from treasured plants which only lent their sweetness for her sake, for they have never bloomed before or since.

She often spoke reverently and ecstatically of heaven, saying, "If God has made this world so beautiful, how passing beautiful must heaven be!" And so I lift my eyes, turning from the darkness of the desolation she has left, and think of her as marveling at the bright glories of her heavenly home, and joining that seraphic voice in angel chimes. And one day we shall meet again then, "with songs on our lips and with harps in our hands," we shall together praise the blessed Savior evermore.

LILY WILKINSON THOMPSON.

Crystal Springs, Miss.

DOLLERHIDE—Died in Delhi, La., Dec. 25, 1896, R. H. DOLLERHIDE; born in North Caroline, May 20, 1828.

In early life he moved to Louisiana, living first at Floyd, but for the last twenty years a resident of Delhi. For fifteen years he had been chief magistrate of the town, and there is but one voice in saying he meted out even-handed justice and mercy to all. His place in affairs of Church and State can not be easily filled, for his mind was of gigantic strength and breadth, and there was no Gordian knot of business that he could not easily grasp and unwind. For thirty years he had been a member of the Methodist Church, and for the last few years had lived nearer to God. He always enjoyed church worship, which in health he never failed to attend, and was Sunday-school superintendent until his failing health required his resignation.

He leaves to mourn his loss a loving and sorrowing wife (nee Miss Cynthia McGaughey) and seven children, all grown, devoted, loving and faithful to their father, who were all, save one son, weepers at his bedside in death.

As a husband, he was ever kind and loving; as a father, all that the word embodies that he was; and as a friend, as true as the stars to a cloudless night. Altogether, he was a man full of charity and good works. He has gone to his eternal home—a house not made with hands, eternal in the heavens.

May a tender, loving Father send the Comforter to his sorrowing loved ones here on earth! MRS. M. D. MURPHEY.

THEUS—MAGGIE VIRGINIA, daughter of James and Maria Brice, and wife of W. P. Theus, was born near Arcadia, La., April 11, 1856. She was married to W. P. Theus, Sept. 21, 1876, and died of typhoid fever in Arcadia, La., Jan. 19, 1897.

She professed religion and joined the Methodist Church under the ministry of Rev. J. H. Jordon at the age of eleven years. The steadfastness of her faith, her fidelity to the church and her ever-increasing devotion to God proved the verity of her conversion. She was ever an obedient, loving child, giving much comfort to her aged parents in their declining years.

As a wife, she was faithful, true and devoted; as a mother, she was firm in her discipline, loving and tender in her administration, always holding the confidence of her children.

She loved the church of her choice. It was a great pleasure to her to entertain the preachers. The services of the house of God were her chief joy. Her place in God's house was never vacant without a good excuse.

We will miss you, dear sister, but the angels will rejoice in your society. God bless the bereaved! JNO. A. MILLER.

Ruston, La.

ROBERTS—OSCAR S. ROBERTS was born Dec. 20, 1866; converted under the ministry of Rev. W. B. Hines, and joined the M. E. Church, South, in Amite county, Miss., in 1885; lived devotedly as a Christian for eighteen years, and died in glorious triumph in Zachary, La., Jan 15, 1897.

Bro. Roberts was a true Christian—one who loved God supremely—and did his duty both as a member and officer in the church, and was beloved by all who knew him.

For two days before his death he talked freely on the subject, and his only regret was that he had not done more for the Master, and would have no more stars in his crown. The universal opinion here is that a good man has gone to his reward, and that the place made vacant by his death will be hard to fill.

He leaves a devoted mother, several brothers, and an affectionate sister, whom he said he would tell the loved ones already gone on before "were on the way."

We mourn the loss of our dear brother, but expect to see him again on the banks of "eternal deliverance." May the Lord comfort the bereaved! THOS. J. UPTON.

HUMPHREY—Little JOSEPH, son of Joseph and Jennie Humphrey, was born Aug. 5, 1891, and departed this life Dec. 30, 1896, aged five years five months and twenty-five days.

Little Joseph was with his brother burning grass, and was caught by the flames and burned to death. Sad, indeed, and a great shock to the family; but we are assured that He who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," has taken little Joseph to his heavenly home, and now he lives with God and the holy angels.

We do not sorrow as those who have no hope. Mother, father, sisters and brothers, the little tie that has been so sadly severed from you here is watching and waiting for you yonder. May you all find comfort in believing in Jesus, and at last join little Joseph in his heavenly home! J. S. SANDERS.

McNEILL—Whereas, God, in his trusted love and providence, has seen fit to remove from our midst our beloved companion and co-worker, VIRGIE JANE MCNEILL; therefore, be it

Resolved, That our chorister and Sunday-school has lost a most faithful member, and each one of this class and the entire Sunday-school has surrendered to God a loving little friend.

Resolved, That we mourn her loss to the school and to ourselves.

Resolved, That we shall ever cherish her place in our class and her memory in our hearts.

Resolved, That a copy of these resolutions be sent to our home paper, to the NEW ORLEANS CHRISTIAN ADVOCATE, and also to the bereaved family, with our heartfelt sympathy and love. HER SUNDAY-SCHOOL CLASS.

Newton, Miss.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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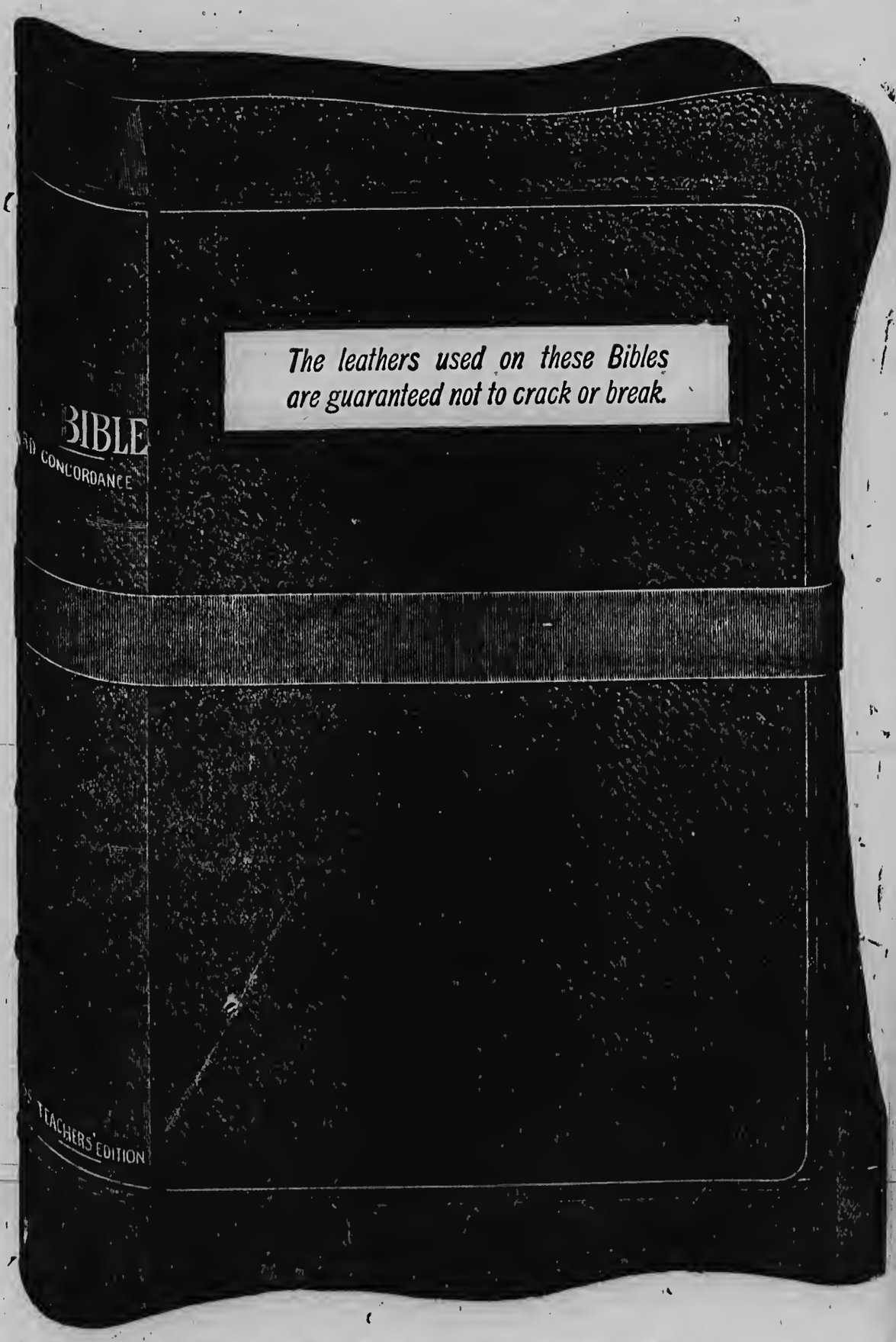

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MARRIAGES.

ADCOCK—RODGERS.—At the residence of the bride's parents, Allentown, La., Feb. 3, 1897, by Rev. Robt. W. Vaughan, Mr Walter R. Adcock, of Texas, to Miss Lilla Rodgers.

ALMOND—WILBURN.—At the residence of the bride's father, Dr. Wilburn, near Abbeville, Miss., Feb. 3, 1897, by Rev. J. E. Buck, Mr. Frank Almond and Miss Maud Wilburn.

ASH—HUNT.—At the residence of the bride's father, Mr. G. P. Hunt, Feb. 4, 1897, at 7 P. M., by Rev. J. T. Abney, Mr. Edward Ash, of McComb City, to Miss Jane Hunt, near McComb City, Miss.

DILLON—GIBBS.—At the residence of the bride and her sister, Raymond, Miss., Feb. 3, 1897, by Rev. T. L. Mellen, Mr. William P. Dillon, of Jeanerette, La., and Miss Annie Hortense Gibbs, of Raymond, Miss.

DEES—LONG.—At the residence of the bride's parents, in Neshoba county, Jan. 28, at 3 30 P. M., by Rev. D. Scarborough, Mr. J. R. Dees to Miss Fannie Long, both of Neshoba county, Miss.

RANDLE—WILCOX.—At the residence of the bride's grandfather, Mr. Reece Price, near Pineville, La., Jan. 20, 1897, by Rev. T. S. Randle, Rev. Robert W. Randle to Miss Rosella E. Wilcox, all of Rapides parish, La.

SIMMS—APPLEGATE. At the residence of Mr. Wheeler, near Percy, Miss., by Rev. J. C. Mimms, Mr. C. L. Simms and Mrs. C. A. Applegate, of Delhi, La.

HART—NEWMAN. At the home of the bride's parents, near Satartia, Miss., Jan. 27, 1897, by Rev. C. C. Evans, Mr. I. J. Hart to Miss Lura C. Newman, all of Yazoo county, Miss.

YONGER—BILLINGTON.—At the Methodist parsonage, Pleqneminе, La., Feb. 4, 1897, by Rev. J. Engle Denson, Mr. C. L. Younger and Miss Annie Billington, both of Avoyelles parish, La,

DAVIS—DRAUGHON.—At Clinton, La., Jan. 20, 1897, by Rev. S. J. Davies, Mr. W. A. Davis, of Lake Worth, La., to Miss Amelia Draughon, of Clinton, La.

THOMPSON—CLANTON.—At the parsonage, Meadville, Miss., Jan. 25, by Rev R. S. Gale, Mr. J. S. Thompson and Miss Sulita Clanton.

Mansfield Female College Affairs.

The Boarding Department is fuller than at any time for years past, and still they come. Substantial repairs and improvements have been made; other improvements contemplated. The faculty is doing all that can be done to give every patron more than the worth of their money.

Let every friend of the college lend us a helping hand just now. Especially let every delinquent subscriber send, without delay, the amount promised. We need the money you promised us, and we need it badly. Send by postoffice money order, payable at Mansfield, La.; or check on bank.

J. L. P. SHEPPARD.

Notice.

The Greenville District Preachers' Association will meet at Gunnisen, Miss., March, 9, 10 and 11, 1897. All preachers not members have been assigned subjects and will be expected to attend.

R. H. B. GLADNEY, Sec.

Gunnison, Miss.

A Scourge of La Grippe

IS RAGING EVERYWHERE, DEVASTATING CITY, TOWN AND COUNTRY ALIKE.

Nothing equal to it has ever been known. We have had la grippe before in this country in several well-defined epidemics, but not as we are having it now. Everybody, everywhere, has it, has had it, or is expecting to have it. In every paper we read of it. Everyone we meet speaks of it. Perhaps the worst feature about la grippe is that it is almost sure to leave consequences behind it which are far worse than the original disease. But it could not have been otherwise than that some things have been learned, during these sieges with la grippe. Untold thousands have learned these things, but a still greater multitude perhaps have these things yet to learn.

First, that Pe-ru-na taken before each meal and at bedtime will protect anyone from having la grippe. Second, that Pe-ru-na taken every hour during the acute stage of la grippe will shorten its duration and prevent the long train of disagreeable consequences which follow the acute attack. Third, that in cases where Pe-ru-na has not been used during the acute stage and the victim finds himself dragging out a miserable existence from the damage to his system accomplished by la grippe, he has only to take Pe-ru-na according to the directions on the bottle to realize a speedy and complete cure. The explanation of this is that la grippe is epidemic catarrh. Pe-ru-na will cure catarrh wherever located. It will cure catarrh of every variety and stage. Therefore it will cure la grippe, which is simply the epidemic variety of acute catarrh. During such a Winter as this no one should be without a copy of Dr. Hartman's latest book, which treats fully of la grippe, acute catarrh, chronic catarrh, coughs, colds, bronchitis, consumption and all other climatic diseases of Winter. Sent free to any address by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

PUBLISHER'S NOTICES.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to these who pay a full year in advance—i. e., to February, '98.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1 25 in addition to price given in our offer.

You Can Make Money Easy.

About three weeks ago I heard of a firm in Pennsylvania who manufacture dish washers, and I sent for one. It came all O. K., and after a most thorough trial on dishes, kettles, crocks, and all cooking utensils, I found it to be the most perfect invention ever made for housekeepers. I wash dishes every day for a family of eight, and never have to put my hands in the water. It works splendidly, and never cracks or breaks the dishes. All those who see it work are struck on it and I am making big money selling them here in my neighborhood. They are easy to sell, and those who have received them are so well pleased. Anyone can make from $25 to $50 a week selling them, and not have to work hard, either. If those who want something to do will write to Dept. A 5 of the Iron City Dish Washer Co., Sta. A, Pittsburg, Pa., they will receive full particulars regarding this dish washer and instructions how to sell it.

A READER

Conference Minutes.

I find in the Conference Minutes some errors which I wish to correct. Byhalia is reported to have paid the presiding elder only $49, when it paid $64.50; pastor in charge only $300, when it paid him $490; assessed for foreign missions, $90, and paid nothing, when we paid $45. We also reported 200 Sunday-school scholars, instead of 175, as the Minutes have it. Also 2 Epworth Leagues. Since Conference, Byhalia paid $10 more, making $500 for the pastor.

L. D. WORSHAM.

Potts Camp, Miss.

Shreveport District.

In a private letter Rev. J. L. P. Sheppard writes: "Everything is moving on smoothly on the Shreveport district, notwithstanding the hard times and extreme cold weather. The preachers have all been well received, and have entered upon the new year with good hope of success. Assessments made so far are fully up to those of last year, and we fully expect better collections."

From Indian Territory.

In a private letter written from Bragg's, I. T., bearing date of Feb. 2, Rev. A. Floyd Vaughan says:

Indications are very favorable for Christ and Methodism in this country, and especially is our school, the Harrell Institute, at Muskogee, doing a grand work. Bro. Thornton, its president, is the man for our school.

All the elements that nature demands to make the hair abundant and beautiful, are supplied by Ayer's Hair Vigor. It keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh, and causes it to be rich, flexible, and glossy.

ITCHING SKIN DISEASES

SPEEDY CURE TREATMENT for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and full doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures

Cuticura

Is sold throughout the world. POTTER DRUG & CHEM. CORP., Sole Props., Boston.

"How to Cure Itching Skin Diseases," free.

RED ROUGH HANDS Softened and Beautified by CUTICURA SOAP.

KNICKERBOCKER.

No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail $1 per pair ($1.50 silk). Send chest measure around body under arms. Circulars free. Address KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

I have used Mul-en-ol, and find it good for many things, but especially for cutaneous diseases, cuts, burns, and corns. In every case it has been eminently successful and satisfactory. I do not want to be without it in my family. Please send it right away, and oblige, Yours truly,

REV. W. M. LEFTWICH.

Nashville, Tenn.

Over 65000 Purchasers Proclaim

The EMERSON PIANO

The Standard of Perfection.

SWEETEST-TONED. BEST QUALITY. PRICES MODERATE. TERMS TO SUIT.

JUNIUS HART, 1001 Canal St., New Orleans

Agent for Weber, Hardman, Ludwig and other Fine Pianos

NEWS OF THE WEEK.

DOMESTIC.

No wine nor other intoxicating liquors are to be provided at the presidential inaugural ball.

Three people were killed and five fatally injured by the explosion of a boiler in a sawmill in Bogue Chitto, Miss., last week.

The General Relief Committee in this city, engaged in collecting and shipping supplies to North Louisiana, is now in excellent shape, being fully organized and working with great zeal and devotion.

James H. Eckels, the Comptroller of the Currency, has sent a letter to the governors of the States requesting them to recommend legislation to secure uniformity in the collection of banking statistics.

The rapid development of the grain-exporting business through this port has done more to attract attention to the advantages to be found here as a shipping point than anything which has happened in the past thirty years.

The Capitol of Pennsylvania, at Harrisburg, was burned last week. The total loss is $1,500,000. The burned Capitol was built early in the century, but was regarded as one of the handsomest specimens of Ionic architecture in the country.

A head-end collision, resulting in the death of two men and the serious injury of a third, and the destruction of a good many thousands of dollars worth of property, occurred one mile south of McGehees, Alabama, on the Louisville and Nashville railroad.

The Rivers and Harbors Committee has returned to Washington from their trip South. The members are enthusiastic over the hospitable reception given to them, and those who had not previously visited the southern section of the country have had their ideas of its industrial, agricultural and commercial importance greatly enlarged. In fact, the tour was in a sense educational in its effects.

FOREIGN.

King Humbert, of Italy, is the most heavily insured man in Europe, the amount carried being $7,500,000.

The crisis has arrived in the Island of Crete, and fire and sword are driving the Christian villagers from the island.

Emperor William and Emperor Francis Joseph, of Austria-Hungary, will be the Czar's guests in the Autumn of the military maneuvers at Bialytok.

The Russian Empire is now engaged in the task of enumerating its immense population. The census is the first general enumeration of the kind ever attempted in Russia.

Miss Frances E. Willard has had a memorial tablet placed in the old church at Hornsmonden, Kent, England, in honor of her ancestor, Simon Willard, who founded, in 1635, the town of Concord, Mass.

A fresh revolution has broken out in Crete, and if the dispatches are to be believed, the situation is more serious than it was during the revolution which was so recently ended by what appeared to be a satisfactory compromise.

The returns for the Manchester Canal seem to bear out the supposition that it is not such a "white elephant" as has generally been supposed. The tonnage for the month of December footed up to 181,144 tons, or an increase of about 40 per cent. over the same month of 1895. The increase in revenue is put down at 42 per cent. for the same periods.

On Thursday the Queen Regent of Spain attached her signature to the decree promulgating the reforms in the administration of affairs in Cuba, which the Spanish government proposes to put into effect in the island as soon as General Weyler succeeds in crushing the rebellion, if he ever does succeed. The reforms include a very liberal amount of self-government, an administrative and legislative assembly chosen mainly by popular vote, control of the budget, and the power to make a tariff even upon goods imported from Spain, with the one proviso that Spanish goods must be given more lenient treatment than foreign goods.

SUFFERERS FROM COUGHS, SORE THROAT, etc., should be constantly supplied with "Brown's Bronchial Troches." Avoid imitations.

The Pope has ordered that the next canonization shall be celebrated in St. Peter's, which will be beautifully draped for the occasion and lighted by hundreds upon hundreds of great chandeliers. It will be the first time that a canonization has been celebrated in St. Peter's since 1867, and it is estimated that the cost of the ceremony will exceed $100,000.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Macon station	Mar 6, 7
Starkville circuit	13, 14
Starkville station	14, 15
Sturges circuit	20, 21
Cedar Bluff	27, 28

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Cockrum (Fri.)	Feb. 12
Wall Hill	13, 14
Pleasant Grove	20, 21
Pleasant Hill	27, 28
Arkabutla	Mar. 6, 7

T. O. WEIR, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Pontotoc, at Pontotoc	Feb. 13, 14
Abbeville, at Mt. Zion	20, 21
East Holly Springs, at Harmony	27, 28

J. D. CAMERON, P. E.

WINONA DIST.—FIRST ROUND.

West	Feb. 13, 14
Black Hawk	20, 21
Sidon	27, 28
Duhlin and Brooklyn	Mar. 6, 7

J. B. STONE, P. E.

GRENADA DISTRICT—FIRST ROUND.

Minter City	Feb. 13, 14
Banner circuit, at Salem (Fri.)	19
Paris circuit, at Prospect	20 21
Charleston circuit	27, 28
Slate Springs cir., at Banola (Tues.)	Mar. 2
Ellacy circuit at Hurricane (Thurs.)	4
Pittsboro circuit	6, 7

H. O. MORRISON, P. E.

GREENVILLE DIST.—FIRST ROUND.

Hill House	Feb. 14
Rosedale	21
Tunica	28
Bolivar	Mar. 7
Greenville circuit	14
Belen	21
Greenville	28
Austin	Apr. 4
Lebrion and New Salem	11
Sunflower mission	18

J. W. DORMAN, P. E.

DURANT DIST.—FIRST ROUND.

Rural Hill, at Center Ridge	Feb. 13
Ackerman, at Ackerman	13, 14
Chester, at Chester	20, 21
Ebenezer, at Ebenezer	21, 28
Louisville, at Louisville	Mar. 6, 7

J. H. MITCHELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Fulton	Feb. 11
Shannon circuit	13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—FIRST ROUND.

Saltillo circuit, at Saltillo	Feb. 13, 14
Marietta circuit, at Marietta (Wed.)	17

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

South Vicksburg	Feb 13, 14
Utica, at Cayuga	20, 21
Harrison, at Cane Ridge	27, 28
Bovinaville, at Burtonton	Mar. 6, 7
Crawford Street—Vicksburg	13, 14
Rocky Springs, at Hickory Ridge	20, 21
Edwards, at Learned	27, 28
Rolling Fork, at Cary	Apr. 3, 4
Anguilla, at Sunflower	10, 11
Warren, at ——	17, 18
Mayersville, at Mayersville	24, 25
Satartia, at ——	May 1, 2
Port Gibson	8, 9
South Warren, at ——	15, 16

J. M. WEEMS, P. E.

Vicksburg, Miss.

SEASHORE DIST.—FIRST ROUND.

Moss Point station	Feb. 13, 14
Pay St. Louis, at B. St. L.	20, 21
Pascagoula, at Red Hill	27, 28
Galloway, at Galloway	Mar. 6, 7
Handsboro station	13, 14
Gulf Port, at Pelicanry	20, 21
Ocean Springs and Scranton, at O. S.	27, 28
Americus, at Pleasant Hill	Apr. 3, 4

O. A. POWELL, P. E.

NATCHEZ DIST.—FIRST ROUND.

Meadville, at Meadville	Feb. 13, 14
Barlow, at Rehoboth	20, 21
Percy Creek	27, 28
Natchez—Jefferson Street	Mar. 6, 7
Natchez—Wesley Chapel	7, 8

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FIRST ROUND.

Silver Creek and B. L., at S. City	Feb. 13, 14
Fiora, at Fiora	20, 21
Tranquil, at Pleasant Hill	27, 28
Fannin, at Fannin	Mar. 6, 7

R. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Hazlehurst	Feb. 13, 14
Martinville, at Union Chapel	20, 21
North Wesson, at North Wesson	27, 28
Wesson	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 6, 7
China Grove, at Tylertown	13, 14
Casayville, at Sweet Water	20 21

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian—East End	Feb. 14
Porter-ville, at Longstreet	20, 21
Meridian—South Side	28
Linwood and Indian Miss., at Hopewell	Mar. 6
Neshoba and mission, at Cook's Ch'l	6, 7
Tuscumbia and mission, at Bethel	13, 14
Rose Hill, at Paulding	20, 21

C. G. ANDREWS, P. E.

BRANDON DIST.—FIRST ROUND.

Decatur, at Union	Feb. 13, 14
Clarksburg, at New Providence	17
Raleigh, at Raleigh	20, 21
Forest, at Homewood	28
Montrose, at Mt Zion	27, 28
Hillsboro, at Hillsboro	Mar. 6, 7
Trenton, at Pine Grove	13, 14

W. W. SIMMONS, P. E.

Forest, Miss.

Your Present Need

Is pure, rich blood, and a strong and healthy body, because with the approach of Spring and the beginning of warmer weather your physical system will undergo radical changes. All the impurities which have accumulated during colder weather must now be expelled or serious consequences will result. The one true blood purifier prominently in the public eye to-day is Hood's Sarsaparilla. Its record of cures is unequalled. Its sales are the largest in the world. A few bottles of Hood's Sarsaparilla will prepare you for Spring by purifying and enriching your blood and toning and invigorating your whole system.

Agents Wanted

For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only $1.50. Big book, big commission. Everybody wants the only endorsed, reliable book. Outfits free. Credit given. Freight paid. Drop all trash, and make $200 a month with War in Cuba. Address nearest, THE NATIONAL BOOK CONCERN, 352-356 Dearborn St., Chicago.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Christian Advocate.

VOL. 44.—NO. 7. NEW ORLEANS, THURSDAY, FEBRUARY 18, 1897. WHOLE NO. 2113

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE DOOMED MAN.

BY JAMES W. ALEXANDER, D. D.

There is a time, we know not when;
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirit light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below
May bloom as Eden bloomed;
He will not, does not, will not know
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

O, where is this mysterious bourn,
By which our path is crossed?
Beyond which God himself hath sworn
That he that goes is lost.

How far may we go on in sin?
How long will God forbear?
Where does hope end? and I where begin
The confines of despair?

An answer from the skies is sent:
"Ye that from God depart,
While it is called to-day repent,
And harden not your heart."

Exchange.

Communications.

One Issue.

A few spare minutes to-day enabled me to read with some thoroughness our NEW ORLEANS CHRISTIAN ADVOCATE, of Jan. 28. To express the pleasure and gratification would be a hard task. It is replete with interesting items from first page to last. Let us see: That brief and beautiful poem, "An Angel in the Bible," moves us to "the possibilities within." Then Dr. Palmore encourages us, out of current and prospective history and God's Word, to go forward in the Master's name to conquer the kingdoms of sin." The tribute to worth in "The Writings of Sir Walter Scott" marks Miss M. V. Duval as a woman of rare gifts and fine taste. We need more of such good advice, "like apples of gold" in silver setting. Then Dr. G. G. Smith, in writing of a famous case deeply interesting to the whole church, succeeds in making "the worse appear the better reason" as cleverly as most lawyers could. I think more than one "doctor has been bewildered by the glitter of words," or too much influenced by personal sympathy. Dr. Umbrell, on "Snakes," is unique. It surely is time to learn not to devote all our energy stirring up and killing forms of error that are hiding their diminished heads. What shall I more say? Time would fail, and our editorial patience also, to tell of the rich and racy communications on the second page, moving us to loyalty to our grand old hymn book and to what is good among the new; inspiring our hearts to praise God for leading Bro. A. D. Miller (and the rest of us) out of the wilderness of debt on Indian Mission land. Let's make Bro. Miller still happier by knowing that other $400 very speedily will buy more land and give gospel light to these naturally dependent on us.

That work of Christ-like women in Tehonpitonlas Mission should send a thrill of pleasure to every lover of his kind. The columns of the W. P. and H. M. and of the W. F. M. Societies teem with interest. They do credit to our Conference organ, and well deserve thanks from all for thus leading the way for our gifted and gracious women to bring their work to the front. Who can now estimate what is likely to come of "China's New Woman"? Encouraged by the great Viceroy, aided by women already under the benison of Christ's mission, how soon may these daughters of heathenism rise to their true position in their own homes and in the church of God! Thanks for your selection on "Sociability in Church." Now come the brethren with their trials and triumphs, and you tell us how to get the best Bibles and sewing machines. You are too modest a man to let me compliment the pithy items and "cheering words" of the editorial page. Special notices on page 5 always attract a preacher's eye and often touch his heart. Here we reach a ready access one to another. What of page 6? It is improving all the time. I suspect the delicate touch of a godly woman's hand "along these lines." Those articles on "Dr. Rosa Wiss" and "Onward" mean much for the future happiness and exaltation of the "better half" of humanity. What mother's or father's heart could fail to respond to the pathos of "My Little Lad"? Your hygiene column is always good. The obituaries may not be generally read, but some faithful ones delight to see the memorials of their friends embalmed in type, and why not? E. g.: Such unobtrusive, but useful lives as Katie Lum Hicks, Sister Mary A. Ford, and others, have given the world ought to be written somewhere besides in the memory of those who knew and loved them here. I never saw either of these here below, but hope to greet them on the other shore and need no introduction. On the last page we get the thrilling news of much newly wedded love. Many besides the fifty-two parties of the first part have read that nuptial column with smiling lips and happy hearts. Now for Quarterly Conferences and the "News of the Week," and we who skip most advertisements lay down the paper and say: Well done, Bro. Black! I knew "you'd make a spoon or spoil a horn"—a good one at that. Blow you the trumpet of the gospel with no uncertain sound. Let all the people say, Amen! and subscribe for our ADVOCATE immediately.

J. P. DRAKE.

Bay St. Louis, Miss.

Religion the Innate Faculty of the Soul.

In every human soul there is an appetite which calls for food different from that which feeds the body or that which supplies the mind—a something which will not be content with mere temporal good, and which the broadest grasp of knowledge can not satisfy. This is the spiritual faculty. It has sometimes been called the sixth sense. By it the soul feels its dependence on something higher and stronger than itself.

The spiritual in us calls for spiritual food. This is an essential condition, a primordial fact in human life, and lies back of the existence of any form of religion. It is that which in every race of men has created a system of religion. This unfolding sense of the soul, this desire for God, this faculty of faith, has, like other endowments, been given in different measure to the different races of men; but its presence is everywhere to be found.

There has been much speculation, even by the great lights in literature, about the failure of religion. Thus Carlyle tells us that Locke, by treating the mind as a substance that might in imagination be modeled into shape and size—a something that, were our organs fine enough, might be seen and felt—had paved the way for banishing religion from the world. Following this drift of thought, the conclusion was soon reached that "as the stomach secretes chyle, so does the brain secrete thought." Then, of course, we have reached the blankest materialism, and religion is to be thrown over among the myths.

In truth, we see that this school of thought, as all kindred ones must do, has left its devotees on the desert wastes of vagaries. Every false system of thought worked out in human experience will be lost either in gross superstition or blank materialism; so many noble rivers are lost in sand wastes. On the southern slopes of the Atlas mountains there are during the rainy season rivers which flow into the Great Desert and disappear. If a rustic of that country should conclude that the waters of the world are lost in the great Sahara, he would not be more widely mistaken than are they who think that the religion of the world is running out in that stream of thought in which the materialistic writers have of late been making such a splash. A backwoodsman floating down the Mississippi river on a raft and unwittingly takes down one of those chutes so common to that stream, and as his channel narrows more and more, wonders what has become of the waters of the mighty river, makes no greater blunder than do men who are drawn off into the side currents of the world's thought, and seeing their stream grow less, conclude that the world's great life and noble destiny are all a myth, and that man, after all, is but an animal like the hog, only of a better breed.

Not until the last man has been banished from the world will religion take its leave of our planet. Religion is innate in human nature. From the time that man began to think and feel till now it has been the staple of his thoughts and the labor of his soul. Moses and the prophets, Jesus and the apostles! What labor of mind and heart!—what treasury of noble thoughts! They have shaped the current of the world's history. Their successors have lived through all ages, and still exert the greatest influences on human destiny. The religious feeling has entered more largely than any other into the whole history of man. The cry of humanity has been for God. The travail of the soul has been to reach the great Invisible. We are not yet prepared to forsake the stream of life into which has been poured the best blood, the noblest efforts, the most sacred hopes and the most earnest prayers of the best part of the race of man. "Unto whom shall we go? Thou hast the words of eternal life." In all beside we see nothing but the sand wastes of vain speculation.

W. S. HARRISON.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD,
President Mississippi State Conference of Epworth Leagues.

Don't forget that the third State Conference of Epworth Leagues in Mississippi will be held in Water Valley, Miss., April 29 to May 2.

Water Valley clad in garments of yellow and white will, with open arms, receive you.

We are at work on the programme now, and hope very soon to send it out.

A full orchestra of trained musicians will furnish the accompaniments to the soul-stirring songs that the Leaguers will sing during the Conference.

On Sunday afternoon of the Conference an open-air meeting will be held in the City Park, to be addressed by one of the most prominent and useful laymen in the South.

"The Children's Hour" will be a special feature of the programme. Over one hundred juniors in "rank and file," with officers well trained, will demonstrate the possibilities of young life in the church.

Of course, the social advantages of such a meeting will be good, but first of all, and above all, it is to be a great religious occasion, and we pray that it may prove good to the use of edifying.

There are three songs that we would specially like the Leaguers to learn. (1) "All hail the power of Jesus' name," etc. (True Coronation). (2) "O for a thousand tongues to sing," etc. (with the chorus, "Blessed be the name of the Lord"). (3) "When the roll is called up yonder, I'll be there."

Sing religious songs on the train as you go and come from the Conference. The trainmen enjoy it, and some song may touch some heart and point some life to Christ.

The future of our great church depends upon the boys and girls of today. God grant that we may continue in the "apostolic succession."

The Charity and Help Department should arrange for a systematic visitation of the sick and of the poor.

The Mississippi Methodist Orphans' Home also looks to this department for help. We hope that every League in the State will find it possible to assist in some way this very laudable enterprise. Will some League furnish the chapel or the library or a dormitory as a monument to their zeal and liberality?

We have just received an invitation to visit a large town in Mississippi to wake up a League which the writer of the letter states is in a "comatose" condition. Some time ere long we'll try to go and endeavor to "stir up their pure minds by way of remembrance."

Let every League in the State send for the little book, "What to Do, and How to Do It," by Joe Ramsey, of Tennessee. Order of Barbee & Smith, Nashville, Tenn. Only ten cents.

The spirit of missions is the spirit of the gospel. If God has not called you to go, he has certainly called you to send. Assist your pastor in every way you can in raising the full assessments.

Water Valley, Miss., Feb. 15, 1897.

Correspondence.

From the West.

DEAR ADVOCATE: For several years, while Drs. Parker and Galloway were upon your tripod, I was an occasional contributor to your columns and an interested reader of your bright pages. Since my old friend, Dr. Black, has had you in charge, I have frequently thought I would like to renew your acquaintance, but until now have neglected to take the initiative. By leave of your editor we will now resume our former relations, which I am sure will prove pleasant and profitable to me, and I trust not disadvantageous to you.

You were the friend of my youth. From my earliest recollection you visited my mother's home in Lauderdale county, Miss. Well do I remember how eagerly I looked for you, and literally devoured the "Children's Corner," before I was sufficiently advanced to get over hard words, or relish the matter prepared for more mature minds. Since our juvenile literature has been cheapened in price and increased in volume, the demand for the "Children's Corner" in all our church papers is not so imperative, I presume, and yet I am sure that the editor who attempts to dispense with it will make a great mistake. Dispense with the "Children's Corner"! Why, even grown-up children, young men and young women, not a few of whom are several years beyond their teens, demand a department of their own, and woe to the editor who dares to say them nay. Since the organization of the Epworth League our own Pacific Methodist Advocate has had a League Department of from two columns to two pages; but this did not satisfy our young folks, so they resolved to start a paper of their own (which the preachers and other of the older folks thought would be an unwise move), and only desisted on condition that Dr. Wilson would give them three pages of the Conference organ, if they should require so much, to be in charge of an editor of their own selection. This shows, however, that our young people are not dead or sleeping, and is a prophecy that there is a future for our church on the Pacific coast.

Though not by any means an old man, I am getting to be one of the older preachers of the Conference, there being but thirteen in the active work with us who were connected with the Conference when I entered in 1875, and four of the number came in with me. A majority of the preachers have entered since my return to the Conference in 1882 after a sojourn of five years in the Mississippi Conference. Some of the old preachers, however, who were in the Conference in the early days, have returned. Dr. Anderson came back from Texas in 1877, Dr. W. A. Finley from Oregon at a later date, while Rev. Jesse Wood, D. D., with us now, was then loaned to the Congregationalists. Quite a number have gone to answer to roll-call at the Conference where memorial services are never held, a larger number have come from and returned to other Conferences, several have joined the local ranks, three or four who did not remain with us long enough to get acquainted have gone to other churches, and some are on the retired list cheering us as we press the battle. Of the dead, four have left us within as many months. They were Rev. W. M. Winters, who passed away Sept. 20; Rev. Samuel Brown two months later, followed by Rev. B. H. Russell in December, and Rev. E. H. Robertson in January. These were all old men, their ages ranging from seventy-three to eighty-five. All were in the Conference when I joined, Bro. Robertson excepted, and all did heroic service for the church. Some who have gone away are only loaned. M. B. Sharbrough, who joined the Mississippi Conference the year that this scribe was admitted to the Pacific, and exchanged Conferences with me in 1877, is serving a term as presiding elder of Los Angeles district, of the Conference of that name. This is his third district. Rev. T. L. Duke, another Mississippian, who reported 168 accessions on the Linden circuit last year, was also taken to the Los Angeles Conference last Fall because the Bishop had need of him. We expect them both back. H. M. DuBose, the eloquent and sweet-spirited, is back in the Mississippi Conference, from whence he started. He is not on the Binnsville circuit, however, where he was my neighbor, but at the capital city. He made us a capital editor, and it is not our fault that he is not still conducting our Conference organ. Our latch-string hangs outside for him.

On the whole, we have progressed on every line. Our membership has about doubled. Seventy-six effective preachers received appointments last Fall, against fifty-nine in 1882. Twenty years ago we found it difficult to get preachers for all the appointments, but since Bishop Hay-good brought out that car-load of Georgians, there has been no lack. We are now recognized as a fixture and a part of the church. One year that I was in the cabinet we had to wrestle with the problem of placing five more preachers than we had appointments. Somebody was crowded out. It was hard on the Bishop and his advisers, but I do not know but that we could stand another spell of crowding, provided the crowding be done by the right men. I might regard the fact that the composition of our Conference has so greatly changed in twenty years as discouraging, were it not that older Conferences are not far behind us in this regard. In looking over the appointments of the Mississippi Conference I find that I would be almost a stranger if I were to return there; and yet it is only fifteen years since I met with that body. Really, time works wonderful changes everywhere. Relations at our old home, Marion, frequently mention names familiar to them that we never heard. These have taken the places of others who were numbered among our friends, not a few of whom have fallen asleep. Ah, a majority of the elders among our near relatives, including our own dear parents, have passed away. Truly, "we are pilgrims and strangers on the earth."

There are several things I would like to say, but this letter is already long enough, and I must defer them until another time. Sincerely,

W. P. ANDREWS.

Hollister, Cal., Feb. 1, 1897.

Selections.

Is Cheap Postage Abused?

The report of the Postmaster General shows a deficit of nearly eight millions of dollars. The receipts from postage fall that far below meeting expenses. Yet we want a one-cent letter-rate, and believe it would increase the revenue of the department by more than doubling the number of letters mailed.

The President has called attention to an abuse of the mails, responsible for more than one-half this deficit. The actual cost for transportation alone of mail matter is eight cents a pound. But second-class mail matter pays only one cent per pound. This has been wantonly abused by publishers of paper-covered books, who send not less than forty million pounds per year through the mails as second-class matter, costing the government for transportation above $2,800,000 more than the publishers pay. To a limited extent, cheap publications of a helpful character take advantage of this rate; but the great bulk—at least ninety per cent.—are foreign novels, many of them pernicious and infectious. Regularly-bound books cost eight cents a pound for postage; this mass of uncleanness goes for one cent a pound.

A bill to correct this—the Lond Bill, H. R. 4566—has passed the House, and is now before the Senate Postoffice Committee: Hons. E. O. Wolcott, Colorado; John H. Mitchell, Oregon; Wm. E. Chandler, New Hampshire; J. C. Burrows, Michigan; Thomas H. Carter, Montana; Marion Butler, North Carolina; Wm. F. Vilas, Wisconsin; J. L. M. Irby, South Carolina; D. B. Hill, New York; N. C. Blanchard, Louisiana. A powerful lobby is laboring to defeat this bill. Should you wish to help its passage, use your influence with the committee and your senators. What you do must be done at once.—Western Advocate.

Arbitration.

The "great event of the nineteenth century" is not the discovery of the locomotive, or of electricity, or of the wonderful capacity of coal, nor is it the marvelous advance in surgery and medicine, nor the wonderful progress of literature and of education. It is the discovery that two nations can make a treaty for the arbitration of their differences by peaceful methods. The world may well rejoice in it. For when it shall have been demonstrated that these two nations, England and America, can live in harmony under such a compact, other nations will be induced to try it. Then may follow, in subsequent years, the reduction of the armies of Europe and the return of the young men of those countries from camps of idleness (which are schools of vice) to the sweet influences of home life. Imagine the increase of the wealth of those countries when these millions of idle consumers are restored to the ranks of laborers, and imagine no less the promotion of good order and religion when the young men are taken from the temptations of camp life into the orderly companionships of home. Such a promotion of peace will prove an inestimable blessing to the world, both materially and spiritually.—Christian Observer.

"DAY BY DAY."

BY ELLA TRAVERS POOLE.

Trust to the Lord to hide thee,
Wait on the Lord to guide thee,
So shall no ill betide thee,
Day by day.

Rise with his fear before thee,
Tell of the love he bore thee,
Sleep with his shadow o'er thee,
Day by day.

Clon is with their silver lining,
Hopes and fears interwining,
God on thee through them shining,
Day by day.

Such may be thy surrounding,
Still let his praise be sounding,
Praise for his grace abounding,
Day by day.

Waiting for his appearing,
Watching the mist-clouds clearing,
Bright hopes thy spirit cheering,
Day by day.

Communications.

A Leaf from the Diary of the Rev. Thomas Nixson.

BY REV. J. M. WEEMS.

When speaking to my father of their call to the ministry, the preachers always expressed regret that they did not yield to the first impressions of the Holy Spirit, and go at once into the work. I then resolved that, if called to preach, I would enter the work without delay, and thus escape the sorrowful regrets of the older brethren. Not long after this I felt very strongly impressed that I must preach, and I asked the Rev. John Cragg if he thought all young converts had these impressions? He said he thought they did, as the Holy Spirit wanted every one to be religious. I then hesitated and tried to justify my course with the plea that it was an impression made on the minds and hearts of all young converts for their spiritual development. Yet there was a continual feeling in my heart that I ought to prepare myself to preach.

We held prayer meeting every Wednesday night, and if no local preacher was present, after opening the meeting, the class leader would say: "If there is anyone present who feels like saying anything let him come forward." So I prepared a talk for the prayer meeting, and fully expected to please and astonish everyone in the house. But to my great mortification every word and idea was driven from my mind as chaff is driven by the wind. As soon as they dismissed the congregation, I slipped out of the house and went home alone, and was afraid to hear anyone speak of the meeting. I now concluded I was mistaken—that if God had called me to the work of the ministry, he would have given me greater presence of mind, and aided me by the Holy Spirit; that the impression was not from God, and to drive it away I fasted twice a week, and at ordinary meals would eat but very little.

Mother said I was carrying the matter too far, and was starving, and not fasting. But I told her I was one of the hard kind, and must resort to harsh means to conquer my depraved nature and be religious. All the time keeping from her the real cause of my trouble. I succeeded in driving away the impression that I must preach, and with it went the joy of my religion also. I then reasoned that if the impression was not from God, resistance would not affect the peace and joy of my soul; and that if it was from him, I might expect these results to follow. I then resolved to pray in public, exhort and preach as my way was opened, and if I could not do as well as others, I would do the best I could. So in October, 1811, I was licensed to exhort. December the earthquake began, and continued through the following March. That year my father was in charge of the Nashville circuit, and as my mother was in bad health, he sent me to fill one round of his appointments. The people were all alarmed and came to preaching by the hundreds. Father said he thought the local preachers would preach for me; but if they would not, for me to lose sight of the presence of lawyers, doctors and all others, and think only of God and of duty. At that time we had no house of worship in Nashville; so we preached in the dwelling of good Bro. Hobbs, who was the jailor. As I passed from one preaching-place to another the roads were cut up with horses and conveyances going to church, as though companies of cavalry were on the march. How I trembled as I drew near the church and saw the multitudes awaiting for the preacher. But God was with me, and the roaring and thundering sound of the earthquake made it an easy matter to preach. On the night of the seventh of February a most terrific earthquake took place. I was up in the cedar glades, near Lebanon, and it seemed as though the foundation of the house had given away, and we were going down into the depths. While we were awaiting our doom, we heard the people of the neighborhood coming and praying for mercy. One man who had been very wicked was confessing his sins. He said: "O Lord, I promised during the last earthquake I would be religious, but I have not kept that promise. Spare me this time and I will serve thee." On this round I received 75 into the church on probation.

A Bit of Church History.

In the beginning of the Christian Church, John the Baptist came preaching in the wilderness of Judea, saying, "Repent ye, for the kingdom of heaven is at hand." But only for the short space of six months was his mighty voice heard "as the voice of one crying in the wilderness, 'Prepare ye the way of the Lord; make his paths straight.'"

Now Christ appears on the scene. The long looked-for, the often spoken-of Messiah, has come, and John must fade from before him as the stars fade before the rising sun. For three years and six months the clarion notes of Jesus' voice rang out in thunder tones in the sacred temples and on the majestic mountains, in the beautiful, blooming valleys, and on the tempest tossed seas, setting forth a code of ethics that contain all the truth in the whole world. His words were mountains of truth. Christ laid the foundation and raised the fair structure that is to bless all nations of the earth, where his forerunner but dimly blazed the way. He sealed the truth with his life, redeemed the church with his blood, and left it in the hands of the apostles.

By the middle of the second century the apostles had gone into almost all the civilized world, preached the gospel, and founded the church known as the Catholic Church, till about 482. We now take up the history of the church.

In 171 Montanus, of Phrygia, was the author of the first heresy that amounted to anything. Montanism claimed a second gift of the Holy Ghost, called the Paraclete; that it was a fuller and more perfect gift of the power of God. There is very striking resemblance between Montanism and the second blessing theory.

The next direct branch from the main body was the Novatians, which broke off in 250, calling themselves Puritans; contending that if a Christian, after being baptized, sinned, he must be forever excommunicated. In 310 the Donatists, holding to a doctrine similiar to the Donatists, took their rise, and were a source of trouble to the church for a long time.

Now, about 482 the Catholic Church was divided, giving rise to two distinct branches, known as the Greek, or Eastern Church, and Latin, or Western Church. From the Greek Church spring the Paulicians in 653. The Latin Church gave rise to the first Pope in 606. Here begins the true Roman Catholic Church. From the Roman Catholic Church came the Peterines in 945, the Arnoldists in 1140, the Waldenses in 1150, about 1500 the Church of England, and in 1536 the Anabaptists, which is the last branch from the main body of the Catholic Church.

Now, I can find no reliable account of any other church up to this date. So, where does the Baptist Church get her idea of apostolic succession? Well, let us see farther. History tells us the first Calvinistic Baptist Church was established in 1633, a direct branch from the Church of England. In 1640 there were seven Baptist Churches in London and about forty in the country. The Baptist Church of America came from the same stock, for Mr. Williams was an Episcopalian minister before his immersion. In 1639 he was immersed by Ezekiel Holliman, who had never been immersed. Where, now, is the proof of the much-boasted line of succession? Are we not sisters? Have we not the same mother and grandmother? So I see it.

J. A. POE.

Let men laugh, if they will, when you sacrifice desire to duty. You have both time and eternity to rejoice in.—Theodore Parker.

Reply to "C. M. P."

MR. EDITOR: You, of course, know that if you turn a plant with one side to the light, it will grow one-sided. I had about decided that I had said enough on the subject; but, as you kindly gave our brother, "C. M. P.," an unlimited amount of space in which to ventilate his one-sided views, I shall make bold to claim a little more space myself. In the brother's second article he gives us a very fine illustration of Bro. "A's" choir. We all know that women can get up higher than men. They are made that way, and while it makes some of the brethren feel bad to have to be silent while we carry on the tune, so it must ever be. Brother, you have "histed your tune" just "a few tones too high," and you may "split your whistle" if you do not "clear your throat" and wait till it gets within your reach again. In your third article you tell us of the old couple who broke the "fiddle-strings" for the camp meeting, and wind up by saying, "Now tell me who drove the Spirit away in this instance?" I answer, "The 'choir,' of course." If they had been as angelic and sweet spirited as you represent them, they would have gone on and sung their very best without the "fiddle." As it was, they got mad, and the other side got mad; and if the devil can get both sides mad, he'll break up any camp meeting, fiddle or no fiddle.

Just here I wish to say a little in behalf of "gray hair"—not that mine is gray (it is as red as it ever was), but I feel sorry for you or anyone else who has no respect for "gray hair," unless, as you say, it grows on a mule. Even then, if age caused it to turn gray, I'd feel a little reverence for it. I am glad that the aged man or woman has the respect of all respectable people, whether in or out of the "choir;" and if I had "no more respect for gray hair than any other color," I don't believe "it would occur to me to tell the brethren (and sisters) all over the country about the matter through the columns of my Conference organ." I suppose I could scarcely be called a mule, having "little or no ear for music." The only objection I offered to the "solo" was, "it was so low I couldn't hear it." With small ears and no book to read the words, I couldn't understand them. If I had seen "here a good sister weeping softly, there a brother blowing his nose vigorously," I would very naturally have been glad that somebody's ears were big enough to catch it; but, in the absence of such demonstrations, I thought I was not the only one who had been cheated. I, too, believe that many are called to sing the gospel, and they can find it nowhere so beautifully expressed as in our hymn book, which should be dearer to the heart of every loyal Methodist than any book save the Bible.

Should we be allowed to enter a "blissful eternity," we may, with the aged couple you refer to and some others, in some sequestered spot away from the sound of the fiddle, sing our songs occasionally as we like best; and in this thought we take both comfort and courage. Sing on, brother; I've got it down within your reach again.

ALICE CARY.

Anguil'a, Miss., Feb. 1, 1897.

"Justice To 'C. M. P.'"

Having been deeply interested in "C. M. P's" writings on the choir, I am also in the replies. Pardon me, but feeling in the two replies read that "C. M. P." has been done an injustice, I can not refrain from just a word. Surely he does not advocate singing those songs which do not tend to the glory of God, and those of that nature are what I call "silly songs." Truly, they would not exalt anyone in the least degree about God, etc. I am sure a consecrated organist (and there should be no other kind) will only use consecrated songs. Song is the gift of God, and he always intends it in connection with the preached Word. "What is worth doing at all is worth doing well," and God requires preparation in the choir as much so as in the pulpit. True, all due respect should be tendered the aged. I often wonder what some of our aged saints will do on reaching heaven, for about the first sound that reaches their ear will be choir after choir striking their harps of gold, and not at a snail's pace, either. Neither do I think "C. M. P." advocates abandoning our hymn and tune book. He simply would like to hear those tunes sung with vim and in right time; but just here I think "C. M. P." rather too severe on the aged. Do you forget that incidents impressed upon the brain of the young deepens with maturer years? I suppose "De Fleury" was always written in the hymn and tune book as now. Perhaps in their younger days they heard some organist play and sing it as if each note were a whole one; and now, to sing it in the time written, some of our saints will rise and leave, remarking they do not believe in singing gigs in the house of God.

Again: The good magnet always attracts the right way. Let the choir possess this, and I do not think the "ball-room need be added." We should not suppose such a thing. Still, those attracted there would not have depth enough to appreciate a good thing when they heard it. The Lord deliver us from that feature coming in any closer proximity to the church than it is. I do not think the consecrated songs of our evangelists will help to bring it there; not with a consecrated organist to assist the pastor in building up the church of God to his honor and glory, and that she can do without the addition of the "hall-room" to attract.

ORGANIST.

To the "Preacher's Wife."

To the sister who had the struggle with the uncleaned parsonage: Now, that you have cleaned up, and everything shines in kitchen and dining-room, to say nothing of the tidiness all over the house, as you are enjoying the result of your labor and good management, don't you think it would have been better to have written your predecessor a kind letter, with some housekeeping ideas, rather than have "told tales out of school," and set "Preachers' Wives" in a bad light before the world as keepers of homes?

C. E. C.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

To the Members of the W. P. and H. M. Society of North Mississippi.

In examining the statistics of our W. P. and H. M. Society, as found in the tenth Annual Report—nearly a year old now, but the latest we have—one can not fail to be impressed with the great disparity between the number of members and the amount of dues reported. I knew this discrepancy existed in my own Conference—the North Mississippi—but was not aware that it was a common cause of complaint until I began to look closely into the figures given. The Louisville Conference is the only one in the entire connection whose dues exceed the number of members as reported by their Conference secretary. The Southwest Missouri Conference lacks only about $4.50 of reaching one dollar per member. The others do not begin to approximate this amount. While North Texas carries off the palm for the largest amount of dues—$375—yet she has 1,234 members—a greater number than any other society. Northwest Texas comes next, with $300 dues and 1,190 members. Of course, we all understand that these figures represent only 50 per cent. of the dues actually paid in, as Conference treasurers are required to divide the dues; and while 50 per cent. are sent to the general treasurer, the other half remains in our Conference treasury for Conference purposes.

Our Constitution reads: "Anyone paying regularly one dollar a year, or ten cents a month, may become a member of the society." How is it, then—taking North Mississippi as an example—that we can have 750 members, and yet pay only $306.24 as dues? Is there not something wrong about this? Most members pay, not the dollar a year, but the ten cents a month—$1.20 a year dues—yet our dues amount to not quite 50 cents per member. In most societies the rule is that the members pay their dues regularly, and I can not believe there are non-paying members enough to cause this discrepancy.

There seems among us a recognized rule—a tradition, an unwritten law, so to speak—that when an Aid Society is merged into a P. and H. M., in order to make the change felt as little as possible (what other reason could there be?), in order to become connectional, some amount is taken from the treasury and sent off to the Conference treasurer as dues from the society. This amount depends greatly on the size and liberality of the society, some paying $5, some $10, others $20 per annum. The rest of their money is used for local purposes. Now, all appropriations for general work are based on the idea that each member pays one dollar (at least) per year. But we see that this basis is a false one. How, then, can the appropriations be met? Evidently they can not, unless we change existing circumstances. I believe that in our tender years, in the incipiency of our organization, this custom was well enough; but now we are out-growing our swaddling clothes, we are bursting into full life and vigor, and we need to come up to the full amount required of us. We must leave first principles behind and press forward.

Especially would we urge this in our own Conference. North Mississippi stands fifth in number of members. Let us not lag behind in the matter of dues. As to specials, we are straining every nerve to complete our scholarship, upon which we had already entered when the above figures were published. Remember ours is the first scholarship undertaken by the P. and H. M. S., and we must complete it this year, so that by the opening of the new session, in September, we may be able to call it our very own, and to fill it with one of our Mississippi girls preparing herself for home mission work.

By increasing our dues we are helping forward the work in two departments:

First. We are assisting the Decennial offering of $20,000, so much needed for the general work. Our leaders survey the whole field and see most clearly where funds are most needed, while we, as loyal workers, desire to forward the work as much as possible.

Second. We help our preachers in our own Conference in securing comfortable homes. Nor is this an insignificant item, but one of the most important coming before us for consideration. Many applications for help have been sent to us, and several of them have been forced to wait. Why? Have we no sympathy for these brethren and their families? Indeed we have. Our hearts are full to overflowing as we read their appeals, and we long to extend a helping hand to each of them. But, alas! our treasury is empty; we can not help them.

Dear sisters, we would not underrate local work. We know most societies have much of this to do; but the few dollars needed to make up the dues will hardly be missed from your local treasury, but when added to similar amounts from others will help to secure many homes for homeless pastors, and so redound to the glory of God.

Sisters of North Mississippi, I have no fears that you will fail when once reminded of what is due and what is expected of you. Too often have we tried you to doubt you now. Look over your treasurer's books, and let this quarter's report, the last of the fiscal year, far exceed any you have ever made. Blot out all debts against every name, and enter upon the new year with March 1 with a clean record. And may the richest blessings of the All-Father abide with each one of you! is the prayer of your president.

We are very glad that Mrs. Stone has thought it best to write the foregoing timely letter, and we agree with her that the day has come for us to assume our full responsibility.

MRS. J. S. FEATHERSTON,
MRS. H. W. FOOTE.

Our Literature.

Any undertaking, of whatever nature it may be, depends for its success upon information in regard to its object and importance. Without this information there can be no concert of action, and in consequence no advancement whatever toward the desired end. We, as a body of Christian women, are deeply interested in the success of this Parsonage and Home Mission work; but not sufficiently so to inform ourselves thoroughly by means of its literature, as to its great object and importance.

Our society issues a monthly paper, entitled Our Homes; has also an established "Reading Course" and "Leaflets," giving a full and complete account of the work that has been accomplished; also of the work to be done, and the great necessity of united effort as the need of that work increases. It is only necessary for the Christian women of our churches to realize the intrinsic value of this literature as a means of information to give it a place in every household.

Our Homes, edited by Miss Lucinda B. Helm, is distinctively an educator in home mission work, and contains full reports of "the movements of the whole Christian church toward the uplifting and saving of the great outside multitudes too long neglected." It comes to each and all with a loving message from the blessed Savior to seek out the homes of poverty and help their wretched inmates to throw off the burden of ignorance and live cleaner, purer lives. Its pages are filled with plans to "drive the wolf from the poor man's door," and to build comfortable homes for God's ministers—the messengers of his—who bring not only sweet words of comfort to the bedside of the dying, but help and strength to a vast multitude of tempted, sin-burdened men. We desire to serve the Master to the very best of our abilities, and there is strength in unity of mind and purpose. By keeping in touch with the progress and needs of this great movement through our literature, we are enabled to act and plan with intelligence and wisdom. Education in its broad sense, is the basis of social progress and the advance-guard of civilization. It is the watchword of liberty and the key which unlocks the door of prosperity. As the rays of the sun disperse the mists and darkness of night, and a new day is born, so the light of knowledge disperses the mists of ignorance and revoals to mankind the wonderful treasures of God's vast store-house. But while all may revel, without effort, in the glorious beauty of God's fair creation it is not so in the realm of knowledge. As the precious metal lies deep-buried in the earth and to reach it requires sacrifice and toil, in like manner must be reached the pure gold of lofty thought and high achievement, whether in the field of art, science, literature or religion.

Before entering into the conflict every soldier is thoroughly drilled, each in his respective position—to advance against the enemy in a solid body; each one is expected to do his duty and obey orders. The battle we are waging is based upon interests of far greater import than those of any earthly conflict, because success means everlasting life, and defeat eternal death. Shall we count the cost too great, if our Lord demands of each one in turn an account of his stewardship? Shall we count our labor lost if, by improving the talents committed to our keeping, we can advance as one body against the mighty forces of sin, and aid in pulling down its strongholds? To do this we must know how, when and where our help is needed; we must act and leave results to him, who in his own good time will grant the bounteous harvest to the laborers in his vineyard. When the mighty weapons of faith and prayer are wielded in wisdom and love by an intelligent, consecrated Christian people, "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

E. R. KENNEDY.

Selections.

The worst part of martyrdom is not the last agonizing moment; it is the wearing daily steadfastness. There are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hopes of life. For such a one to say quietly, "Father, not as I will, but as thou wilt," is to be a martyr.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.—U. S. Grant.

I fell into the habit years ago of talking with God, and it becomes so natural that in all my open spaces I do it without thought.—Horace Bushnell.

The man is a shirk who makes his prayers in church and never does anything to help answer them.

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Sec. Woman's Bd. of Missions.

Reply to "Preacher's Wife."

It is not often that we see an article from one of our preachers' wives, and when we do we naturally prick up our ears to hear who has trodden upon the long-suffering, that our clerical folks are so strangely attacked and accused of being a dirty set! Now, I don't accept the challenge of "Preacher's Wife" to write something on this subject," thinking I can wield a pen more effectively and fluently, but this I do say: that she has hurt the interest of the good sisters of the church societies at large, or she would never wish to deprive them of the pleasure of cleaning up the pots and pans, scalding the vermin, and burning old letters! "Preacher's Wife" has just had a like experience; and who would willingly destroy the occasion for the coming together of the kind souls for the pleasure of a combination housecleaning social and a little harmless bug-slaughter! Of course, they don't let the outside world know how Mrs. —— left her kitchen; that a hoe was actually required to scrape the worst of the dirt off the table! They don't wonder their ex-preacher has dyspeptic and unable sometimes to stand and proclaim the gospel to a lost and dying world! Poor man! they understand it all now, and they wonder vaguely why the woman didn't take up the matting in the front rooms once or twice any way during the four years she stayed there! They forgot (dear souls!) that they had put it there eight years before for the new preacher who had preceded them (and anything that comes a la parsonage leave does not bear the ordeal of taking up many times—if it is expected that it should go down again).

Our correspondent, because it has fallen to her lot to be greeted with bad odors and unfumigated rooms, puts it down that our itinerant wives, as a rule, neglect their homes and families, and spend the bulk of their time in adorning their persons!

Now, I think if "Preacher's Wife" will get one of Dr. Black's—I mean Prof. Wise's—notes (mentioned in the last ADVOCATE), and will start out reconnoitering over the Conference, she will find that she has inadvertently slandered the wives of the Mississippi Conference preachers.

Now, I am not a preacher's wife, and, while I have less patience with slovenliness than almost any other crime, I think possibly our sister has not been behind the scenes at the parsonages enough to rightly appreciate the difficulty of always leaving the house even moderately clean under the circumstances. Consider the picking up, the dividing of one's effects from those of the parsonage, the daily receptions, farewells, "grip," mud, rain, and all the results attendant on the marching orders of the Bishop and the turning on of Winter by the Weather Bureau. Surely the "powers that be" should seriously consider the question whether the flight should be in Winter, so that some preachers' wives may not be greeted with offensive odors, or be led to believe that because one poor preacher wore his socks too long (his careless wife leaving the same with a package of lavender letters and other rubbish), that the whole fraternity of preachers' wives are strangers to cleanliness and godliness!

CHAMPION PREACHERS' WIVES.

FROM THE WORK.

J. M. J., Vernon, La.: "We are now domiciled in our comfortable parsonage. Our good people received us very kindly, and have supplied our every necessary want to make us comfortable, and we have no fears for the future with our lot among such kind and Christian people, some of whom I preached to in Alabama twenty-five years ago. What a pleasure it is to meet old friends here; and if the pleasure be so great here, oh, what will it be when we all meet in the Father's house in heaven!"

Rev. W. A. Terry, P. C., Tranquil circuit, Jan. 29: "We have made a very successful beginning on Tranquil charge. The people all over the work have given me a hearty welcome into their homes, and seem to be anxious for me to share their hospitalities. The majority of the officers and members have expressed themselves as being willing to do anything they can to help along the good work. I have preached twice at every charge except one. The congregations have been generally very encouraging, considering the bad weather. We believe that God's blessings are going to rest heavily upon us during this Conference year. Brethren, pray for me, that I may lead many into the light. Success to you (Dr. Black) and the ADVOCATE."

Rev. Thomas B. Clifford, Main Street, Water Valley, Miss., Feb. 1: "We began the new year with a great revival. Bro. McIntosh was with us several days. He is earnest and consecrated, and the Lord uses him in the strengthening of believers and the salvation of sinners. We have received 17 members since Conference, with several others to follow. We now have a membership of 100 in this new church (now eight months old), with 103 scholars on the roll in the Sunday-school. The two Epworth Leagues at this church are doing good work, especially the Junior. At the last meeting of the Juniors eight of them offered voluntary prayers. Many of them are already members of the church. Mrs. T. B Clifford superintends them, and we expect great things to result from the training of these children. At a Church Conference held yesterday the claims of the NEW ORLEANS CHRISTIAN ADVOCATE were presented, and many sample copies of the paper distributed. Our congregations continue to grow, and much interest is manifested in all the services of the church. The choir, composed of several instruments and many good voices, adds much to the services of the sanctuary. We are indebted to Bros. Bowen and Morehead, of this city, for advice, sympathy and valuable help rendered in the work which God has called us to do. Bishop Galloway will deliver one of his celebrated lectures in the Wood Street Church next Thursday, Feb. 4, under the auspices of the four Epworth Leagues of this city. 'The Lord reigneth; let the earth rejoice.'"

Rev. F. B. Ormond, Natchez, Miss.: "The Lord is blessing both people and pastor at Wesley Chapel. Our congregations are increasing constantly, and this writer can say he is now serving the most appreciative people it has ever been his lot to serve. The people, both young and old, are manifesting a desire and disposition to do something. Our Epworth League is doing a grand work, and has been a great help to the pastor. It is quite an inspiration to him to attend all the meetings of the League. The Sunday-school and missionary societies are also doing a good work. In a word, we are very much encouraged at the prospects for a grand and prosperous year at Wesley Chapel. We think we are safe in saying that every department of church work is on an upward move, and we are all endeavoring to build up the cause of Christ. We expect great things of the Lord at Wesley Chapel during 1897. Pray for us."

COLUMBUS CITY MISSION.

Having received many letters of inquiry about the Columbus City Mission, I think that a few words of explanation will not be out of place. I had rather make these explanatory remarks through your paper than to write private letters.

By the last session of the North Mississippi Conference I was sent to the town of Columbus to build a second Methodist Church—a work very similar to that projected in Water Valley a little over one year ago. From the Conference I went at once to my new field of labor, and after six weeks of hard work and thorough investigation I found the following facts and conditions to exist:

1. The old Methodist Church is located in the central part of the town, and no one, even those who live furthest away, is put to any inconvenience in attending services there.

2. The old church is amply large to hold every Methodist in the town, and can easily seat three fourths of all the white people—men, women and children—in the city.

3 I found over ninety-nine per cent. of the citizens (white) opposed to the enterprise. This I think to be a perfectly correct statement. I will say, in justice to the people of Columbus, that they were opposed to it because they saw no necessity whatever for a second church. Too, this matter was sprung on the town very suddenly. Not more than two or three people in the town knew that such an enterprise was being planned, until the appointment was made.

4 The people in that portion of the town that the new church movement was designed to benefit were divided in their sympathies about the matter. A few families would have given the enterprise their support; but three-fourths of the people there were as much opposed to it as those living nearest to the old church.

5. Those few families who promised their support to the movement were in the employ of the Southern Railway Company. They are liable to move away at any time, withdrawing from the church its already too weak support.

There are other important facts I will not mention. The above facts I mentioned to the presiding elder of the district, and he gave me permission to abandon the field. I hope that the brethren will attach to me no blame for the failure of the mission. I did my full duty in the matter, and have nothing to regret save the misfortune of my appointment. I want to say that my misfortune of the past year—the expense of medical treatment, etc.—makes my being thrown out of work doubly hard to bear. My heart goes out to many dear friends for words of sympathy and assurances of friendship. May the great, good God bless you, brethren!

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Thursday, February 18, 1897.

There is no death: what seems so is transition;
This life of mora' breath
Is but a suburb of the life elysian,
Whose portal we call death
She is not dead the child of our affection,
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.
In that great cloister's stillness and seclusion,
By guarding angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.

—Selected.

Blessings on him who scatters sunbeams along his pathway.

A kind word and a winsome smile will win where a club would fail.

It doesn't require any brains to be a growler. A mangy canine can do that.

If you find the Bible a dull book, you may be sure that the fault is in you, not the book.

I would rather be a poor man in a garret, with plenty of books, than a king who did not love reading.—T. B. Macaulay.

Some people seem to think that the best way to cleanse their own garments is to bedaub some one else with villainous mud.

Daniel Webster uttered a solemn truth when he said, "One may live as a conqueror, a king, or a magistrate; but he must die as a man."

There is no sense in asking the question, "Which is the better—a good heart or a good life?" Both are included in any correct definition of religion.

No quality will ever get a man more friends than a sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, and cheerful recognition of merits.—Samuel Johnson.

Some new duty performed; some new temptation overcome; some new difficulty surmounted; some new accretion of spiritual strength from communion with our heavenly Father: ought not these to be the experience of every day of our earthly experience?

We would like to advise some people to be modest; but what good would it do? People who are modest can become more so, but the immodest man does not know how to begin to acquire the much-needed quality. Modest folks are in the main, like poets; they are "born, not made."

You may have to wait a long while before you come upon an opportunity of doing what you conceive to be a great thing, but remember that the little deeds of every-day life are great in God's sight if done from a proper motive. Opportunities for doing these lie around you as thick as the leaves of Autumn.

The Dignity of Man.

The teaching of Christianity concerning the dignity and destiny of man is one of its most essential characteristics, and presents almost as striking a contrast to the teachings of Pagan religions as that between darkness and light. The first chapter of the Sacred Record contains the declaration of man's creation in the image and likeness of the Eternal God, and this glorious truth is never allowed to become obscured, but all through the Sacred Volumes is dwelt upon and made as clear as the noon-day. If man were an inferior being, a mere animal, whose existence terminates with the loss of the vital breath, then the humiliation of Christ and his agony upon the cross would be without meaning. From the standpoint of atheistic materialism the story of the cross is the very acme of folly. If "it is all of life to live and all of death to die," then why the incarnation? Why that matchless display of supreme love that is symbolized by the cross? The dignity of man's nature, his kinship with Deity, is the key that unlocks the mysteries of redemption. Human life is exalted and transformed in proportion to the degree in which the truth of man's noble origin and destiny is apprehended. The loftiest conceptions of the ancient moralists concerning man's nature and worth fall immeasurably below the Scripture ideal. The Greeks, renowned for philosophy and culture, supposed themselves to be "autochthons," and entertained very vague and unsatisfactory views respecting the future life. It was the general belief that "the life of the meanest slave, abused and deprived of every comfort here, was much to be preferred to the life of the greatest hero here in the world to come."

Brahmanism, the religion of multitudes in India, teaches the degrading doctrine of the transmigration of souls, life being regarded as but an illusion, a temporary emanation from Brahm, the supreme, into which the soul is supposed finally to be merged. The Brahman hopes for nothing better than the annihilation of will and personality. Disbelieving that all have the capacity for beholding the Unseen Being, he has a contempt for the rights of others, and ardently maintains the caste system, the greatest curse India has to-day.

Says Bishop Galloway in his book on "The Evidential Value of Missions": "The highest expression of philanthropy in all India is hospitals for sick animals, inspired by the doctrine of transmigration. They will neglect afflicted men to care for a diseased dog, for, in so doing, they may be ministering to a dead son or daughter."

One of the fatal defects of Buddhism is its misconception of the blessedness of unending personality. According to the tenets of this religion, as Dr. Marcus Dodds remarks: "He is a heretic who holds that man has a soul or permanent self separate from the body. There is no life that is not material, and man's only salvation is not to be. The great problem comes to be how to commit suicide." Another writer says: "This means that the best men vanish and leave the masses in hopeless misery. The Buddhist is to hate life in this world, not that he may keep it unto life eternal, but in order that he may never have any more life."

Few of us have any adequate conception of how much we are indebted to the gospel of Christ for prevailing convictions as to the sacredness of human life. It is true that even in this heaven-favored Christian land there is a lamentable amount of bloodshed, but it requires only a moment's reflection to see that this is not the result of the prevalence of Christianity. On the contrary, anti-Christian sentiment is the parent of it all. The universal proclamation of the gospel of Christ does not imply its universal acceptance. Human free agency is not destroyed, and never will be. Men may reject Christianity and run counter to its teachings; but when we have painted American civilization in the darkest colors which truth will allow, there is still a mighty difference between it and the civilizations of Paganism as to the estimate put upon human life. No student of the history and customs of the peoples of the East can fail to note how lightly human life is valued. As one has said, "China would see a thousand men perish with less concern than we would see a score." It is stated that in the South Sea Islands, before their evangelization, human flesh was the cheapest food. To a Mohammedan the life of "an infidel," as all Christians are called, is no more than the life of a sheep.

In this materialistic age there is no truth that needs stronger emphasis than that the soul of man is worth more than all else. Mankind must be made to see that without redemption through Christ life is vanity, and death is hopeless perdition. Alas! that so many professing Christians seem only half convinced of this momentous truth. How few act as if they believed that the soul, as the Master declares, outweighs a world. One of the greatest needs of the church is a deeper conviction of the truth of God's Word as to the turpitude of sin and the necessity of sound conviction and thorough consecration. If the disciples of Jesus would put forth half the effort to convert their companions that is used in seeking amusement and pleasure, what glorious results would follow? What heroism, what self-sacrifice men sometimes display in rescuing their fellow-men from a burning building? Should not Christians exhibit similiar earnestness in rescuing the souls of men from an awful fate? David Livingstone, that matchless missionary who felt that the degraded savages in the wilds of Africa have an interest in the atoning blood, once said: "I have been so busy for twenty years trying to save the souls of others that I had almost forgotten that I have one of my own until a savage auditor asked me one day if I felt the influence of the religion I was advocating."

The Christian should esteem every soul, civilized or savage, bond or free, however sin-besmirched and unlovely, as a jewel of priceless value, a "diamond in the rough," capable of being polished and fashioned by the Holy Spirit into a gem of matchless beauty to shine forever in the kingdom of God. Just as the architect, on beholding piles of brick and stone, pictures to himself a splendid edifice constructed out of the chaotic mass, so the disciple of Jesus, on gazing into the faces of his fellow-beings—many of whom are almost swallowed up in the mire of iniquity—realizes that by the power of the gospel they may be lifted upon of these debasing habits and unholy surroundings, and built into comely temples of the great King. Who can adequately picture the infinite capabilities and blessedness of the redeemed soul as it is changed by the power of God more and more into his own Image? No man—be he preacher or layman—can be a soul-saver who is not profoundly impressed with the preciousness of each human spirit, and its inexpressible need of regeneration through Christ. Why should there be such anxiety and toil for food and raiment and other temporalities, and such neglect of the spirit, if we believe that the Spirit will abide when "the stars are old and the sun grows cold?" "What shall a man give in exchange for his soul?"

While He Lives.

Many a true disciple of the Lord Jesus goes through life, fighting its battles heroically, bearing its burdens uncomplainingly, and making the world better by his presence in it without ever receiving a word of commendation. When the end comes, flowers of brightest hue and sweetest aroma in vast abundance adorn his coffin, while the vocabulary of panegyric is exhausted in commemoration of his noble career. Not one flower would we pluck from his grave, not one syllable would we eliminate from his well-earned funeral eulogy; but would it not have been infinitely better if the brightness and fragrance of these flowers could have cheered him amid the toils and tribulations of life? And these words of postumous praise; how they would have strengthened him had they been spoken in his ear at some time of gloom and despondency. Words of commendation fitly spoken hurt no one, but are often of almost priceless value. Brother, don't save all your flowers for funerals. Little will your friend care for the flowers of earth when he shall have gone to the paradise of God. Give him your flowers as an expression of appreciation and affection while he lives. If you have a vase of incense for a friend, don't keep it sealed until you hear the tolling of his funeral bell.

Purposes, like eggs, unless they be hatched into action, will run into decay.—Samuel Smiles.

They Agreed.

A short time since a unique specimen of the tramp fraternity walked into the office of a certain clergyman of this city and poured into his ear a somewhat protracted tale of distress, closing with an appeal for financial aid. Whatever effect this stream of eloquence and pathos may have had upon the preacher's auditory nerves, it failed to reach its objective point—the pocket-book. When this fact became apparent, the peripatetic solicitor of alms took a pencil from his pocket and wrote something upon a sheet of paper lying upon the minister's desk; then, folding the paper, he handed it to the minister, said, "Good-morning," and walked out. Unfolding the paper, the minister read the following words, "Amor pecuniæ radix omnium malorum est." Fortunately the preacher remembered enough of the drill of school-boy days to enable him to render these words at once into vernacular as follows: "The love of money is the root of all evils." "Yes," soliloquized the minister, "the love of money is the root of all evils—tramplsm as well as the rest."

A Noble Institution.

A short time since we had the pleasure of paying a visit to Miss Sophie Wright's "Free Night School for Boys." Having done so, we desire to repeat with all possible emphasis what we have previously said in its praise. It is one of the noblest philanthropies in the city. More than four hundred boys and men, who otherwise could not attend school at all, are here receiving instruction that will fit them for lucrative work. Besides the ordinary elementary branches, the course includes algebra, geometry, bookkeeping, stenography and type-writing, all of which costs the pupil nothing. While the honor of originating and maintaining the institution belongs to Miss Wright, much praise is also due to her faculty, all of whom, with two exceptions, give their services without compensation. If all the sons and daughters of Adam were possessed of such a spirit, what a world this would be!

NEW BOOKS.

Progressive Lessons in Physical Education. AN INTRODUCTORY COURSE OF INSTRUCTION BASED ON THE SWEDISH SYSTEM. By Clara G. Baer, graduate of the Posse Gymnasium, Boston, Mass.; Director Physical Education, Newcomb College; Lecturer on Medical Gymnastics at the New Orleans Sanitarium and Training-School for Nurses; State Superintendent and Associate National Superintendent of Physical Education W. C. T. U. Used in the Public Schools of New Orleans. New Orleans: L. Graham & Son, Limited, Printers, 207-211 Baronne street. 1896. Price, 35 cents.

This little volume, arranged by Miss Baer to supplement her course of instruction to the teachers of the city schools, forms a valuable addition to the literature on gymnastics. The exercises are arranged for the school-room, and the lessons are intended as first steps in the practice of gymnastic exercises. They form the simplest progression for beginners, and should be used as first steps in physical education. The book is illustrated, and the exercises are fully and carefully explained, thus simplifying the instruction materially. Besides the progressive lessons, the book contains special exercises for correct standing and walking, breathing and vocal exercises, etc.; also a discussion as to the effects of exercise.

We bespeak for the work an extensive circulation and a career of usefulness. We rejoice to see a daughter of the South, and especially one whom we have the honor to claim as a personal friend, winning bright laurels in a new field of authorship.

A HISTORY OF METHODISM IN THE UNITED STATES. By Rev. James M. Buckley. In two volumes. Illustrated. New York: The Christian Literature Co. 1897. Vol. I.

We are in receipt of the above-named work, but have not had time to examine it sufficiently to give it a critical notice. Of course, we expect to find it meritorious. The distinguished editor of the New York Advocate never turns out a poor job. Mechanically the work is in the highest style of the book-maker's art. Paper, typography and binding are all that could be desired. A more extended notice will appear after a while.

The dramatization of "The Pilgrim's Progress" in a leading London theater has utterly failed. The cause of the failure is that the religious public that were expected to patronize it thought the whole affair irreverent, and stayed away, while ordinary theater-goers found it preternaturally dull, "a burlesque with all the fun out of it." It was a mere bait to catch non-theater-goers.—New York Advocate.

H. C. Morrison's Appeal.

In the ADVOCATE, of Feb. 4, an able writer, who uses three stars, claims by argument and an appeal to the Manual of Discipline that Morrison's continued preaching before and since his trial takes away his right to be heard in appeal. There is no doubt whatever that the Manual says so; yet no one present at the Richmond General Conference, or who has read the Daily Advocate publishing its proceedings, can be ignorant of the fact that the Manual is not law.

Your able contributor argues well. The impregnable difficulty before him is that paragraph 309 requires that "the records of the trial in the Quarterly Conference shall be laid before this committee, which records only shall be the evidence." The fact that Morrison has, or has not, obeyed the sentence of the court below, can not, by any process known to Methodist law, reach the committee trying the appeal. It could not do so in any Court of Appeal in Christendom. The appeal must be heard on the "records" alone. This will not hinder an after prosecution of Morrison for contumacy, if the Court of Appeal should reverse the finding of the Quarterly Conference.

Your correspondent fails at another point to recognize the fact that when Morrison returned his license and parchments to his presiding elder, that he could preach thereafter only as a layman; that he had voluntarily given up his rights as a Methodist preacher. There can be no proof, however, in "the records" that he has exercised ministerial functions since "the records" were made up, and the law rightfully refuses to allow any proof to be made from the outside.

Your correspondent's declaration that "the exercise, therefore, of ministerial functions after one has been expelled by due process of law vitiates the right of appeal, and is an estoppal upon the Annual Conference in entertaining the same," presupposes two facts not in "the records." First, that Morrison has been exercising "ministerial functions after he has been expelled." Second, that the preaching as a layman is the exercise of "ministerial functions." Laymen have in all ages of the church preached, but in only a few minor churches have such preachers been regarded as "exercising ministerial functions." In the New Testament use of the word "preach," and under primitive customs, laymen, both men and women, preached who were not regarded as "exercising ministerial functions." Our Dr. Garland often preached as a layman.

The writer does not believe for a moment in "second-blessing" theory. He is not in sympathy with the course taken by many of our evangelists; but it will be a deeper disaster than both of these grave errors to take illegal methods to right wrongs. Unauthorized evangelists disturb us, but only gross errors upon the part of administrators of law can put us to an open shame before the Christian world.

It was a grievous mistake for our Bro. Morrison to engage in a meeting in the face of a protest of a godly presiding elder and a faithful pastor, but he violated no law except the law of brotherly kindness and the apostolic injunction, "Let each esteem other better than themselves."

If the next General Conference sees best, it will be easy to make a law to correct these abuses. Such law should not, however, appear under the head of "duties of preachers in charge;" but under Section XI., forbidding local preachers to conduct services without the consent of the presiding elder, within whose district such services are proposed to be held.

A successful revivalist, writing to the Wesleyan Advocate, made this very remarkable statement: "I threw my brain, soul, tact and enthusiasm into getting subscribers for the paper. I worked for it as I did for revivals, and on the same ground—that it was necessary for the highest success of my pastorate." He is a wise master-builder, and knows the conditions necessary to make a revival permanent.—Central Methodist.

As will be seen from the official notice on our fifth page, Sister Mary L. Hargrove, widow of the Rev. T. B. Hargrove, of the North Mississippi Conference, has been elected to fill the vacancy in the faculty of Searritt Bible and Training-School caused by the death of Miss Holding. The church is to be congratulated.

NOTES.

Mrs. L. S. Long, wife of Rev. S. D. Long, of the Holston Conference, died on the sixth at Radford, Va.

We will be obliged to brethren in the patronizing Conferences for such news items as will be of interest to our readers.

The distinguished lawyer and statesman, John Randolph Tucker, died on the thirteenth at his home in Lexington, Va.

Sister Goar, wife of Rev. R. P. Goar, of the North Mississippi Conference, has been quite sick, but is now on the road to recovery.

Rev. F. N. Parker has made a fine beginning at Baton Rouge. Congregations are good, and the people are much pleased with their preacher.

The Tennessee Methodist has changed its name to The American Outlook, but, like Fanntleroy's painted horse, it is "the same old Bon."

We hear excellent reports concerning the work of Rev. L. S. Jones at Yazoo City. Congregations are good and the outlook decidedly encouraging.

Rev. G. M. Hull, of the Mississippi Conference, has been quite sick for some weeks, first with la grippe, then with measles. He is now slowly convalescing.

Rev. J. D. Harper, of the Louisiana Conference, has not been able to preach for a month on account of attack of la grippe. He expects to be able do full work from now on.

The membership and congregation of Felicity Street Church gave a reception recently to their pastor, Rev. J. F. Foster. The programme embraced good music, appropriate recitations and dainty refreshments. It was a very enjoyable affair.

Bro. A. M. Gurley died at the home of his son, F. A. Gurley, in Meridian, on the fourteenth, in his eighty-first year. Bro. Gurley had been a member of the Methodist Church from early manhood, and in his prime was an active worker in the church. He was thoroughly exemplary in all the relations of life, and commanded the respect and confidence of all who knew him.

By invitation of the W. F. M. Society, Bishop McCabe, of the M. E. Church, will deliver a missionary address at Rayne Memorial Church next Sunday afternoon, at 3 o'clock. The Bishop has a high reputation as a preacher, and especially as a missionary speaker. Those who are posted in church affairs know of his remarkable achievement of raising a million dollars a year while filling the office of Missionary Secretary. Our people will doubtless avail themselves of this opportunity to hear this magnate of our sister church. Come early if you want a seat.

In response to a request from the New York World asking for an expression of opinion anent the arbitration treaty, Bishop Galloway replied as follows:

Jackson, Miss., Feb. 1.
The World, New York:

Every consideration of humanity, international comity, patriotism, statesmanship and Christian brotherhood demand the adoption of the peace treaty pending in the Senate. Its defeat by partisanship or frivolous technicalities would be a crime and a national humiliation. In the name of a vast Christian constituency I would urge its speedy adoption.

CHAS. B. GALLOWAY.

Rev. I. S. Hopkins, pastor of the First Church in Atlanta, Ga., has resigned his pastorate in order to accept an appointment at the hands of President McKinley. He has choice between the regency of Smithsonian Institute and the ministry to Greece. It is not yet known which he will accept. Dr. Hopkins was for several years president of Emory College as the successor of Atticus G. Haygood. Subsequently he was for several years president of the Georgia School of Technicological School. He is a man of pre-eminent ability, and has been much talked of as a suitable man for the Bishopric.

CRAMPS

Colic, Dysentery, Diarrhœa, Cholera Morbus, and for all complaints of children,

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is a positive specific. In ordinary cases it will quickly effect a complete cure. In the most severe cases it will ward off the danger until the Doctor comes. Always keep it in the house. In case of an emergency it will be found invaluable. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by

Prepared by FINLAY, DICKS & CO., New Orleans.

"Life and Times of Jesus the Messiah."

Please allow me to recommend to our preachers the "Life and Times of Jesus the Messiah," by Dr. Alfred Edorsheim, recently offered by Barbee & Smith for $2; usual price, $6. This book ranks with the "Life of Christ," by Dr. Weiss, of Berlin, and Dorner's great work on "The Person of Christ," as among the greatest contributions of the Christian era to the right conception of the person of Jesus. The earliest conflicts of thought in the church centered around the doctrine of the person of Christ.

Our century has seen a revival of interest in the department of Christian thought. We are realizing not only, as Buckner said, that the "character of Christ is the gospel," but that it is likewise the proof of the gospel. Our own denomination has also contributed to this literature. Haygood's "Man of Galilee" and Harrison's "Living Christ" are valuable additions to modern Christology.

Dr. Edorsheim's work is especially valuable as furnishing from the standpoint of an able, learned and reverent Jew a full account of the Jewish setting of the human life of our Lord. N. G. AUGUSTUS.

Durant, Miss.

Announcement.

The Board of Managers of the Scarritt Bible and Training-school, at a meeting held in Kansas City, Mo., Tuesday, Jan. 13, 1897, elected Mrs. Mary L. Hargrove to fill the position of teacher of the Bible, made vacant by the death of Miss Elizabeth Holding. Mrs. Hargrove is well known throughout the entire church. Her office of recording secretary of the Woman's Board of Foreign Missions brings her into touch with missionary workers, while her abundant and successful service for Christ as the wife of a Methodist minister has gained for her esteem and confidence wherever she has lived. Mrs. Hargreve has been thorough and diligent as a student of the Bible, and helpful and inspiring to her classes as a teacher of the Word. She brings to her new position well-trained powers of mind and consecration of heart. Her duties will begin in September.

By order of the Board.

M. L. GIBSON, Sec'y.

A Pastor's Helper.

Pastors who contemplate holding their own revival meetings, and desire the help of a gospel singer to conduct their music, can get my services by addressing me. I use our Methodist Hymn and Tune Book, or any other, if pastor wants it.

I will try and be not only a help to pastor, but to his congregation, working up an interest for congregational singing, and teaching them songs they never knew were in their book. I often lead congregations with my beautiful silver cornet, and will sing some touching solos at any time pastor requests. Any pastor who may want me will please address me as follows:

NELSON GILREATH.

Athens, Texas.

Notice.

Dear Brethren in the Ministry: As you know, I was continued by the Board of Missions as agent for the Indian Mission in Mississippi, and I am very anxious to do all I can in the way of raising funds for the Mission. So I will be glad to visit the work of any brother not too far away and preach some night in the week, provided he will allow me to take a collection for the Mission.

Now, brethren, let me hear from you.

Your brother in Christ,

A. D. MILLER.

Hermanville, Miss.

FOR RELIEVING THROAT DISEASES, COUGHS AND HOARSENESS, use "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

Missionary Debt Fund.

Previously reported	$180
G. P. Hammerly, Iuka, Miss	5
W. A. Flynn, Woodland, Miss	5
Rev. W. F. Henderson, Arcadia, La	5
Total	$195

What Is the Law?

MR. EDITOR: I have waited some time on "Three Stars" for the law relative to "local preachers," requested some time since, and no response from him. Will you please remind him that there are many in this section of the country who are anxious to know just what and where the law, to which he so frequently alluded, is. He, it seems to me, ought to be willing to enlighten us.

THOS. J. UPTON.

Zachary, La.

Notice.

The Annual Convention of the Woman's Parsonage and Home Mission Society of the Louisiana Conference will convene at Felicity Street Church, in New Orleans, La., 10 A. M., Thursday, March 4, 1897. Services every night; and at 4 P. M., Sunday, March 7, the annual sermon will be preached by Rev. Hiram R. Singleton. MRS. F. A. LYONS,

President.

Notice.

Several of the members of the Ministers' Education Aid Association of the Louisiana Conference have not yet paid their dues for 1896.

Please send the amount to my address as soon as possible, as there is no money in the treasury to pay the fourth quarterly installment to the young brethren at Centenary.

ROBERT H. WYNN, Sec'y.

Indian Mission.

MR. EDITOR: Will you allow me space in the ADVOCATE to thank Bro. Mellen for his splendid and timely article in this week's ADVOCATE on Indian Mission? May many respond quickly to his able appeal, so we may buy the needed land and build the house, and pay salaries of missionaries. Please send as before: post-office money order on Hermanville, or registered letter to me at Hermanville, Miss. A. D. MILLER.

Hermanville, Miss., Feb. 11, 1897.

Princeton, Cal.

Wife and I arrived at Princeton, Cal., on time to take charge of our new work. We found a good, kind people to serve this year. I follow Bro. A. Odom, who was moved from this work and made presiding elder of this, the Colusa, district to fill the vacancy caused by the death of Bro. Brown.

By permission, you will hear from me again soon and a more lengthy note.

Love to the brethren and many friends in Louisiana.

CHAS. R. MONTGOMERY.

You need not be afraid of the twinge of rheumatism when you have Salvation Oil.

From Delhi District.

I have made my first round of Quarterly Conferences, and have my work in hand for a forward movement all along the lines. We are expecting and working for greater success this year than we had last year. We are in a drouth-stricken portion of the State; but few, however, are in real distress. My pastors are all at their posts, and I believe, after the jar occasioned by a change or two, everything is really promising.

B. F. WHITE, P. E.,
Delhi District, La. Conf.

Floyd, La., Feb. 12, 1897.

Why suffer with asthma when the famous Dr. Buil's Cough Syrup will cure you.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Prayer Meeting Topic for February.

THE CHRIST OF ISAIAH.

FEB. 21—THE CROSS.

(Isa. liii, 1-9.)

In this passage Isaiah reaches the high water mark of evangelical prophecy, viewing the coming Messiah, as he does, under the very shadow of the cross. The author views the humiliation, sufferings and death of our Lord as already accomplished facts, and his portrayal of them is so vivid that one could easily suppose him to have lived, at the time of his writing, in the midst of the closing scenes of the Savior's passion, or one could easily imagine the passage to be a historic poem written by some one subsequent to the death of Christ. The date, however, is 712 B. C.

One very prominent feature of the passage is the prophecy that Christ should not correspond to the national idea of the coming Messiah, and that consequently the divine message concerning him would not be believed; that he should be unattractive to the Jewish people, and should be undervalued and rejected by them.

The fact of Christ's sufferings and death, as being vicarious in character—as being a sacrifice for our sins—is most clearly foretold. We see him as our great burden bearer (ver. 4); we see his intense physical and spiritual agony, all suffered in our behalf, "for our transgressions," "for our iniquities," to secure "our peace" and our healing (verses 5 and 6); we see the divine calmness of Christ in the midst of insult and death (ver. 7); we see his unjust and indecent judicial treatment (ver. 8); we see him put to death as a felon, and buried in a rich man's tomb (ver. 9).

Notes.

We hope that "Epworth League Echoes" will continue. The New Orleans Leaguers will be glad to welcome Bro. Clifford when he visits us.

The Union Epworth League of New Orleans met on Thursday evening, at Louisiana Avenue Church. Rev. P. H. Fontaine, pastor of Carrollton Church, is now president of the Union, and he is very enthusiastic.

Hurry up with the money pledged for the special missionary fund by the Leagues of Louisiana. Send to E. H. Prescott, 1030 Louisiana Ave.

Attention.

Rev. J. M. Henry, New Iberia, La., and Rev. R. H. Wynn, Algiers, La., desire to have the names of any persons who are thinking of attending the Conference in Toronto, in July, and who would like to be members of a party to take the trip together. The Conference will be the largest gathering of Methodists ever assembled. Let Louisiana and Mississippi be well represented.

Oils Cure for Cancer.

DR. BYE has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured over six thousand persons in the last three years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of oils. Address DR. BYE, Indianapolis, Ind.

See Here.

WE CLUB WITH THE YOUTHS' COMPANION.

The Youth's Companion is universally recognized as the leading young peoples' paper in America. It should be in every home. We have made arrangements to furnish it and the NEW ORLEANS ADVOCATE one year for $3.35. The regular price of the Companion is $1.75; the price of the ADVOCATE is $2. This means a saving of forty cents on the two, if you order through us. Old subscribers, in order to get the benefit of this offer, must pay a full year in advance—i. e., to February, '98. Our subscribers are entitled to this offer and our Bible offer at the same time. Address REV. W. C. BLACK.

512 Camp street.

P. S.—This offer is now made to any person who is not a subscriber to the Youth's Companion.

The only blood-purifier admitted on exhibition at the Chicago World's Fair was Ayer's Sarsaparilla, all others being excluded as secret preparations and patent medicines. With doctors and pharmacists, it has always been considered a standard remedy.

A Disguised Enemy.

Chronic catarrh often makes its approach in disguise. Before a person knows it, he may become a victim of chronic catarrh. Its onset may be gradual, its development insidious, and at last the victim finds himself in the clutches of a tenacious disease. A slight cold, a tendency to sneeze, a fullness in the nose and head, fullness or crackling in the ears, stringy mucus in the throat, slight cough or wheeziness, snoring during sleep, any one of these symptoms should be regarded as a warning. What can be cured in the beginning in a week or two, by using Pe-ru-na, if allowed to become chronic, may require months of faithful treatment. You had better take Pe-ru-na now, for by and by, you may be obliged to take it a long time in order to get well. Pe-ru-na is the remedy for catarrh. Almost everybody knows that by hearsay and thousands know it by blessed experience.

The Pe-ru-na Drug Manufacturing Company, of Columbus, Ohio, are sending Dr. Hartman's latest book on chronic catarrh and climatic diseases of winter free of charge—64 pages instructively illustrated.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds and Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price 50 cts. and $1 a Bottle.

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Ask any of our patrons what kind of service they get at this store. Ask 'em about the qualities too. They can tell you as much as we can. They've tried us and are our permanent customers. Stranger, you'd be too if you'll ask them.

Thanking you for your past favors, we hope you will continue to be our friends as long as we can give you 100 cents worth for $1.00.

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Harper's Magazine

IN 1897.

FICTION: "The Martian," the new novel by DU MAURIER, the eagerly expected successor to "Trilby," begun in October Number, 1896, with illustrations from the author's drawings. A new novel by FRANK R. STOCKTON—developing a Twentieth Century Renaissance—full of humorous situation and characteristically illustrated. "A Pair of Patient Lovers," by WILLIAM DEAN HOWELLS. Other striking novelettes by American authors. Short stories by MARK TWAIN, THOMAS NELSON PAGE, RICHARD HARDING DAVIS, OWEN WISTER, JOHN KENDRICK BANGS, RUTH MCENERY STUART, OCTAVE THANET, MARY E. WILKINS, and other popular writers.

SCIENCE: "Story of the Progress of Science during the Nineteenth Century," a series of papers by Dr. HENRY SMITH WILLIAMS, supplemented by contributions on special subjects by expert scientists. Articles on the relations of curious psychological manifestations to physiology by Dr. ANDREW WILSON.

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"THE UNQUIET SEX." Under the title of "The Unquiet Sex," Mrs. Helen Watterson Moody will write a series of articles: "Woman and Reforms," "The College-Bred Woman," "Woman's Clubs," and "The Case of Maria" (a paper on domestic service).

W. D. HOWELLS'S "STORY OF A PLAY." In this Mr. Howells gives us the best novel he has ever produced in his delightful vein of light comedy.

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*** It is impossible in a small space to even mention the many attractive features for 1897. A beautiful illustrated booklet has been prepared, which will be sent, postage paid, on request.

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FOUR YEARS IN HEAVEN.

BY M. E. A.

"Four years to-day since baby died,"
Four years she's been in heaven;
Four years since God in love recalled

Four years—O how our hearts have longed
For thee, our darling one!
And sometimes found it hard to say,
Father, thy will be done.

Four years—and though to us since then
Daughter and son are given,
Each fills his own, but not thy place,
Our baby girl in heaven.

Four years within the heavenly fold
Safe sheltered she has been,
Led by the tender Shepherd's hand
In pastures fair and green.

Four years—but in that blest abode
Time is not told by years;
O happy place, where God himself
Shall wipe away all tears.

Four years—ah! would we thee recall?
Father, thou knowest best,
And in thy love infinite
Didst take our babe to rest.

We do not ask her back, O Lord,
But this would crave of thee,
Grace so to live that we at last
Our precious one may see.

—Michigan Christian Advocate.

Righteous Skipping.

It used to be considered a bad habit to skip, when one was reading a book. But times have changed; opinions, prejudices, codes of ethics, standards of conduct—almost all the old things—have suffered more or less from that transforming process which always follows the sudden access of more light. It is no longer a sort of breach of morals to skip whole paragraphs and pages of books. Indeed, it has become the finest art of reading to skip wisely! What scholar now-a-days reads a book doggedly, mechanically through, and then draws a sign of satisfaction at the close, because he hasn't skipped a word? The modern reader must skip, ought to skip. There is at least an intellectual obligation upon him to do so. The art is, to know what to skip. When one skips wisely in his reading, he develops mental judgment, adds to his store of knowledge wheat unmixed with chaff, and saves something of God's most priceless gift—time.

So there is a certain virtue in skipping portions of books. That is one kind of righteous skipping—but only a small part of the whole.

There is a moral obligation resting upon us to skip certain records of experience—"forgetting those things which are behind, and reaching forth unto the things which are before." Skip the old depressing thoughts—drop them out of memory—lighten the wings of the spirit, seeking higher levels of life and hope. Don't carry a dummy of the burden which Christ has taken off your shoulders. Sing on your upward pilgrim path—don't sit down to mope. Skip the memory of old, forgiven, conquered sins and faults. It is righteous skipping.

Skip old sorrows. What good does it do to weep over them? If they have brought you any living inspirations or lessons, dwell on these. If you must needs keep your bottled tears, keep them where the sunshine may paint rainbows in them.

Skip vexations. Nobody ever profited by dwelling upon them. If your friend, your brother, your wife, your husband, drops a hasty word—for which, no doubt, in their secret hearts they are sorry immediately—forget it. If you do not cherish it, it is gone; it is as if it had not been. Oh, the Christlikeness of forgiving and forgetting!

Skip temptations, skip impure thoughts, skip complainings, skip the angry thought and word, skip everything that you are better without. What a good thing skipping is! How strange that people do not count it more of a virtue, as well as an accomplishment! There is a good deal more righteousness than we have thought, perhaps, in that simple, negative thing—a hiatus.

The Wages of Women.

Many different reasons are offered to explain the frequent under-pay of women. All observers agree that work done largely by those living with their parents is commonly done at a lower rate than what is done by those paying board or keeping house. The objection that women do not undertake work as a permanent occupation is now less and less urged, for it is found less valid than formerly. All Americans work at a given employment only until they can better their condition; and whether this is by matrimony or by change of employment makes little difference. The fact that more men have to support other persons tells for something, and yet the inquiries of the Society of Collegiate Alumnæ show that of 379 skilled women workers replying to their inquiry 157, or more than 41 per cent., contribute to such support. It is not uncommon, even in employing men, to give higher pay to men with families than to bachelors. Undoubtedly one great reason, often overlooked, why women are paid less than men for the same work is that men get added pay for what may be called general utility. Their pay is based not on regular work alone, but on possibility of service, this greater possibility resulting partly from physical strength, partly from customs of society, partly even from dress. One young woman questioned by the Collegiate Alumnæ, a telegraph operator, puts this very clearly. She writes: "Men in the same positions are worth more to their employer for the reason that any employer is free to call upon a man for any extra work. . . . His desk work may be worth no more, but his time is, as it can be utilized in a hundred different ways. For instance, in a railroad position such as mine, a man could be called upon at a few hours' notice to take a long trip, possibly traveling on freight trains; would go to the bank in the worst of weather, etc.; but what employer would call on a woman to do these things? . . . You can ask a man to work till late at night if necessary, but a woman's reputation would be attacked if she were seen going in and out of business houses at night. An employer knows this, and for that reason she is seldom asked to do so. But it all counts in the salary."—Report of Massachusetts Bureau of Statistics, 1894, p. 37.

I am satisfied that a good deal of the chafing and sometimes indignation felt by women at inequalities of pay would be mitigated by dwelling more on these things. Beyond the nominal quality of work, there is often a value implied for contingencies, in greater physical strength, handier clothing, knowledge of mechanics, ability to take the janitor's or porter's place if he falls in a fit, power of occasional overwork without suffering, ability to be out at all hours. All these capacities constitute a sort of floating capital for men's labor, while it is generally conceded on the other hand that women are neater, quieter, quicker, more methodical and, on the whole, more trustworthy. In time the difference will settle itself. Meanwhile the actual demand and supply does more to govern the matter than any number of petitions or abstract arguments.—T. W. H., in Harper's Bazar.

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Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

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Discipline of the Wood-Pile.

Every human male man who possesses even a lingering taint of temper, should keep an axe and a wood-pile handy, that he may rush out and work off his wrath when it waxes fierce. There is nothing in this vain old world that will send a man back to his appointed work with a more wilted collar and a truer comprehension of himself than thirty minutes' wrestling with a full-flavored axe. He can use it so fiercely in the wood. All the fury of his nature, all the hate he feels for his enemy, he can infuse into the axe-handle; and how the chips will fly! Not very artistically, probably, but they will fly. And presently it begins to dawn upon the man that he is feeling more calm. Evidently he is experiencing a change of heart. He does not hate his enemy at all. He changes his stroke, and begins to chop on the system of Italian penmanship—the up-strokes heavy, and the down-strokes light. He rather loves his enemy now. At last he put all his failing strength in one terrific blow. He misses the tip with the axe, and smites the chopping block with the handle. A tingle, as though he had swallowed an alarm-clock, goes from elbow to hip and back again, the axe drops from his powerful hands, and a weak, limp, nerveless, perspiring, trembling, gasp ing thing, he staggers to the house, lies down on the first thing that looks like a lounge, and is ready to die. There isn't a fear or a fault in his heart. Death has no terrors, and life has no temptations for him. He has chopped out all his baser nature and he is just as ethereal and spiritual as he can be on this side of Jordan. It is a great medicine.—Burdette.

Sympathy.

Christ teaches us that all of his children are members of one body, and when one suffers all suffer. We ought to teach our Sunday schools the same thing. When one of our members is in trouble, all members should sympathize. On this account, every death, or severe accident or illness, should be noticed in the school. It is a good thing occasionally to allow the scholars to express their sympathy and love in a material way. The writer was present in a Sunday school one Sunday when the superintendent said: "I know of a little girl who is not able to be here today because she has no shoes to wear, and her mother is unable to get them for her just now. If any of you would like to help to buy her a pair of shoes, you may lay some money on the table as you go out. It will be given to the teacher in whose class the little girl is, and the shoes will be bought without anybody but myself and the teacher knowing who it is that gets them." It was wonderful how many of those scholars had pennies and nickels for that particular purpose, and more than $2 was left on the table, and the little girl was present on the next Sunday with a pair of new shoes, and with a happy heart.—International Evangel.

Childish Troubles.

A mother in Babyhood tells of her little 4 year-old Dora, who went across the street to play with a neighbor's child, but finding her gone, came back sobbing bitterly.

I rather laughed at her, saying, "What a foolish little girl!" My friend looked up from her book, saying: "Did you ever think that the disappointments that come to a child seem as much to them as do our greater troubles to us? My dear, if you have some great trouble, and tell it to me, you would think me most hard hearted to merely say, 'You foolish woman.'" I saw the point as I never had before, and Dora was soon made happy by mama's sympathy and a promise of a walk later on.

Sometimes congregations are heedless and blameworthy in that they desert a man they ought to stand by. A Scotch preacher was fortunate in this matter in his congregation according to the following story: A prison chaplain was recently appointed in a certain town. He was a man who greatly magnified his office, and, entering one of the cells on his first round of inspection, he with much pomposity thus addressed the prisoner who occupied it: "Well, sir, do you know who I am?" "No, nor I dinna care," was the curt reply. "Well, I am your prison chaplain." "Oal ye are; weel, I hae heard o'ye before." "And what did ye hear?" returned the chaplain, his curiosity getting the better of his dignity. "Weel," replied the prisoner, "I heerd the last two kirks ye were in ye preached them both empty, but I'll be hanged if ye'll find it sic' an easy matter tae dae the same wi' this ane."—Mid-Continent.

In the light of eternity we shall see that what we desired would have been fatal to us, and that what we would have avoided was essential to our well-being.—Fenelon.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

In the Air.

Says a well-known American writer: "If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them." Most of us, even the most practical, at one time or another build castles in the air. What sort of castles are they? If unworthy, the sooner they dissolve the better. But, if worthy, do not let the vision perish; we may at once endeavor to lay a suitable foundation on which it may rest. And even if our castle be never actually reared, the effort to complete it will leave its impress on our character. Our lives must be the nobler for striving to attain our highest ideal, although we never reach it.

Men who do their work without enjoying it are like men carving statues with hatchets. The statue gets carved perhaps, and is a monument forever of the dogged perseverance of the artist; but there is a perpetual waste of toil, and there is no fine result in the end.—Phillips Brooks.

HYGIENE.

Hygiene of the Brain.

The nervous system in man directs the activities of the whole body. Not one organ in it can perform its functions except under the control of the nervous system. Cut the nerve that supplies the heart, or stomach, or lungs, the muscles and other organs with nervous energy and they cease to act. Injure the nervous system by excesses of any kind, or by over-strain, and the functions of the organs will also be restrained, lowered. They can not go on with ease or with comfort.

And there is a relation between the nervous system and the other organs. It controls all the other organs of the body for its own sake, for the better they work the better will its own work be. If the stomach falters in digesting food and there is poured into the blood stream crudely prepared material, then the brain will suffer; and so of the heart, the liver, the lungs, etc. Their perfect action promotes better nervous action in the same way as their imperfect action increases imperfect action in the brain. This makes clear an oft-repeated saying that the mind is intimately related to the body, or, in other words, the healthful action of the nervous system depends on the healthful action of all other parts of the body, and also the healthful action of all the organs of the body depends on the healthful action of the nervous system. This has not been sufficiently recognized by physicians and hygienists in the past. Take the course of hygiene during the last twenty five years. The greatest advance has been in the discovery of the relation of bacteria to disease. There are some who tell us that until this we had no firm basis for hygiene, and that previously this science rested on a slender foundation. I would not disparage any one's belief that this discovery is a very important one, and its value has not been over-rated, but it seems certain that the time is coming when we shall learn many of our diseases have their origin in an unhealthful condition of our nerves, that when this system is in perfect health, "well integrated," as Herbert Spencer would say, even diseases supposed to have their origin in germs will be far less frequent. Why? Because a perfect nervous system, infusing every organ of the body with health, will render man less liable to them. This I believe is one chief reason why some are, as physicians say, "immune" to many diseases. They can not "take them." There are those, no matter how much exposed to contagious diseases, who never take them. Others rarely have a cold or indigestion. A perfect nervous system presiding over the body protects every organ more or less perfectly from evil influences from external agencies, even from the action of bacteria.

Again, many diseases are quickly cured by establishing a healthy state of the brain. Even some forms of dyspepsia, constipation, bronchitis, melancholia, hysteria, often disappear when the nervous system has its activities perfectly established and adjusted to the condition of life.—Journal of Hygiene.

Tobacco Was the Real Cause,

But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE-QUIT, the popular antidote chewing gum remedy for Tobacco habit. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

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LIEBIG COMPANY'S EXTRACT OF BEEF.

This famous product has stood the test of over 30 years and is still unapproached in quality, fine flavor and popularity.

It is the original, as invented by the great chemist, Justus von Liebig. All other kinds came later and are, practically, imitations.

Ask for Liebig COMPANY'S Extract of Beef with this signature

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and see that you get it.

Cure Consumption and lung troubles

New York, Feb. 15, 1897.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR

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Merit Supported by Indisputable Proof Justifies Us in Making this Generous Offer.

THE GREATEST BOTANICAL DISCOVERY OF THE CENTURY.

PERUVIANA

Absolutely essential in the successful treatment of Kidney, Liver, Bladder and Urinary Ailments, Bright's Disease, Rheumatism, Gravel, Gout, Female Irregularities and all diseases caused by neglected Kidney, Bladder and Urinary Ailments.

A FREE GIFT.

It has cured case after case of ten to thirty years standing, that had been given up by doctors as hopeless. This wonderful SPECIFIC is founded on nature and supported by common sense.

Sidney Higgins, of Liberty, Wisconsin, a prominent Justice of the Peace, described his sufferings as though knives were being thrust in his Kidneys. PERUVIANA cured him, and he asks for pamphlets that he may scatter the news.

Below we publish the portrait of the Hon. Walter Cleary, of Kentucky, who writes:

"It gives me unbounded pleasure, unsolicited, to say to you that your great PERUVIANA is undoubtedly the best Kidney medicine the present century has ever seen. I can truthfully say that after months of suffering, three bottles of your wonderful medicine entirely cured me.

Mrs. Marcia Morse, Columbus, Ohio, writes: "My God bless you! I feel very grateful to you for the good the medicine has done me."

Mr. J. W. King, a prominent farmer at Danville, Ill., writes that it cured him of Bright's Disease which two doctors pronounced incurable. Mrs. Serene Standley, of Shelburn, Ind., writes that she had tried many doctors and remedies and was about to give up in despair when induced to try PERUVIANA, which promptly cured her. Mrs. S. W. Butler, Belle, Tenn.; Miss Alice Ramsey, Glenlock, Tenn., and many other ladies join in testifying to the wonderful restorative and curative effects in all forms of Kidney and kindred ailments and all other serious troubles peculiar to women. *Write promptly for this Free Gift as this generous offer will soon be withdrawn.*

IT COSTS YOU NOTHING TO TRY IT.

PERUVIANA HERBAL REMEDY CO.,
No. 232 East Fifth Street, - Cincinnati, Ohio

EASTER MUSIC

"The Prince of Life," prepared by J. R. Murray, is a beautiful service for Sunday Schools, containing Responsive Readings, interspersed with appropriate songs. Price, 5 cents per single copy

A SPECIAL CIRCULAR

Containing a list of our large and varied stock of music for Easter will be sent free on application.

The new music for 1897 is exceptionally fine, including in addition to the publication above named, splendid solos and duets, and fine anthems for the choir. Among the composers represented are G. W. Marston, E. Marzo, C. A. Havens, G. F. Root and others.

CANTATAS FOR SUNDAY SCHOOLS.
Flower Praise (20c). Festival of the Flowers (30c). Under the Palms (30c).

THE MUSICAL VISITOR

for March will contain a supplement of Easter Anthems. Price, 15 cents

THE JOHN CHURCH COMPANY,
CINCINNATI. NEW YORK. CHICAGO.

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FINE WATCHES,
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WATCHES AND JEWELRY REPAIRED.

The papers are full of deaths from

Heart Failure

Of course the heart fails to act when a man dies, but "Heart Failure," so called, nine times out of ten is caused by Uric Acid in the blood which the Kidneys fail to remove, and which corrodes the heart until it becomes unable to perform its functions.

Health Officers in many cities very properly refuse to accept "Heart Failure," as a cause of death. It is frequently a sign of ignorance in the physician, or may be given to cover up the real cause.

Warner's Safe Cure

A Medicine with 20 Years of . . Success behind it . .

will remove the poisonous Uric Acid by putting the Kidneys in a healthy condition so that they will naturally eliminate it.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

Prof. W. L. McGee.

A NOBLE LIFE. A TRIUMPHANT DEATH.

William Levi McGee, Professor of Agriculture in Clemson College, South Carolina, died Oct. 22, 1896.

His death, though tragic, presented such an exhibition of heroic fortitude and Christian triumph as elicited the admiration of all who beheld it. He had summoned his senior class in agriculture to explain the operation of some new piece of machinery. Cautioning the students not to approach too near, and making some movement to guard them against danger, he came in contact with the machinery himself, and received such injuries as resulted in his death in a few hours.

The son of Mr. B. H. and Mrs. M. E. McGee, he was born near Durant, Holmes county, Miss., March 22, 1862. When five years old he moved with his parents to Acona, in the same county, where he lived until 1881, when he left home to enter the Agricultural and Mechanical College at Starkville, Miss. As a student, he was soon recognized as one of the leaders of his class. He graduated with credit in June, 1885, and was employed for one year as a tutor in the college. The next year he was principal of a school at Enterprise, Miss. At the end of this year he was employed again at the A. and M. College - first as Assistant Professor of Mathematics, and later as Assistant Director of the Experiment Station.

In March, 1894, he resigned his position in the Mississippi A. and M. College to take the place of Assistant Professor of Agriculture in Clemson College, South Carolina. Here his sterling worth and ability came into recognition, and he was promoted and made Professor of Agriculture, winning the confidence and esteem of the president, E. B. Craighead, and his other co-laborers.

President S. D. Lee, of the Mississippi A. and M. College, writes of Prof. McGee in most complimentary terms: As "a man of fine intellectual attainments, cultured, and refined in sentiment and bearing; of remarkable common sense and balance, never swayed by excitement or passion;" "a safe counselor and a conscientious Christian gentleman."

About the time our young friend was leaving the A. and M. College, Gen. Lee summed up his high estimate in a few words addressed to President Craighead, saying: "I love McGee like a son, and it is hard to give him up; but a wider field is open to him in South Carolina, and I recommend him to you in unqualified terms. You will find him a man in whom you can place implicit trust."

Even in childhood he discovered those characteristics, which later on developed into a noble young manhood, into a life of early usefulness and all that was richer still in hope and future promise. He was loving and obedient to his parents, affectionate to his sisters and brother, truthful and honorable.

While yet a youth he joined the M. E. Church, South, under the ministry of Rev. J. S. Oakley, becoming permanently located at the A. and M. College at Starkville, he identified himself with the church at that place; and for a year or two before he left he was an official member of the church.

As his pastor and presiding elder for several years at Starkville, it was my pleasure to know Prof. McGee personally, to note his many estimable qualities, and to witness his loyalty and liberality toward the church.

In South Carolina he maintained his Christian character above reproach, taking part in Sunday-school work, and leading, in his turn, the morning chapel exercises of the college.

In a memorial address delivered at Clemson College, President Craighead portrayed the character and death of Prof. McGee in words of very high commendation and of tender pathos. He spoke of his forgetfulness of self and thoughtfulness of others. "He forgot nothing, he remembered everybody, this heroic man, as he lay there breathing his young life away." He called over the names of his colleagues, grateful for their many kindnesses; repeatedly expressed his gratitude to the noble boys, his students, who stood around him to the last, striving by affectionate ministries to alleviate his suffering. He even remembered the little children whom he had so often made happy, and longed once more to look into their bright, innocent faces. The humble shoemaker and the negro boy who waited on his room were not forgotten. His pastor, Rev. Mr. Zimmerman, was kindly mentioned. "I always liked him," he said; "pay him fifteen dollars." He referred to his work in the college, saying he had tried to be unselfish and to work for the good of the whole college. "And so he did," said the president. "He gave all the strength of his noble young manhood to Clemson College." "He was unselfish, he was brave, he was magnanimous." "A man of the George Washington type," he was "clear-headed, perfectly poised." "Modesty was one of his distinguishing characteristics. Though a man of extensive information, he was yet simple as a child, modest as a woman." "Take him all in all, we shall not look upon his like again."

In the midst of his suffering, and while the tide of life was ebbing out, his thoughts turned again and again to the home of his childhood, to his sisters and aged father and mother. Of these latter he said, "You know I am their only living son, and they are old and infirm." He said he was ready to die; he was ready." "Such serenity," said President Craighead, "such self-composure, such forgetfulness of self, such thoughtfulness of others, I never witnessed in any men struck down without a moment's warning. No soldier on the field of battle, no martyr at the stake, ever displayed more heroism and fortitude in the face of death."

The death of our noble young friend was the grand culmination of a life based upon the principles of the gospel. It was a sublime scene of melting tenderness and Christian triumph, most assuring to every humble believer. His life should be an inspiration, an incentive to all to nobler and better living.

His remains, attended by President Craighead and three other members of the faculty of Clemson College, was brought to Acona, Miss., for burial. These were joined at Durant by Gen. S. D. Lee and two other members of the faculty of the A. and M. College. Funeral services were held on the twenty-fifth of October, attended by a large concourse of sorrowing relatives and friends. After a sermon by Rev. W. W. Mitchell, and tributes by Presidents Lee and Craighead, the body was laid to rest in the cemetery at Acona.

To the stricken ones, called to pass through "the deep waters," the memory of such a son and brother is a precious legacy. They are comforted by the assurance that he has only gone on before, having passed out into the brighter world beyond. T. C. WIER.

NELSON—Mrs. CORNELIA E. NELSON, daughter of Rev. R. G. and Mrs. Ann T. Christopher, was born in Greene county, Ala., May 11, 1824. In 1843 she was married to Col. Jas. M. DeLoach, who, in 1858, triumphantly passed from earth to heaven, committing his wife and four children to the care of that Father whom he had loved and served so faithfully. In 1872 Mrs. DeLoach was married to Mr. William Nelson, of Abbeville, Miss. After twelve happy years following this marriage she was again left a widow. On the evening of Jan. 3, 1897, she died in the home of her son-in-law, Rev. S. M. Thames, Aberdeen, Miss. We say she died; 'twere better written, "She walked with God, and was not, for God took her."

These graphic words fitly portray a career which, if not dazzling to the eyes of the world, was lovely in the sight of God, for it shed only good upon all who came within the radius of its influence. No sin, paroxysmal manifestations of religious zeal marked her Christian life. With lamp always burning, with a bright and steady light, she quietly awaited the coming of her Lord. The memory of our glorified friend abides with us, even as the perfume of some rare, sweet flower lingers after the flower itself has faded. Her deeds of kindness, her words of love, reared for her a monument more lasting than towering shaft or costly mausoleum. To all a friend, to God's itinerant servants she was doubly so, never tiring of ministering in anywise to their comfort or necessities. Many call her blessed, many weep tears of genuine love and sorrow that we see her face no more; still we will not wish her back. We can not know with what alluring accents the angels whispered, "Come, thou blessed of my Father!" We must not question the wisdom of God. A LOVING FRIEND.

Alabama Christian Advocate please copy.

BORNS - Died in Hazlehurst, Miss., Jan 28, 1897, Miss MARTHA ANN, daughter of John M. and Nancy Borns, in her fifty-third year. She was born in Smith county, Miss., Sept. 4, 1844. She was constitutionally afflicted from her birth; never knew good health. She was never married, and was the first-born of the family, and lived with her parents all her life. As such, she was like a mother to the younger children; was doubly dear to parents and children. She joined the Methodist Church when young, and knew only to be a Christian all her life. She was of the most affectionate disposition. Everything about the home looked to her as their friend, from a poor little wounded chicken to the largest domestic animal; looked to her and loved her. She was sick but a short time. Her last expression while dying (she could not speak) was to press her father's hand, as much as to tell him good-by. She fell asleep in Jesus without a struggle, and rests from affliction and sorrow; leaves her aged parents to follow on.

A. B. NICHOLSON.

MAGRUDER—The subject of this memoir, HENRY A. MAGRUDER, was born in Madison county, Miss., Dec. 8, 1841, and died at his home in Camden, Miss., Dec. 18, 1896. Mr. Magruder was happily married to Miss Virginia Scott, of Madison county, Miss., May 10, 1871, who, with two precious little girls, mourn his loss. He was the father of seven children, five of whom preceded him to the glory world. Mr Magruder was not a member of any church, but was a nice, genteel, and courteous gentleman. I learn from his wife that he was converted a short time before his death, and intended uniting with the church soon; but the Lord called for him. May the blessings of God abide with the bereaved and heart-broken loved ones!

R. A. BRELAND.

Roxie, Miss.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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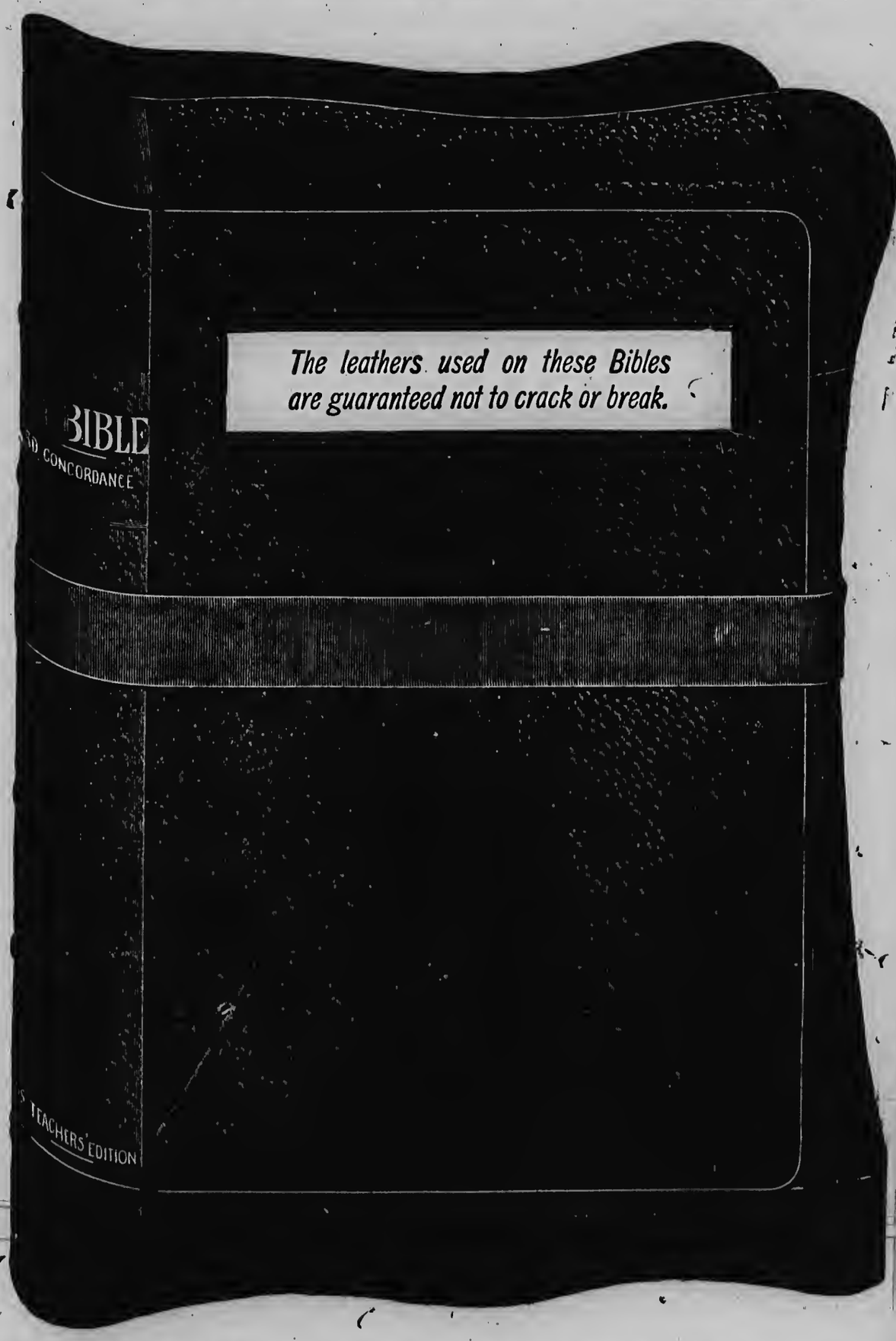

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MARRIAGES.

OVERSTREET—FAIRLEY.—At the residence of Mr. Campbell Fairley, Feb 10, 1897, by Rev. I. W. Cooper, Mr. Ellis Overstreet to Miss Lesle Fairley, both of Moss Point, Miss.

FLANDERS—BENDERNAGLE. In the Morgan Street Methodist Church, in this city, Feb. 10, 1897, by Rev. J. F. Semlock, Mr. Clement C. Flenders and Miss Elizabeth A. Bendernagle.

WOODS—NEWBAKER.—At the residence of Rev. G. W. Alexander, Phœnix, Miss., Dec. 23, 1896, by Rev G. W. Alexander, Mr Benjamin E. Woods and Miss Claudia Newbaker, all of Yazoo county, Miss.

WILLIAMS—JACKSON.—At the residence of the bride's parents, in East Feliciana parish, Dec. 23, 1896, by Rev I. T. Reames, Mr. Vivian C. Williams, of East Baton Rouge parish, to Miss Lovie Jackson, of East Feliciana.

The happy couple left the same evening for their home in the "Plains."

DELHOMME—KOCH.—At Duson, Feb. 10, 1897, at 4 P. M., by Rev I. T. Reames, Mr. L. C. Delhomme to Mrs. Eula Koch, both of Lafayette parish, La.

The couple will reside near Scott, La.

MONTGOMERY—GREENE.—In the Methodist Church at Vienna La., by Rev. W. F. Henderson, Rev Chas. B. Montgomery, of the Louisiana Conference, brother of Princeton, Cal., to Miss Katie Lee Greene, of Vienna, La.

CANADA—JETTY.—At the residence of the bride's father, Mr. A. H. Christy, of Wall Hill, Miss., Jan. 20, by Rev. J. B. Smith, Mr. Alonzo Canada, of Canadaville, Tenn., and Miss Emma Christy.

GARNER—WILKINS.—At the residence of the bride's brother, Dr. W. T. Wilkins, Lewisburg, Miss., Jan 20, 1897, by Rev. J. B. Smith, Mr. Byron O. Garner, of Ecru, Miss., to Miss Odega Wilkins.

PETTY—LYDER.—At the residence of the bride's parents, near Poplar Spring, in West Feliciana parish, Feb. 4, 1897, by Rev. C. C. Miller, Mr. Isaac W. Petty to Miss Idola E. Ryder, both of West Feliciana parish.

WILLIAMS—CARMICHAEL.—At the residence of the bride's father, Hon. W. D. Carmichael, Feb. 7, 1897, by Rev. John W. Crisler, Mr. C. A. Williams to Miss Hattie E. Carmichael, all of Hinds county, Miss.

GANN—WATSON.—At the residence of Mr. Wheeler Smith, in Stonyhorn, Miss., Jan. 31, 1897, by Rev. W. M. Young, Mr. Sam B. Gann to Miss Lillie Watson, all of Tate county, Miss.

How Some of Our Readers Can Make Money.

Last month I cleared, after paying all expenses, $355.85; the month previous $264, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this mill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money, and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from $10 to $14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Co., Dept A 5 Sta. A, Pittsburg, Pa. They help you get started, then you can make money awfully fast.

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To Subscribers.

We dislike to lose a single subscriber, but we can not continue delinquents indefinitely. Quite a number of names will be cut off soon if arrearages are not paid up. "A word to the wise is sufficient."

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Pastors who are really anxious to develop their churches in missionary activity would find it an excellent thing to have in every church a religious paper, putting an acute accent on religious. A paper that goes to the hearts of the people and into the homes of the people, to breathe a spirit of consecration and convey information, is the pastor's best helper. When we were a pastor, at our own charges often, we put a good paper into every home under its pastorate and found that nothing contributed more to the success of every line of work undertaken. Any pastor would do well to see which side of his bread is buttered in this business.—Missionary Messenger.

There is nothing useless to men of sense: clever people turn everything to account.—La Fontaine.

PUBLISHER'S NOTICES.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to February, '98.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1 25 in addition to price given in our offer.

Special Offer.

From now until the first of March we will sell our Holman Bible, in emerald type, at $1, instead of $1.15, to subscribers who pay a full year in advance. After March 1 the price will be as heretofore—$1.15. Better not miss this bargain.

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NEWS OF THE WEEK.

DOMESTIC.

The office of the Pittsburg Post was burned on Feb. 14. The loss is $60,000.

The jury in a recent divorce case in South Dakota was composed of six men and six women.

The Department of Agriculture has estimated the corn crop of this country for last year at 2,283,000,000 bushels.

Selling cigarettes in Tennessee will be unlawful after May next, the Senate having indorsed the House bill to that effect.

The recently terrible cold weather has closed down almost altogether the work in the oil fields near Parkersburg, W. Va., throwing temporarily thousands of men out of employment.

Enormous purchases for the pulp mills will make this year's lumber cut in Maine larger than ever. The Kennebec Journal says that two mills will buy 15,000,000 feet of spruce to grind up.

The City Missionary Society of Boston has been in existence eighty years, and in that time has collected for the poor $1 218 620. For many years the Rev. Daniel W. Waldron has been its efficient secretary, and last year twenty three missionaries were employed.

The monster steamship Milwaukee, of the South African Steamship Company, of Liverpool, arrived at this port on Feb. 13. The carrying capacity of the vessel is 150,000 bushels of grain, 20 000 bales of cotton, and a large quantity of miscellaneous freight.

It was given out, some days ago, that application had been made to the Mayor for permission to resume, during Mardi Gras, the quasi boxing matches, or prize fights with gloves, at the amphitheatre of the Olympic Club, where such performances were once commonly held.

The steel pool has collapsed and the iron and steel market is highly agitated over the situation. The war of the iron kings, if not ended speedily, will extend to all branches of the industry. The Illinois Central railroad has taken advantage of the cheap rates, and has bought a supply of 50,000 tons of steel.

An official enrollment of the Christian Endeavor Societies shows the whole number of members to be 2 836 746. There are now over 47 000 societies; 231,000 of the young people connected with these organizations united with the different churches during the last year. Since 1896 they have received a grand total of 1 048 235 members.

The Executive Committee of the Protestant Episcopal Church met at the Bible House, New York, on Feb. 15, and voted to hold the next sessions of the congress at New Orleans, in November, 1897. The invitation to meet in New Orleans was sent by Bishop Sessums, of Louisiana, and many of the most prominent clergymen in the State.

The Bible upon which Major William McKinley will take his oath of office on the fourth of March as the President of the United States will be a very fine and elegant volume. The book will be donated to Major McKinley for this purpose as the gift of the African Methodist Episcopal Church. It is now being printed in Cincinnati by the Methodist Publishing House.

FOREIGN.

The Christian Endeavor movement now numbers 4,183 branches in Great Britain.

All Europe is watching the Cretan difficulty with the greatest anxiety, as a spark may set all Europe ablaze. Everybody is agreed that the present moment is the most critical since the powers intervened in Turkish affairs. The daring action of Greece in sending Prince George with a torpedo flotilla to Crete has caused a tremendous flutter in the European cabinets.

Greece has been warned by the powers not to annex the island of Crete. It was supposed some months ago that the Turks would enforce the constitution, but they have not, hence the present uprising in Crete, in which the Greeks seem likely to take part, and which may endanger the concert of the powers. Greece continues to send warships to the island, and the powers have landed marines there and are preparing to send more warships into the Mediterranean waters.

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For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only $1.50. Big book, big commissions. Everybody wants the only endorsed, reliable book. Outfits free. Credit given. Freight paid. Drop all trash, and make $300 a month with War in Cuba. Address to-day, THE NATIONAL BOOK CONCERN, 362-366 Dearborn St., Chicago.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Morgan City ..... Feb. 27, 28
Patterson ..... Mar. 6, 7
New Iberia 13, 14
Franklin 20, 21
Lafayette at Rayne 27, 28

District Conference at Jeanerette, May 5, 26, 27 and 28.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

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NEW ORLEANS DIST.—FIRST ROUND.

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Felicity Street ..... 11 A. M.. 28
Rayne Memorial ..... 7 P. M.. 28
Lower Coast, at Wesley ..... Mar. 7
Plaquemine and Donaldsonville, at P. 14

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—FIRST ROUND

Mansfield, at Mansfield ..... Feb. 20, 21
Pleasant Hill, at P. H. 27, 28
Fort Jesup and Many at F. J. ..... Mar. 4
Holly Grove, at Prospect 6, 7

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ALEXANDRIA DIST.—FIRST ROUND.

White Chapel ..... Feb. 20, 21
Pineville 27, 28
Spring Creek, at Fellowship ..... Mar. 6, 7
Natchitoches 13, 14
Long Leaf 20, 21
Washington, at Bethel 27, 28
Ora ..... Apr 3, 4
Grosse Tete 10, 11
Jeanerette and Jonesville, at Pine Grove.. 17, 18
Columbia 24, 25

V. D. SKIPPER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vernon at V ..... Feb. 20, 21
Gainesville, at Gainesville 27, 28
Vienna, at Salem ..... Mar. 6, 7
Ruston at R 13, 14
Bienville, at —— 20, 21
Arcadia, at A 27, 28
Homer, at H ..... Apr. 3, 4

B. T. CREWS, P. E.

BATON ROUGE DIST.—FIRST ROUND.

St Helena, at Wesley Chapel ..... Feb 20, 21
Amite City, at Amite City 27, 28
Pine Grove at Union Church ..... Mar. 6 7
East Feliciana, at Oak Grove 13, 14
Clinton 14, 15

R. W. TUCKER, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs sta., at Holly Springs ... Mar. 6, 7
Rythalia circuit, at Emory 13, 14
Potts' Camp circuit, at Pisgah 20, 21
Waterford circuit at Pine Mountain.. 27, 28

J. D. CAMERON, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen station ..... Feb. 27, 28
Tupelo ..... Mar. 6, 7
Amory 13, 14
Nettleton circuit 20, 21
Okolona station 27, 28

S. M. THAMES, P. E.

COLUMBUS DIST. SECOND ROUND.

Macon station ..... Mar. 6, 7
Starkville circuit 13, 14
Starkville station 14, 15
Stinges circuit 20, 21
Cedar Bluff 27, 28

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Pleasant Grove ..... Feb. 20, 21
Pleasant Hill 27, 28
Arkabutla ..... Mar. 6, 7

T. O. WIER, P. E.

WINONA DIST.—FIRST ROUND.

Black Hawk ..... Feb. 20, 21
Sidon 27, 28
Dublin and Brooklyn ..... Mar. 6, 7

J. B. STONE, P. E.

GRENADA DISTRICT—FIRST ROUND.

Banner circuit, at Salem ..... (Fri.).. Feb. 19
Paris circuit, at Prospect 20 21
Chapel Hill circuit 27, 28
Slate Springs cir., at Reneta (Tues.).. Mar. 2
Ellzey circuit at Harriman. (Thurs.).. 4
Pittsboro circuit 6, 7

H. C. MORSHEAD, P. E.

GREENVILLE DIST.—FIRST ROUND.

Rosedale ..... Feb. 21
Tunica 28
Bolivar ..... Mar. 7
Greenville circuit 14
Belen 21
Greenville 28
Anetin ..... Apr. 4
Lebrton and New Salem 11
Sunflower mission 18

J. W. DORMAN, P. E.

DURANT DIST.—FIRST ROUND.

Chester, at Chester ..... Feb. 20, 21
Ebenezer, at Ebenezer 27, 28
Louisville, at Louisville ..... Mar. 6, 7

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Sharon, at Long Pine ..... Mar. 13, 14
Yazoo circuit, at Short Creek 16, 21
Jackson—Capitol Street 27, 28

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—SECOND ROUND.

Utica, at Cayuga ..... Feb 20, 21
Harrison, at Cane Ridge 27, 28
Hermanville, at Bethlehem ..... Mar. 6, 7
Crawford Street—Vicksburg 13, 14
Rocky Springs, at Hickory Ridge 20, 21
Edwards, at Learned 27, 28
Bolling Fork, at Mary ..... Apr. 3, 4
Anguila, at Sunflower 10, 11
Warren, at —— 17, 18
Mayersville, at Mayersville 24, 25
Satartia, at —— ..... May 1, 2
Port Gibson 8, 9
South Warren, at —— 15, 16

J. M. WEEMS, P. E.
Vicksburg, Miss.

ENTERPRISE DIST.—FIRST ROUND.

Energy, at New Home ..... Feb. 20, 21
Matheiville, at Winnifred 27, 28
Pleasant Ridge, at Pleasant Ridge ..... Mar. 6, 7
Leakesville, at Leakesville 13, 14
Pollard 20, 21
Williamsburg, at Pleasant G.. (Wed.) 24
Mt. Carmel 27, 28

L. CARLEY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Barlow, at Beboboth ..... Feb. 20, 21
Percy Creek 27, 28
Natchez—Jefferson Street ..... Mar. 6, 7
Natchez—Wesley Chapel 7, 8

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Marionville, at Union Chapel ..... Feb. 20, 21
North Wesson, at North Wesson 27, 28
Wesson 13, 14
Pleasant Grove, at Pleasant Grove ... Mar. 6, 7
China Grove, at Tylertown 13, 14
Caseyville, at Sweat Water 20 21

[illegible] SUMNER, P. E.

BRANDON DIST.—FIRST ROUND.

Raleigh, at Raleigh ..... Feb. 20, 21
Forest, at Homewood 21
Monroe, at Mt Zion 13, 14
Hillsboro, at Hillsboro ..... Mar. 6, 7
Trenton, at Pine Grove 13, 14

W. W. SIMMONS, P. E.
Forest, Miss.

SPRING MEDICINE is a necessity which Hood's Sarsaparilla grandly supplies. It purifies and vitalizes the blood and thus gives tone and strength to the whole system.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

Christian Advocate.

VOL. 44.—NO. 8. NEW ORLEANS, THURSDAY, FEBRUARY 25, 1897. WHOLE NO. 2114

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Communications.

Some Books Lately Read.

Last year I bought from Bro. Bailey, our Conference colporteur, a copy of "Foreign Missions after a Century, by James S. Dennis, D. D., of the American Presbyterian Mission, Beirut, Syria." This very valuable book is constituted of six lectures delivered before the students of Princeton Theological Seminary in 1893. The titles are as follows: I. The Present Day Message of Foreign Missions to the Church; II. The Present Day Meaning of the Macedonian Vision; III. The Present Day Conflict of the Foreign Fields; IV. The Present Day Problems of Theory and Method in Missions; V. The Present Day Controversies of Christianity with Opposing Religions; and, VI. The Present Day Summary of Success. Each of these lectures was read with the avidity with which I devoured "Robinson Crusoe" when I was a boy of ten or eleven years of age. Each lecture is a masterpiece, strong, clear, instructive, and thrilling. Some passages are superbly eloquent. The whole book is helpful and suggestive, and he is a dull preacher who can not find therein suggestions and helps for at least a score of stirring missionary sermons. The price of the book is $1.50.

To my good friend and brother, Bishop Galloway, I am indebted for a copy of Cole Lectures for 1896—"Modern Missions: Their Evidential Value." These lectures are also six in number, their titles being as follows: I. The Question Stated; or, The Answering Voice of History; II. Christianity and Other Religions; III. Portable Evidences from Many Lands; IV. Fruits from Various Fields; V. The Message of Missions to the Church; VI. Lessons from Some Master Missionaries. This book was issued by our Nashville Publishing House, and is a good specimen of good printing, type, paper, and binding. It costs only $1. These lectures do not indicate the long time preparation shown by Dr. Dennis' lectures, nor the full experiential, personal knowledge so apparent in the latter; but they do indicate a breadth of knowledge, a depth of love for Christ and humanity, conscientious carefulness in preparation, exactness in statement, sustained argument and fervid eloquence which make the whole book an invaluable contribution to missionary literature. Surely out of the many Vanderbilt students and others who heard these delightful lectures, there must have been not a few whose hearts were made to burn with more fervent love to God and man, and before whose spiritual vision must have appeared not the man of Macedonia, but the man of Japan, China, or Korea; and some of them, no doubt, said in their hearts: "Here am I; send me!" This book ought to be in every preacher's library and every Sunday-school library and every home in our church.

A present was needed for one of my children, and books naually are sought for such purpose in our home. Every child has her or his own Bible —Oxford, International, or Holman. I knew of no better book to get than "A Circuit of the Globe," by Bishop Chas. B. Galloway. The book was ordered, and I was the first read it. Most of it had been read in the columns of the ADVOCATE in the shape of letters while the Bishop was traveling that circuit, which was much larger than was the first circuit he traveled as an itinerant Methodist preacher. While these letters were intensely interesting, there was too much time between their successive appearances for one to keep in mind all their good points; but in the book we have them brought together, and one can, by their aid, make the circuit in a day or two. There is not a dull page in the whole book." It is good for the young and for the old. It is as bright as a new silver dollar, and as attractive. It is worth being published in paper covers, reduced in price, and so given a wider circulation than it will otherwise have. It is a cheap book at $1 for those who have the $1; but ten times as many have a quarter which would be invested in so charming a narrative of travel by a man who kept eyes and ears open, and knows so well how to tell whatever he sees and learns. I wonder that our Sunday-school secretary has not already had the book incorporated in one or more of our Sunday-school libraries.

I would suggest to my brethren in the Mississippi Conference that they buy these three volumes from Rev. R. W. Bailey, Jackson, Miss.; then read "The Acts of the Apostles," "A Circuit of the Globe," "Modern Missions," and "Foreign Missions after a Century," reversing the order in which I read them. Then will they preach with keener delight to themselves and more to the edification of their hearers on this great subject than ever before.

And, brethren beloved, let us put into every Sunday-school library in our Conference that admirable biographical set of sixteen volumes, delivered by our Nashville Publishing House for $10, the set embracing the lives of Brainerd, Martyn, Chalmers, Paton, and other heroes whose lives and labors were honored of God.

And let us provide our respective districts with several of the circulating libraries which may be ordered of the Publishing House.

T. L. MELLEN,
Miss'y Sec. Miss. Conf.

Feb. 11, 1897.

A Leaf from the Diary of the Rev. Thomas Nixon.

BY REV. J. M. WEEMS.

I returned home and remained on my father's farm, going occasionally with my uncle, John Cragg, to his appointments on the Richland circuit, until Oct. 3, 1812, when I was licensed to preach, and was recommended to the Annual Conference for admission on trial. At this point my mother came to me, and said: "You will have to go into all classes of society—the rich and the poor, the learned and the illiterate. Act prudently, and always be on your guard. By not attending to a few commonplace matters, I have known some preachers to completely hedge their way, and to destroy their usefulness among the people. Do not find fault with the people, nor speak unkindly of your food or bedding. Be sure not to become impatient with the children, but make friends of them. In holding family prayers, do not test the patience of the family by long searching for a chapter and a hymn, then read the longest chapter and sing the longest hymn you can find, and pray long and spiritless prayers. Always be ready for this service, as well as show your appreciation of everything done for you, and the women and children will be glad to see you come into their homes; and with these on your side you can not fail." After all these years I find these words of my now-sainted mother remain true.

The Tennessee Conference had just been organized, and held its session at Fountainhead. Here, for the first time, I met Bishops Asbury and McKendree. At the close of the Conference I was sent to the Somerset circuit in Kentucky, with James Given as my presiding elder. We had some gracious times, and several joined the church. Our next Conference was held at Reese Chapel, near Franklin, Tenn. All the preachers dreaded the New Madrid circuit, in the Missouri Territory. Just before the appointments were read I went off alone and prayed that I might be reconciled to my appointment. While at prayer New Madrid was suggested to my mind, and I said, "Yes, I will go there." Sure enough, I was sent out for this circuit, with Jesse Walker as my presiding elder. My father's family were greatly distressed when they learned where I was sent. We were then at war with Great Britain, and the Indians had murdered several families in the Territory. The night before I left we wrote mementoes for each other. The next morning, after praying for each other, I started alone for my circuit.

Our next Conference was held at Norvel's Camp Ground, in Logan county, Ky. Here, on the second of October, 1814, I was received into the Conference and ordained a deacon by Bishop Asbury. Here, also, I saw and heard Valentine Cook preach on the fall of Judas. At this Conference the Bishop called for volunteers for the Mississippi country, but the preachers were slow to offer for this work. I noticed the Bishop would fix his half-shut eyes on me, and watched me so long and so closely that I was becoming much embarrassed. Just before Conference adjourned I saw him take up his cane and broad-brim hat, and he asked, "Is Thomas Nixon in the house?" Some one said he was, and the Bishop replied, "I want to walk with him." As we were walking the following questions were put to me in rapid succession, and my answers given:

"Where is the place of your nativity?"

"South Carolina."

"Where did you travel last year?"

"The New Madrid circuit."

"Were you sick?"

"I had measles."

"Ah, you would have had that disease anywhere. Where does your father live?"

"In Murry county, Tenn."

"From your answers I would judge you to be a proper person for the Mississippi country."

To this I replied I was not of age, and could not volunteer to go; but if he sent me, I would go, though my father would regret it, as he thought that a very sickly country.

As we returned to the house he said to me with great emphasis: "I do not know but the very judgments you are afraid of will fall upon you elsewhere."

I was appointed to Lee circuit in Virginia. I traveled over the mountains at the head of the Cumberland river, and crossed over into Tennessee, with Bro. Axly as my presiding elder.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD,
President Mississippi State Conference of Epworth Leagues.

Have reverence for sacred things.

Don't worship the church building, but yet remember that it is a house set apart for the worship of God.

Loud talking and gay laughter prior to the sanctuary services, as indulged in by some congregations, is sacrilegious.

The Epworth League stands for the "spirit of power, and of love, and of a sound mind," and then will follow, as a natural sequence, a spirit of humble devotion.

We have seen (in some places) young men light their cigarettes before leaving the house of God. How revolting! We hope none of the Leaguers smoke cigarettes anywhere.

Look at the minister while he preaches, and if you can consistently do so, say Amen! occasionally. This old-time Methodist custom seems to have "gone out of fashion" in many parts. We pray that it may never "die out."

As we shoulder the obligations of to-day and march forward to the music of celestial song to meet the responsibilities of to-morrow, God grant that we may not lose the holy fire and spiritual power which characterized the ministrations of our fathers.

Surely we all believe that the rescue of John Wesley from the flames during the conflagration at the Epworth rectory was providential. God had a great work for him to do.

Follow-Leaguer, have you been raised from a bed of sickness or saved from some approaching danger? Perhaps the Lord has already indicated the work he would have you do. Take up the cross at once, and "whatsoever thy hand findeth to do, do it with thy might."

We hope that our State Conference will be a veritable Pentecost. Come praying, believing, expecting, and God will not disappoint us.

God not only requires our time, but calls for some part of all the material things that pass through our hands. As we understand it, no one can afford to give less than one-tenth.

"Will a man rob God?" This is a terrible interrogatory. Examine yourself and see if you have withheld that which belongs to your Lord.

Send ten cents from each Leaguer to J. U. Rust, treasurer, Nashville, Tenn. This is the general assessment, and means ten cents per member per year to defray expenses of the central office at Nashville.

We hope that each League in Mississippi will send as much as five cents per member to Rev. J. A. Randolph, Macon, Miss., who is treasurer of the State Conference. This is not an assessment, but amount agreed upon and asked for by the State Executive Committee to defray the expenses of the State Conference. We hope this small amount asked for will be sent at once.

Be true to the principles of our holy religion, have faith in humanity, be loyal to the church and all her institutions—and by every means in your power hasten the "coming kingdom."

We thank Bro. Wynn for his kind remarks in Epworth League column anent our work.

Several Leagues have recently been organized in the bounds of the Grenada district, North Mississippi Conference. We hope to hear of others.

Water Valley, Miss., Feb 20, 1897.

Correspondence.

Letter from China.

DEAR FRIENDS: I have never written to you about our new appointment off up here in the "country." Over a year ago I laid myself liable to appointments, and Mrs. Fearn followed my example last April by giving over all her claims to Dr. Anne Walter into my keeping. We felt a little sad the night we got on our boat and started for our new station, for we had been so happy in our first home in China. We were happy, though, in the fact that God had given us this new work and responsibility, for we surely understand the passage, "For the laborers are few." Dzang Zoh has had several members of our Board, but none have ever stayed any number of years, so the work has suffered on account of having to change hands so often. We pray to stay here and be used of God in bringing these people to a saving knowledge of our Master.

Mrs. Fearn had to have a cry when we first saw our new home, and I had to admit it was not what one could desire, for it is a native house with some foreign improvements to make it more comfortable. We put our "little feelings" aside, got to work in earnest, and in a few days had things looking like home, and it looks more and more like home every day, for we are happy in living where God would have us, though it be not a palace. At the same time our native preacher, Bro. Ng, was engaged in renovating his home, which is also the chapel and day-school building. His living-rooms and the day-school are on the second floor; below is a room surrounding an open court, which is used as a chapel. Thus was the spacious firmament above the covering for the greater part of our chapel; consequently, when we had rain, these in the court had to raise their umbrellas, crowd into the narrow room around and opening into the court, or stay out in the street. I pray that God will put the needs of this work in Dzang Zoh on some brother's heart, and that I may soon hear from him in some definite way. Neither house belongs to the mission, but is rented, and is not adapted for the work in the least. We spend money remodeling and making comfortable these houses, which is all lost when we give them up, for the landlord allows nothing for these improvements. The lease on our house is up in two years, and I pray that before then a church and a parsonage may be near on to completion. We have a small room at home which we have converted into a dispensary, where we see patients every day. Our native preacher comes every day and preaches, while we see the patients, and talk to them about "our country," and then of "our Savior." We are so happy as we learn more and more of the language, and are able to tell them of "Jesus and his love." Dear friends, pray for us, that we may ever glorify our God among a people who know him not.

Dzang Zoh is a very pretty walled Chinese city of some eighty thousand souls. The wall makes a very pretty picture winding over the mountain, which is right near us. We climb the mountain quite often, and enjoy the beautiful view. On a clear day we can see the "Big Pagoda"—the largest in the world—in Suchow, thirty miles south, and on the north the Yangtse river, only ten miles away. There is only one family living on the part of the mountain near us, so we go to see them whenever we go up, and tell them we have come to visit them and help them to be less lonely; and then we tell them of a Friend who wants to stay with them always. We find they are very attentive, and with God's help we will lead them to Jesus. We find the Chinese are like all others, in the fact that if you get near the children, the parents become your friends; so, when we find a family like this, we give the children some pretty picture cards, an inexpensive toy, and we always are welcomed by the parents. I wonder if there are not a lot of little friends who could send us a lot of pretty picture cards, and thus help us reach the children, and through them the grown-up folks. Send what you have through the mail. You can find out what the postage rates are to China, and some one will weigh your package for you, so we will get them all right.

We are opening work in another city, some ten miles off, by going there every month to preach and hold a clinic. In the near future we hope to start a day-school, and thus place the gospel in another city in China. We both being doctors makes it easier for us to gain a hearing from the people in these strange cities, so we pray God may use us wonderfully. Pray for us, dear friends, as we labor for the Master.

Yours in his name,
J. B. FEARN.

19 Quinsan Rd, Shanghai.

Third International Convention of the Epworth League.

The First International Convention of the Epworth League was held in Cleveland in 1893; the second in Chattanooga, Tenn., in 1895, and the third will take place in Toronto, Canada, July 15-18.

Toronto is beautifully located on Lake Ontario, only a couple of hours' run by steamboat from the Niagara river. It has a population of two hundred thousand, and is a typical English city, very few of its people having been foreign-born. Its public parks are numerous and beautiful, the churches spacious and comfortable, and a number of the public buildings unusually large and attractive. Apart, however, from the natural beauty of the city, there are several features of special interest to the visitor.

Toronto has, by general admission, the best type of Sabbath observance of any city in America, if not in the world. On the Lord's day not an open shop or a moving street car is to be seen anywhere. The church attendance also exceeds that of any city on the continent. On a recent Sunday, by count, there were found to be 110,000 persons in the churches at the two services, 36,000 of these being in attendance at the Methodist Churches.

Toronto claims to have the largest and finest Methodist Church in the world, known as The Metropolitan. It occupies the centre of a square, and presents a most imposing appearance. Many of the other churches are spacious and beautiful.

There may be seen in Toronto an object-lesson in the form of a united Methodism. A few years ago there were six denominations of Methodists, but they have been happily unified into one great church, and the various branches of Methodism are now dwelling together in peace and prosperity.

The first International Convention, at Cleveland, was attended by five thousand delegates; the second, at Chattanooga, by ten thousand; and if the same ratio of increase be realized, there will be an attendance of at least twenty thousand at the third. Toronto is quite capable of handling this crowd, having a number of colleges that can be used in addition to the hotels. The citizens will open their homes to the visitors, and accommodation will be provided at reasonable rates. Very good board can be had from one to two dollars per day.

Instead of having one great place of meeting, it is the intention to utilize several audience-rooms that will seat congregations of not more than four thousand each. It is impossible for any speaker to make more than about that number hear with any comfort to himself or his hearers. The principal place of meeting will be the Massey Music Hall, which has seats for four thousand persons, and is said to be one of the most magnificent auditoriums in America. This splendid building was presented to the city about two years ago by the late H. A. Massey, who desired that Toronto should have a spacious and convenient place for holding oratoric concerts, lectures, etc., at reasonable prices. It has proved of great value in bringing conventions to the city. Two blocks from the Hall is located the Metropolitan Church, which will hold twenty-five hundred persons, and one block further on Cooke's Presbyterian Church, with a similar capacity, and Bond Street Congregational Church, scarcely less capacious, which have freely been placed at the disposal of the convention. In addition to these five buildings, it is the intention to fit up a large skating-rink, and provide it with chairs for four thousand people. Taking the Metropolitan Church as a central point, all the convention buildings are within two blocks. The Executive Committee having the local arrangements in charge is enthusiastic over the convention, and determined to spare no pains to make it successful. Any one desiring information should write to the secretary, Dr. W. S. Willmott, 41 Shuter street, Toronto.

The railway arrangements are not yet complete, but it is expected that single fare will be granted by all the companies. Efforts are being made to have all tickets good to stop over at leading points, and as long a limit as possible will be asked for, so that delegates may see something of Canada besides the beautiful city of Toronto.

VESPERS.

That chime of the bells! Its melody awaits
With an echo of infinite love!
It falls on my ear—I'm waiting to hear
The message it brings from above.

Let earth all be still; I bow at His will,
In response to this sweet vesper call;
The voice of His love speaks now from above,
In wonderful peace over all.

No evil to fear, my Shepherd is near,
With a rod and a staff for my stay;
The cool shadows fall, my last vesper call;
He'll keep me through all the dark way.

—Northwestern Advocate.

Communications.

Church Song.

Why do we sing at a preaching service at all if the preached gospel is paramount to everything else? For the Lord has purposed, "by the foolishness of preaching, to save the world." He said also: "Go ye into all the world and preach the gospel to every creature;" "And lo I am with you alway, even to the end of the world." Church-houses are built and dedicated to the solemn service, and men are called, set apart, and heavenly inspired, to preach "the glorious gospel of our blessed God." The most important theme in all the universe is this blessed story proclaimed by God's own messenger with a heart warm with love to God and man, and a tongue aflame with burning eloquence, "touched with a live coal from off the altar of God." God made it thus, and millions of souls in glory now are praising him around the throne for the wondrous plan, and millions more yet on this side the river are rejoicing for its saving power. Then, indeed, if preaching is the one great plan to proclaim the glad tidings to a lost and ruined world, why sing at all at a preaching service? Surely we are not to engage in any service independent of the preaching, and that is not a part of the theme to be proclaimed that hour. All the services of reading the Scriptures, prayer and song are to be to the preached Word what John the Baptist was to Christ—introductory—and to prepare the way before the coming of the living gospel. They are helpful in this, but in this only. Any other service than preparatory would tend to distract the minds and hearts of the people from the subject of gospel proclamation, and would weaken instead of emphasizing it. But ever since the angel hand ushered into this world the "Word that was made flesh and dwelt among us," with the song of "Peace on earth, good-will toward men," singing has been an important attendant on the preached Word. But let not the spirit of this musical age betray us into the notion that the music of the song is of all importance. Music is heaven-born, and, we suppose, is to be our employment forever, and should have right of way over many things in this world, but not over the preached Word. Music has its own accent, its own pronunciation, its own arrangement of verse, and its own construction of sentences, to suit its different measures and musical arrangements. In some arrangements nothing can be intelligently rendered but the music; nothing understood by the listener but the music; and some of these songs are grand, breathing the melody and pathos of eternal love, and it seems that one would have to be void of even a soul not to enjoy them; and a number of these songs rendered at a concert or regular song service would be greatly enjoyed, and productive of much good; would be a blessing here and lead to eternal joy. Would we had many such services! But some choir leaders have not studied any part of the gospel but the song, and can not understand that the singing, to be helpful to preaching, must be of a different style of music. They seem to think the better and sweeter the song, the more appropriate on all occasions, and that the singer, being a good judge of music, ought to have full control of church song; and sometimes they do not take it kindly if the preacher prefers to select his own songs. They seem to think it a reflection on the singer's skill and taste.

Let us see. How is the world to be saved? "By the foolishness of preaching." Why do we sing at a preaching service? To help preach the Word by preparing the way. Who has charge of the preaching service? The preacher is called and inspired of God for that purpose. Then who is responsible to God and man for the success of that hour, and will have to give an account at the judgment for its failure? Of course, more than anyone else, the preacher. Then would it not be presumptive of the singer to ask the preacher to surrender to him the place that God called the preacher to without his consent, and to offer to take the responsibility that the preacher can not surrender to him if he would? He may give him the place, but he can not give him the responsibility. The preacher is the only one who can know exactly the theme to be emphasized, and that part that he expects the prayers, the songs, the Scripture lessons each to emphasize, to halt him in his plans may be at the loss of immortal souls. The songs should breathe the thought and spirit of the sermon to be helpful to it; therefore, the words of the hymn must speak something of the subject of the sermon, and the tune it is sung to must permit these words to be plainly and easily heard by the audience, or the song will not serve its true purpose. Sing it solemnly, sturdily, tenderly, for immortal interest hangs on every tone and every accent. Let us feel that the spirit of eternal truth is walking on every measured tone, and breathing his holy power on the wings of every word.

God bless the sacred song! May it girdle the earth and bear on its wings of eternal love souls for whom Christ died, up to the home of the blessed, to sing his praise forever and forever! J. H. SMITH.

Wall Hill, Miss., Feb. 5, 1897.

Which Is It?

Is it the aim of the M. E. Church, North, in Southwest Louisiana to save souls or to gain territory? Are they careful to preach the gospel to them that have it not, lest they should build upon another man's foundation? It seems conclusive to us from some existing facts that to gain territory is their aim in the strict sense of the word. Especially so is this noticeable in the parts of the parishes of Acadia, Vermillion and Lafayette, that have fallen under the writer's observation. Their manner of procedure in these parts warrants the assumption that they, in a very considerable degree, have resorted to those means so threateningly and fearfully condemned in the Scribes and Pharisees by our Lord in Matt. xxiii, 15.

As a converting energy, they have thrown their influence more directly, if not wholly so, into that channel that is productive of denominational conversions rather than a turning of men from unto sin God.

Not far from here stands a monument that tells the tale too plainly to admit of other than a true conclusion. If you were to examine her register, you would find that her membership, to a very large degree, consists of members gathered—I will not say decoyed—from the M. E. Church, South; men and women that have been reared up in the Methodist doctrine, or faith, from infancy, knowing no other.

Now, if their true mission and aim is to save souls—which alone is the true glory of Methodism—why do they strive so eagerly to shepherdize a flock that have shepherds, and do offer them the very same kind of pasturage as they have been feeding on all their lives, if they be true representatives of the M. E. Church, North? If we were compelled to take the impression they would make upon the people as true premises, our only logical conclusion would be: The M. E. Church, South, is reprobate concerning the faith. Their smooth-worded and crafty way of representing their members of the great body of Methodism is in substance like this, e. g.: With open arms and flattering speech they extend the poor, deluded people the golden opportunity and pressing invitation to turn from their awful state of bondage and find rest from all their bitter strifes and contentions in the open arms of the dear old "mother church."—Yes, come, we know you are at enmity with brother or sister, and that you can not afford to give in, or ask their pardon. We know, too, that envy and strife are of the devil; but the devil is in that branch of the church, and not in you; so, come, and be identified with us. And so it happened that many of them went, and, I suppose, with the impression that they were leaving the devil behind. Of course, all such impressions (not to use a stronger term) are fallacies.

SAMUEL S. BOGAN.

Indian Bayou, La., Feb. 18, 1897.

Times of Discouragement.

Times of discouragement have fallen upon many of God's most faithful servants, and for the time being the future looked dark. We cite some of these trying times.

Joshua vii, 7, 8: Joshua, after the defeat at Ai, cried out to God: "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies!" God bid him arise, cleanse the camp of sin, which was done, and God now said to him, "Fear not, neither be thou dismayed!" The sacred historian records his grand success, even subduing thirty-and-one kings.

Elijah was so heart-broken over Israel's condition that it is written of him (I. Kings xix, 4): "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." God fed him in a miraculous way, and told him there were seven thousand in Israel who had not bowed to Baal, and bid him go forth and anoint Hazael king of Syria, Jehu king of Israel, and Elisha to be prophet in his room. The most telling part of his remarkable life was after he fled from Ahab.

Job, third chapter: Job cursed the day in which he was born while he was passing through his deep affliction; yet he came forth to see a clear sky and to enjoy greater tokens of God's favor than ever before.

In these instances the discouragement arose from different sources. The first from disobedience of some who were under his authority, the second from the wicked rule of those in authority, and the third in a providential dealing with him in a secondary sense, i. e.: God permitting it, to develop greater faith, and to give the afflicted world an example of patience that would be a comfort for all time to come.

We ought to contend against discouragements, remembering that even in the midst of dark days the Lord can help and relieve. David inquires (Psalm xlii, 11): "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." When the brethren met Paul (Acts xxviii, 15) "he thanked God, and took courage."

C. MCDONALD.

Caseyville, Miss., Jan. 28, 1897.

From "Aunt Betsey."

I am sorry that "C. M. P." did not read my piece with more care before attempting to answer it. If he had done so, he would have found that I made no objection to choir or new songs. I said, "We all like new songs, but some old ones should be mixed in with them." I said also that it is nice to have the choir sit on the front seats to lead the airs.

No, Alice Cary, I am not convinced against my will, as I had thoroughly weighed the matter before writing; not that I consider my opinion of any importance, only as it is voiced in that of others. Before writing, I heard a great many express themselves as I did. I did think that when "C. M. P." expressed himself as not having any veneration for grey hairs, if he would read his Bible more carefully, he would find that God expects us to respect the old.

Many thanks to Alice Cary for coming to my rescue. I was rather hard on solos. I suppose if Patti had sung a solo in the church, that would have been sufficient to consecrate her voice, in some people's opinion, as many of the less noted do not consecrate themselves any more.

"C. M. P." seems to think that envy is all that can cause anyone to object to solos or choirs. I think there is less cause for envy than any other vice. Life is too real and the world too large for envy. God gives to us all more than we take. Our lives are too full of blessings to be pining for the blessings of others.

AUNT BETSEY.

Continual prosperity would make our souls as parched and dry as continual sunshine does the earth. Clouds are necessary for our growth in grace, poor fallen creatures as we are.—Western Recorder.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference.

MR. EDITOR: Will you kindly allow me a small space in the CHRISTIAN ADVOCATE to ask a question of the preachers of the North Mississippi Conference—the presiding elders, the station preachers, and the circuit riders? The question "that perplexes me" is this: Why is it that these preachers do not, or will not, help the district secretaries to organize and carry on the Parsonage and Home Mission work? We district secretaries go to the annual meeting each year, and listen to the different Conference officers make their reports of the great needs of the work; of the many, many calls for help that are constantly being made to the society. And our worthy treasurer, Mrs. Thayer, who is heart and soul thoroughly interested in this work, tells us, with tear-dimmed eyes, it is impossible for her to respond to these appeals for help, because of "lack of funds." Then our honored president will rise and say the "responsibility rests upon the shoulders of the district secretaries to raise these funds, and the only sure way it can be done is to organize new auxiliaries, and thereby replenish the treasury by an increase of paid-up dues." We district secretaries are impressed with the full import of this charge from our president, and are filled with renewed zeal and greater determination to try, by the help of our heavenly Father, to get "our district" throughly organized in this grand work.

We return home fully determined to do more work, and better work, than ever before; but, being total strangers to the members of the different appointments—not even knowing the name of a single woman of the church—we feel the first thing to be done is to ask the "preacher in charge" to help us; so we get the name of every preacher in the district, and write each one of them, specially and personally, the very nicest letter we are capable of doing, telling them how our hearts are enlisted in this "work for Christ," and how anxious we are to be fruitful servants in the Master's vineyard. And we ask that they will "kindly help us," for without their aid and cooperation we feel it is impossible for us to push the work onward. Will they not call the attention of the women of their congregation to the importance of every Christian woman enlisting in this home mission work? "Get them to appoint a time and place, and we will gladly come and help them to organize." But if they (the preachers) can not do more, will they only send to the district secretary the names of some of the women who are interested in church work? And thus we district secretaries send forth these appeals to the preachers, earnestly hoping and praying that they will meet with a hearty response, and result in much good done for the Master. But, alas! for our hopes and expectations of help from the preachers. Never a word do we hear from a single one of them. Surely common politeness would prompt our letters being at least acknowledged. And why this indifference on the part of our preachers? No class of men in the world seem to more fully appreciate the little word of four letters, h-e-l-p, than the itinerant, who so often owns "no spot of ground," or "cottage in the wilderness" It is hard to conceive how a Methodist preacher could be indifferent (much less opposed) to this work that does so much to provide comfortable homes for them and their loved ones. And if you think this a small work, only look at the report of the work done by the Parsonage and Home Mission. How many nice, comfortable parsonages to-day stand where less than five years ago stood only a rude hut, with so many ventilations on every side! It was impossible to keep out the wind and snow in Winter, or burning sunrays in Summer. And in many cases not even a hut could be had to shelter the preacher and his family; consequently, they were forced "to stay around" from place to place, which was anything but a pleasant arrangement. Certainly our preachers are not a selfish race of men, because pleasantly housed in a well-furnished, comfortable parsonage themselves, are indifferent, or care nothing for the needs of their less fortunate brethren.

It may be that some preachers are opposed to this woman's work, fearing it will take from their own collections; but what a mistaken idea! Does not the statistics show that the best reports on every line of church work come from those places where the women have the best organized Foreign and Home Mission Societies? We have been told that in some appointments here in our own district they have never heard of the Parsonage and Home Mission work. Whose fault is this—the preacher's, or whose? We firmly believe if every preacher in our Conference would only rally to the help of the district secretaries, and give the aid that Bro. Cogdell and a few others do, the day is not far distant when there would be a wide-awake, well-organized Parsonage and Home Auxiliary at every appointment within the bounds of the North Mississippi Conference, and the happy sequel would be a neat, well-furnished parsonage for every presiding elder, station and circuit rider. There would not be so many "needy preachers out West." We could more firmly establish and carry on our "mountain white" and "Cuban schools." There would be more "City Missions" and "Doors of Hope" for the poor, unfortunate, fallen outcasts.

Will not everyone of our preachers lay this to heart, and prayerfully consider their individual responsibility in this Home Mission work? For wide open stands the door of opportunity to do missionary work without having to cross the sea. Come to the help of the district secretaries, and help us to make this "decennial year" a year of glorious victory in this grand "work for Christ."

A DISTRICT SECRETARY.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Booneville
Miss. Conf.... Mrs. E. D. Jones..., Carlisle, Miss
La. Conf..... Mrs. Jno S. Young..., Shreveport.

Mrs. J. S. Parker, president First Church Auxiliary, Jackson: "The W. F. M. S. of the First Methodist Church observed the Week of Prayer. Services were held each day at 10 A. M. These were well attended, and proved both interesting and profitable. A different leader was appointed for each service, and the work and the workers in our mission fields were the subjects of prayerful consideration.

"On Sunday evening a thanksgiving service was held in our church; Bro. Watkins, with his usual kindness, giving us the hour, and in his own delightful manner taking part in the exercises. We shall miss his ever-ready helpfulness and his cheery words of encouragement, though we doubt not our new pastor, Rev. Dr. DuBose, who is already winning golden opinions on every side, will be in full sympathy with our work.

"Our auxiliary is steadily increasing its membership. We have now seventy names on our roll—less one. So you see we are trying to do our part in the canvass for 100,000 members. Our lamented foreign secretary once said, 'No great movement, particularly if intended to be far-reaching in its results, can be nurtured in the lap of ease.' We must push the crusade with might and main.

"The attendance at our monthly meetings is good, but not what it should be. Oh, when will our women everywhere learn to come to the meetings, and to subscribe for the Woman's Missionary Advocate? I wish to call special attention to the December number of this, our official, organ, as being unusually full of articles replete with interest to our members. I believe if copies of it could be scattered broadcast among the auxiliaries, it would result in a greatly enlarged list of subscribers. The Woman's Missionary Advocate is opulent in the coinage of 'great hearts and great brains.'

"If we could, like Joan of Arc, evermore hear heavenly voices, and, if hearing, we heeded them, then the Voice of all voices would say to us, 'Go forward,' in tones we could not misinterpret."

Mrs. Trueheart's reports, December, January, February—Now adult auxiliaries: Meadville, 14 members; Rehoboth, 20 members; Woodville, 6 members; Perry Creek, — members; McNair, 9 members; Providence, 18 members; Madison (reorganized), 18 members; Millsaps College, Jackson, Miss., 20 members; Terry, 17 members; Scarritt Bible and Training-school, January: Mrs. E. J. Davis, $2.

WOMAN'S MISSIONARY ADVOCATE.

Mrs. F. A. Butler, in February number: "Will the friends of our own missionary work remember that its prosperity depends largely on the financial success of the Woman's Missionary Advocate? It is not necessary to argue this question. Then, in the beginning of this new year of 1897, please renew your subscriptions, and try to secure new subscribers. Think how much is dependent on each renewal; think how many thousands of members there are—good, faithful members—who pay their dues, but never have subscribed even the small sum of fifty cents a year to this magazine, the only full exponent of our whole work! It is impossible to succeed as a missionary society and not keep well informed. Knowledge gives enthusiasm, and enthusiasm means working with God. When we work with him we can not fail. He, with all his power and might and majesty, can not save the world without the co-operation of his people, because, like the act of breathing, it is drawing in and giving out. Like faith and works, to believe and to do is his own law, and we must work together with Him."

MRS. E. D. JONES.

Selections

The Reading of the Word.

A few striking incidents have recently come to our knowledge, from over the sea, of how simple reading of the New Testament, without a word of comment, has been blessed to the conversion of individuals of God's ancient people, the Jews. A young Israelite in the Crimea, a highly cultivated man, and thoroughly instructed in his own faith, became acquainted with several Christian families, and conceived the idea of writing a novel in which the families of the Jews and Christians should be contrasted. The better to understand the latter, he bought a New Testament, and had not long studied it before he became convinced that Jesus was the promised Messiah of his people.

In Berlin a Hebrew artist, desiring to find new subjects for pictures, began to search for them in the New Testament. As he read the moral beauty of the Savior made a deep impression upon him. The more he read the deeper was the impression, until he came to the profound conviction that Jesus was the Son of God.

Such, when once they begin to study it, is the influence of the New Testament upon those who have never known it. And yet how many of us Christians, who fancy we know it well, fail to find any decided evidence in our lives that we are gaining anything from it. We read it, but we do not grow by it. Is the reason that we are looking in it rather for doctrines, for truth, perhaps we may call it, than for Jesus Christ, who is the Truth? To know him, this is life eternal.—American Messenger.

Did it never occur to you that if you do not hear God's answer to prayer it may be not because he is dumb, but because you are deaf; not because he has no answer to give, but because you have not been listening for it that you might hear what that answer was? We are so busy with our service, so busy with our praying, that it does not occur to us to stop our own talking and listen if God has some answer to give us with "the still small voice."—Lyman Abbott, D. D.

It is a mistake to think that billingsgate, either in the pulpit or in the press, is a mark of genius. The slang-whanger may attract attention, but he can not command respect and admiration. Chasteness of language is the best clothing for vigor of thought. Extravagance and coarseness of speech will mar thought that is valuable in itself.—Recorder.

The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.

You help a man in proportion as you strengthen his faith. You injure him in proportion as you weaken it.—J. D. Kilburn.

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Editor Christian Advocate.

Agents Wanted

For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only $1.50. Big book, big commissions. Everybody wants the only authentic, reliable book. Outfits free. Credit given. Freight paid. Drop all trash, and make $200 a month with War in Cuba. Address to-day, THE NATIONAL BOOK CONCERN, 352-356 Dearborn St., Chicago.

I have used the "Mul-en-ol" for several years and can testify to its efficacy in "Colds," "Sore Throat," and especially in applying it externally for Rheumatism. Several friends have found it an almost immediate relief in Rheumatism. I have personal experience as to its healing properties in "Colds" and the throat diseases.
MRS. S. C. TRUEHEART,
Sec. Woman's Bd. of Missions.

FROM THE WORK.

Rev. W. L. Anderson, Rural Hill circuit, North Mississippi Conference: "We came to this charge in December from Holly Springs circuit. The sad parting from true, tried friends there was only compensated by the many evidences of love for God's servants here. The usual Christmas turkey and pounding came in season. The good cheer of open-hearted welcome to the neat, but unfinished parsonage thawed us out of our misgivings and for the time overcame previous discouragements. Our first Quarterly Conference convened on the twelfth instant. Presiding Elder J. H. Mitchell in full trim. Preacher's salary increased over last year. Pretty fair showing so far. Some improvement of churches and parsonages in progress. Pray for us. We need a Holy Ghost revival."

Rev. W. R. Williams, Brown's Creek, Feb. 9, 1897: "I have been received very kindly on Brown's Creek circuit. I was told before I got here that Brown's Creek was a hard place, and that my family would starve. I am proud to say that was a very sad mistake. We are faring sumptuously, and the prospects bid fair for a good year. I find many noble, good people away out in these rural districts. All they want is development and culture. I found no parsonage; but if all things work well, we will soon have a good parsonage all paid for. I found one Sunday-school. We have now three, and hope to soon have eight. That will be one at every church. I am putting my Conference claims before my people; have some in hand, some in subscription; hope to be able to get every dollar. Brethren, if we don't put this matter before our people in these rural districts, they will never know anything about it. Let us ask God to help us explain this matter to our people in a spiritual manner—in that way that will take no denial. There are many people that are all right if we will take just a little time to educate them on this subject. Bro. Thames once said to me I need not fear to talk to my people about this matter if I would always take God with me. That is the secret of success along this line."

Rev. W. J. Burt, Tyro, Miss., Feb. 9, 1897: "I have just returned from the wedding, where I officiated at the marriage of Mr. J. H. Carter and Mrs. Augusta McGinnis. The fee was nice and the dinner unsurpassed. Wife was with me. This makes the fifth couple we have joined in holy wedlock since we reached our new field of work. The first was Mr. Walter Balmer and Miss Ella Moore, the second was Mr. Wallace Oneal and Miss Ella Ragsdale, the third was Rev. Willie Atkins and Miss Susie Ragsdale, and the fourth was Mr. O. I. Grady and Miss Ella Jackson. But while we have enjoyed the pleasure of attending these nuptial feasts, we have also had to perform the painful duty of burying some of our dead. The first to die was Sister Matilda Eubanks, the next was Sister Amanda Jackson, and the last was her mother, Sister Henry Jackson. We were kindly received by the good people of Tyro. Our first quarterly meeting is a thing of the past. The weather was good; so was the attendance. The stewards made a good report. Dr. T. C. Wier, our presiding elder, was on hand, and preached Saturday and Sunday. His preaching was fine and appropriate. He did us all good. The occasion was one of interest and profit. We are meeting all our appointments. We are collecting some money for the improvement of the parsonage, and we are getting subscribers every week for The World for Christ. We have just bought Matthew Henry's Commentary and a half dozen volumes of Biblical Illustrator. We selected them from Bargain List No. 1 of the Christian Advocate."

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

Mrs. A. E. Boatner.

Mrs. A. E Boatner, relict of Col. I. H. Boatner, was born in 1833, and died Oct. 19, 1896.

On Monday, Oct. 19, at one o'clock, Mrs. Boatner passed peacefully to her eternal home after long years of waiting for her release. For a decade she had been an invalid, expecting her summons home at any day. She had so long been ready and expecting death, that there was no terror in the thought to her. A life of unselfish devotion to her husband in his long illness, to raising his orphaned nephews and nieces and self-sacrifice for her own children, was finished by many years of suffering, waiting on the edges of the river for her summons home. So intense the pain and suffering, sometimes she longed to go, but no murmuring or rebellion escaped her lips. She who had sacrificed and toiled for her dear ones for years, in suffering was administered to by loving hearts, while she dreaded the thought of being a constant cause of trouble to them.

For many years a devout member of the Methodist Church, having joined in her girlhood, her home was the minister's home; they ever were welcomed with a royal hospitality. With unclouded faith and repose upon her Savior, she was very clear and strong in her spiritual life, Though full of humility, yet when occasion demanded she courageously declared her convictions. Full of that spirit of forgiveness, which though wronged often and felt it deeply, yet forgave readily and harbored no resentment. Presiding over her household with a firm, but gentle and loving sway, which ruled without being felt. In the midst of long nights and weary days of suffering there was cheerfulness and no complaint at the Providence that caused her to suffer. So often had the shadow of death come to her door, that when she did go it was with a glad surprise she met her Lord waiting to welcome her home. Conscious up to within a few hours of her departure, she gave the same assurances of her readiness to depart and be with her Savior forevermore. Her last care was the welfare, spiritual and temporal, of her sister and children. In all the intense pain for two days before the final breaking up of her system these loved ones were on her heart, and to them she gave her dying commissions, wholly forgetful of self and her excruciating pain.

Before the war accustomed to all the luxuries of the successful planter's life, with many servants to superintend and do her smallest wish, when the war ended and swept away her wealth as in a night, freeing all the slaves, she entered into the new regime with that fortitude and true heroism of the Southern women all over the Southland. The work of raising out of the ashes a new happiness and prosperity was begun with full hope and vigorous endeavor, putting her hands to whatever was necessary for success.

She was made perfect through suffering—for a long voyage with many buffetings with disease and suffering was endured before the sweet release was given. Her large circle of friends will long remember her patient suffering, her cheerfulness in the midst of her invalid life, her gentle, but firm character, her unobtrusive, but clear Christian course that has been finished. She rests from her labors; her works will follow after. Happiness, peace, joy forevermore is her lot on the other shore.

S. S. KEENER.

FOOSE—MAUDE ADELE, little daughter of Rev. D. N. and Mrs. Hettie J. Foose, was born Dec. 22, 1892, and died Nov. 10, 1896 A strong, robust, vigorous child, no one thought that her life would be so short; but an obstinate membraneous croup took away the precocious child.

Little Maude, though less than four years old, loved the Sunday-school. Every Sunday she came with her hand full of flowers, her face full of sunshine, her heart full of interest. How we miss her presence in the infant class room! Is it strange that God wanted such a spirit to join his infant class in the skies?

But Maude's special attrahent quality was her fervid fondness for music. God richly endowed her with a musical mind. The mocking bird, under the inspiration of our southern skies and sunny gardens, never possessed a fuller fountain of melody than burst from this song filled soul. She carried a tune perfectly, caught every air that fell upon her ear and kept it in her memory. When death was in her face and her voice had died to a faint whisper, her grief-stricken father tried to sing "At the cross," and when his sobs would displace the words the dying child, with her undying love for song, would fill in the broken stanzas. Her favorite song began with these words: "A little childish voice is stilled."

Now, she's gone! Is it strange that God wanted such a voice to sing in his choir? Her voice always attuned to song, she sings a sweeter strain to-day. With a sense of personal grief, I commend the loved ones to the unfailing love of God.

J. C. PARK.

REILY—On Jan 31, 1897, our heavenly Father, who doeth all things well, allowed the angel of death to enter the home of Bro. and Sister Cason Reily, at Collinston, La., and snatch from their fond embrace their little cherub, LILLIAN, aged one year three months and ten days. The fair flower thus plucked in the freshness of its exquisite bloom, is not doomed to wither, but is borne away to take its place in the bouquet that Christ holds, which fills heaven with its eternal perfume. "Suffer little children to come unto me," is the welcoming voice that rings through the ages like sweet bells of consolation.

Little Lillian, though so young, had by her sweet baby ways entwined herself around the hearts of papa and mama. Only it seems so hard to give up our little darlings; we should never murmur or complain. Though the hand of death hath closed Lillian's eyes, yet they will be opened wide again by the shining spirit of the resurrection, and he waiting and beckoning to sorrowing papa and mama to come up higher.

May God give Bro. and Sister Reily grace and strength to bow with resignation before the stroke that has fallen so heavily, and may the blessed Savior in his own time make you an unbroken family in heaven!

YOUR PASTOR.

(Continued on Seventh Page)

Nervous

People wonder why their nerves are so weak; why they get tired so easily; why they do not sleep naturally; why they have frequent headaches, indigestion and **Nervous Dyspepsia.** The explanation is simple. It is found in that impure blood feeding the nerves on refuse instead of the elements of strength and vigor. Hood's Sarsaparilla feeds the nerves pure, rich blood; gives natural sleep, good digestion, is the true remedy for all nervous troubles.

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Cupid's arrows fly straightest in the light of a clear complexion, bright eyes and rosy lips. The woman who is vigorously healthy is sure to be attractive. She will have beauty and magnetism of health. As she loses health, she will surely lose beauty. Hollows in the cheeks, dullness in the eyes, muddiness in the complexion—one or all—are sure to result from ill-health.

Nine times in ten ill-health in women means an unhealthy condition of the organs distinctly feminine. A slight disorder here will put the whole woman out of order. Ordinarily when a woman is sick, she will find that the trouble is here. Headaches, neuralgia, sleeplessness, nervousness generally come from the same cause. These things are serious, but they can be cured. Any disease or weakness of the female organism can be surely and completely cured by the use of Dr. Pierce's Favorite Prescription. Thousands of grateful women have testified to its beneficial results. Among them Mrs Roscoe Vanover, of Robinson Creek, Pike Co., Ky., who writes:

"I wish to express my thanks to you for the good I have received from your 'Favorite Prescription.' I have used it at different times for the last five years, and always with the most gratifying results. But the greatest good received by the 'Favorite Prescription' was about four months ago when my last baby was born. I was afflicted with 'child-bed fever.' Instead of sending after the doctor, I used the 'Prescription' and was cured. A lady friend of mine was similarly afflicted and sent after the doctor and took his remedies and died. I am now 27 years old, weigh 147 pounds, the mother of five children, and am enjoying the best of health."

If you would like to see more of these testimonials, and to find out all about Dr. Pierce's Favorite Prescription, you should send for a copy of the "Common Sense Medical Adviser." This is Dr. Pierce's 1,008 page book, 680,000 of which have been sold at the regular price, of $1.50 per volume. The new edition, paper-bound, of half a million is being distributed *absolutely free* to those who will send 21 one-cent stamps, to pay cost of mailing *only*, to World's Dispensary Medical Association, Buffalo, N. Y. If French cloth binding is desired, send 10 cents extra, 31 cents in all.

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Thursday, February 25, 1897.

For labor, the common lot of man,
Is part of a kind Creator's plan,
And he is a king whose brow is wel
With the pearl-gemmed crown of honest toweal.

Some glorious day, this understood,
All toilers will be a brotherhood,
With brain or hand the purposes one,
And the master workman, God's own Son.
—Myra Goodwin Plantz, in S. S. Times.

It is better to whistle than to whine.

Sometimes the best way to remove an obstacle that lies in your pathway is to climb over it.

It does not pay to stop and kick every canine that barks at you as you march along the highway of duty.

It is not so much our difference of opinion that does us the mischief, but the mismanagement of that difference.—Philip Henry.

If the machinery of Christian service does not work smoothly, oil it with love. Then shall you be able to "do the will of God on earth as angels do it in heaven."

The next duty for you to perform is the one that lies nearest at hand. Perform it to the very best of your ability, and you will be in better shape for taking up the next.

Tasso replied to a proposition that he should take vengeance on a man who had injured him: "I do not wish to deprive him either of his goods, his honor, or his life. I only wish to deprive him of his ill-will."

Some read books only with a view to find fault, while others read only to be taught; the former are like venomous spiders, extracting a poisonous quality, where the latter, like the bees, sip out a sweet and profitable juice.—Exchange.

It may become your duty sometimes to brush a fly off the nose of a brother, but a sledge hammer is not the best thing to do it with. And in like manner it is not best, as a rule, to correct a brother by breaking his heart or damaging his influence.—Baptist Standard.

Almost the whole life of Jesus of Nazareth was spent in "doing good"—ministering in one way or another to the happiness of men. And those to whom he ministered were, for the most part, not good men, not lovely men, not personal friends; they were of all classes of society, and many of them were as unlovely persons as you would meet in a day's travel. No matter; our Savior saw in each a soul made in the image of God. If you want to learn the secret of a happy life, sit at his feet. First, get your own soul and life in harmony with the divine law, and then do whatsoever your hands find to do to promote the happiness of your fellowmen, regardless of the artificial distinctions created by the conventionalities of a godless world. Try this for one year, and you will never abandon it.

Self-Denial.

Self-denial, though an unpopular and much-neglected duty, is as necessary to the maintenance and development of a sound Christian experience as is prayer or the study of the Scriptures. It is ever the companion of true worship, which, without it, is an offense unto God. Says Dr. Marcus Dodds: "If the Christian indulges in the pleasures of life as freely as other men; if he is unconscious of any severity of self-restraint; if he denies himself nothing which others enjoy, he proves that he has no higher aim than they, and can, of course, win no higher prize." He who, in his eagerness for self-gratification, is unwilling to practice self-restraint, or to forego some temporal good for the sake of others, is a stranger to the spirit of Christ. For "they that are Christ's have crucified the flesh with the affections and lusts." The Master performed none of his miracles for his own benefit or glory. They were all wrought for the diseased and the suffering, the hungry and the heart-broken.

To be a Christian means above all things to be a self-denying man—that is, not only an unselfish one, but also one who controls his passions and appetites, and brings them into subjection to the will of God. The practice of self-denial signifies such regulation of our habits, desires and inclinations as to promote the work of grace both in our own hearts and in the world. The Christian must ever be on his guard against the excessive gratification of his desires and appetites, else what is natural and innocent will become sinful. We are to seek, not the suppression of self, but of selfishness. The grosser forms of sin have little attraction for many of our race. We are all, however, more or less under the dominion of selfishness. It is so insidious and prevalent a sin that its presence is scarcely noted. Like the magic skin that was supposed to invest its wearer with the power to obtain whatever he wished, but with every gratification shrunk in dimensions until it crushed him to death; so self-indulgence produces an atrophy of the moral and spiritual faculties, and at last spiritual death. How exceedingly strong is the temptation to exalt our own gratification and advancement above the claims of God and the needs of humanity.

We are not to suppose for a moment that by the practice of self-denial we can merit the divine favor or forgiveness. Imbued with this idea, the monks and hermits of the Middle Ages resorted to fasts, penances, and numerous austerities, hoping thereby to satisfy conscience and climb the heights of holiness. Many in the Romish Church to-day thus believe and act. Probably no class of people in the world are more rigorous in the observance of self-denial than are the Buddhists of the East, but with them self-denial is an end in itself. As an act of self-denial a man might "bestow all his goods to feed the poor," or renounce every known pleasure, and yet not find peace with God. Neither asceticism, nor any form of self-denial, can of itself secure pardon and the comfort of the Holy Ghost. To the Christian, self-denial is but the outward expression of unreserved devotion to Christ. There is no sharper test of our possession of the Christ-spirit. The church of to-day is not suffering from the lack of members, of machinery, of wealth, or influence; but how great is the lack of self-denial! While by no means all fail to practice self-denial, a vast multitude scarcely know the a, b, c, of this highly important duty. Some persons are religious so long as their religious duties do not conflict with business or pleasure, but as for self-abnegation, they will have none of it. It is amazing with what a small amount of self-denial and liberality the average Christian contents himself. Influenced by the teachings and example of Romanism, many Protestants seem to have the idea that a short season of prayer and abstinence from ordinary pleasures will atone for sins and shortcomings during the rest of the year. This is entirely contrary to the teachings of the New Testament. Christ demands joyful, but constant obedience and habitual as well as willing self-denial. Whatever other qualities we may possess, if there is no spirit of self-sacrifice, no practice of self-abnegation, the spiritual life will be dwarfed, unfruitful and joyless.

Riches have so increased, and comforts and luxuries have so multiplied in this age, that the Spartan simplicity and hardihood of our forefathers are almost forgotten. As civilization advances, wants increase, nor is the temperate gratification of these sinful. These new wants and conditions, however, must be met by new forms of self-restraint and self-denial. To live in the enjoyment of the countless blessings and advantages of modern civilization without denying ourselves some pleasures and luxuries from time to time, without making sacrifices for the good of others, is to prove ourselves Christians only in name.

The church has a goodly number of well-to-do members who give liberally of their substance; but how small is the number whose gifts involve self-denial—that which makes an offering precious in the sight of God. What a shame that thousands who dress in costly apparel, and live in comfort and ease, give but a pittance for the spread of the gospel! We are not making a tirade against personal adornment, or generous living; but we are sure that many, perhaps we might say most, church members spend far more in needless extravagance in the way of hurtful self-indulgence than for the support of the church. Strangely enough, when people begin to economize, they usually start with the church. Rather than practice a little self-denial themselves, they let their pastor go unpaid, and force the missionaries to cut down expenses to bare necessities. Our present missionary debt could be paid in a very short time if our members would practice even a very moderate amount of self-denial. Yea, we believe that this debt could be paid within a few months without any self-denial worthy of the name. The fruit and confection bill of many a household for a single month is far in excess of its total contribution to religious purposes for a whole year. Some who claim to be too poor to pay anything to the Lord never think of doing without a single accustomed luxury. Many spend five times as much for amusement and pleasure—theatricals and the like—as for the cause of Christ. Dollar after dollar goes for worthless, if not hurtful, fiction, for mere ornaments, for cigars and tobacco, while the cause of missions—the grandest work of the church of God—gets but a few dimes and coppers. Such thoughtless selfishness is a monstrous sin.

What a rebuke to the extravagance and self-indulgence of many in our Zion is the devoted self-denial of some recent converts from heathenism! As Bishop Galloway remarks, "There can be no doubt of the sincere faith of those humble Christians in Ceylon, who are giving their labor when needed, and tithing their poverty for the Lord, taking out a handful of rice from every day's meal, and consecrating it to God."

In some instances, far more self-denial is involved in the gift of one's time to some noble enterprise, or to nursing the sick, than in the gift of sums of money. The mother who foregoes the pleasures of society in order to devote herself to the intellectual and religious teaching of her children exhibits self-denial of the noblest type. Equally praiseworthy is the conduct of parents who, coveting an education for their offspring, make all sorts of sacrifices that the means may be forthcoming. He who foregoes a pleasure trip that he may wait upon the sick, or that he may give the money thus saved to some benevolent cause, practices the true self-denial.

A great deal passes for self-denial that is not the genuine article. To part with that which we do not esteem, or which costs no effort, can hardly be called self-denial. The offering most acceptable to God, whether of time, money, labor, represents some measure of sacrifice. David once refused to offer sacrifice of that which cost him nothing. Says Dr. Joseph Parker: "Do not say that you have given yourselves to Christ, if you are keeping back anything from him. We do not want the things which you are ready to give; we want things which you are not ready to part with." The beggar appealed to the cardinal for a penny; the cardinal gave him his blessing; the beggar returned the blessing, saying, "If the blessing had been worth a penny, you would not have given it to me. Can a man give who does not feel it? He may part with his money, but has he given it? Only he gives who smarts, who feels, who gives out of his poverty and beyond his poverty."

The Law of Appeal.

A writer in the last issue of the ADVOCATE, who sees two stars, announces a doctrine of appeal that is rather novel in Methodism. He argues that a man's conduct toward the court below and its sentence have no effect upon his right to have that sentence revised and reversed by a higher court. It is true, he admits that the Manual of the Discipline says the sentence must be "submitted to" as one condition of appeal, but answers that by saying, "The Manual is not law." Just so, as everybody knows; but after the test of twenty-eight years its expositions of law and commentaries upon law have been almost invariably accepted as correct and authoritative. Bishop McTyeire had a judicial mind, and was profoundly versed in both the history and philosophy of ecclesiastical law. More clearly than any law writer in Methodism has he saved us from mistakes of those who would push to the extreme the parallelism between civil and ecclesiastical jurisprudence. That is the natural, but fatal, error of "Two Stars."

He quotes paragraph 309, which reads as follows, "The records of the trial in the Quarterly Conference shall be laid before this committee, which records only shall be the evidence;" and asserts that "the appeal must be heard on the 'records' alone." That position is manifestly incorrect and unsustained by a single precedent. When the Annual Conference determines to entertain the appeal, then, of course, the case proceeds to trial on the records, "which records only shall be the evidence." Other evidence, outside the records, can not be introduced in an appeal trial before a higher court. But the Annual Conference—the court applied to for appeal—is not confined to the records in determining whether or not the appeal should be entertained. If not, why should the question ever be put to vote, whether or not an appeal should be heard? According to the doctrine of "Two Stars," the record should go to the "committee" and the appeal heard, without ever raising the question of the right to be heard by the higher court. On that point the Manual of the Discipline says that "the court appealed to, and not the court appealed from, judges whether he has a right to appeal." And that view certainly obtained in that General Conference, at Richmond, to which "Two Stars" refers, where a long and heated debate was heard over the question of entertaining an appeal from the North Texas Conference.

And this is also the practice in the Methodist Episcopal Church, whose body of law is almost identical with our own. Bishop Merrill, in his "Digest of Methodist Law," page 238, says: "A member may forfeit his right of appeal by absenting himself from the trial, . . . by contumacious treatment of the church and its authority. . . . The idea is held that whoever would avail himself of the right of appeal must conduct himself so as to be in condition to enjoy the benefit which the successful prosecution of his appeal would bring to him." Here we have the two great jurists and commentators on church law in in both branches of Episcopal Methodism in perfect accord on the doctrine of appeal. And their views are sustained by abundant precedents and broad practical wisdom.

The other position of "Two Stars" that, in continuing to preach, a man is not contumacious if he surrenders to his presiding elder his license and parchments, would be amusing if it were not monstrous. An expelled preacher has only to tender his parchments, therefore, in order to continue uninterrupted and with approval his ministry of preaching. According to this doctrine he simply becomes a layman, and, like other illustrious and saintly men, can preach right on as a layman.

There are two fatal objections to this novel contention: (1) The preacher can not become a layman in the church who has been expelled from the ministry and membership of the church. (2) He could not very consistently ask for the restoration of authority to preach when he has never ceased preaching. The Manual of the Discipline very properly says: "The appeal does not suspend the operation of the decision or sentence appealed from, but only its finality." So much for the law of appeal about which there can hardly be two opinions.

"Two Stars" is eminently correct when he says the use of "illegal methods to right wrongs" would bring upon the church "deeper disaster" than the wrongs themselves. But in this assertion he assumes that "illegal methods" have been employed in the case discussed, which is as emphatically denied by those entrusted with its administration. Whether or not "illegal methods" were used would have been passed upon by the court of appeal had not the brother forfeited his right by contumacious conduct.

SOUTHERN METHODIST.

Bishop Galloway Interviewed.

In an interview with a reporter of the New Orleans Picayune, Bishop Galloway, chairman of the Mississippi State Prohibition Executive Committee, spoke as follows concerning the effort now being made by the whiskyites to bring on a local-option election in Hinds county:

"This plea for the privilege of opening saloons does not come from the citizens of the county, or from the moral elements in our city, but from those who see 'millions in it,' and want an occupation.

"The enemies of prohibition have labored in season and out to create the impression that the law is a failure. This complaint comes not from sober, law-abiding people, but from the would-be owners and frequenters of saloons.

"Their cry is, 'The law is a dead letter—there is as much drinking now as when we had saloons!' That will necessitate two inquiries: First, is it a fact that there is as much drinking now as under the reign of the open saloon? Second, who is responsible for any laxity in the enforcement of law? And unless I am greatly mistaken, before the campaign is over, somebody will come to visions and revelations.

"Of course, nobody believes the cry of whisky advocates. There is not one-third the amount of drinking in Jackson as when we had open saloons, and every man not an idiot or a whisky partisan knows it. The 'jugs,' about which we hear so much, are smaller and fewer than the barrels that used to roll into our city. Compare the quiet of our last Christmas with the horrors and tragedies of other years. But I will not now enter into the argument, or even intimate what stores of facts will be forthcoming at the proper time. Of one thing I am certain, that the good citizens of Hinds county who expressed their honest convictions on a great moral issue two years ago will not go back on them at the behest of a few men who want to run saloons in Jackson. We will repeat the victory of two years ago.

"The friends of good morals in Hinds county will at once begin a thorough organization, and arrange to draw the lines of battle. We have everything to gain from open discussion. There is nothing on our part to conceal. If our cause is not righteous, it ought to die. But if it is right for us to restrain evil as far as possible—to help the unfortunate, to lift up the fallen, to rescue the perishing—we have no occasion to fear the final results."

[We heartily endorse what Bishop Galloway says on this subject. We believe that a local-option election in Hinds county will result in an increased majority for prohibition. Moreover, we think it would be good policy for all prohibitionists to refuse to sign the petition for an election. Let prohibition continue long enough to test its efficacy. The Bishop hits the nail on the head when he says that the whole movement originates with a handful of men who want to run saloons in Jackson.]

Rev. E. W. Yancy.

The following note from Bro. Banks brings tidings which will be received with sadness by a large number of people in various sections of the Louisiana Conference:

JENA, LA., Feb. 15, 1897.

MR. EDITOR: I write to inform you that another one of Israel's great men has fallen. Last night, at ten o'clock, death claimed as his victim Rev. E. W. Yancy, a superannuated preacher of the Louisiana Conference. He was transferred from the Tennessee to the Louisiana Conference in 1840. He died of pneumonia. Our loss is his gain.

H. M. BANKS.

A subscriber writes: "The dear old ADVOCATE has not lost its capacity for growth; it grows brighter and better continually." And this is a sample of scores of letters recently received.

The National Conference of Charities.

As previously announced in our columns, the National Conference of Charities will hold its annual session in this city, beginning on Thursday, March 4, and closing Sunday, March 7. Two sessions will be held in the Y. M. C. A. Hall. Addresses will be delivered on various phases of charity work by distinguished speakers from various sections.

NOTES.

The postoffice of Rev. H. D. Howell is Scranton, Miss.

***

Bishop Galloway lectured at Macon, Miss., on the seventeenth.

***

Rev. W. T. Currie, who located at the last session of the Louisiana Conference, was received into the M. E. Church in this city last week.

***

Bishop McCabe was greeted by a crowded house last Sunday afternoon at Rayne Memorial. His address on "Foreign Missions" was exceedingly entertaining, and fully met popular expectation.

***

Rev. J. M. Alford has taken hold of his work with a firm and vigorous hand. He expects during the year to build two houses of worship—at Tchoupitonlas Church and at Goulds-boro. He is universally esteemed and beloved by his people.

***

Hon. W. L. Wilson, Postmaster-General, has accepted the presidency of Washington and Lee University. He will enter upon the duties of the position on the first of July, the date at which the resignation of the present incumbent, G. W. C. Lee, takes effect.

***

Rev. Charles Taylor, D. D., of the North Alabama Conference, died at Courtland, Ala., on the fifth. Dr. Taylor was a good preacher and a most excellent man. He was at one time a missionary to China. He was widely known as the author of an excellent tract entitled, "Baptism in a Nutshell."

***

Mr. W. H. Wright, father of the distinguished educator and philanthropist, Miss Sophie B. Wright, died on the seventeenth, and was buried from the Lafayette Presbyterian Church, the funeral services being conducted by his life-long friend, Dr. B. M. Palmer. He was a man of excellent character, and enjoyed the respect and confidence of all who knew him.

***

Under the energetic and skillful leadership of Rev. R. H. Wynn, our church at Algiers is making gratifying progress in the direction of erecting a new house of worship. A building fund of several thousand dollars is already in hand, and work will commence at no distant day. The architect's plan agreed upon ensures the handsomest, though not the largest, Methodist Church in the city. The cost will be about ten or twelve thousand dollars.

***

The Y. W. C. T. U. of this city—better known as the Bella Kearney Y's—will give a concert on Thursday evening, Feb. 25, at Upper Bethel, on Fulton street, between Jackson and Philip, for the benefit of the North Louisiana drouth sufferers. Those who attend will be regaled with good music, vocal and instrumental, and will also contribute to a most worthy cause. The admission fee has been placed at a very low figure to give everybody a chance to lend a helping hand.

Conference Board of Missions, Louisiana Annual Conference.

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Rayne Mem'l Sunday-school	14 08
Total	$37 73

Brethren will please forward me their foreign mission collections as early as possible.

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Feb. 17, 1897.

Fearn Mission.

Receipts from Jan. 18, 1897:

Mrs. M., $5; Rev. R. E. Rutledge, $5; Rev. J. M. Weems, $10; Bolton circuit, $2; Harriston circuit, $2.80; Rev. D. Scarbrough, $5; Rev. J. T. Nicholson, $15.

C. G. ANDREWS.
Meridian, Miss., Feb. 16, 1897.

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EPWORTH LEAGUE.

By Rev. Robert H. Wynn.

Prayer Meeting Topic for February.

THE CHRIST OF ISAIAH.

FEB. 28—THE RESURRECTED LORD.
(Isa. xxv, 6-8.)

The prophet does not, in this passage, make any distinct reference to the subject of the resurrection, nor even to the personal Messiah, but predicts certain glorious results that should be accomplished in the "fullness of the Messianic times." They are blessings which our experience has realized, and which our faith apprehends as purchased through the atonement, and as flowing from our risen and ascended Lord.

I.—RICH SPIRITUAL PROVISION.
(Ver. 6.)

The glorious provisions of salvation are here, as elsewhere in Scripture, represented under the symbol of a rich feast. The feast shall be spread in the mountain of Zion, or Jerusalem, by the Lord himself, and shall include the choicest foods—"fat things full of marrow," and "wines on the lees well refined."

Notice some of the many passages which are parallel. (Prov. ix, 1-5; Isaiah iv, 1, 2; Matt. viii, 11; John v, 35-51.)

II.—REMOVAL OF HEATHEN DARKNESS.
(Ver. 7.)

In verse 6 the prophet declares that the feast will be spread "unto all people"—an invitation will be given to all people to share in the feast of Zion, and thus the glorious missionary character of the church is incidentally foretold. Now, in verse 7 the same thing is emphasized under another figure. The condition of the heathen world is that of spiritual darkness; but the "covering," or "veil," that shuts out the light will be removed when the great work of gospel proclamation shall begin.

Our resurrected Lord says to the apostles, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and unto the uttermost part of the earth." The light that shines in the face of our risen Lord is even now penetrating the densest darkness of the earth. (Isaiah ix, 2; xlii, 6, 7; Luke i, 78, 79; Acts xxvi, 17, 18.)

III.—SORROW AND DEATH REMOVED.
(Ver. 8.)

The empty tomb of our Lord is the symbol of hope, the prophecy of the Christian's victory over mortality and corruption—his resurrection to eternal fullness of life and joy. With faith in our risen Lord, we therefore have a hope that alleviates all the distresses and trials of present experience. (Hosea xiii, 14; I. Cor. xv, 54-57; Rev. xx, 14; xxi, 4.)

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Notice.

To the secretaries of the P. and H. M. Auxiliaries I would suggest that they send their dues by March 1, if they wish them to appear in the reports for the first quarter. To date only two have reported.

Mrs. T. B. Holloman,
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Notice.

I hereby give notice to my friends that my postoffice is now changed from Weir, Miss., to Iuka, Miss.

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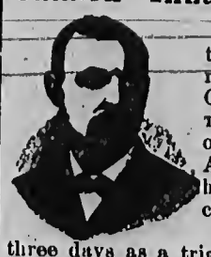

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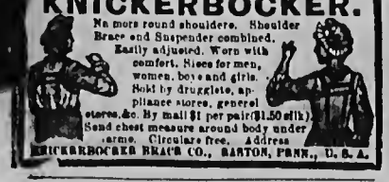

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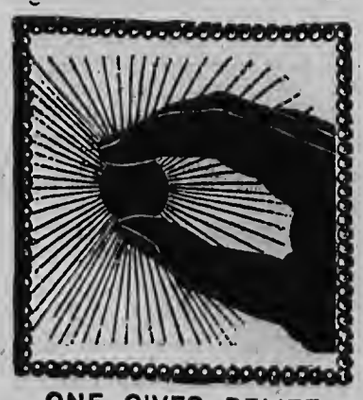

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Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises for a disturbed condition of the digestive organs. I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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THE GRUDGES.

Lay them all away in the tomb,
For away from the homes of men,
Where yew trees cast their deepest gloom
In the deepest and darkest glen.

The grudges that darken your life,
They grow and grow each passing day;
They will bring but evil and strife,
And woe and pain—lay them away.

Yes, I know how closely they cling,
Of your inner life they are part;
I know of their poisonous sting
That enters the brain and the heart.

The grudge against neighbor and friend
But adds to the life-burden weight;
A weight under which you will bend—
The life's path should ever be strait.

As the blind, in darkness you grope,
For your sins have shut out the light—
Ask Jesus for peace and for hope,
And a life-path cheerful and bright.

—Moss Rose, in Wesleyan Methodist.

The Value of Mistakes.

This would seem to be a contradiction in terms, because mistakes are errors, and errors are not generally considered profitable to bank upon. Still we can not help but give some measure of indorsement to the dictum of a recent writer who says: "It is certainly a pleasant thing to be right, but it is generally a much more needful thing to be wrong." The man who never made mistakes is yet to be born and those who have achieved the most have been greatly indebted to the errors of themselves and others. The man who oracularly declares that he never makes mistakes is a good one to steer clear of having any close relation with, for he is apt to put his foot into a pit while he is loudly maintaining that it is impossible for him to make a misstep.

The fact that one makes mistakes need not necessarily be discouraging. If the proper lessons are learned from these errors they will prove but the stepping stones to success otherwise impossible. It will not do, however, when one has made a mistake to go on heedlessly to other blunders. The thing to do when you find you have been wrong is to ascertain why you made the error and how a similar one can be avoided in the future. Don't be ashamed to acknowledge that you have been wrong and insist upon continuing in your erroneous way simply to show that you don't care or to deceive yourself or others. You will only get deeper in the mire and will have to stop whether you will or no and strike for the proper path, and the sooner you recognize the true situation the better. The value of a mistake consists in the wisdom you draw from it, and the sooner you acquire this the greater the benefit it will yield.

Valuable discoveries have resulted from the mistakes of chemists and others, who have come upon new and useful compounds and principles through an accidental error in their experiments or researches, so that in these cases mistakes have actually proved of great value. The mistakes of the union and rebel officers during the early part of the war were of great value to Grant, Sherman, Sheridan and their able lieutenants, who, by profiting by them, were enabled to bring the conflict to a successful termination. The mistakes of one man are often the salvation of another. Wellington and Blucher won Waterloo because of the mistakes of Napoleon and Grouchy, and but for the mistakes of Burgoyne, Gates would not have had the Saratoga triumph.

Don't be cast down too much therefore if you make mistakes, but be sure that you turn them to account when made and make them valuable, for if you do not, then you are sure to score a failure. It is not so much the errors you commit as your insistance on repeating them in spite of the light of experience they shed that is the source of unnumbered evils and irretrievable failures.—Pittsburg Times.

Life without an Aim.

Those of you who are familiar with the shore may have seen, attached to the inundated reef a creature, whether a plant or an animal you could scarcely tell, rooted to the rock as a plant might be, and twirling its long tentacula as an animal would do. This plant-animal's life is somewhat monotonous, for it has nothing to do but grow and twirl its feelers, float in the tide, or fold itself up on its foot-stock when that tide has receded, for months and years together. Now, would it not be very dismal to be transformed into a zoophyte? Would it not be an awful punishment, with your human soul still in you, to be anchored to a rock, able to do nothing, but spin about your arms or fold them up again, and knowing no variety, except when the receding ocean left you in the daylight, or the returning waters plunged you in the green depths again, or the sweeping tide brought you the prize of a young periwinkle or an invisible star-fish?"

But what better is the life you are spontaneously leading? What greater variety marks your existence, than checquers the life of the sea-anemone? Does not one day float over you after another, just as the tide floats over it, and find you much the same, and leave you vegetating still? Are you more useful? What real service to others did you render yesterday? What tangible amount of occupation did you overtake in the one hundred and sixty-eight hours of which last week consisted? And what higher end in living have you than that polypus? You go through certain mechanical routines of rising and dressing and visiting and dining and going to sleep again; and are a little roused from your usual lethargy by the arrival of a friend, or the effort needed to write some note of ceremony. But as it curtseys in the waves, and vibrates its exploring arms, and gorges some dainty medusa, the sea-anemone goes through nearly the same round of pursuits and enjoyments with your intelligent and immortal self. Is this a life for a rational and responsible creature to lead?—Exchange.

Parent and Child.

Nothing is sweeter than sometimes finding a father who confesses himself a child with his children, a mother who is a young girl with her daughters.

There is no question of authority or infallibility with these, yet somehow there is always obedience, always harmony; dignities are not sacrificed, while something better than blind homage is rendered. There are no harsh judgments, no moral reactions. Each recognizes that the thing to be attained, the quality to be expressed—as, for example, beneficence, love, courtesy, charity—is forever greater than possible human attainment, yet that each individual grows in knowledge, perfection and understanding while he strives; grows without pain, development being normal, and grows without effort, the impetus being from within and recreative, not from without, coercive and destructive. True respect each for the other—and this the vital point—true respect each for the other, for even the opinions and the standards of the other is at last attained. Certainly this is something better than any obedience born of the exercise of blind authority, or cultivated by a parent's personal pride in his position.—Harper's Bazar.

A Few Thoughts on Reading.

It is better to master the thoughts on one page of a good book than to run through all the pages of many poor books. A writer says he "has never known any cares that were not lightened by an hour's reading." The literature of a country is its most enduring monument. Solid structures may crumble and decay, but thoughts embalmed in literature are as fresh as when they came from the brain of the author. Books are spectacles through which to read nature. How much pleasure may be given by reading aloud! A little attention and daily practice will make one, who can read at all, read pleasantly and intelligently. Surely an art so calculated to afford pleasure and profit is worth learning. If our minds are enriched by good reading, nature, the great book whose Author is divine, teems with beautiful lessons for us. A blade of grass is a volume, a handful of flowers is a library. It is true that we can find "books in the running brooks, tongues in trees, sermons in stones, and good in everything." A great reader is a valuable friend, and a good book is a priceless treasure.—Herald and Presbyter.

A Cougher's Coffers

may not be so full as he wishes, but if he is wise he will neglect his coffers awhile and attend to his cough. A man's coffers may be so secure that no one can take them away from him. But a little cough has taken many a man away from his coffers. The "slight cough" is somewhat like the small pebble that lies on the mountain side, and appears utterly insignificant. A fluttering bird, perhaps, starts the pebble rolling, and the rolling pebble begets an avalanche that buries a town. Many fatal diseases begin with a slight cough. But any cough, taken in time, can be cured by the use of

Ayer's Cherry Pectoral.

More particulars about Pectoral in Ayer's Curebook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.

Liquor Arithmetic Object-Lesson.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"Nine hundred millions annually."

"Step to the blackboard, my boy. First take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you put in an inch?"

"Between eight and nine."

"Give the benefit of the doubt; call it nine. How many inches would it require to pile these nine hundred millions in?"

"One hundred million inches."

"How many feet would that be?"

"Eight million three hundred and thirty-three thousand three hundred and thirty-three feet."

"How many rods is that?"

"Five hundred and five thousand and fifty rods."

"How many miles is that?"

"One thousand five hundred and seventy-eight miles."

"Miles of what?"

"One thousand five hundred and seventy-eight miles of silver dollars, laid down, packed close together, our national liquor bill would make. This is only one year's grog bill."

Reader, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—Observer.

Tobacco Was the Real Cause,

But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE-QUIT, the popular antidote chewing gum remedy for Tobacco habit. 25c. a box, nearly a dozen in. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

Victor Hugo's Creed.

The following is a part of the religious creed of Victor Hugo, the great French literatus, touching the immortal—the soul and the life that is beyond the grave: "I am conscious within myself, of the certainty of a future life. The nearer I approach my end, the clearer do I hear the immortal symphonies of worlds that call me to themselves. For half a century I have been outpouring my volumes of thought in prose and in verse, in history, philosophy, drama, romance, ode, and ballad, yet I appear to myself not to have said a thousandth part of what is within me, and when I am laid in the tomb I shall not reckon that my life is finished; the grave is not a cul-de-sac, it is an avenue; death is the sublime prolongation of life, not its dreary finish; it closes in the twilight, it opens in the dawn. My work is only begun. I yearn for it to become brighter and nobler, and this craving for the infinite demonstrates that there is an infinity."

Scolding is mostly a habit. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tried or annoyed at some trivial cause, and forthwith commences finding fault with everything and everybody within reach. Scolding is a habit very easily formed. It is astonishing how soon one becomes addicted to it, and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get into the way of scolding always find something to scold about. If there is nothing else, they begin scolding at the mere absence of anything to scold at. It is an extremely disagreeable habit. It is contagious. Once introduced into a family, it is pretty certain in a short time to affect all the members.

Every man, every woman, every child has some talent, some power, some opportunity of getting good and doing good. Each day offers some occasion for using this talent. As we use it, it gradually increases, improves, becomes native to character. As we neglect it, it dwindles, withers, and disappears. This is the stern, but benign law by which we live. This makes character real and enduring, this makes progress possible, this turns men into angels and virtues into goodness.—James Freeman Clarke.

HYGIENE.

Air as a Medicine.

No list of medicines—no materia medica—is complete if the consideration of the atmosphere as a remedial measure is left out. Air as a mechanical mixture of oxygen, carbonic acid and the vapor of water, elements which, in one way or another, enter into or concern largely all other remedies. A trace of ammonia is also present in the air; at some seasons—the Spring, for instance, and at some places—low ground with decaying vegetable matter, for example, there may be more than "a trace."

When air is breathed in the process of breathing, the oxygen passes into the blood and the carbonic acid, vapor of water, ammonia and some organic matter pass out. The sick need more air space than the healthy, and this fact should not be lost sight of by those who have the care of them. High sanitary authorities claim 1,000 cubic feet of air necessary for a healthy adult, and the amount should be doubled for a sick person, for owing to the necessary precautions taken to avoid draughts, the renewal of the air is less rapid than that breathed by the healthy person may be. When the air of a sick room is for some unavoidable reason too still, movement may be caused by placing a burning lamp in the chimney. The sick room should contain a fireplace if possible. In all fevers, eruptive diseases, diphtheria, dysentery, an abundant supply of air is of great remedial value, while in consumption—that disease whose seat is at the breathing center, and whose worst effect comes through an interference with the oxygenization of the blood, it appears on the surface that all other medication would be worse than useless unless a generous supply of the purest air can be secured as a never-failing adjunct. Diabetes, gout and rheumatism are diseases in which there is a defective oxidation of products in the body, and hence an abundant supply of air is not of the least importance here, while all wasting maladies and all bloodless conditions call loudly for air. If iron is given to a patient who has a scant supply of air, the chances are it will not be assimilated, but pass out of the system unused. In short, I know of only one affection where diminished air seems to be remedial, and that is acute bronchitis. In this affection it seems as if the patient does better in a close room, where the air, however, is moist.

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Flower Praise (20c). Festival of the Flowers (30c). Under the Palms (30c).

THE MUSICAL VISITOR

for March will contain a supplement of Easter Anthems. Price, 15 cents

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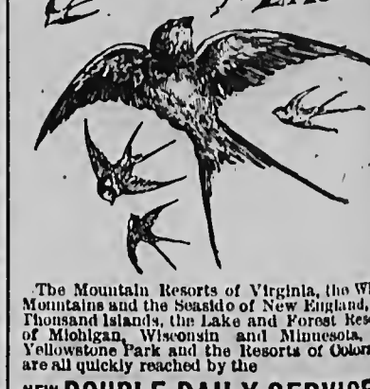

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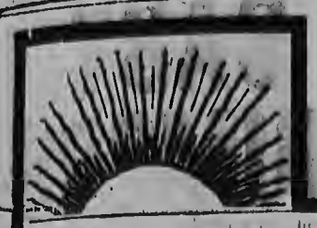

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Have tried doctors and medicine without avail, and have become disgusted.

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Large bottle or new style smaller one at your druggist's. Write for free treatment blank to-day. Warner's Safe Cure Co., Rochester, N. Y.

OBITUARIES.

(Continued from Third Page.)

TABB—Among the many prominent Christian gentlemen which Chickasaw county, Miss., has given to the world, WINFIELD F. TABB was one of the most useful.

He was born April 17, 1858, near Houston, Miss., in the home of his parents, Jno. H. and Margaret Tabb. He was a youth whose reliable character promised in the future a man of worth. In his twelfth year he professed faith in Christ and joined the M. E. Church, South, of which he was a consistant member until the day of his death. In November, 1882, he was married to Miss Scottia Bates, daughter of Judge W. S. Bates, of Houston, Miss. He had been a faithful clerk in a store up to this time. He now embarked in the drug business for himself. He had developed into the strong man which his boyhood character had promised. If he entered into a contract, he fulfilled it in letter and spirit; if he assumed a relation, he discharged the obligations thereof. He was loyal to right, and steadfastly followed the leadings of his conscience. He, therefore, prospered in business. A happy family, as the years grew apace, gathered around his fireside, and greeted him in his pleasant home when he returned from the store. He was active in the church, performing the duties of steward, Sunday-school teacher or any other required of him. He was a kind, considerate husband; a father who, by daily example, led his boys into right ways of thinking and acting. He had grown up in and around Houston; was loved and esteemed as one of her best citizens; but in 1894 Mr. Tabb, considering the pecuniary interests of his boys, severed these pleasant associations and moved to Texas—first to Henrietta, and afterwards to Waco. He found friends there and prospered, but discovering that he had undertaken too large a business at Waco, after consulting his wife, had determined to sell at the opening of the new year, 1897, and in some other place begin a work commensurate with his strength, and which would give him more time with his family. "Man proposes and God disposes." The new year came and Mr. Tabb did enter upon a new work, but not a work full of care, of toil, of disappointments and vexations; a work of love, of praise, of rest.

After a short illness Winfield F. Tabb, at precisely 12 o'clock, Jan. 1, 1897, bade farewell to loving wife and devoted children, and his spirit winged its flight to God who gave it. His family, with his remains, returned to Houston. After an impressive funeral service conducted by Rev. Anderson, pastor of the M. E. Church, all that was mortal of W. F. Tabb was interred in the Houston Cemetery. The people of Houston and Chickasaw county mourned a loyal friend, his relatives a cherished kinsman, his Sunday-school class a conscientious teacher, his sons and little daughter an affectionate father, his wife the strong, sustaining arm and loving counsel of a devoted husband; but "all things work together for good to them that love the Lord."

KENT—FRANCZA LAVONIA ADAMS was born in Selma, Ala., Oct. 5, 1832. She was married to B. F. Kent, Nov. 16, 1852. She joined the M. E. Church, South, in Selma when she was eighteen years old. She moved to this county, together with her husband and children, in the year 1878. She died at Coushatta, La., Nov. 13, 1896.

Sister Kent lived a faithful member of the Methodist Church for forty-six years. It was my privilege to serve her as pastor for four years, and found her to be an earnest Christian, faithful to her church and faithful to her God.

Sister Kent was a woman of few words, but her faith was of that strong, firm type that did not falter. I have visited her when her trials were very great, but never heard a word of complaint from her. She has gone to be with her Savior, who was her guide and comfort here.

Sister Kent leaves one son and four daughters to mourn her departure. They will miss their dear, kind mother, but they have her Christian example and unwavering faith, which is a rich legacy she has left to them.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.
God in his wisdom has recalled
The boon his love has given;
And though the body slumbers here,
The soul is safe in heaven."

J. B. WILLIAMS.

HENDERSON—Mrs. SARAH H. HENDERSON departed this life in the town of Wilson, La., on the day of Aug. 28, 1896, after a long and trying illness, during which she exhibited the patient submission of the ripe and rounded Christian character. She was returning from New Orleans, whither she had gone for medical treatment, to her home in Utica, where she had lived for many years, and where, by her Christian deportment, her kind ministrations to the needy and distressed of all classes, and her helpful labors in the church she loved—the M. E. Church, South—she had gained the confidence and esteem of all who enjoyed her acquaintance. She died in the triumphs of a living faith. The Savior whom she loved and trusted verified his promise to "never leave or forsake" her; and just before her departure she spoke of her transition "as falling upon sleep." She has entered upon rest, has crossed the turbid stream, and "walks in white" with those in the presence of the Lamb.

"No chilling wind, nor poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

Farewell, fond mother, devoted sister, faithful friend. The bereaved children and sorrowing sister can never cease to remember thy noble nature and rare virtues, and a host of sympathizing friends will drop a tear of sympathy upon the flowers that bloom upon thy grave.

WELLS—DEWITT TALMAGE, infant son of W. R. and Maria Wells, was born at Union, Newton county, Miss., Nov. 1, 1896, and died Jan. 23, 1897.

The death of this little one is peculiarly sad. In the Summer of 1893 little Haden, a bright little boy and their only child, was taken from these fond Christian parents. In January, 1894, little Addie came to them to gladden their hearts. She was sunshine in that home. But in August, 1896, God was pleased to take her home to himself. It was so hard to give her up. But these Christian parents bowed submissively to God's will. Then came little Talmege to comfort those sad hearts; but how short his stay, and how fleeting was the sunshine he brought! Only two months and twenty-six days God permitted him to remain, and again the loving parents were left desolate and childless. Thank God his grace is always sufficient for us, even in sad bereavements like this. For the fond parents, in writing to me, said: "We know that God is good, and does all things for the best. Our chain in heaven is growing longer, and it is a consolation to know that we can all be united in that bright, beautiful world, where there will be no more sad partings."

May that Savior who said, "Let not your hearts be troubled," comfort those sad hearts and bring them all to that glorious reunion in that place he has gone to prepare for us!

W. M. WILLIAMS, Former Pastor.

Gallman, Miss.

ZINN—She is gone! My mother, Mrs S. A. ZINN, wife of W. S. Zinn, died Jan. 20, 1897.

Yes, she has crossed over the valley of death. One by one the links that bind us to this hard, cold world are broken. My mother was a noble, loving Christian woman, full of kindness and loving devotion to all her kindred and friends, and sympathy and charity for the poor and helpless. She has lived a life of about seventy years of usefulness and Christian fortitude, and to such is given the promise of eternal life beyond the grave. To-night, could she speak to her loved ones, she would say: "All is well; grieve not for me." With all this, and the goodness of God, my way seems dark. She has been with us so long, prayed for us so often when I was dead in sin; but, it seems that I can not get along without my mother's prayers. Her prayers have helped me all along through life. Many, no doubt, have been led to Christ through her influence. The church at State Spring, Miss., had its origin through the influence and help of my mother. In the work of the church here my mother stands prominent. Her queenly spirit has taken its flight to God who gave it. She will live in the hearts of my dear father and sisters. O Father in heaven, sustain and help us in this sore trial, give us grace to be ever life my prayer.

Heaven, A. J. ZINN

PARNELL—Mrs. CORNELIA ANGELLA PARNELL, wife of Eugene Parnell, and daughter of Robt. H. and Rebecca Sorrell, was born May 20, 1870, and died Feb. 3, 1897.

Sister Della Parnell professed faith in Christ and joined the M. E. Church, South, in the eleventh year of her age. We have been her pastor for three years. She was faithful and constant in her Christian duties; not demonstrative, but quietly and unassumingly walking in the path of duty as a Christian. She was a beautiful character. As a wife and mother, she seemed to fill the sacred place to a high degree of perfection, always kind, faithful, and hopeful. She was devotedly loved by all who knew her. She leaves four precious children, all small, in the hands of her kind husband and her heavenly Father. May the Holy Spirit direct the bereaved husband and father in his responsible position! Our dear sister died in perfect peace; not a cloud on her moral sky. What a glory to leave sorrowing kindred and friends! We here extend our sympathy to all the sorrowing ones, and exhort that we all so live that we may meet the dear one in heaven.

W. M. YOUNG.

EASON—Little ANNIE MAY EASON, daughter of Thomas and Effie Eason, died at their home at Bro. Wm. Sharp's, Wall Hall, Miss., June 12, 1897, being thirteen months old.

Her father preceded her just two months to that home prepared for all the good. Thus one by one we are going home. A mother, two sisters and grandparents and many others sorely miss her smile and prattle. But be patient a while longer, broken hearts; not long this will be gathered home to part no more. Let us all so live that we, too, may go in peace. J. H. SMITH, Pastor.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL } A. W. GLEASON, *Notary Public.*

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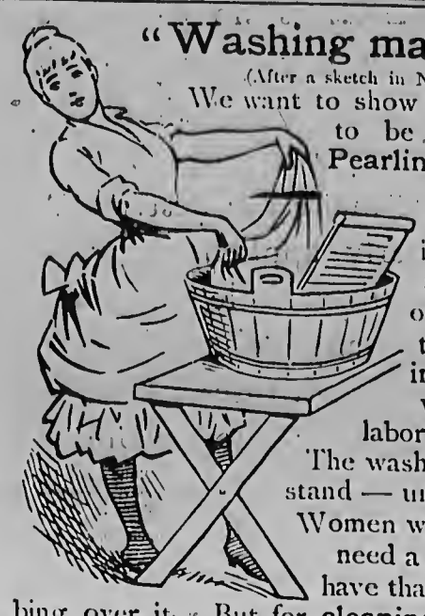
"Washing made graceful."

(After a sketch in New York Truth.)



We want to show it, because this seems to be a woman who uses Pearline. She's doing no work to speak of, you see—she doesn't look as if she ever had to. She appears to be rinsing out the clothes, after letting them soak in Pearline (no soap) and water, which is about all the labor required.

The washboard we don't understand—unless she's washing it. Women who use Pearline don't need a washboard. They don't have that tiresome, wearing rubbing over it. But for cleaning washboards or wood work or paint or anything of the kind, then they want Pearline. Washing can't be made graceful unless it is made easy. Of all the ways of washing the easiest, quickest, most economical, is with Pearline. 495

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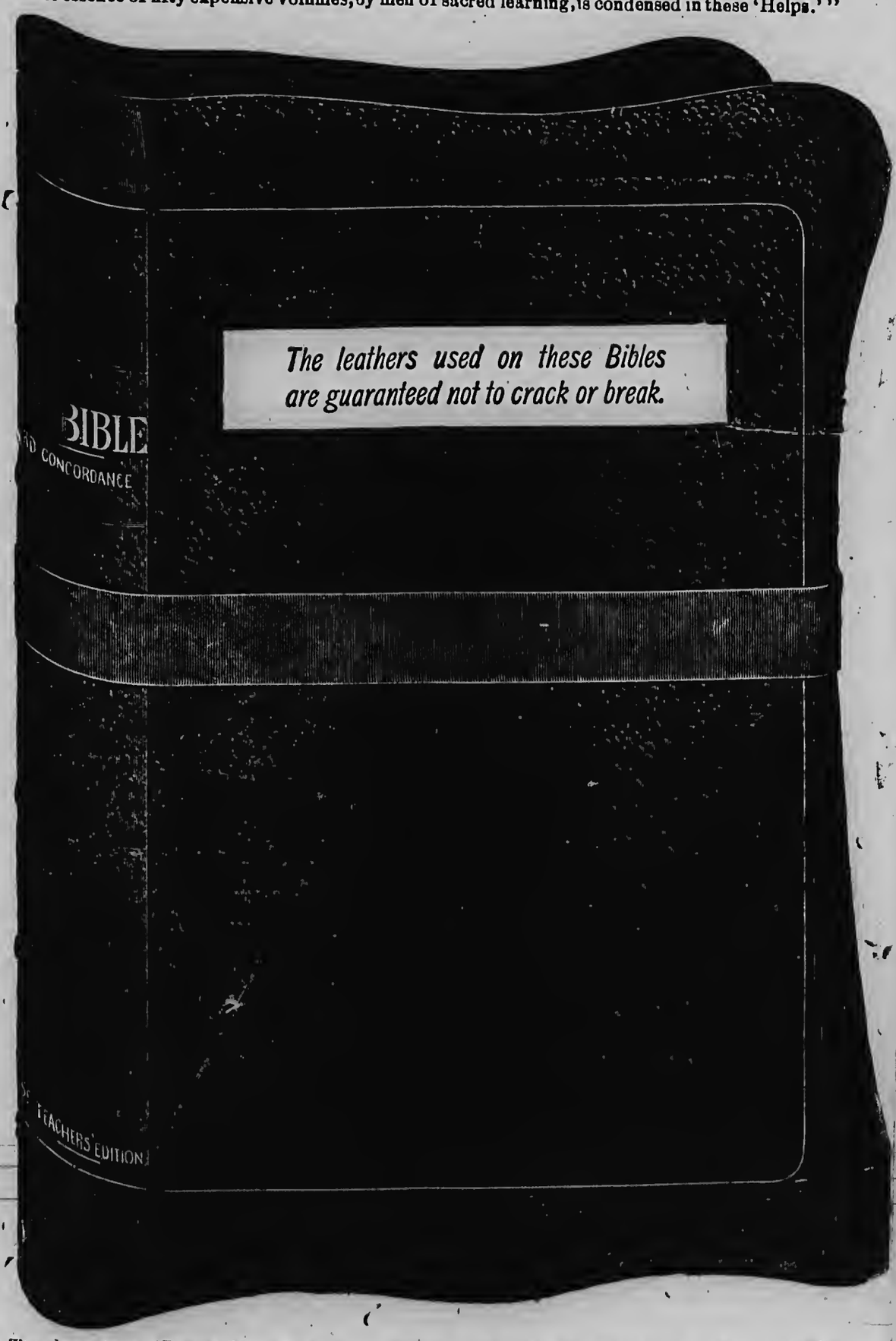

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MARRIAGES.

FROTH—LIGON.—Near Zachary, La., Feb. 8, 1897, by Rev. Thos. J. Upton, Mr. Robert S. Froth and Miss Mary M. Ligan, both of East Baton Rouge parish, La.

ELLIS—JOYNER.—At the Joyner Hotel, Feb. 17, 1897, by Rev. I. W. Cooper, Mr. W. L. Ellis, of Hattiesburg, Miss., to Miss Rosa A. Joyner, of Moss Point, Miss.

JOHNSTON—MAPLES.—At the bride's home, near Belton, Miss., on the afternoon of Feb. 17, 1897, by Rev. Holit. Selby, Mr. W. W. Johnston to Miss Jennie Maples, both of Hinds county, Miss.

COBB—MINGER.—In the parsonage in Raleigh, Miss., Jan. 12, 1897, by Rev. T. B. Holloman, Mr. H. M. Cobb to Miss Cora Minger, all of Adams county, Miss.

WALTON—ASHFORD.—At the residence of the bride's father, Mr. D. F. Ashford, near Kingston, Miss., Feb. 3, 1897, by Rev. T. B. Holloman, Mr. E. J. Walton, of St. Joseph, La., to Miss Stella Ashford.

SHIPE—LOVE.—At the residence of the bride's father, Mr. Thos. C. Love, Feb. 18, 1897, by Rev. T. L. Mellin, Mr. Harrison Shipe, of Cedar Rapids, Iowa, and Miss Lula Love, of Madison county, Miss.

CROSBY—STRAIN.—At the residence of the bride's mother, near Covington, La., Feb. 17, 1897, by Rev. Jno. B. Kent, Mr. James A. Crosby and Miss Serepta Strain, all of St. Tammany parish, La.

CUNNINGHAM—CRINSHAW.—At the Methodist Church in Monroe county, Miss., Dec. 23, 1896, by Rev. J. W. Draper, Mr. E. W. Cunningham and Miss Earley Crinshaw.

GOOCH—TURNER.—In the Carondelet Street Methodist Church, in this city, Feb. 17, 1897, by Rev. J. F. Semlock, Mr. William N. Gooch and Miss Sallie E. Turner.

DIXON—GIEGER.—At the home of the bride's father, Mr. M. L. Gieger, Feb. 10, 1897, by Rev. L. P. Meador, Mr. J. W. Dixon, of Smith county, to Miss E. J. Gieger, of Covington county, Miss.

HERRING—HARRELL.—At Pearl River Church, Jan. 14, 1897, at 5:30 P. M., by Rev. J. Wilson Brown, Mr. DeWitt Clinton Herring and Miss Mary Harrell, both of Madison county, Miss.

LADNER—ROBERTS.—At the residence of the bride's parents, Greensburg, La., Feb. 18, 1897, by Rev. G. D. Anders, A. R. Ladner, president Johnston Collegiate Institute, to Miss Augusta Roberts.

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "*Brown's Bronchial Troches*" have remarkable curative properties. Sold only in boxes.

A Correction.

The Minutes of the North Mississippi Conference for 1896–7 make the Saltillo charge pay nothing to Bishops' fund. Would say the Saltillo circuit paid the entire assessment ($6) months before Conference. Please make the above correction through the ADVOCATE in justice to Saltillo charge. J. M. DEAVENPORT.

Fearn Springs, Miss., Feb. 17, 1897.

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NEWS OF THE WEEK.

DOMESTIC.

Over 122,000 persons visited the recent bicycle show in New York City.

Governor Foster, of Louisiana, who made a three weeks' visit to Central America, has returned.

The people of the United States read and support as many newspapers as England, France and Germany combined.

The New York Board of Education has decided to ask the Legislature for an appropriation of $10,000,000 for new school buildings.

On Saturday the United States Senate passed a resolution expressing its sympathy with Greece in her efforts to seize Crete.

It is proposed to divide Boston into eight districts for the issue of liquor licenses, in each of which the principle of local option shall prevail.

A bill has been introduced in the New York Legislature providing that but half-fare be charged passengers who are unable to secure seats in the cars.

William Lampson, the banker of Leroy, N. Y., who died last week, left the bulk of his estate to Yale University. The estate is said to be valued between $750,000 and $1,000,000.

The naval appropriation bill for the present year has been completed, and will no doubt be considered by the House of Representatives early during the coming week. The bill carries with it an increase in the total appropriation of something less than $3,000,000, all of which is due to appropriations for the prosecution of work on vessels under construction and previously authorized. The total amount of the appropriation will be in round figures, $33,200,000. The committee decided to strike out all grants for the construction of new dry docks, the Algiers dock sharing the same fate as the others.

FOREIGN.

The Transvaal bill of indemnity asks of Great Britain the sum of £1,677,988 as damages for the Jameson raid.

In consequence of disturbances among the students the universities of Rome and of Naples have been closed by order of the government.

A great emigration movement of Russian Jews from the Vistula provinces to Africa is taking place at present. The movement has reached such proportions in several districts of these provinces that the Jewish male population is greatly diminished and business in shops is principally carried on by women.

Dispatches from Ciego de Avila say that the Cuban insurgent commander-in-chief, with 4,000 men, has recrossed the military line in the province of Puerto Principe, extending from Jucaro to Moron, and that he is going eastward through Puerto Principe and in the direction of the capital of that province, also called Puerto Principe.

Over 40,000 persons participated in a demonstration on University Square in Athens, Greece, in favor of the union of Crete with Greece. The greatest enthusiasm prevailed. An address was adopted declaring that the king and people were ready for any sacrifices of blood and treasure to bring the present Cretan policy to a successful issue. The crowd then marched to the palace, and a deputation presented the address to the King.

According to the latest dispatches, the condition of affairs in the Island of Crete has assumed a very serious phase. The obstinacy of the Cretan rebels in refusing to lay down their arms, and in persisting in their operations against the town of Canea, has apparently exhausted the patience of the powers, and it is reported that last week the warships shelled the rebel positions around the town named. The foreign naval commanders also notified the commander of the Greek troops that he would be promptly bombarded should he attempt to advance into the interior of the country.

If you are a man or a boy, and wear a hat or use an umbrella or a cane, you should read the "ad." of Meyer the Hatter in another column; and if you happen to be a minister who wears a hat, he will give you ten per cent. discount on all purchases made of him. Mr. Meyer is a leader in his line, and we take pleasure in recommending him to our readers as a thoroughly conscientious business man who can be relied on to do just exactly what he says he will.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Macon station	Mar. 6, 7
Starkville circuit	13, 14
Starkville station	14, 15
Sturges circuit	20, 21
Cedar Bluff	27, 28
Columbus station	Apr. 3, 4
Columbus circuit	10, 11
Brooksville	17, 18
Crawford	24, 25
West Point	May 1, 2
Tibbee	8, 9
Shuqualak	15, 16
Winstonville	(Wed.).. 19
Singleton	22, 23
Hebron	28, 30

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs sta., at Holly Springs	Mar. 6, 7
Byhalia circuit, at Emory	13, 14
Potts' Camp circuit, at Pisgah	20, 21
Waterford circuit, at Pine Mountain	27, 28
Olive Branch circuit, at Center Hill	Apr. 3, 4
Red Banks circuit, at Union	10, 11
Cornersville circuit, at Ebenezer	17, 18
Mt. Pleasant circuit, at Early Grove	24, 25
Ashland circuit, at Union Hill	May 1, 2
Pontotoc circuit	8, 9
Abbeville circuit	15, 16
East Holly Springs circuit	22, 23
Holly Springs circuit	29, 30

J. D. CAMERON, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen station	Feb. 27, 28
Tapala	Mar. 6, 7
Amory	13, 14
Nettleton circuit	20, 21
Okolona station	21, 28
Verona and Nettleton	Apr. 3, 4
Aberdeen circuit	6
Prairie circuit	10, 11
Quincy	15
Tremont	17, 18
Fulton	24, 25
Houston	29
Houston mission	30
Buena Vista	May 1, 2
Sparta	8, 9
Shannon	15, 16
Okolona circuit	31, 6

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Bolivar	Mar. 7
Greenville circuit	14
Belen	21
Greenville	28
Austin	Apr. 4
Lebrion and New Salem	11
Sunflower mission	18

J. W. DORMAN, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth station	Feb. 21, 28
Booneville station	27, 28
Inka station	Mar. 7, 8
Corinth circuit, at Mt. Carmel	13, 14
Guntown circuit, at Guntown	20, 21
Kossuth circuit, at Wesley	27, 28
Pine Springs circuit, at Winfield	Apr. 3, 4
Ripley and N. A. sta. at Ripley	10, 11
New Albany circuit, at Ingomar	17, 18
Ripley circuit, at Dumas	24, 25
Jonesboro circuit, at Ebenezer	May 1, 2
Iuka circuit, at Farmoay... (Tues.)	4
Rienzi ville circuit, at Blackland	8, 9
Saltillo circuit, at Hebron (Wed.)	12
Marietta circuit, at Blytha's	15, 16
Pleasant R. cir., at Patterson's (Fri.)	21
Brown's Creek cir., at Mt. Pleasant	21, 23

HESLEP R. TUCKER, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Mar. 13, 14
Como	27, 28
Nesbit	(Fri.).. Apr. 2
Hernando and Coldwater	3, 4
Senatobia	(Wed.).. 7
Courtland	10, 11
Longtown	(Thurs.).. 15
Tyro	17, 18
Batesville	24, 25
Wall Hill	24, 25
Burgess	May 2, 3
Pleasant Grove	11
Pleasant Hill	15, 16
Cockrum	21
Eureka	22, 23
Arkabutla	June 5, 6

District Conference, May 27-30, at Senatobia. Program later.

T. C. WEIR, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Utica, at Cayuga	Feb 20, 21
Harrison, at Cane Ridge	27, 28
Harn anvilla, at Bartonion	Mar. 6, 7
Crawford Street, Vicksburg	13, 14
Rocky Springs, at Hickory Ridge	20, 21
Edwards, at Learned	27, 28
Rolling Fork, at Cary	Apr. 3, 4
Anguila, at Sunflower	10, 11
Warren, at ——	17, 18
Mayersville, at Mayersville	24, 25
Satartia, at ——	May 1, 2
Port Gibson	8, 9
South Warren, at ——	15, 16

J. M. WEEMS, P. E.

Vicksburg, Miss.

New Orleans, La., Feb. 10, 1897.—"I have taken Hood's Sarsaparilla, and have received great benefit from it as a blood purifier and to build up my system, and I believe it has no equal."—Mrs. O. H. Simpson, 2533 Canal street.

HOOD'S PILLS are purely vegetable.

JACKSON DIST.—SECOND ROUND.

Sharon, at Lona Pine	Mar. 13, 14
Yazoo circuit, at Short Creek	20, 21
Jackson—Capitol Street	27, 28
Benton, at New Hope	Apr. 3, 4
Jackson—First Church	11, 13
Madison, at Madisonville	17, 18
Canton	24, 25
Terry, at Byram	May 1, 2
Lake City and Lodi, at Phillip's	3, 4
Camden, at Soula Chapel	15, 16
Silver Creek and B. L., at S. City	22, 23
Tranquil at ——	29, 30
Yazoo City	June 12, 13
Fannin, at ——	19, 20
Flora, at Brownsville	26, 27

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Morgan City	Feb. 27, 28
Patterson	Mar. 6, 7
New Iberia	13, 14
Franklin	20, 21
Lafayette at Rayne	27, 28
Crowley	Apr. 3, 4
Opelousas, at Opelousas	7
Indian Bayou, at Bethel	10, 11
Prudhomme, at Eunice	15
Pisquamine Bruins, at Church Point	17, 18
Lake Arthur	24, 25
Lake Charles—Broad Street	May 1, 2
Lake Charles—Jackson Street	8, 9
West Lake, at Sulphur Mine	8, 9
French Mission	13
Grand Chenier	13, 16
Abbeville, at Prairie Grazz	12, 23
Jeanerette	8, 9

District Conference at Jeanerette, May 6, 16, 27 and 28.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

H. O. WHITE, P. E.

Crowley, La.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Haughton	Mar. 13, 14
Red River, at Campobello	20, 21
Wesley, at Holly Spring	24, 25
Coushatta, at East Point	27, 28
Mooringsport, at Pine Hill	Apr. 3, 4
Jordan stand Greenwood, at Caddo Ch.	10, 11
Shreveport—First Church	13, 14
North Bossier, at Alden	24, 25
Pelican, at Bethel	24, 25
Caddo, at Stonewall	May 1, 2
Grand Cane and Logansport, at L	8, 9
Pleasant Hill, at ——	15, 16
Holly Grove, at Negreet	22, 23
Fort Jessup, at ——	29, 30
Mansfield	June 5, 6

The Preachers' Meeting will be held at Grand Cane, beginning March 31, at 9 A. M.

J. L. P. SHEPPARD, P. E.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

IF I COULD SURELY KNOW.

If I could only surely know
That all these things that tire me so
Were noticed by my Lord—
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife—
What peace it would afford!

I wonder if he really shares
In all my little human cares,
This mighty King of kings!
If he who guides through boundless space
Each blazing planet in its place,
Can have the condescending grace
To mind these petty things.

It seems to me, if sure of this,
Blest with each trial would come such bliss
That I might covet pain;
And deem whatever brought to me
The loving throb of deity,
And sense of Christ's sweet sympathy
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt
That thou dost compass me about
With sympathy divine!
The love for me, once crucified,
Is not the love to leave my side,
But watcheth ever to divide
Each smallest care of mine.

—Medical Missionary Record.

Pressing Forward.

The following sermon was preached in Carondelet Street Church some time since by Rev. W. M. Leftwich, D. D., and was stenographically reported for the NEW ORLEANS ADVOCATE by that expert in her profession, Miss Alma M. Sawtelle:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians iii, 13, 14.

Of the myriad stars in the heavens astronomers tell us of less than twenty that are of the first magnitude. Of the myriads of men of the human race history tells us of less than half a hundred who were of the first magnitude, and the greatest of these is Paul. Blot out of human history the record of any other mere human life, and the world would not be so impoverished. He was not only the greatest exemplar of Christianity, but the greatest benefactor of his race. His path crosses every man's path, and his life enriches every man's life, and his heroic faith has lifted the generations of man to higher levels. To understand the lesson of his life and the secret principles that underlie his wonderful achievement is worth more to us, is worth all the gold that glitters, worth all the diamonds that sparkle, worth all the pleasures that charm, for it made his life divinely regal, and gave him a name and a fame which will last long after the faithful sentinels of the skies have kindled their last watch-fires, and the angel of the apocalypse shall proclaim that time shall be no longer.

What St. Paul was in Christ we may be. What St. Paul achieved through Christ we may never hope to achieve, but the lesson of his life the humblest of us may study with profit. In his conception Christianity was a high calling of God in Christ Jesus. High because holy; and yet, in contrast with this high calling, he had a profound sense of his own incompleteness. Looking at this high calling of God in Christ, and profoundly impressed with his own insufficiency and the incompleteness of his own life, he makes the remarkable declaration: "Not as though I had already attained, either were already perfect; but I follow after." I am approximating. I have not reached it. This is not only an expression of the sense of incompleteness in his own life, but it is an expression of the fact that the Christian life can never be a completed product; that it is like those great problems in higher mathematics, the exact answer to which can never be given, only approximated. We can never reach a point, however high and holy in Christ, from which we cannot advance higher, go further and deeper. We can be always approximated, but never reaching the end of the Christian life. Understanding this expression of incompleteness as I do, I always hesitate to make any declarations that indicate any advanced attainment in the divine life I am approximating.

Now, St. Paul gives us, in the lesson that I read you, both the object and the law of his love. "This one thing I do," not two things. No, in his view human life is too small a thing to be divided, and time is too short to be wasted on experiments. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." What was his unreached mark? It was perfection. It was Christian perfection, and no Christian can afford to aim at less. But it was not the prize; it was the mark for the prize, and in that you find a very radical difference, and a difference, I apprehend, that causes many a man to fail. Many a man, in seeking the prize, misses the mark. I said the mark is not the prize, but it is the mark for the prize. Did you notice that language? Let me make a distinction for you. A teacher here in your public schools offers a prize for perfect scholarship, and, in trying to determine the prize winner, has graded marks. The mark of 100 is perfection; 100 is not the prize. The prize may be a copy of Shakespeare, but 100 is the mark for the prize, and St. Paul's mark was perfect character; not experience, not blessedness, not happiness, not heaven, but character, out of which would come experience and blessedness and happiness and heaven. Christianity is being, not doing. Christianity is not what a man is, not what he does, not what he feels, not what he experiences, but what he is. Christian character is what a man is in Christ. "Put on the Lord Jesus Christ;" "being conformed into the image of his Son, Christ," in character. Perfect Christian character is the perfect moulding of character on Christ, and that was the object of St. Paul's life, and the only legitimate object of any Christian life. It is perfect character and perfect Christian character. It is what a man is in Christ and of Christ and for Christ, and that was the mark for the prize. The truest philosophy of life is more concerned about what a man is than about what he does. Character is being; being is first, doing is next. We understand what a man is by what he does. "By their fruits ye shall know them," and that is the final test, not only of character, but it is the final test of everything. All the systems of philosophy and all religion and all science in the world are valuable to us, and vital only in the character they create and affect. Christianity makes bad men good men, and good men better men. Infidelity makes bad men worse men, and no man a better man; and "by their fruits ye shall know them."

Study the history of St. Paul, and you will understand what the Christian life is in its highest exemplification. St. Paul was caught up into the third heaven, and I reckon Christian character never gets higher than that; and yet, after that, he was not beyond the reach of temptation. For fourteen years he was buffeted by Satan with a thorn in the flesh, and he prayed three times that it might be taken away from him; but his prayer was not answered. Yes, it was. "My grace is sufficient for thee." Better have a thorn in the flesh, and grace to bear it, than to be delivered from the infirmities of man, and be independent of God, and trying to work out the problem of life without Christ.

Now, you take St. Paul's conviction and expression of the incompleteness of his life, and you will be prepared to study the law of his life. "This one thing I do"—one thing. He put his life upon one thing, and his life was held to that one thing by the power of a moral purpose, by the royalty of a moral and heroic faith; and that purpose, that faith, are the only elements that could lift his life above the incidental casualties, and make his life command its circumstances and its facts, and master its philosophy; and no human life is prepared to advance to its highest conditions until that is the case.

St. Paul had another law that I want to suggest to you. The law of progress in life with him was to "forget the things that are behind and reach forth to those things that are before," and the fact is, growth is by oblivion of the past. No man can be successful in the Christian life while he carries the dead weight of his past life with him. Oh! there is profound philosophy in that as it applies to the laws of human life, "Forgetting the things that are behind." Bad as the guilt of sin is, brooding over it is worse, because it produces despair, and despair is the opposition of faith and repentance. Brooding over past sins and regretting past life fixed Judas in unalterable despair. St. Paul's theory was different from that. He said: "Forgetting the things that are behind." The folly of youth, the sins of riper years, all the sins of a lifetime, what are they when they are pardoned? Turn your back upon the pardoned past and let its whole history go into oblivion, and stand upon the very ruins of your past life and turn your face to the future, with a heroic faith that will rid yourself of all that which is in the past. Turn your back upon the past.

The gospel gives us hope by teaching us more of what we may be than of what we have been; and if you want the hope that the gospel inspires, you have it in the promise of what you may be in Christ, and what your character can reach when your character grows into Christ.

Oh, how we need to have a higher conception of the Christian life! I will tell you the lessons we may draw from this impressive law of the apostle, and the first is a very high conception of Christianity as a high calling of God in Christ. The lowest and the meanest conception of what Christianity is intended to do is just simply to save a man from the guilt of sin in this world, and from hell torments in the life to come.

Get another lesson, and that is the incompleteness of one's own life. You may think you have a very perfect life, but the nearer you come to the life of Christ, the deeper and stronger will be the consciousness of your imperfection in Christ. I think the purest and holiest man I ever knew in my life was the late Chancellor of Vanderbilt University, L. C. Garland. No human life, no man, has ever put such honor upon me as the confidence that that man gave to me over since I was connected with the Vanderbilt University. I want to say I have never been impressed with the purity of a man's heart and life more than with his heart and life, and yet, when you talked to him about his attainments, he would look upon himself very much as St. Paul did—as the chief of sinners.

Now, there is another lesson. I want you to get the inspiration of this regal purpose; one single purpose—"This one thing I do"—not two things. No man, no woman, can succeed in the highest forms of Christian life until his or her life is centered upon that one thing, and he or she makes everything contribute to that.

I want you to get the inspiration and the authority of the moral conscience. No man ever had a keener conscience or ever used that conscience with such terrific effect upon himself than Paul; and then I want you to get the inspiration of his faith—a heroic faith. Do you know what it is? It is not only faith in God, but faith in yourself, and faith in your future. No man will ever succeed in this life until he finds faith in God, faith in himself, and faith in his future; and if you can have this faith, it lifts your life above the incidental casualties. Little men can live for themselves as they tread the narrow round of cheap and shallow pursuits; great men live for humanity, and grow greater as they mould their lives upon grand purposes, and put under the forces that mould their characters—the inspiration of a moral life. I love to see a human life that is just simply dug up out of its little narrow egotism, and broadened out into the splendid faith of Christian altruism until every power of his being is committed to the service of his fellow-man; and then you can understand the instrument (?) that moves to melody such a grand love as we are talking about to-night.

Communications.

"David a Man after God's Own Heart."

(Acts xiii, 22.)

This is a quotation by St. Paul from I. Samuel xiii, 14. I have often heard it quoted against the inspiration of the Bible, because it seems incompatible with the character of God as set forth in so many statements that he is holy and abhors sin; yet David was at one time a great sinner. We think this apparent discrepancy should be cleared up for the enlightenment and relief of some minds. Several things are to be considered. First, sacred history reveals to us that when the extreme wickedness of men becomes so great as to be incompatible with civil and social order, God cuts them off; as when the antediluvian world was filled with wickedness, God destroyed them all, save one righteous family. So of Sodom and Gomerrah, "because the cry of Sodom and Gomorrah is great, and because their sin is very grievous." The destroying angels said, "We will destroy this place because the cry of them is waxen great before the face of the Lord." So of Jerusalem forty years after Christ. Josephus and the Roman writers describe its wickedness as extreme and insufferable, and so it was destroyed. So we learn that the cup of the iniquity of the Canaanites was full. Lev. xviii, 27, "The land was defiled, and spued them out." There was no conserving "salt" to save them. God determined to exterminate these corrupt Canaanite tribes for their insufferable wickedness, and to prevent the bad influence of their example upon the tribes of Israel. Saul, when he became king, spared these foredoomed idolaters, and Samuel was commissioned to say to him that because he had failed to execute the divine purpose in the utter destruction of these idolatrous and corrupt Canaanites, "his kingdom should not continue;" that the Lord had sought him "a man after his own heart." St. Paul (Acts xiii, 22) adds, "who shall fulfill all my will," in relation to the doomed Canaanites. Now, this was said concerning David early in David's life. It was many long years after this—more than a score of years—when David fell into temptation and committed various aggravated sins, for which he was deeply and sorely penitent, and for which he was in various ways severely punished.

From all these facts it is obvious that there is no damaging discrepancy as to the holy character of God in the statement that "David was a man after God's own heart;" no more of a contradiction than there was when God created Adam in his likeness and image, and pronounced him, with all his newly-created works, "Good, and very good," although Adam afterwards grievously sinned, and was punished with spiritual death, and had passed upon him the sentence of physical death, "Dust thou art, and unto dust shalt thou return."

So it will be found of other apparent discrepancies and contradictions in the Bible, that when all the facts and environments are duly considered and understood, the apparent discrepancies will disappear, and the Book of God will always be found consistent with itself; so we may confidently say of God, "Thy Word is truth," and the "law holy, just, and good."

J. B. WALKER.

Pecan Grove, Miss.

Missionary Matters.

The Missionary Board of the Mississippi Conference, pursuant to the recommendation of our Missionary Secretaries, continued the office of Conference Secretary; and the Rev. Thomas L. Mellen, of Canton, Miss., was continued in that position. He did much efficient work in that capacity last year, as his anual report showed. Being contignous to Jackson and Millsaps College, it is understood that he can occasionally get his pulpit filled, and go out in the interest of the great cause that lies so near his heart. The appropriation made to defray his office and traveling expenses is small, and brethren utilizing his services may extend the possibilities of his labors by defraying the expenses involved in serving them. Without detracting one iota from the interest of our collections for foreign missions, which is of paramount importance, permit me to speak a word in behalf of our domestic work. The assessments on the various districts for this cause for the year 1897 aggregate $3,636. This amount is covered by appropriations. No margin is left to provide against deficits. A failure to collect the whole amount assessed means a failure to pay the whole amount appropriated. Last Conference we were able to pay only about 70 per cent. on these appropriations. This worked a real hardship to many devoted missionaries who had done full and efficient work. I believe our Board is alone in this failure to have a margin to provide against deficits in collections. The Joint Board of Finance has a margin of over $1,000, besides the amounts that come into their hands from the Publishing House, the Colvin Fund, and the Conference Endowment Fund, to provide for the full payment of apportionments to Conference claimants. Let it also be remembered that these appropriations were made on the lowest possible plane. The presiding elders asked for more than was granted. Hours were spent in scaling the amounts they asked for to bring the appropriations down to what the Board had agreed upon as an assessment. Let me then urge all our pastors to bring up full collections for domestic missions.

And let us also look diligently after our assessments for foreign missions. It is a humiliating fact that while God is enlarging our borders, opening up new and inviting fields before us, and prospering our foreign work as never before, our great church seems to be waning in her zeal for the evangelization of the heathen. Last year our collections for foreign missions fell several thousand dollars short of what it was the year previous. The secretaries report that the work has suffered seriously by the pruning made necessary by this shortage, and that the Board can prune no further; that the extreme minimum of appropriation has been reached. Listen to their earnest appeal: "We beseech you to let nothing divert you from immediate and continued effort to secure your full assessment at the earliest possible day. In the name of the Master, who loved us and redeemed us by his blood, and has committed to the church the salvation of the world, we appeal for prompt action on your part." Let us all respond to this appeal by early and full collections.

In this connection let me call attention to the following resolutions presented by the Board and adopted by our late Conference in Port Gibson:

SECOND RESOLUTION.

We will take our missionary collections early, and strive to secure every dollar in cash and subscription during the first quarter.

SIXTH RESOLUTION.

That all money raised for foreign and domestic missions on regular assessments be promptly forwarded to our own treasurer.—Rev. B. F. Jones, of Brookhaven.

W. B. LEWIS,
Pres. Conf. Bd. of Missions.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD,
President Mississippi State Conference of Epworth Leagues.

Don't forget the date—April 29 to May 2.

The State Conference at Water Valley.

We hope that every pastor and League president will respond promptly to the letters that will shortly be sent them.

We have recently seen Judge L. H. Estes, of Memphis. He promises to be present and take his place upon the programme. You can not afford to miss hearing him.

The Epworth League department of our church is taking on new life in many parts of Mississippi. We rejoice and are glad thereof.

The Columbus District Epworth League Conference will have convened in Macon, Miss., ere these notes are read. Who will be the next presiding elder to arrange for a similar meeting?

The Grenada Leaguers have recently invested $30 in good books for their library. Good! They have also organized a League choir with 25 or 30 voices.

At Sardis, a few days since, we met the Leaguers and found they were already planning to attend the State Conference at Water Valley. They also asked many questions about the trip to Toronto. Shipman, their sunny-souled pastor, attends the League Conferences, and enjoys them. He was at Chattanooga, and will (D. V.) be at Toronto.

Rev. W. M. McIntosh recently held a meeting in the bounds of a circuit many miles from the railroad. It resulted in the conversion of a large number of sinners, and the organization of four missionary societies and an Epworth League. Amen.

Recently we met on the train some young lady Leaguers who said they were members of the "Mission Class." They meet every Saturday afternoon and study the lives and labors of missionary heroes, and also the field in which they labored.

The spirit of missions is the spirit of the gospel, and our hearts are thrilled as we think of the wonderful opportunities which will be embraced by these consecrated young women who are now being thoroughly trained for active service.

If you have not already obtained the League reading course, be sure to send at once to Barbee & Smith. Four excellent books for $2.30.

"In League with Israel" is creating much interest among the Leaguers. They are in some places having literary socials to discuss the book, and many are being profited thereby.

In many of the great revivals now being held the Leaguers are playing an important part. A pastor informed us last week that his League was conducting the preliminary services. Having been present at one of the services, we can testify to the great interest they were manifesting in the meeting. The League helps the pastor.

Water Valley, Miss., March 1, 1897.

Prayer should be just what one feels, just what one thinks, just what one needs; and it should stop the moment it ceases to be the real expression of the need, the thought, and the feeling.—H. W. Beecher.

SHINE WHERE YOU ARE.

Would you have the world better and brighter?
Then light upon the way as you go;
Make some little part of it lighter
With beams from your life's steady glow.

Make the world that you live in your debtor,
As through it you journey along;
Be good, and the earth will grow better;
Be right, and the right will grow strong.

Trim the lamp that is left in your keeping,
And fan it with breezes of hope,
Lest shadows your life overcreeping,
Leave others in darkness to grope.

—Anon.

Communications.

A Leaf from the Diary of the Rev. Thomas Nixon.

BY REV. J. M. WEEMS.

While on the Lee circuit, I conceived the idea of building a large shelter for our camp meeting services. I saw this would protect the congregation from the sun and rain, as well as afford a sleeping-place for people from a distance who were not provided with tents. We planted the posts twelve feet apart, and built our shelter 60 by 40 feet. But while we were putting on the last course of boards, the rafters gave way, and the entire roof fell to the ground. But early next morning we went to work to replace the roof, and, under the leadership of good Bro. Wynn, we were ready for the meeting to begin the next day. It was in August, 1815, and several preachers from a distance (among them Bro. McAnnally) came to the meeting, and they were so well pleased with our shelter they all resolved to build them for their camp meetings. It is supposed ours was the first ever built.

Bro. Axly, my presiding older, was a holy man, but was very peculiar in his manner. After reading the rules of the camp meeting, he said: "Now, I want to state a few simple rules for the government of our worship: All will stand while we sing, and kneel while we pray, except the hypocrites, who will take their seats, and wicked men who will stand during prayer." Neither class materialized during our meeting. On one occasion he was regretting that everything he did or said seemed to give offense, though he tried hard to avoid doing so. I told him the first time I conversed with him I thought he cared but little who he offended. To this he replied, "Then, sir, you thought lies!" This convinced me that he was a careless user of words. At the close of the year I returned to my father's, and assisted Bro. W. Hart in a two days' meeting at Mt. Pisgah.

The Tennessee Conference met at Stillwall's Chapel, and Bishops Asbury and McKendree were both present. The Conference opened on the morning of Oct. 20, 1815, and we had a harmonious session, with the exception of a slight discussion of the slavery question, which was quieted by the wise words of Bishop Asbury. A few days before the close of the Conference Bro. I. Manifee and I agreed to go to the Mississippi country. Bro. James Dixon was also appointed to go with us. I was appointed to the Wilkinson circuit, Bro. Manifee to the Pearl River circuit, Bro. Dixon to the Chiborne circuit, and Bro. S. Sellars was my presiding elder. The Conference adjourned on the twenty-eighth, and on the twenty-ninth I heard Bro. Miles Harper preach in Franklin from Rom. viii, 29, 30.

On the second day of November, 1815, Bros. Sellars, Dixon, Manifee and the writer left my father's house for Mississippi. We traveled together until the night of the sixth, when I was taken quite ill and could not travel for several days. Fortunately, if not providentially, Sister Cosby, with her son-in-law, Dr. Hays, passed in on their way to Mississippi, and the doctor's kind attentions and skill soon had me ready for the work again.

Bros. Sellars and Dixon had gone on to their work, leaving Bro. Manifee to take care of and to accompany me. On Nov. 13 we reached Mr. Breshare's, in what is now Madison county, Miss., where we spent the night. The next morning we parted company; Bro. Manifee going to Natchez, and I to my uncle, Col. Nixon's, on Pearl River, whose home I reached on the sixteenth. After a much needed rest of a few days, I went on seventy-five miles to Bro. Graves', one of the appointments on my circuit. On the twenty-fifth of November, 1815, I went to the home of, and for the first time, met Bro. Winans. I can never forget my first impressions of this great and good man. He was not only the man for that time, but for any and for all times, except for one fault: he was careless of his dress.

During the year we had gracious revivals and a large addition to the church. But the chief event of the year was meeting with and hearing Dow preach. His text was Eph. ii, 8. He spoke of the various kinds of grace, and concluded with what he called irresistible grace. He said: "Some people think God must put them in a wagon and drew them up to heaven without will or effort on their part, and then say to them, 'Well done, good and faithful servant.'" Then with great energy he stamped his foot, and said, "Let that doctrine go to the devil, its father."

Where Are the Twenty and Four?

BY REV. T. H. HOLLOMAN.

MR. EDITOR: Reading the earnest appeal of Miss Addie Purnell—president of the P. and H. M. Society of the Mississippi Conference—in your issue of the eleventh ultimo, I was led to look into the statistics of the Mississippi Conference in the matter of pastors and parsonages. According to our last Minutes, there are 128 active men on districts and charges, and the Minutes show only 104 parsonages, leaving of our number twenty-four men who are living in "hired houses," or boarding. In a few instances these are unmarried men, but the great majority are men of families.

To one who has had a like experience, the appeal of Bro. Breland comes with added force. There is an emphasis and a pathos in his two short sentences which should impress them upon the mind and heart of every reader, and especially every preacher: "I have a wife and four small children. We have no parsonage."

Stop, brother; read again, sisters of the church—you who sit beside your comfortable fire with your little one happy about you. Here is a man—yea, twenty-four brethren—unprovided for by the church to whom they cheerfully have committed themselves, their wives and their children. How much may be done in this field is suggestive even from the figures themselves. Here is a wide door into which much of our idle brain and heart may enter. Here is a school in which may be learned lessons in growth in grace.

The point as made by Miss Purnell in her eloquent appeal for the great work which she represents is well taken: "It happens always that the preacher who needs the house is the preacher who needs the salary." In this wooded country in which we live, cutting its millions of feet of lumber annually, there is no valid reason why every pastor should not have a comfortable home.

I am persuaded that the one and only great need is information for the people.

Let our women understand the needs and plans by which the necessities may be met, and the work will have been accomplished. With a membership of 340 (as per last Minutes) the P. and H. M. Society of the Mississippi Conference, with less than $500 at their disposal, have within the last three years aided in the building of five parsonages within our bounds. Neat, comfortable homes, all of them. The treasurer has received from the beneficiaries of these homes many letters of unfeigned gratitude. With as many women at work and collecting for the parsonage and home mission cause as we have for the foreign mission cause in our boundaries, this sad state of affairs would soon cease to exist.

Our Minutes of 1895 show 120 pastors and only 100 parsonages; those of 1896 show 128 preachers and 124 parsonages. Thus, while we have an increase of four parsonages, we also have an increase of four homeless preachers. "Watchman, what of the night?"

Natchez, Miss., Feb. 15, 1897.

A Protest.

Being positively certain that I am not the preacher's wife referred to at different times in the ADVOCATE, I feel like entering a protest. I will first state why I am positive that I am "not guilty." I always make herculean efforts to leave everything swept and garnished; but the most convincing argument is that no preacher's wife has seen the inside of a parsonage that we have vacated until the magic working hands of some of the elect sisters had put everything in perfect order. Now, I hope this strong argument will convince all that I am not writing because "the cap fits." If some "Aid Society" member were to write such a piece, I might quake and tremble a little, although fully conscious that I had done the very best I could. I do not think it altogether kind or charitable to be telling tales on the family in this way; making others feel at liberty to spread and increase the complaint. Furthermore, the wrong person might be suspected, and then we should feel more sympathy and try to shield our less fortunate sisters. If the object in writing is to benefit the erring, why not write a private note making all the suggestions you wish and all the advice you think necessary; then the right person would be enlightened. We are getting to be regarded as erring along this line; and if these criticisms continue, we will have distressingly bad reputations; not the guilty only, but those who in no wise deserve this harsh censure. Then I think many excuses could be reasonably made; one poor little woman can't do everything. There is the planning, packing, getting together a suit of clothes for each member of the family, seeing that each has a bath, etc.; and right in the midst of the last meeting with the dear friends, the tearful good-byes, just for the sake of a little more scrubbing? Very probably there has been no servant in the family; but at the last some untried or inefficient help is called. No matter how careful the instructions, nothing is well done. Frequently the excited children have to be depended upon to help. They are thinking more about the pleasure and fun than of what the next preacher's wife is going to say or do. We are getting hints from too many sources on this subject; while I doubt if other families had to move under the same circumstances, if they could or would so well. Other families carry all their effects with them, while preachers leave the articles in daily use (dirt and all). I had never thought of receiving unkind criticisms from a preacher's wife; published, too, in a paper with such an extensive circulation in Methodist circles as the ADVOCATE. I should rather have expected sympathy and excuses. My dread has always been the "Aids;" now I see they are kinder than our own family. Once, when leaving a parsonage in not so good a condition as I wished, because of sickness, I spoke of my regrets to a good, true woman. She said: "Don't you worry one bit; any sensible person will know that you can not move and leave a clean house. If you had it clean, by the time the draymen got through tracking in and out your labor would be lost. I will be here when the Aids meet, and no one must dare say a word." Imagine the comfort this thoughtful speech gave me. Honestly now, did any of you ever know a family to move into a house, vacated by others than preachers, that you did not hear the wail: "I am so tired. This was the dirtiest place that I ever saw?" I know things are sometimes woeful; but have a care, sisters. Some one may have you in mind as they read your article. You know we can very easily frame excuses for our own carelessness, and even our own dirt does not seem so dirty as that of some one else, for we know the whys and wherefores.

Now, sisters, do not post us up as a target for censure and adverse criticisms, attracting unnecessary attention to the weakness of others. Hold your nose, if necessary, work off your wrath and indignation while scrubbing pots and pans, throw the mantle of charity over your sister's faults; but, above all, let your pen rest, for we be one in reputation.

ANOTHER PREACHER'S WIFE.

Another View.

MR. EDITOR: In your issue of two weeks ago "Preacher's Wife" brings very vigorous complaints against others of her guild for their slovenly housekeeping. I think our sister must have followed all the wretched housewives, or poor, helpless invalids in her Conference, for her "as usual" would certainly be very unusual to most of us. I have been a preacher's wife for twenty years, and am glad to record a very different experience. Indeed, I feel persuaded that such shocking uncleanliness as she describes is very rare. While there is room for improvement in many of us (myself among the number), preachers' wives, I think, are at least average housekeepers, while some are exquisitely neat. The moving of heavy trunks and boxes across the floors, and other work incident to moving, necessitate a second cleaning up after the house is vacated. Sometimes the departing housekeeper leaves the means to have this done with some friend. This we think the most self-respecting course; but it is by no means expected by the considerate members of the Ladies' Aid or W. P. and H. M. Societies. Our irate "Preacher's Wife," in bringing railing accusation against her sisters, forgets that her rebuke must fall with almost equal force upon these noble allies of the preacher's home, whose duty and pleasure it is to prepare for each incoming family. They usher the strangers into a clean house, cheer them with bright fires, a nice meal, and sometimes a generous start in the pantry. Under such genial treatment little wonder that the "strangers" soon melt away. God bless these dear women for their kindness! Indeed, he does bless them. I know their own homes reflect the streams of sunshine they have let into the parsonage home.

Dear sisters, we hold our husbands' letters far too sacred to be scattered about our premises. If in the hurry of moving one should slip out of the "letter-barrel" before it is headed up, we would expect it to be reverently handled and consigned to the flames unopened. Let us be careful to leave no worse litter behind us, and let us each see which can be the neatest and most careful housekeeper during the year of grace 1897.

The blessed Master has made many provisions for our comfort here by the hands of self-sacrificing and heroic women—members of two worthy branches of the Parsonage and Home Mission Society. I accept the trust with a grateful heart, and would use it with a careful hand. In doing this, and feeling thus, I believe I represent my predecessors here and elsewhere, and the wives of many—I hope all—of the preachers of the Mississippi Conference.

CLARA B. DRAKE.

Bay St. Louis, Miss.

From the West.

It is quite a relish to get the ADVOCATE away out here in the West. I appreciate it more and more. It gets better and better. I wish every member of the church in the three Conferences would subscribe for it. A person can not be an intelligent church member if he does not read the literature and periodicals of his church. It cures, to a great extent, narrow-mindedness, bigotry, selfishness, etc.; broadens him out, qualifying him for more successful work. There are many local preachers even who do not subscribe for a single church paper. I do not believe that a man ought to be allowed to have license to preach or exhort if he don't subscribe for his church periodicals.

I go into many homes—some wealthy—and find not a single religious paper or book; large families, too. They will get up in class meeting and say they are happy on the way to heaven, and training their children in nurture and admonition of the Lord, etc. Sometimes they have a large family Bible on the center-table that is only opened when the preacher comes. I have seen children from such homes converted; but can they develop into intelligent Christian characters when about the only literature they have access to is the "Saturday Blade," or "Trilby," and such like? The Lord have mercy on the people!

I think every pastor ought to enquire into and find out what his people read, and prescribe the remedy. I believe that if every preacher would make a canvass of this matter, making thorough inquiry, he would find an alarming state of affairs right in the "sheep-fold." The wolves are there, brethren, in gay clothing.

Well, I did not intend to write along this line when I started, but I have. We are having a very fine meeting out here; crowds are immense. The Word is taking hold of the people. We are expecting a great victory.

I will be at home about the first of March. I have some engagements to fill in the South. If any of the brethren desire my help for revival work in Spring or Summer, they can write me at Terry, Miss.

J. J. SMYLIE.

Lineville, Iowa, Feb. 19, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. B. Parker, of Mississippi Conference
Mrs. E. E. Kennedy, of Louisiana Conference

P. and H. M. S. of the North Mississippi Conference.

Dear sisters of the Parsonage and Home Mission Society, it has been so long (through no fault of mine) since I have talked to you through our department in the ADVOCATE that I feel that many threads have been dropped that will be difficult to pick up; but the work has gone on, and other pens have told you of its progress. Did you read carefully the Convention numbers of Our Homes, so full of information in regard to the work that has been accomplished and of noble plans for the future? Did you read the P. and H. M. S. pages so kindly given by the Nashville Advocate, with the many encouraging words from the brethren? If you did not, I can only say, Great has been your loss.

This has been a very trying season in nearly every town and community in our Conference. Grippe and pneumonia have had many victims. To some of you, dear sisters, heavy bereavement has come. My heart goes out in loving sympathy to those of you who have passed through these deep waters of affliction, and I pray that our Father may comfort and bless you in your sorrow. It has been an exceedingly cold Winter, and the severity of the weather has interfered in some places with auxiliary meetings, but the Winter is passing and the Springtime is almost here, with its budding flowers and balmy breezes. Let us take courage and go forward, determined to make this the best year that our P. and H. M. S. has ever known. Let us set our aim high and try to reach it.

Our district secretaries have not been idle. Two new auxiliaries are reported from the Greenville district, with the prospect of another on the Grenada district. Mrs. W. W. Magruder, who was elected secretary of the Columbus district, declined, but a lady of fine capacity and great energy has consented to fill the vacancy. Her name will be announced next week after the appointment is formally made. The vacancy on another district will also soon be filled.

I have just had the pleasure of reading a letter from one of our most experienced presiding elders, who says in regard to our last appropriation that it "was well bestowed, as it was much needed." Other parsonages equally needy are awaiting our help. We must not fail them. Let us help at least two more this year. We can do it. A little more energy, a little more self-denial will accomplish wonders. This year we will complete our S. Myra Smith scholarship. After that North Mississippi expects to do much more for the general work and much more at home than she has yet undertaken. We must go forward. The value of our work is too generally recognized, and our opportunities are increasing too rapidly, for us to falter now.

The request of our president in last week's ADVOCATE is a very reasonable one. We have outgrown some things that were expedient in our pioneer days, and I feel confident there is not a woman in our North Mississippi Society—whether in a regularly organized auxiliary or a Ladies' Aid that has become connectional—who will be unwilling to pay the small sum of ten cents per month, with a small contingent fee, when she reflects that this will give her an interest in the work accomplished by our Cuban and City Missions and our mountain schools, to say nothing of the privilege of aiding needy parsonages in our own Conference. These grand purposes will be carried out—there's no doubt about that. Do not let us retard them by our indifference, or lose a blessing to our own souls by failing to take part in them.

MRS. H. W. FOOTE.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Booneville
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss
La. Conf.....Mrs. Jno S. Young...Shreveport.

We call the attention of the Missionary Societies to the following editorial, which appears in the February number of the Woman's Advocate. Please read it. Those of you who do not subscribe for the paper will possibly do so, and those who may be induced to renew their subscriptions or send a new subscriber. Our little paper needs your support, and you need the blessing to be derived from the valuable little paper.

"Will the friends of our missionary work remember that its prosperity depends largely on the financial success of the Woman's Missionary Advocate? It is not necessary to argue this question. Then, in the beginning of this new year of 1897, please renew your subscriptions and try to secure new subscribers. Think how much is dependent on each renewal; think how many thousands of members there are—good, faithful members—who pay their dues, but never have subscribed even the small sum of fifty cents a year to this magazine, the only full exponent of our whole work! It is impossible to succeed as a Missionary Society and not be well informed. Knowledge gives enthusiasm, and enthusiasm means working with God. He, with all his power and might and majesty, will not save the world without the cooperation of his people; because like the act of breathing, it is drawing in and giving out; like faith and works, to believe and to do is his own law, and we must work together with him."

Different members have taken up this work, and have been indefatigable in sending in new subscribers—some as many as a hundred. Our society agent, Mrs. Denham, has sent a great many subscribers and renewals to Mrs. Butler, and deserves honorable mention for her zeal. We want such women to spring up in every society all over the State. Rally to the support of the Missionary Advocate.

MRS. JNO. S. YOUNG.

529 Edward street, Shreveport, La.

Selections.

An Orthodox Appearance.

In nearly every church there will be some members who—like old "deceiving ships" in navy yards—are dry-rotted with love of the world. They lie moored at the dock of formalism, and present an orthodox appearance. If sent to sea, and struck by a gale, they smash into a wreck. There is a certain sense in which every Christian should live for the people of the world as Christ lived, whom he died to save them, or as Paul did when he consecrated himself to bring the world to Christ. But in trying to draw the world toward God we must beware lest it drag us down into sinful conformities with its habits, its pursuits, its practices. It is not love for sinners' souls, but love for sins that endangers a Christian's character. Christians were put into the atmosphere of this world to purify it, but not to be poisoned by it. "Ye are the salt of the earth," says Jesus to his followers. But if Christians do not salt the world, then the world will rot them through and through.—Theodore L. Cuyler, D. D.

The Sanctity of the Home.

Major McKinley, addressing a company of aged men and women, "old settlers of Northern Ohio," said: "It is a proud pleasure to me to be able to credit to my wife and to my mother whatever good things my fellow-countrymen ascribe to me. To wife and mother mankind is indebted for those high moral qualities, gentleness, truth, and virtue which are so indispensable to a character, good citizenship, and a noble life. Our whole political future rests upon the sanctity of the American home, where the true wife and mother preside. They teach our boys and girls purity of life and thought, and point the way to usefulness and distinction. The world owes them more than it can ever pay. The man who has a pure and true love for mother and wife acquires no bond for his good behavior and can be safely trusted in every relation in life."—Western Christian Advocate.

Infinite toil would not enable us to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with moral improvement: we wrestle fiercely with a vicious habit which could have no hold upon us if we could ascend into a higher moral atmosphere.

WALL

Paper.

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To Whom It May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

Agents Wanted

For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A mammoth for agents. Only $1.50. Big book, big commission. Everybody wants the only true, reliable book. Outfits free. Credit given. Freight paid. Drop all trash, and make $300 a month with War in Cuba. Address immediately, THE NATIONAL BOOK CONCERN, 352-356 Dearborn St., Chicago.

Notice.

A local preacher wanted on the North Bossier circuit as an assistant. A single man wanted; a man of gifts and graces. References desired as to ability. For information please write to J. L. P. Sheppard, P. E., Pelican, La., or J. R. Roy, P. C., Plain Dealing, La.

For the Drouth Sufferers.

MR. EDITOR: I will drop you a line or two concerning our doings up here in Tensas. We are getting along reasonably well with our circuit work. This country is very muddy in Winter; hence it is difficult to travel much in the early part of the year. I have been very busy the last ten days raising money and clothing for the benefit of the drouth sufferers. I will say of the people whom I serve, they have responded most liberally. We have collected two hundred dollars in cash and one box of shoes and clothing valued at forty or seventy dollars. Our police jury has appropriated five hundred dollars for the same purpose. The good people of Saint Joseph and elsewhere in the parish are contributing also. I think the people of our patronizing conferences ought to be asked to help in this matter. Some of Louisiana alone is able to care for the destitute. Perhaps it is perhaps not. Christian charity ought to know no State lines. I received a letter yesterday from an adjoining parish where great destitution prevails and many of the people sick. I am satisfied now is a good time to show our faith by our works.

W. H. HILL.

Waterproof, La., Feb. 19, 1897.

Church Members.

Let us remember there are too many foes to oppose the Christian work, and to endeavor to pick flaws in everything pertaining to the sacred truths. No matter how all-important it is for us to be nice in word, to be nice in manners, and let our daily walk show to the world that we have been freed from sin and impurities of both word and deed, and are now living in God. Though it is as a great many parents are unconscious concerning the lasting impressions they are making upon the minds and hearts of their children from words and acts they are daily making and performing before them, so in the same way we find a large number of church members, both preachers and laman, making impressions upon both old and young. And one has failed not in directing them the great truth, that wrong words and deeds are followed by the same. And while it may not be considered but by a few, nevertheless it is true that a part of the shame and disgrace and ruin of the human family is traceable to some of those who claim to be followers of the Lord Jesus Christ.

Shortly before he died Sir Walter Scott said: "I have been, perhaps, the most voluminous author of my day, and it is a great comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing which on my deathbed I should wish blotted out." We are aware of the fact that many who live to-day can not be able to say as he said at the last day. But we need not fail making the same record from this day forward to the end of life.

G. W. BARR,
A Country Steward.

FROM THE WORK.

Rev. J. C. Mimms, Arcola and Hollandale: "After an absence of twelve months we were returned to our old charge, where we labored three consecutive years. We were joyously welcomed back by old friends and co-laborers. We were not a little glad to have our lot cast among familiar faces. We have been pounded by the good people till we are well nigh 'snowed under.' These are truly the kindest and most thoughtful people of their pastor and his family I have ever known. We are laboring earnestly and prayerfully, and are expecting great things of the Lord. We love the ADVOCATE, and wish it continued success. Pray for us."

Rev. E. H. Rook, Feb. 21: "I will give you some dots concerning my work on the Paris circuit. This is my second year on this work, and I have held two revival meetings up to this date this Winter. Now, this is a new thing back here in this part of the country, but not a bad thing, as results have shown. On the second Sunday in January I commenced a meeting with the help of the Lord, Bro. J. A. Braswell helping me. It was a good meeting, reviving the church—that, too, in the dead of Winter. The second was in the school building at Tchula, for Liberty Church on this work, and was assisted by Bro. McIntosh, the financial agent of the Grenada Collegiate Institute, with Professor Bell, his singer—and singer he is, too. He can come as nigh singing the gospel into the people as any man I ever saw. The meeting was a great success; over half a hundred conversions, and some thirty members received into our church. Twenty-five were received into the Baptist Church—these mostly by letter or restoration. My first venture with Winter meetings in the country have been so successful that I shall continue to have them. I have always thought that the Winter—the best part of the year for work—was being turned over to the devil. Brethren, you can have as good meetings in Winter as Summer. Try it."

Rev. J. W. Roper, Montpelier, Miss., Feb. 16, 1897: "We have gotten able to go to work after ten weeks of ill-health. Thank God we are able to be at the post of duty. This (the Sparta) circuit is in good condition. There is not a kinder people anywhere. This charge has the ability to become one of the best charges in North Mississippi. We had a good old-time pounding on our arrival here. It is doing good yet. If a preacher could get a pounding of that sort about every two months, it would be an easy matter for him and his family to live on the amount assessed. We have had all the attention that we needed up to this time. We are not any way inclined to want to swap places with any one, for we think this is one of the best in the Conference. Of course, many would say not so, because others pay more; but other things are to be considered. It was a bad day, and we had no Quarterly Conference at the first appointment, but will have one soon. We are putting forth our best efforts to get a parsonage on this charge, and by the help of the good Lord we will have a home bought and paid for by Conference. We have already contracted and are doing what we can to get money to pay for a home. We have bought most of the furniture for the home, and are raising money to pay for it at this time. We are looking, working and praying for a good revival of religion at each appointment on this charge. We ask an interest in the prayers of the brethren. May the blessings of God be with the brethren! The weekly visits of the ADVOCATE to our home are becoming more and more pleasant. Success to the ADVOCATE and love to the editor."

Bro. C. H. Bodkin, Potts Camp, Miss., Feb. 17, 1897: "About three weeks since our good pastor, L. D. Worsham, announced to his flock that a 'revival meeting' would begin on Friday night, Feb. 5, at this place under the leadership of Evangelist W. D. Bass, of Corinth. It has repeatedly been said, and even so by a few ministers of the gospel, that Potts Camp was beyond redemption. Bro. Bass arrived at the appointed hour, and was met by a few of the faithful, who did not for a moment anticipate the joy and gladness that the gracious Lord was about to and did send them. It is a well-known fact that until this meeting it was utterly impossible to get our people to agree to or do anything that would result in good. We were in debt for our parsonage, the outlook for money to pay our dear good pastor was gloomy; but Jesus Christ, the Son of the ever-living God, has been here, the balance due on the parsonage was raised in a few minutes, and in addition to this $100 was raised for Bro. Bass, and $300 in cash and subscription (every cent subscribed will be paid promptly) for our pastor—this being double the amount paid heretofore by this church. Now, I will tell you of a few of the good things accomplished by this meeting, namely: All of the backsliders have been reclaimed. Every particle of hatred, envy and strife has been driven from our midst. Men who ten days ago would have resorted to bloodshed at the slightest word, can now be seen, arm in arm, talking joyfully of the Savior of the world. We have 75 new additions and, in general, the greatest revival in the history of our town. Potts Camp is now one of the most religious towns in the State of Mississippi, and may the great God of the universe keep her thus. We are now a band of brothers on our way to heaven. Pray for us."

Rev. Wm. G Evans, Patterson, La., Feb. 17, 1897: "I have made a very good beginning on this year's work, and the indications now are for a successful year of soul winning. I have made over 80 visits to about 40 families of the Protestant community. I have received nine persons into the church, baptized two children, and buried one adult. All branches of church work have taken on new life. The Sunday-school has been reorganized and graded, and being well supplied with our literature, having a good set of officers and teachers, and being up to date in methods of work. I have reason to expect much good work from this quarter. Since Conference the Sunday school has nearly doubled in membership, including the members of the Home Department classes. One of the strongest features of our Sunday-school work is our teachers' meeting. The Epworth League is well organized, and all their meetings are well attended. As an outgrowth of the League work we now have a very fine and spiritual young men's prayer meeting held in the church every Saturday night. The W. P. and H. M. Society are laying their plans to raise a small balance due on our parsonage debt. The finances of the church are about up to date with preacher and presiding elder. About one-half of the assessments (foreign missions, Bishops and delegates to General Conference) made on us by the district stewards have been paid in full, and about $125 have been expended for other objects. Our people have not forgotten their more unfortunate brethren in the drouth-stricken section of North Louisiana, but have given liberally to supply their needs. As might be supposed from the above, the congregations have been large (for the place) and attentive. 'Lastly,' we have been 'pounded' and 'quilted;' so we are more than cared for. The last was for 'Laura, the parsonage baby.'"

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Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to March, '98.

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We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1 00 in addition to price given in our offer.

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Thursday, March 4, 1897.

So brief the time to smile,
Why darken we the air
With frowns and tears, the while
We nurse despair?

Stand in the sunshine sweet
And treasure every ray,
Nor seek with stubborn feet
The darksome way.

—Celia Thaxter.

No company is better than bad company.

The best way to obtain promotion is to deserve it.

If all liars should meet the fate of Ananias, the undertakers would soon be millionaires.

If an angel should spend a night under your roof, would he find congenial company? If not, why not?

Never hunt trouble. You are very likely to get your full share without your lighting a candle to search for it.

"If some people knew that the sun has spots in it, they would almost worry themselves to death."—Ram's Horn.

We go to the grave saying, "A man is dead;" but angels throng about him saying, "A man is born."—Henry Ward Beecher.

Do not conclude that a man is your enemy because he tells you of your faults. To do so is sometimes the very best evidence of friendship.

One secret of success in the pastorate is the ability to discover and utilize latent talent. There is much more in this than the average eye will see.

A four-legged porcupine in a menagerie may serve a good purpose, but a two-legged one walking around thrusting his bristles into everybody he meets is a nuisance.

Regard every man as your brother—a son of your own heavenly Father—and treat him accordingly, and you will solve a thousand problems that are too hard for the scientist and the philosopher.

If we must hear disagreeable sounds, give us the moan of the screech-owl, the squall of an irate feline, or the grating twang of the saw-filer as he plies his trade, but deliver us from the croak of the pessimist.

Don't lie awake of nights sighing for a larger field unless you are sure that you have killed all the grass in the little patch you have. This applies to preachers and Christian workers no less than to agriculturists.

The verger of St. Mary's, Oxford, on being congratulated by his rector for his constant attendance to duty, said: "I have heard every sermon that has been preached from this pulpit for fifty years, and, thank God, I am a Christian still."

Spirituality.

The very essence of true religion is spirituality. Enjoyment of religion is impossible to the unspiritual and worldy-minded. To attempt to be a Christian without being spiritual, without setting our affections more on things above than on things on the earth, is like attempting to raise a crop without planting seed. It is as foolish as trying to build a house without material. We may cultivate justice, temperance, the esteem of our fellow-men, and the outward forms of piety; but of what avail are these if we do not truly love God, if the soul has not found peace? If religion means no more than refinement, or the cultivation of the mind, how much better is it than philosophy? How is a man to tell others what he has not experienced himself? How can we commend the blessings of conversion to others when we are strangers to them and to their meaning? A liberal man may do good with his money; a wise man may instruct others; a polite, sympathetic, obliging man will have many friends; but only a spiritual man—one who lives close to God—can impress men with the power of religion and with their need of Christ. It is not enough that we impress men by our culture, generosity, honesty and courtesy. We must reach their hearts by our deep concern and unmistakable love for them, and "provoke them to love and good works" by our purity and piety. Some one has said of Sheridan that "had he possessed principle, he might have ruled the world." Similarly, it might be said that if every Christian felt the "power of an endless life," the world would soon be brought to Christ.

The chief reason why it is so unusual for conversions to take place out of revival seasons is, that the average Christian is not alive to a sense of his duty as a soul winner. How few make any effort to convert their friends and associates, or influence them for good, except during a revival season. The church is full of inert, self-satisfied people who are like an engine with the fire either unkindled or gone out. A man can no more serve God without subordinating the flesh to the spirit, without the guidance and power of the Holy Ghost, than a locomotive can run without steam. Not all can be wise, or wealthy, or great, but every believer may be and ought to be spiritual.

It is good to be loyal, diligent, orthodox church men; but to be men and women of fervent, irreproachable piety is best of all, for then shall we both save ourselves and many around us. Not a few, however, pride themselves more upon the strength and responsibility of their church than upon their personal godliness. How we should long for such companionship with God, such indwelling and outshining of the Spirit as the Scriptures portray to be the inestimable privilege of every believer! Of some it can be said that the smell of heaven is upon their garments, the light of glory upon their faces, and their very presence a benediction. It is related that when Florence Nightingale entered the hospitals at Crimea, the whole atmosphere seemed changed. From that moment the rough soldiers, though racked with pain, bore their sufferings in silence, uttering not a word to shock the most fastidious. Chateaubriand said that though he saw Washington but once, it served to inspire his whole life. What a remarkable testimony to a noble character! It is said that the presence of Napoleon on the field of battle was equal to a re-enforcement of forty thousand soldiers. Was there ever a more striking example of the force of a great personality? Somewhat similar to this should be the forcefulness of every Christian. For every true discipline may have with him continually the presence of Him to whom belong "all power in heaven and on earth," and who is "able to do for us abundantly above all that we ask or think." Every Christian may "save a soul from death," and thus perform a nobler deed than the founding of an empire.

Spirituality has manifestations and degrees as various as the tints of the sky, or as the leaves of the forest; but, like the odor of musk, its presence is unmistakable. It imparts a power and fragrance to human life that can come only from above. A spiritual man is neither selfish, proud, contentious, self-willed, covetous, nor uncharitable. To boast of superior spiritual attainments is to proclaim our lack of them.

We should make sure that we have been planted in God, and then we should grow in spirituality as naturally as a tree grows in a well-cultivated orchard. Some professing Christians are keeping watch over an empty treasure-house, deluding themselves with false hopes, and content with a fair outside long after the precious jewel of a regenerated heart has been lost. The rich man is wont to rely upon his wealth, the genius upon his extraordinary powers, the scholar upon his learning, the diplomatist upon his tact and cunning; but the Christian is undone if he puts his trust in any of these. He must lean upon an invisible arm, and strive for an invisible, yet imperishable reward. His conflict is with a spiritual foe, and victories must be won by spirit-power bestowed by the Lord of all. If spirituality be lacking, all is lacking. "To be carnally minded is death; but to be spiritually minded is life and peace."

Dr. J. B. Walker Dead.

Rev. J. B. Walker, D. D., died at his home near Mississippi City, Miss., on the twenty-sixth, and was buried at Ocean Springs, Miss., on the twenty-seventh, the funeral services being conducted by Bishop Keener. Dr. Walker was in his eighty-first year. He was licensed to preach at nineteen, and hence had been in the ministry a little more than sixty years. He was first a member of the Tennessee Conference and afterwards of the Mississippi Conference. With the exception of four years spent in Galveston, Texas, he has been a member of the Louisiana Conference since 1851, during all of which time until last year he was actively engaged in the work of the ministry. In his prime he was one of the pulpit magnates of Southern Methodism. He was not only a great preacher, but he was a most excellent pastor. Few men have such a capacity for making friends and holding them as with hooks of steel. We know of no man more universally beloved. In this city, where he lived for about forty years, if he has a single foe, or if there is a single person who regards him otherwise than with feelings of admiration, we have yet to hear of it. In real saintliness we have rarely known his equal. He was well known to the readers of the ADVOCATE, having been a contributor to its columns for many years. On our first page will be found an article from his pen which will be read with mournful interest, it being doubtless the last article he ever wrote for the church press. It was already in type when the message came summoning him from his labors on earth to his reward on high. Those of us who are so fortunate as to enter the pearly gates will meet him again, provided we get near enough to the great, white throne.

A memoir will appear in our next issue from the pen of Bishop Keener.

The Time Limit.

The general impression in this latitude is that the M. E. Church is rapidly moving in the direction of a removal of the time limit from the pastorate. The following from a recent issue of the Peninsula Methodist seems to indicate otherwise.

"It is now being acknowledged that the most serious mistake the M. E. Church ever did was to lengthen its pastorate from three to five years. The records of all our Conferences since the change was made give conclusive proof that more pastoral changes are now demanded than ever before, and that the work of the Bishop and his cabinet in the adjustment of the appointments grows in embarrassment with each succeeding year. It is simply awful to note the changes which are now demanded at the end of the first year of service. If there be the least complaint against a pastor, be it ever so insignificant, the people say we must have a change, and at once; we can not stand it five years. Under the old system, three years did not seem so long, and the people bore with the failings of the pastors, realising that the time was near at hand when the economy of the church would remove the pastor without any special interference on their part. In our judgment, the time is almost at hand, if not now, it soon will be, when the M. E. Church shall, by its vote, return to the three years' limit. If the time comes when the time limit shall be entirely removed, as is now seriously proposed in some quarters, good-by to Methodism in the country districts and in the smaller towns. It might do admirably with city churches, filled for the most part with competent preachers who receive splendid salaries, but it would be the death knell to the work in rural communities."

A New Venture in Journalism.

"The Visiting Friend" is the name of a paper published in this city, the first number of which bears date of Feb. 13, 1897. It is published at 631 Poydras street. It is a small eight-page weekly; price, $1 per annum. Its salutatory contains a declaration of principles, which may be briefly summarized thus: It is independent in politics. It favors a revision of our immigration laws so as to "protect our suffering fellow-citizens from the competition of foreign panperized ignorance," and "to check the flow of foreign vice and crime which now threaten to overwhelm us." "It will specially combat that sentiment which would divide the allegiance of the American to his country with any foreign prince, potentate, or power." It advocates "free, non-sectarian public schools, believing them to be the bulwark of American institutions, the corner-stone of American prosperity, and the guardian of American liberty." It advocates "the utmost liberty of conscience and the most complete separation of Church and State." From this declaration of principles it is a natural inference that this new candidate for popular favor is the organ of the A. P. A., though this is nowhere stated. It has been known for some time that the A. P. A. is in New Orleans; but that it has attained such dimensions as to sustain a paper devoted to its interests will probably be a surprise to the country at large.

Wise Words.

A short time since one James B. Wilson, of Indiana, was sentenced by a United States Court to a fine of $250 and two years' imprisonment for sending obscene literature through the mails. As is usual in such cases, a lot of goody-goody people with very small heads started a petition for the pardon of the offender, and as usual everybody in his family signed the petition. In due time the petition was returned by President Cleveland, with the following indorsement:

Denied. This convict was one of the editors and proprietors and a distributor through the mails and otherwise of a disgustingly vile and obscene newspaper. His conviction and sentence was an event distinctly tending to the promotion of public morals and the protection of the sons and daughters of our land from filth and corruption at a time when indecent newspaper publications are so dangerous and common. Everybody in favor of cleanliness should encourage the punishment of such offenses and desire that it should be more frequently imposed. While I am much surprised by the number of respectable people who have joined in urging clemency in this case, my duty seems so clear that I am not in the least tempted to interfere with the just and wholesome sentence of the court.

A Reward Offered.

An exchange says that the following notice was recently posted on the door of a church:

"Missing, last Sunday, some families from church.

"Stolen, several hours from the Lord's day, by a number of people of different ages dressed in their Sunday clothes.

"Strayed, half a score of lambs, believed to have gone in the direction of 'No Sunday-school.'

"Wanted, several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good.

"Lost, a lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

"Any person assisting in the recovery of the above 'shall in no wise lose his reward.'"

Church Dedication at West Point, Miss.

Last Sunday was a great day with us. According to announcement, Bishop Galloway was here to dedicate our church, and, of course, everybody must hear him. He is nearer everybody's Bishop in Mississippi than any other man in it. He was at his best as usual. His sermon in the morning was instructive, edifying, and inspiring. After the sermon a small collection was taken, after which the Bishop, assisted by Rev. Amos Kendall, the former pastor and builder of the new church, Rev. R. A. Burroughs, and Rev. G. W. Bachman, performed the ceremony of dedication. At night the Bishop highly entertained and profited a large congregation on his trip to the Orient. His coming will ever be hailed with pleasure. W. S. LAGRONE.

Rev. J. W. Luter.

The following note from Bro. Stone will be read with sorrow by the brethren of the North Mississippi Conference. Bro. Luter was a faithful preacher and a most excellent man.

Rev. J. W. Luter passed away suddenly this A. M., about eight o'clock. He was to go with me to his quarterly meeting to-morrow morning. A good and true man has gone. How we shall miss him! We are in great sorrow! The physician says Bro. Luter had heart failure.

J. B. STONE.

Winona, Miss., Feb 26, 1897.

An Appeal.

MR. EDITOR: Please allow space in the columns of your valuable paper for me to say to the general public that the people in the northern part of our beloved State are now undergoing a condition of life never witnessed before. It is such as has brought us to beg for our daily bread. We ask that the people of the city of New Orleans send us something upon which to live. Unless we can be helped, we can not farm. Anything will be highly appreciated—food, clothes, and anything else that will do a people in a drouth-stricken district. Oblige, J. M. DADE.

P. S.—For reference: Rev. W. U. H. Wharton.

Arcadia, La.

Unreasonable and Unfair.

It is a curious fact that some readers both of secular and of religious journals may during a year read with approval hundreds of articles which have in some way helped or cheered them, and never think of writing a single line of commendation; but if one paragraph runs counter to their views, they will immediately address to the editor a stinging reproof, and perhaps refuse to continue their subscriptions. This is very unreasonable and unfair. Perhaps the paragraph complained of may be just the one most needed, and offends you only because of its personal application of truth to the conscience. But even if this is not true, and the article complained of had better not been written, is it fair to put it in the scales as of greater weight than everything that deserves our approval? An editor or a minister whose utterances are so colorless as never to offend any one, comes under the condemnation of Christ himself: "Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets." Christ demands faithfulness.—Michigan Presbyterian.

NOTES.

We invite special attention to the communication of Rev. S. S. Keener on the fifth page.

***

Bishop Granbery has appointed Rev. T. K. Tierce college agent for the North Alabama Conference.

***

Rev. H. R. Singleton, Jr., of the St. Louis Conference, has been in the city for some days visiting his parents.

***

We invite special attention to the article of Rev. W. H. Hill on our third page. His church is doing noble work.

***

Rev. W. G. Backus, of the Mississippi Conference, passed through the city last week on his return from a very pleasant visit to his parents at Selma, Ala.

***

Under the skillful and aggressive leadership of Rev. H. C. Morehead the Grenada district is making progress along almost every line of church work.

***

Dr. S. A. Steel is preaching and lecturing in North Mississippi this week. He spent last Sabbath in Tupelo, and will be in Macon and other towns before going back to Jerusalem.

***

Rev. P. H. Hardin writes: "We have had a royal reception here. We have made an encouraging beginning, and everything is very promising for a successful year on the Decatur circuit. My people appreciate the ADVOCATE, and I feel hopeful of sending you several new subscribers soon."

Mrs. Mary S. Wall died on Sunday last at the residence of her son, I. D. Wall, at Clinton, La. Sister Wall was the daughter of Dr. William Winans. She was a woman of superior intellectual endowments and admirable Christian character. She was buried at the family cemetery at Centerville, Miss., by the side of her distinguished father.

***

Mrs. Mary Hawkins, wife of Rev. H. G. Hawkins, of the Mississippi Conference, died on the twenty-fifth ultimo at Quitman, Miss., at the residence of her father, Judge S. H. Terral, of the Supreme Court of Mississippi. She was a most excellent Christian woman, whose untimely death will be mourned by a large circle of admiring friends.

***

The Secretary of State for India has made this statement: "The Government of India can not but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule."

***

Dr. Martin, of Chicago, will commence a ten days' meeting at St. Charles Avenue M. E. Church on Thursday, March 4. Dr. Martin is one of the pulpit magnates of our sister church. His sermons are elegant, lucid and forceful, and he possesses rare oratorical gifts. A treat is in store for those who attend. We say this after having the privilege of hearing Dr. Martin. Dr. Martin will be appointed by Mr. McKinley Consul General of Cuba.

***

In some quarters there is fear that at the session of our Conference in Staunton the report that Dr. S. S. Lowell once made of his duties will be duplicated. He said: "Bishop, the people down on my district believe that in order to make a man a saint you must reduce him to a skeleton, and as the necessary consequence of that belief my preachers come up to this Conference not only with clean hands and pure hearts, but with clean teeth, empty stomachs, and pockets as light as the down on a humming-bird's wing."—Baltimore Advocate.

***

Last week we had the pleasure of hearing a lecture on socialism given in the Arena Club Hall by Bishop Davis Sessums. The lecture was able, thoughtful, and learned, and was characterized by that affluence of elegant diction and that easy grace of delivery which the public has learned to expect of the distinguished prelate. We are under obligations to the talented president of the club, Mrs. J. M. Ferguson, for an invitation to attend—doubly so from the fact that none but invited guests are ever privileged to hear lectures given under the auspices of the Arena Club.

***

President McKinley enters upon the duties of his high position with the good wishes of the entire American people. Those who opposed his election respect him as a man of integrity, and hope that he may be able so to shape his administration of public affairs as to usher in an era of prosperity. Mr. McKinley seems to have been studious of the public good in his selection of cabinet officers. His choice for the treasury portfolio is pre-eminently a wise one. It is our deliberate opinion that no better selection could have been made from the ranks of any political party. We regard Lyman J. Gage as one of the really great men of the nation, and one who possesses special adaptation to the position to which he has been called.

***

Dr. Edward Everett Hale, of Boston, not merely declines to subscribe to the funds of the American Bible Society, but writes a public letter in which he says that his action is based upon the fact of the Society's publishing the Scriptures in King Jamos' rather than in the Revised Version. This strikes us as being rather a small way of looking at things. The Revised Version has some points of manifest superiority, but it has not commanded the unqualified approval of the majority of scholars, and is not likely to displace King James' Version in popular use. Dr. Hale is following in the track of the Baptists, who withhold their contributions on the ground that the Society refuses to substitute the word "immerse" in place of the word "baptize."—Nashville Advocate.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain; and effects a permanent cure.

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Drives away every sort of pain—external or internal, in old or young. When you meet with an accident, or are attacked by sickness, MUL-EN-OL, if applied at once, will prevent it from becoming serious. Have it ready. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by. FINLAY, DICKS & CO., New Orleans.

EPWORTH LEAGUE.

By Rev. Robert H. Wynn.

Prayer Meeting Topic for March.

MISSIONS IN THE PROPHETS.

MARCH 7—THE CALL TO WORK.
(Isa. vi, 1-10)

The passage contains a most vivid symbolic vision of invisible things. "The holy of holies in the temple, with the veil removed, is the scene where the vision occurs." The prophet beholds the dazzling spectacle of Jehovah in communion with his angelic ministers, the seraphim, and so intense is the glory of the divine presence that the very fabric of the temple is caused to pulsate. The winged seraphs, poised about the divine throne, engage in a responsive service of adoration to the holy Trinity, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." The threefold utterance of "holy" seems to involve the mysterious Trinity of the Godhead. (Verses 1-4.)

This impressive scene was directly for the spiritual benefit of Isaiah, the prophet of the Lord, and was the occasion of God's special call for special service of the most sacred character. It was also intended to teach an invalnable spiritual lesson to every one who would be a prophet, or missionary, or servant of the Lord.

1. The call to work implies a previous call to special consecration and purification. Isaiah's vision of the holiness of God, and the holy consecrated devotion of his angel ministers, caused him to realize his own impurity and unfitness for the sacred service of God's messenger to the people. He cries out in spiritual distress, and one of the seraphs laid upon his mouth a living coal from off the altar, a symbol of purification from sin, and special preparation for the work to which he is called. So it is that no one is fitted to do service for God unless he is entirely consecrated and possessed of the purifying influence of the spirit of God. (Verses 5-7.)

2. The call to work is the "voice of the Lord," and is answered by the consecrated servant.

God calls for volunteers for service, the consecrated man or woman readily responds to the call, and then God sends the volunteer upon various missions of love. God calls in our hearing as in the hearing of Isaiah, "Whom shall I send, and who will go for us?" And like Isaiah, the true servant eagerly cries, "Here am I, send me." (Verse 8.)

The main thoughts of our topic are, then, preparation for work, and placing ourselves in God's hands, as his willing servants, to go on whatever mission he sends us.

"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you;
Take the task he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth,
'Here am I, send me, send me.'"

Missionary Debt Fund.

Previously reported	$195
A Friend (Cash)	5
Total	$200

The Combination Oil Cure for Cancer

Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster which have hitherto been attended with such fatal results. The fact that in the last three years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. Bye, Indianapolis, Ind.

La Grippe.

SOME RECENT REPORTS CONCERNING RAVAGES OF THIS PREVALENT DISEASE.

Dr. Hartman is constantly receiving letters from all parts of the United States from people who have suffered from la grippe or are suffering from it. The Doctor's remedy, Pe-ru-na, is found to be of great value in the treatment of this disease. N. N. Coons, Monmouth, Ill., writes: "Last fall I was taken with la grippe and was unable to do my work. I consulted several of our best doctors, but found very little relief. I saw one of your advertisements and concluded to give your Pe-ru-na a trial. I bought two bottles and was surprised at the good it did me. I used it all and bought six more bottles and was soon able to go back to my work. I think your Pe-ru-na is an excellent medicine, and I have recommended it to others." Geo. W. Norman, 2531 Nicollet Ave., Minneapolis, Minn, was also cured of la grippe with Pe-ru-na.

Many cases of cures of la grippe are recorded in Dr. Hartman's latest book on chronic catarrh and catarrhal disease. The book contains 64 pages, instructively illustrated. It will be sent free for a short time by The Peru-na Drug Manufacturing Company, Columbus, Ohio.

A Self-Supporting Widow.

About a year ago my husband died and left me in rather destitute circumstances. Just after our marriage his health failed, and for that reason he was unable to lay by for a rainy day. A friend of mine from Illinois called on me and told me how much money she was making by selling the Iron City Dish Washer, and said she thought I could at least make a good living by doing the same. I wrote the Iron City Dish Washer Co., Dep't A 5, Sta. A, Pittsburg, Pa., for a sample. Since then I have been making a splendid living for my children and myself, and still attend to my household duties. Last month I cleared over $100, and am delighted with my success. The Dish Washer works like a charm, and the distasteful work of washing dishes can be done in a few moments without soiling the hands a particle. Any one who sees it work wants one at once, so they are no trouble to sell. I would advise anyone out of employment to write for full particulars, as they started me in business and will do the same for others.

Mrs. J. C. R.

The Mutual Life Insurance Com'y

OF NEW YORK.

Post & Bowles. New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

To the Stewards and Members of the M. E. Church in the Arcadia District.

Dear Brethren: I am nearing the close of my first round of Quarterly Conferences, and will begin the second round before I finish the first, as you will see from the announcement. I have been made to feel sad at each Quarterly Conference at the reports of stewards in the matter of ministerial support. I can't be mistaken when I say that somebody has neglected their duty. I am afraid that very many have done so. I know that there is not much money in this country, and that there is a great scarcity of provisions; but, at the same time, there are enough of members in every pastoral charge who are able to keep the preacher from suffering if they will. I ask the stewards to make a vigorous canvass at once, that the preachers may be encouraged to feel that the church is going to take care of them. They (the preachers) are your servants. They are to break to you the bread of heaven, to get your children and neighbors converted, and build up the church in all her interests. Will not every member that loves God and the souls of men for whom Christ died rally to the support of their preacher during this hard year? I confess, from a human standpoint, that the outlook is dark, but I thank God I am living by faith, moving on as though I was in the land of Goshen. I propose to give my whole time and labor to the interests of the church in the district. I want to meet every Quarterly Conference, and pray that God may meet his people in each service, and so manifest his presence as to dispel all doubt and unbelief.

Dear brethren, one and all, let us live in touch with Christ, walking in fellowship with the Holy Spirit from day to day, and the problem of support will solve itself. Our hope is in God. If we do our duty, he will take care of us. If we forsake him, he will cast us off. B. T. Crews.

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EASY TERMS.

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If so, write what you desire, and we will quote prices on the very best we can give you for the money.

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WEGMAN
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ARE DURABLE, BRILLIANT AND HANDSOME.

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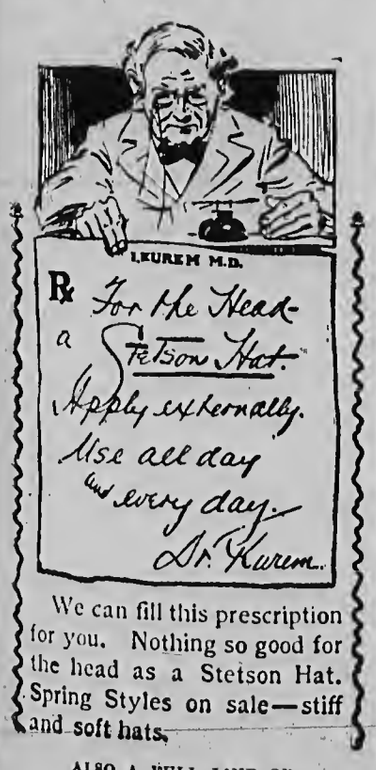

We can fill this prescription for you. Nothing so good for the head as a Stetson Hat. Spring Styles on sale—stiff and soft hats.

ALSO A FULL LINE OF
STRAW AND OTHER HATS,
TRAVELING AND CYCLING CAPS,
CANES AND UMBRELLAS.

Orders from the country solicited and given prompt attention.

Clergymen given ten per cent. discount on all purchases.

MEYER THE HATTER,
112 ST. CHARLES ST.,
NEAR CANAL STREET.

Louisiana Conference Minute Fund.

It is well known that for many years some of us were opposed to paying for the printing of our Minutes with money drawn from funds collected for other purposes. Several years ago, at the motion of the writer, this custom was abolished, but revived in a year or two, to be continued till little more than a year ago, when, at the Jackson Conference, the custom was again suspended, a Minute Fund provided for by the assessment against the several charges of an amount sufficient to fully cover all expenses of publication. The plan was new, and did not work well; hence, when we met at Ruston, a year later, we found we had no funds for the expenses of our printed Minutes. Failing in an effort to make temporary provision, it was agreed that the preachers pay for as many copies of the Minutes as they desired at the rate of ten cents per copy, and that the previous arrangement for a collection in each charge for the Minute Fund be continued. This personal contribution by the preachers was not to interfere in any way with the Minute Fund for the next session, but persons contributing at the rate of ten cents per copy might reimburse themselves from the sale of the Minutes when received by them.

Under the resolution now standing on the records of the Jackson Conference for our guidance, no part of the "apportionment by the district stewards" to any charge for 1897 can be applied to the expenses of the Minutes of the session of 1896 The amount necessary to constitute the Minute Fund is very small in the several charges, and will be easily raised of the preachers. Think of it, and try. Let the amount for "Conference Minutes" be taken up this year, and "paid to the secretary" at Crowley at our next session. If this is done, we will be at the end of this Minute trouble.

J. A. Parker.

New Orleans District Conference.

The New Orleans District Conference is fixed for 9:30 A. M., Thursday, March 25, 1897, at Carondelet Street Church. Rev. Charles C. Wier, of White Castle, is to preach the opening sermon. The committees are as follows:

Committee on Homes—James L. Pierce, Joseph M. Alford, P. Henry Fontaine.

Committee for License to Preach—Herman R. Singleton, James E. Denson, Herman W. Knickerbocker.

Committee for Admission on Trial—J. F. Scurlock, Lewis A. Reed, Charles T. Munholland.

Committee for Deacon's Orders—John B. Keut, John F. Foster, Robert H. Wynn.

Committee for Elder's Orders—Samuel S. Keener, James L. Pierce, Henry H. Ahrens.

John T. Sawyer, P. E.

"Brown's Bronchial Troches" give relief in all Bronchial Affections. A simple and safe remedy. Avoid imitations.

To the Members of the Louisiana Ministerial Brotherhood.

Brethren: The death of Dr. J. B. Walker chronicles the second death in our membership. Each is urged to secure at least five honorary members by the payment of one dollar mortuary due.

Dear brethren, bring this worthy cause before your charges and secure as many honorary members as possible and send name and address of each, so they can be enrolled and credited with amounts. Each friend of Dr. Walker should join in by sending a dollar as a token of their love and veneration for him. Brethren, please forward your third assessment and all dues from honorary members at earliest possible date. My address is 2106 Baronne street, New Orleans, La.

S. S. Keener,
Sec. and Treas. La. Ministerial Brotherhood

Mrs. Mary T. Hawkins.

Mrs. Mary T. Hawkins, wife of Rev. H. G. Hawkins, of the Mississippi Conference, and only daughter of Judge S. H. Terrel, died in Quitman, Miss., Feb. 25, 1897. She was buried from the family residence the following evening at three o'clock. A large number of friends and relatives followed her remains to the cemetery. She was talented, cultured, and truly pious. Sister Hawkins was loved and respected by all who knew her.

The bereaved husband and family are in deep sorrow. We pray God to give them grace sufficient to sustain them in this time of great trouble.

A suitable memoir will be sent in due time. J. T. Nicholson.

The Drouth Sufferers.

The noble generosity of the people in behalf of the drouth-stricken sufferers is admirable indeed. It is a sad fact that there are many worthy people, aged, infirm and children, together with some who are industrious and frugal, that are in great poverty. There are (sad to say) many, very many, who from drinking, gambling, and consequent idleness, together with the fruits of the credit system, also in very great poverty. Our people have for years been making their crops on borrowed money, and failing (many of them) from year to year to pay their merchants, have brought the merchants into such straitened circumstances that they can not furnish supplies to the people, and the consequences are there are numbers of people who can not make crops at all for the want of corn to feed their teams while making it. How to meet this want is quite a problem. Many of this class are colored people, and they are now demoralized, so that it is difficult to keep them at work. It will be well to arrange so that these people can get their supplies weekly. Will some one suggest a plan.

B. F. White.

Floyd, La.

For Alcoholism

Use Horsford's Acid Phosphate.

Dr. A. Monteiro, Richmond, Va., says: "The exhaustion of vitality so prevalent in chronic alcoholism, has been benefited by its use in every case."

Notice.

Notice is hereby given that all applications for aid to the Woman's Parsonage and Home Mission Society should be in the Central Office, for consideration, by April 1, 1897.

Mrs. R. K. Hargrove,
Gen'l Sec'y.

Nashville, Tenn.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE
Locock's
Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.
Linden, Ala.

I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. Walston.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
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Piney Woods Dairy,

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Sweet Country Milk, in pint and quart bottles, at 5 and 10 cents each.

Families supplied with Sweet Cream, Ice Cream, Cream Cheese, Buttermilk and Fresh Butter at popular prices. Fresh Creole Eggs a specialty. We solicit your order.

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Best Pure Copper and Tin Church Bells & Chimes, Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

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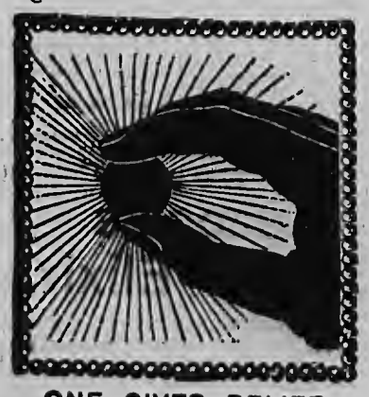

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER, ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

RIPANS TABULES.
Sold by druggists.

BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

UNTIL TO-MORROW.

If you have a task to do
That seems as if you'd ne'er get through,
Believe me that the wisest way
Is to begin the task to-day.

If you have a word unsaid,
Spoken, would make one comforted,
Go find that one, and say it straight;
It is a word that can not wait.

If you can do a kindly deed,
Can heal the sick or hungry feed,
Do not leave the deed undone
Until you see to-morrow's sun.

But angry word, and selfish way,
Are best put off another day,
And then another day again;
Postpone what gives another pain.

So keep the hasty speeches down;
And make a smile chase back the frown.
In silence let ill-temper lie
For an eternal by-and-by.

—Independent.

Women Millionaires.

The United States claims two of the six richest women in the world. The remaining four are all of different nationalities. Senora Isidora Cousino, whose name stands first on the list of these notable women, is a native of Chile. Senora Isidora Cousino has her home in Santiago. She was an only child, and at her father's death inherited magnificent landed estates, which had been accumulating for generations, and upon which rich coal mines have since been developed. Her husband was also an extensive land-owner, and dying soon after her father, the senora was left the possessor of landed estates which, under her supervision, have increased in value until their present estimate is reckoned at the magnificent sum of $200,000,000. The revenue from her coal lands alone amounts to $80,000 a month. She is royal in her beneficences wherever her fancy leads. Some years ago, when the American fleet was at Valparaiso, the admiral and his officers were invited to become her guests. They were most royally entertained at her palatial residence.

Hetty Robinson Green is the richest woman in the United States and the second in the world. Her birthplace is given as Rhode Island. Her father was a wealthy ship owner at New Bedford, Mass., and later at New York. He accumulated hundreds of thousands of dollars from the profits of his whaleships. He died in 1864, or thereabouts, leaving an immense fortune to Hetty, which, by shrewd management, has increased to its colossal proportions. By those who have the best opportunities for judging, her fortune is estimated to be about fifty millions. Hetty Green has two grown children, a son and daughter. Her husband is an invalid, who sits in his easy-chair in their unpretentious home in Rhode Island, while his wife, in the plainest of black bonnets and gowns, flits here and there, engaged in litigation against some trust or railroad company, some executor or trustee. Life is apparently with Hetty Green one long business tangle.

Mary Garrett lives in a palatial mansion in Baltimore, a notable feature of which is a most magnificent conservatory. Among the not small army of servants in this establishment is a French cook, who receives an annual salary of $5,000. Miss Garrett is not only a good student, speaking four languages, but she is also a good business woman. She is familiar with the management of the Baltimore and Ohio railroad, which her father founded, and from whom presumably she received her thirty millions. The largest part of her income is devoted to charity. She recently established a school at Bryn Mawr, in which indigent girls can prepare for college. She is ever ready to assist where poverty is an obstacle in the path of rising genius.

Baroness Burdett-Coutts inherited from her grandfather Coutts a fortune now estimated at twenty millions. Her years now number more than fourscore. She resides at Holly Lodge, a suburb of London. In 1881 she was married to William Ashmead Bartlett, now William Ashmead Bartlett Burdett Coutts, as he took her name at their marriage. He is thirty-seven years her junior. In 1871 she was raised to the peerage in honor of her public beneficence, and is notable for munificent charities.

The Marquise de Rhoda has been twice married. Her first husband, General Barrios, was assassinated in Guatamala, when she was but thirty years of age, and left her seven children and $15,000,000. She removed to New York, and resided there until her marriage with the Marquis de Rhoda. She now lives in Spain. She is a handsome brunette, and an accomplished performer on the harp.

Madame Woleska, whose name completes this illustrious sextet, is a widow who inherited vast wealth, now increased to ten millions. She is a thorough business woman, and owns village after village and town after town in the empire of Russia. She has introduced improved agricultural implements, which enable her to secure more remunerative leases than her neighbors. She lives a quiet, retiring life, absorbed in the care and management of her property.—Sarah E. Wilcox, in the Household.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

A Quality Most Desired.

Among the qualities most to be desired in a young girl's character is a high sense of honor. I wish I could impress on every reader the need of being always above everything petty or small, so that one would not for a single moment ever be tempted to do a mean or underhand thing, to speak unkindly of a friend, or to repeat a conversation which was confidential.

It may happen to you, for instance, to be visiting in the home of a relative or friend, where there may be a little friction at the table, or where some anxiety arises about the course of a member of the family. No matter what you see or hear, in such circumstances you are bound, if you are an honorable person, to be silent about it, neither making comments nor looking as if you could tell something if you choose, nor in any way alluding to what is unpleasant, at any future time. A guest in a home can not be too careful to guard the good name of those under its roof, for it is an honor to be a guest, in the first place, and honor is demanded in return.

Again, a nice sense of honor in matters connected with money is very important. Polly is treasurer of a society, and has the care of the funds. She must never for an instant, or in an emergency, lend these funds to other people, or borrow them for her own use. I know a girl—Polly was her name, by the way—who was induced, being treasurer of a certain guild, to lend her brother, for one day, the money she had in her care. The brother was older than Polly, and a very persuasive person. He said: "Why should you hesitate? I'll bring it back to you to-night, and it will oblige me very much if I can take that fifty dollars and pay a bill I owe before noon to-day." Foolish Polly permitted her scruples to be overruled. The money was not brought back, and but for her father's kindness in making it good she would been disgraced as a dishonest treasurer. She told me long afterwards that the lesson had been burned in on her mind never to take liberties with money which she held in trust.—Harper's Round Table.

Our Safeguard.

Lyman Beecher, Horace Mann and other great and good men of their day saw the ruin that must overtake democracy unless public virtue was maintained; but they put too much reliance upon intellectual culture, upon general intelligence as a means of maintaining public virtue. They said that we must educate or perish. So we devised a splendid system of public schools, upon the plea that general intelligence is the basis of self-government. Well, it may be a basis, but an experience of two generations shows us that it is not the basis—at least, not all of it. Where public schools do most abound—even where they are the pride and boast of the city—we find private vice, social sins and political corruptions most abounding.

The reason is not far to seek. Our educational system exercises the sense of the youth in everything more than in the discernment of good and evil. We train them sedulously in the power to see what is correct and what incorrect in the forms of speech, in musical tones, in mathematical formulas, in everything except moral conduct. The power to discern good and evil in this domain is sadly neglected, and in many a boy is practically atrophied by the time he gets through his high school into the college. And here we aggravate the evil by handing over to the youngster the government of his own conduct, when the matter of conduct has been the least in his studies. It is this that is making our colleges such moral anomalies.

There is but one remedy; the persistent cultivation of the moral sense, from the cradle to the university. We must make this stone, so long neglected by our educational builders, the head of the corner, or our temple of liberty must fall.—B. J. Radford.

A Good Story.

Canon Farrar tells the following story, illustrating John Wesley's catholicity:

Dean Stanley delighted in a story—I know not its source, and will not vouch for its authenticity—which he called "Wesley's Dream." It told how Wesley dreamt that, wandering to the gate of Gehenna, he asked whether there were any Romanists, any Anglicans, any Baptists, any Calvinists, any Independents there, and was told in each case, "Yes, a great many," and was yet more deeply pained when, asking, "And are there any Wesleyans here?" it was still answered, "Yes, a great many." Then returning to the gates of heaven, he asked, "Are there any Romanists here?" "None, whatever." "Any Anglicans?" "None, whatever." "Any Baptists?" "None, whatever." "Any Calvinists?" "None, whatever." "Any Wesleyans?" Still none whatever. "Whom, then, have you here?" he asked in amazement. "We have none but Christians here," was the answer. "We know no other name." Whether the story was a pleasing allegory of the Dean's or not, I can not tell; but this I know, that Wesley's sermon on the Catholic Spirit would have the honor of being thought shockingly lax by bigots of every denomination, yet all true Christians might well say with him, "I desire to have a League, offensive and defensive, with every soldier of Christ."

The Destiny of Woman.

I think that the Almighty intended the work of woman in this world should be, above all, the rearing of a family. He gave into her keeping the souls and characters of the young, to make or to mar. And surely there is no nobler or more responsible work than this. From the home—the domain of woman—spring most of the highest impulses of humanity. And to fit woman for her great work the Creator made her of a finer cast than men; there is nothing on earth so noble, so pure, so exalted, so near the ideal of character, as a good woman. Woman can rise higher than man; but she can likewise sink lower. The very height which she can attain seems to make her fall the greatest when she does fall. There is a great strength and great weakness in woman's character; and it is a vital duty of men, whose greater evenness of temperament gives them greater self-control, and consequently a commanding position, to do everything in their power to enable the woman to be true to her higher nature.

I believe that, all things else being equal, the happiest woman is the woman who is a mother and the maker of a home; but if she can not fulfil her true destiny, if she must enter the business world, she should be given the greatest consideration, simply because she is a woman. I have heard women say that they ask for nothing on the ground of sex. Perhaps they don't, but personally I can not forget their sex.—Dwight L. Moody, in Demorest's Magazine.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

HYGIENE.

The Lemon's the Thing.

The very latest cosmetic is the lemon. In countries where they grow as freely as apples do in the temperate zone, this fact is appreciated and their virtues availed of; but, says a writer on the subject, their admirable qualities are worthy of wider knowledge. Lemons are not so costly, even in the coldest countries, that women may not easily afford to use this tropical aid to the toilet.

For the Skin. In the care of the complexion it is invaluable, particularly in Summer, when a few drops squeezed into the water in which the face is washed removes all greasiness and leaves the skin fresh and velvety. A little lemon juice rubbed on the cheeks before going to bed and allowed to dry there will remove freckles and sunburn and whiten the skin, besides giving it a charming smoothness and softness to the touch. This should be done about three times a week, both Winter and Summer, and is of the greatest aid to such complexions as are afflicted with enlarged and blackened pores. These enlarged pores are due to deficient circulation of the blood and are to be greatly aided by vigorous rubbing with a coarse towel every time the face is washed.

Those who lead a sedentary life find the circulation feeblest about the nose, lips and temples, and these parts of the face should be energetically rubbed and kneaded several times a day. When the pores become distended the fine invisible dust in the air enters and clogs and blackens them. Mere ordinary face washing, even when warm water and soap are used, is not sufficient to remove this dirt in the pores, but the vigorous acid of the lemon will cleanse and carry off all such unsightly blemishes.

Taking Care of Your Eyes.

Rest is one of the most important factors in treating diseased or strained eyes—rest of eyes, rest of body and mind. Avoid also wind, dust and smoke. Personal habits enter into the question of causation of eye disease, and their regulation becomes, therefore, a part of the hygienic treatment. Diet is important, chiefly through its effects upon digestion and general health, which frequently have much to do with the condition of the eye. The first offense against the eye is reading with a poor light. This requires the ciliary muscles to do an extra work to sharpen sight. It applies to dim lights, twilight, sitting too far from the light. The second offense is one of posture—stooping or lying down congests the eye, besides requiring unnatural work of the eye muscles. Reading in trains is one third offense, the motion causing such frequent changes of focus and position as to tax the muscles of accommodation as well as the muscles of fixation. Reading with needed glasses or with badly fitted ones is the last. Eye strain is certainly a factor in producing disease of every part of the eye. Old age is the time of retribution for those who have sinned against their eyes. Young folks, take splendid care of your eyes, and when you are old you will reap a rich reward. —Journal of Health.

To Break Up a Cold.

A mother writes to an exchange that she finds no better home remedy than to drink as much flaxseed tea as possible just before going to bed. To make this, boil two tablespoonfuls of whole flaxseed in a pint of water for fifteen minutes. Squeeze the juice of a lemon into a bowl over two tablespoonfuls of sugar, strain the tea boiling hot over this, and drink as hot as can be borne. The hot drink will cause a profuse perspiration, and the flaxseed, lemon and sugar will relieve a cough by soothing the irritation in the throat. If the cold begins to tighten the lung power, apply a mustard plaster to the chest. Make this plaster of one teaspoonful of mustard to three tablespoonfuls of flour mixed to a paste with the white of an egg, which will prevent blistering. Spread the paste on a piece of thin muslin or cheese cloth, cover with another cloth, apply to the chest, and over all put one or two thicknesses of flannel. Do not delay when you feel a cold coming on. The ounce of prevention is worth much more than the pound of cure.—Health.

It amalgamates perfectly with the most delicate cooking; that's why it is so good for chafing dish use.

A little in boiling water makes refreshing beef tea (bouillon) at once.

Just the thing to keep in the house, is

Liebig COMPANY'S Extract of Beef

Cure Consumption and lung troubles

New York, March 1, 1897.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full, for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

EASTER MUSIC

"The Prince of Life," prepared by J. R. Murray, is a beautiful service for Sunday Schools, containing Responsive Readings, interspersed with appropriate songs. Price, 5 cents per single copy

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The new music for 1897 is exceptionally fine, including in addition to the publication above named, splendid solos and duets, and fine anthems for the choir. Among the composers represented are G. W. Marston, E. Marzo, C. A. Havens, G. F. Root and others.

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Flower Praise (20c). Festival of the Flowers (30c). Under the Palms (30c).

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for March will contain a supplement of Easter Anthems. Price, 15 cents.

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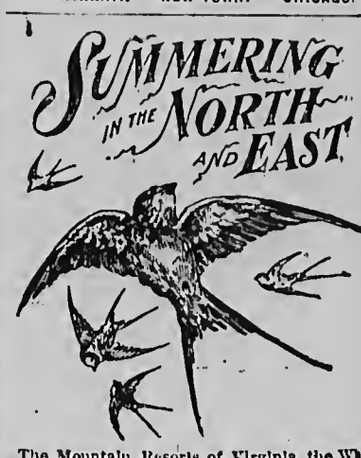

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Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St., Daily.

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A THOUGHT THAT KILLED A MAN!

He thought that he could trifle with disease. He was run down in health, felt tired and worn out, complained of dizziness, billousness, backaches and headaches. His liver and kidneys were out of order. He thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.

Warner's Safe Cure

is the only standard remedy in the world for kidney and liver compiaints. It is the only remedy which physicians universally prescribe. It is the only remedy that is backed by the testimony of thousands whom it has relieved and cured.

THERE IS NOTHING ELSE THAT CAN TAKE ITS PLACE

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

SELBY—My grandmother, Mrs. L. E. Selby, widow of S. E. Selby, was born of Christian parents in Baldwin county, Ga., on the eighteenth day of April, 1811. She was the daughter of James Simmons; her mother's name I do not recall, though I heard her speak of her often. In early childhood she moved with her parents to Giles county, Tenn., and resided there until she had reached womanhood, attending school at Florence, Ala., in the meantime. She had three brothers: Isaac, Rev. Jackson (father of Rev. John C. Simmons, D. D., of the Pacific Conference, and his sainted brother, W. A.), and Jimmie—all men of sterling worth in their day. Her sisters (four) were: Belle, Nancy, Annie, and Winnie, her twin sister, all of whom were devoted followers of the Lord Jesus Christ. After a time her parents removed to North Alabama, thence to Choctaw county, Ala., where she was married to S. E. Selby in 1836. There were born to this devoted couple five children—three sons and two daughters. The eldest child, a daughter, died in infancy, and one son, G. W., was killed in battle at Antietam during the late war. Her children who remain on this side are: T. H., with whom she has lived for the past twelve years, and J. H., of Meridian, Miss., and Mrs. Roberta Thompson, of Texas. Beside these there are a number of grandchildren, who are sorely bereaved on account of her departure. She was born in a Methodist home, where the Spirit of Christ reigned; consequently, she was a Methodist and a Christian of the true type. She remained true until her passage from earth to glory. Her life, while fraught with much anxiety, dread and fear, living in a period of construction and afterwards of reconstruction, was comparatively calm and placid. Her home during the four years of fearful struggle was in Jasper county, Miss., and having three sons engaged in the conflict, she was more or less anxious all the while. For the past thirty-years she resided in Newton, Miss., where twelve years ago she was bereft of her husband.

There were many striking characteristics that belonged to her long and well-spent life. They were essential in the development of the Christian graces, but there being so many in whose lives they are not seen, they were especially noticeable in her. Her faith in God was always clear and strong. I never knew her to be in a doubtful state of mind as to the mercy and grace of God, and this is my father's testimony after being intimately associated with her for fifty years. When I was a child in her home I would often see her go in a secret place for prayer, and she retained this prayerful spirit throughout her life. While she was naturally a timid woman, she was always ready to testify to her Lord's goodness and love toward her. She was never known to be out of her place in the sanctuary when it was possible for her to be there. No one can be more devoted to the church and its interests than she was. She rejoiced in song, prayer, and sermon, and delighted in communing with the people of God; always glad of a visit from her pastor. She enjoyed visiting the parsonage, and was in sympathy with the pastor and his family in all the work of the church. While she had nearly reached her eighty-sixth year, she was old only in years, for she retained a youthful spirit up to the evening before she died. Another strong feature that attracted attention was that her mind was as strong and quick to comprehend as it had ever been. She could see the ridiculous as well as the strong side of a question. Her life as a Christian was transparent. One of the delights of her life was to talk of incidents of the long ago, and especially the camp-meeting seasons of her young womanhood, where the strong men of Methodism concentrated their forces in great power upon these annual gatherings. She knew the sainted J. B. McFerrin, and heard him preach in his younger days; also A. L. P. Green, Bishop McTyeire, and others of much note.

She was in no way frivolous so as to be affected by being placed upon nobler things than this world affords. She was not only a companion for her children, but her grandchildren and even her great-grandchildren.

Her home life was beautiful, no one ever hearing her complain about anything, adjusting herself with ease and grace to the situation at all times. She was admired in her advanced age by old and young alike.

Her pastor for 1895-1896—Rev. J. T. Nicholson—is writing my father just after her death, has this to say: . . . "Earth is poorer on account of her translation, but heaven is richer. Here was a peerless character, being full of faith, hope, and love. We are not surprised that her external life was so entirely consistent, and that she rejoiced always in her conscious assurance of God's favor, and constantly gave thanks for the daily benedictions of his Spirit. Her life as a Christian was to me sublimely beautiful and a constant inspiration. Her esteem, confidence and love I held above price. She was a friend, true and tried, to me and my family."

What a comfort the above beautiful tribute to one we so much loved! And while we are glad her life was so much appreciated by those with whom she was at times associated, we can more strongly testify to such an estimate, for her life was stronger, if possible, in the home than elsewhere. My brother Henry, who has so tenderly cared for her in the past twelve years, looking after her through the night to see that she was comfortable, was awakened by her on the morning of the nineteenth of January, 1897, and in less than fifteen minutes she was transported to the land of eternal glory and song. In writing to me a few days ago he said: "Oh, how I miss her! God help me walk in the way she has trod."

We have her life as an evidence of the way in which she passed out from us. It is a legacy we shall prize highly, an inheritance we rejoice in. We miss her in the home, but we shall be united again "after awhile."

We laid her away on the twenty-first of January, 1897, her pastor, Rev. D. P. Bradford, conducting the service, in the cemetery at Newton, by the side of her sainted husband and others of our loved ones.

Her devoted grandson, ROBT. SELBY.

Bolton, Miss.

Nashville Advocate please copy.

REED—On the morning of Dec. 31, 1896, the sweet spirit of little DAISY REED took its flight from earth to glory, having suffered only a short while, or a few days, from diphtheria or membranous croup.

Little Daisy was the pet of her parents, brothers and sister; had a sweet, lovable disposition; was between four and five years of age; hence she was called home before her little heart was engrossed and tainted with the evil influences of the world.

We laid her to rest by the grave of her little sister, who had preceded her just a few years.

May God comfort the grief-stricken father and mother, her brothers, and her only sister, all of whose hearts are crushed and saddened, and may they be encouraged and inspired to live closer to God, that they may meet little Daisy in heaven!

They all miss Daisy very much (this is human nature); but, sorrowing ones, look up toward God, and, with an unwavering faith in God, who doeth all things for the best, say with Job: "The Lord giveth, the Lord taketh away; blessed be the name of the Lord!" and realize in your hearts the experience of David at the death of his child, when he said: 'He can not come to me, but I can go to him."

F. B. ORMOND.

Natchez, Miss.

HUDGINS—ERNEST, son of J. B. and Hester Hudgins, was born Dec. 11, 1876, and died Jan. 30, 1897.

Having had the advantage of the most careful training, he naturally grew up in the church, professing faith in Christ at the age of eight. He was an obedient son, an affectionate brother, a true friend, and a devout Christian boy. He was not ashamed of his Lord, nor his cause. He ever proved his faith by his life and conversation. I was his pastor three years, and I have never met a boy with the same opportunities who came nearer measuring up to a true disciple of Christ Jesus. He was a great sufferer at times, but bore all his sufferings with great patience. I was with him the last night of his life. The end was peace. He passed from suffering to glory. His kind voice is hushed and his presence greatly missed, but the influence of his pious Christian life is still with us.

May our heavenly Father sustain the bereaved loved ones and enable them to say, "Thy will, not mine, be done!"

Bereaved ones, you have the fullest assurance that you will meet your dear son again.

J. A. BUASWELL.

Texas Advocate please copy.

ROBERTS—Whereas, God, in his providence, has removed from us our dearly beloved president, OSCAR S. ROBERTS, and has taken him to his home above; therefore, be it

Resolved, That in the death of Bro. Roberts this League has lost one of its most devout members and officers, the church a bright and shining Christian, the community a good citizen and the family an affectionate son and brother.

Resolved, That we deeply sympathize with the kind mother in the loss of her beloved son, the brothers and sister in the loss of their much-loved brother, and pray that his God may be their God, and that the consolations of the Christianity that he professed and enjoyed may be consolingly vouchsafed to them through life, and that the Savior may be as precious to them in the hour of death as he was to him, and that they may be admitted into the kingdom of God as he was.

Resolved, That this League wear the usual badge of mourning for thirty days as a public manifestation of our love for our dear brother, and of the loss which we have sustained in his death.

Resolved, That we bow submissively to this dispensation of Divine Providence, knowing that the "Judge of all the earth" will do right.

Resolved, That a copy of these resolutions be furnished the Epworth Era and the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and one furnished the sorrowing family.

Respectfully submitted.

THOS. J. UPTON, Chairman.

Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75 cents per bottle.

Hall's Family Pills are the best.

Novelty is the foundation of the love of knowledge, which is nothing but the desire of useful novelty.—S. Smith.

Young Men, Quit Tobacco,

If you wish to preserve your manhood, Eliminate at large expense to devitalized mental brilliancy is torn down by Tobacco use, and nervousness results. SURE QUIT, an antidote chewing gum, rights the wrong. 25c. a box, nearly all druggists. Book let and sample free. Eureka Chemical Co., Detroit, Mich.

Must is a hard nut to crack, but it has a sweet kernal.—Spurgeon.

Is your skin oily? Should not be—and will not be if you use HEISKELL'S Medicinal Soap. Makes the skin soft, white and healthy. At druggists or by mail, 25c. a cake. HEISKELL'S Pills act on the liver. Make the eyes bright and complexion healthy. 25 cents. At druggists or by mail. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philada.

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about the house, paint, floors, pots and pans, dishes and glassware, silver and tinware, can be done better, quicker and cheaper with

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Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. The most thorough, practical and progressive schools of the kind in the world, and the best patronized ones in the South. Indorsed by bankers, merchants, ministers and others. Four weeks in bookkeeping with us are equal in every respect to the old plan. I am President and Author of "Draughon's New System of Bookkeeping," which cannot be taught in any other school.

$600.00 given to any college if we cannot show more written applications for bookkeepers and stenographers, received in the past twelve months, than any other five Business Colleges in the South, all "combined," can show to have received in the past five years. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tuition. $500.00—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY.—We have prepared especially for home study, books on Bookkeeping, Shorthand and Penmanship. Write for price list.

PROF. DRAUGHON—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—Irl Armstrong, Pine Bluff, Ark.

W. W. CARRE.

LUMBER,

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UP TO DATE DENTISTRY At Moderate Prices.

Those desiring this kind of dentistry will be rewarded with same by calling on DR. DILLEHAY, Room 20, Godchaux Building.

Dr. D. is prepared to give the LATEST METHODS in all classes of dentistry, including latest CROWN and BRIDGE work, TELESCOPE PLATES, and the very latest of all—the GOLD FILLING, which is made outside of the mouth, in half the time of an ordinary gold filling, and over which possesses superior qualities. It saves time, pain, and a long, tedious operation. Prices reasonable. It will pay you to call and see him. All work guaranteed. DR. DILLEHAY, Room 20, Godchaux Building.

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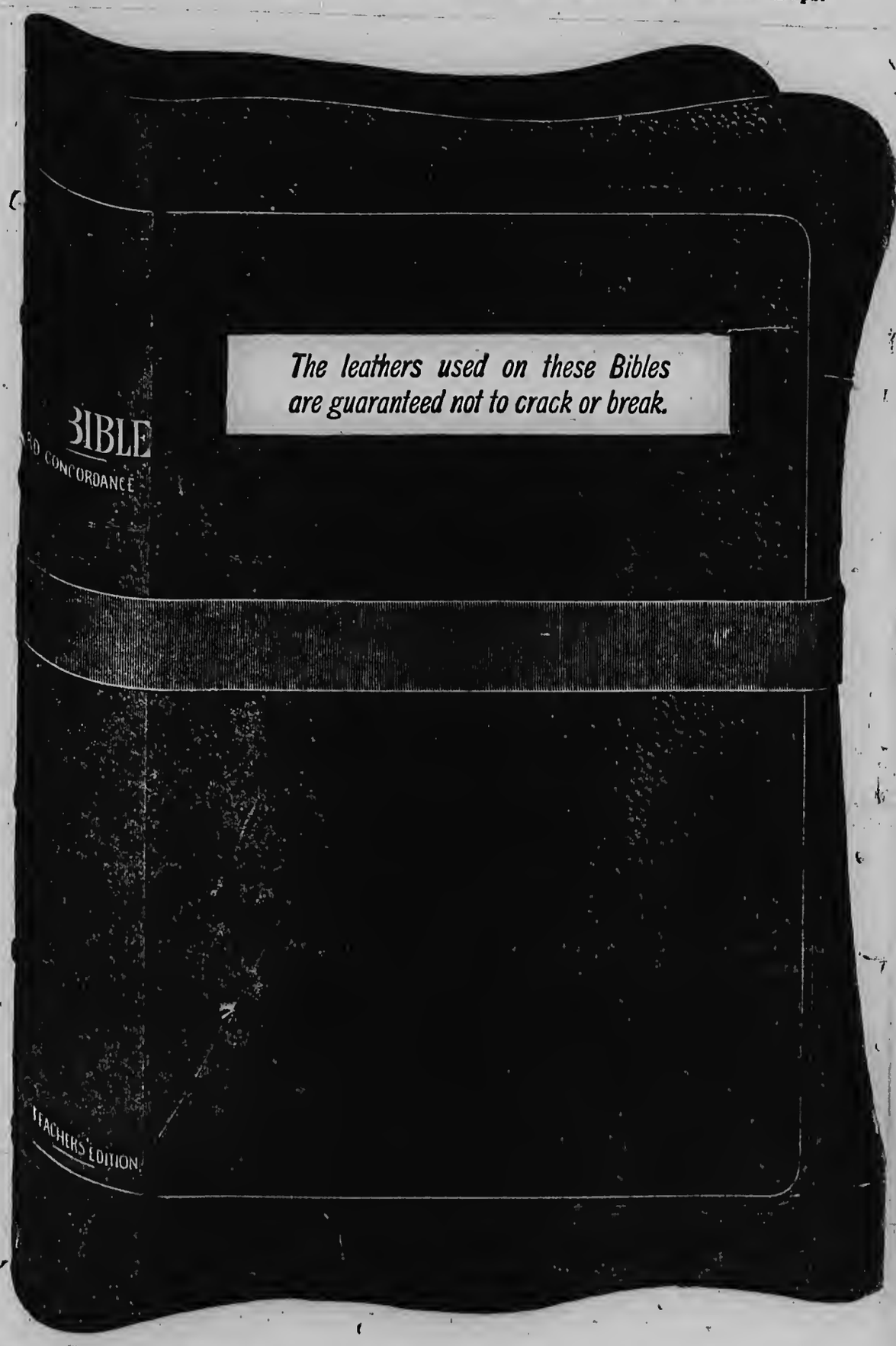

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In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to March, '98. (A little later it will be April, '98.)

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MARRIAGES.

NESTER—WILKINS.—At the residence of the bride's parents, near Conehatta, Miss., Feb. 21, 1897, at 10 A. M., by Rev. Paul D. Hardin, Mr. Edward W Nester and Miss Memie Wilkins, all of Newton county, Miss.

DUKE—BADON.—At the residence of the bride's parents, Covington, La., Feb. 20, 1897, by Rev. Jno. B. Kent, Mr. Henry C. Duke to Miss Florence Badon, both of St. Tammany parish, La.

WADE—COAKLEY.—At the residence of the bride's mother, near Shaw, Miss., Feb. 21, 1897, by Rev. E. S. Lewis, Mr. C. A. Wade and Miss Lena Coakley.

HENDERSON—NELSON.—At the residence of Capt. Henderson, near Pickens, Miss., Feb. 1, 1897, by Rev. W. D. McCullough, Mr. James A. Henderson and Miss M. A. Nelson.

MEEKS—JOHNSON.—At the home of Capt. J. H. Wyse, Pickens, Miss., Feb. 9, 1897, by Rev. W. D. McCullough, Mr. J. R. Meeks and Miss Rebecca Johnson.

BEAMAN—BREWER.—At the Methodist Church, Pickens, Miss., Feb 11, 1897, by Rev. W. D. McCullough, Mr. R. E. Beaman and Miss Vira Brewer, all of Pickens, Miss.

FAUNTLEROY—MILLER.—At the Methodist Church, Washington, Adams county, Miss., Jan. 14, 1897, by Rev. D. F Gaice, assisted by Rev. E. T. Breland, Mr. F. B. Fauntleroy, of Jefferson county, to Miss Eddie Miller, of Adams county.

NEWS OF THE WEEK.

DOMESTIC.

The Catholic Winter School in this city was inaugurated with attendant ceremonies at the St. Louis Cathedral on last Sunday.

The United States battleship "Maine" arrived in port before this city on Feb. 25. The "Texas" arrived on the twenty-sixth.

Tennessee has enacted a law making the act of lobbying a felony, and punishing it with from two to five years' imprisonment.

The female superintendent of schools in Dolores county, Colo., refused a teacher's certificate to a man because he smokes. She regards a smoker as disqualified, inasmuch as the law requires that children be instructed against the use of tobacco.

President Cleveland has signed the bill appropriating $250,000 for the purpose of closing the crevasse in Pass a Loutre, and consequently the measure is now law. The enactment of this law insures the permanency of the channel through South Pass.

The Missouri House has passed a bill creating the Ex Confederate Home at Higginsville a State eleemosynary institution, and appropriating $24,000 to its support for two years, the home turning over the whole of its property to the State.

The chief dependence of those liable to sudden colds is Dr. Bull's Cough Syrup.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR, ECKSTEIN	Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION	New York.
SOUTHERN, SHIPMAN	Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

THERE is no getting away from the fact that Pure White Lead (see list of *brands* which are *genuine*) and Pure Linseed Oil make the best paint.

Properly applied, it will not chip, chalk or scale off, but will outwear any of the mixtures offered as substitutes. It is, therefore, by far the most economical.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint,

National Lead Co., 1 Broadway, New York.

The Senate has not been satisfied with the naval appropriation bill as it came from the House of Representatives, and has proceeded to amend it in several particulars, thereby increasing the total of appropriations carried by the bill to the extent of about $3,000,000.

Consul General Lee has sent in his resignation as consul to Cuba, but it has not been accepted. It is said he wished to resign because there are no efforts made by the United States government to extend legal protection to American citizens in Cuba.

The Senate Appropriations Committee last week decided to report favorably an amendment to the general deficiency bill appropriating a sufficient sum, a trifle over a million dollars, to pay the balance due the sugar producers in the way of bounty on the crop of 1894.

The Daughters of the American Revolution are considering the erection of a magnificent structure in Washington. It is proposed that the building shall be called Colonial Hall, and shall be used as a conservatory for the patriotic records of the Daughters of the American Revolution.

The situation, so far as it involves the relation of the United States and Spain, is more aggravated than at any time since the Cuban question became a public issue. There is no doubt that the prevailing sentiment in both Houses of Congress is now in favor of declaring war against Spain on the slightest provocation.

It is learned that the Senate Committee on Commerce, of Congress, at the last moment, after the completing by the House of the estimates for river and harbor work, has been cutting down appropriations recommended, in order to find money for other schemes, without increasing the sum total of the appropriations for such purposes.

On Saturday the Venezuelan Boundary Commission concluded its labors and presented a report to President Cleveland preparatory to final adjournment. The arrangement of a treaty with Great Britain, whereby it was agreed to arbitrate the boundary question between Veneznela and the British colony of Guiana, practically removed the necessity for the further existence of the boundary commission.

FOREIGN.

King George of Greece has been notified by the powers to evacuate Crete. Crete is to be granted autonomy, but will remain a part of Turkey.

It is said that General Gomez, the insurgent general in Cuba, has inflicted several defeats on General Weyler's rear guard.

Nearly 200 men were entombed in a burning mine at Zacatecas, Mexico, last week.

NOT EXACTLY RIGHT is the way thousands of people feel. It is because their blood is poor. Hood's Sarsaparilla, the One True Blood Purifier, will promptly set them right.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripe. All druggists.

People who worry forget that God is at the head of things.

You can't make a new arm with Salvation Oil, but you can cure the bruises with it. 25 cents.

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REMEDIES speedily, permanently, and economically cure, when all else fails.

POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Every Skin and Blood Humor," free.

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By Mary A. Livermore

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A Criticism Criticised

MR. EDITOR: Bro. L. D. Worsham's criticism of Minutes unduly reflects upon the work of the statistical secretaries. I have mailed to him his reports as handed to statistical secretary at Conference, which makes his "criticism of Minutes" a criticism of his own original report. Foreign missions and presiding elders are both reported in Minutes just as recorded by his own hand. His report shows, "Assessed preacher in charge, $600. Paid, $——." As fifty per cent. of presiding elder's salary was paid, the secretary helped the report by inserting the fifty per cent of preacher's salary, which was just. Thus preacher in charge is reported paid $300 instead of "$——."

The above is due secretaries and publishers. Let the brethren be careful how they criticise. I have their original reports.

J. C. PARK, Stat. Sec.

Kosciusko, Miss., Feb. 28, 1.97.

An old book quaintly says that "when the whole system is pervaded by well-oxygenated blood, vigorously propelled, life and activity are copiously communicated." Which means that when the blood is purified by the use of Ayer's Sarsaparilla, perfect health is the result.

Beautiful Sea Shells.

Everyone admires them. Since coming South I have received numerous inquiries from Northern people for sea shells, and now I am prepared to answer: Yes, I can send you shells, for I have made quite a collection of lovely shells, both from our own coast, the coral reefs, and some lovely ones from the West India Islands. I will mail a dozen, or more, different kinds, no two alike, to anyone who sends a stamp for postage.

Yours, MRS. F. A. WARNER,
Jacksonville, Fla.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Durant station	Mar 13, 14
Kosciusko station	20, 21
Lexington and Tchula, at Tchula	27, 28
Tallula, at Spring Grove	April 3
Pickens, at Pickens	3, 4
Poplar Creek, at Prospect	8
Ethel, at Bethel	12, 11
Salem, at Smyrna	17, 18
Walthall, at Lebanon	24, 25
Eupora, at Eupora	25, 22
Belzona, at Lawrence Deadning	May 1, 2
Ackerman, at Weir	7
Chester, at Pisgah	8, 9
Ebenezer	13, 12
Louisville	21
Rural Hill, at Plattsburg	22, 23

J. H. MITCHELL, P. E.

WINONA DIST.—SECOND ROUND.

Winona station	Mar. 13, 14
Vaiden	20, 21
Carrollton station	27, 28
Greenwood station	Apr. 3, 4
Winona circuit	10, 11
Carrollton circuit	17, 18
Ludlanola	24, 25
West	May 1, 2
Sidon	8, 9
Dublin and Brooklyn	14
McNutt	15, 16
Black Hawk	22, 30

Our Sunday-school and District Conferences will embrace the fifth Sabbath in May, at Acona, or Black Hawk circuit, beginning on Thursday, May 27. Programs will appear latr.

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tupelo	Mar. 6, 7
Amory	13, 14
Nettleton circuit	20, 21
Okolona station	27, 28
Verona and Nettleton	Apr. 3, 4
Aberdeen circuit	3
Prairie circuit	10, 11
Quincy	15
Tremont	17, 18
Fulton	24, 25
Houston	29
Houston mission	30
Buena Vista	May 1, 2
Sparta	2, 9
Shannon	15, 16
Okolona circuit	21, 22

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Bolivar	Mar. 7
Greenville circuit	14
Belen	21
Greenville	28
Austin	Apr. 4
Lebrice and New Salem	11
Sunflower mission	18

J. W. DORMAN, P. E.

COLUMBUS DIST.—SECOND ROUND.

Mason station	Mar. 9, 7
Starkville circuit	13, 14
Starkville station	14, 15
Steeges circuit	22, 21
Cedar Bluff	27, 28
Columbus station	Apr. 3, 4
Columbus circuit	10, 11
Brooksville	17, 18
Crawford	24, 25
West Point	May 1, 2
Tibbee	8, 9
Shuqualak	15 16
Winstonville	(Wed.) 19
Singleton	22, 23
Bebron	29, 30

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs sta., at Holly Springs	Mar. 6, 7
Byhalia circuit, at Emory	13, 14
Potts' Camp circuit, at Pisgah	20, 21
Waterford circuit, at Pine Mountain	27, 28
Olive Branch circuit, at Center Hill	Apr. 3, 4
Red Banks circuit, at Union	10, 11
Cornersville circuit, at Ebenezer	17, 18
Mt. Pleasant circuit, at Early Grove	24, 25
Ashland circuit, at Union Hill	May 1, 2
Pontotoc circuit	8, 9
Abbeville circuit	12, 16
East Holly Springs circuit	22, 23
Holly Springs circuit	29, 30

J. D. CAMERON, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Mar. 13, 14
Como	27, 28
Nesbit	(Fri.) Apr. 3
Hernando and Coldwater	3, 4
Senatobia	(Wed.) 7
Courtland	10, 11
Longtown	(Thurs.) 5
Tyro	17, 18
Batesville	24, 25
Wall Hill	May 8, 2
Burgess	11
Pleasant Grove	12, 13
Pleasant Hill	21
Cockrum	22, 23
Eureka	June 1, 2
Arkabutla	12, 13

District Conference, May 27-30, at Senatobia. Program later.

T. C. WEIR, P. E.

CORINTH DIST.—SECOND ROUND.

Inka station	Mar. 7, 8
Corinth circuit, at Mt. Carmel	13, 14
Guntown circuit, at Guntown	20, 21
Kossuth circuit, at Wesley	27, 28
Miner Springs circuit, at Winfield	Apr. 3, 4
Ripley and N. A. sta., at Ripley	10, 11
New Albany circuit, at Ingomar	17, 18
Ripley circuit, at Dumas	24, 25
Jonesboro circuit, at Ebenezer	May 1, 2
Luka circuit, at Harmony	(Tues.) 4
Booneville circuit, at Blackland	8, 9
Saltillo circuit, at Hebron	(Wed.) 12
Marietta circuit, at Blythe's	15, 16
Pleasant R. cir., at Patterson's	(Fri.) 21
Brown's Creek cir., at Mt. Pleasant	22, 23

HARLEY R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Sharon, at Lone Pine	Mar. 13, 14
Yazoo circuit, at Short Creek	20, 21
Jackson—Capitol Street	27, 28
Benton, at New Hope	Apr. 3, 4
Jackson—First Church	11, 12
Madison, at Madisonville	17, 18
Canton	24, 25
Terry, at Byram	May 1, 2
Lake City and Lodi, at Phillip's	8, 9
Camden, at South Chapel	15, 16
Tranquil, at ——	22, 23
Yazoo City	June 12, 13
Faenia, at ——	19, 20
Flora, at Brownsville	26, 27

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—SECOND ROUND.

Hermanville, at Burtonton	Mar. 3, 7
Crawford Street—Vicksburg	13, 14
Rocky Springs, at Hickory Ridge	20, 21
Edwards, at Learned	27, 28
Robing Fork, at Cary	Apr. 3, 4
Anguilla, at Sunflower	10, 11
Warren, at ——	17, 18
Mayersville, at Mayersville	24, 25
Satartia, at ——	May 1, 2
Port Gibson	8, 9
South Warren, at ——	15, 16

J. M. WEEMS, P. E.

Vicksburg, Miss.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Parker Memorial Church (11 A. M.)	Mar. 21
Carrollton Avenue (4:30 P. M.)	21
District Conference, at Carondelet Street Church	22-23
Tchoupitolas Street, Gretna and Gouldsboro, at Gretna (11 A. M.)	Apr. 4
Dryades Street (7:30 P. M.)	4
Covington and Tchefuncte, at Mandeville	10, 11
Morgan Street	13
White Castle	24, 25
Carondelet Street	May 9
Algiers	2
Louisiana Avenue	12
Crapes Post, Slidell, and Pearl River, at Slidell	22, 23
Felicity street	30
Rayne Memorial	June 13
Plaquemine and Donaldsonville, at D.	19, 20
Lower Coast, at Wesley	26, 27

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Floyd, at Oak Grove	Mar. 6, 7
Monroe, at Monroe	14, 15
Rayville, at Delhi	20, 21
Tallulah, at Tallulah	Apr. 3, 4
Lake Providence, at L. P.	10, 11
Waterproof, at Waterproof	17, 18
Vidalia and Oakley, at Oakley	24, 25
Harrisonburg, at Harrisonburg	May 8, 9
Winnsboro, at Magnolia	12, 13
Oak Ridge, at Collinston	22, 23
Bonita, at Jones'	29, 30
Bastrop, at Mer Rouge	June 5, 6
Desiard, at Desiard	12, 13

Election of delegates to District Conference.

Please get your foreign mission collection as far as possible.

R. F. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Lisbon, at Lisbon	March 21
Summerfield, at S	April 1
Haynesville, at Hay	2
Vernon, at New Prospect	10, 11
Lanesville, at Grand Bayou	17, 18
Minden, at Minden	23
Valley, at Cotton Valley	24, 25
Calhoun, at Cadeville	May 1, 2
Gansville	8
Ruston	8, 9
Vienna	19
Arcadia	15, 16
Downsville, at Willhite	22
Farmerville, at Marion	22, 23
Bienville	22
Homer	22, 30

B. T. CREWS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Patterson	Mar. 3, 7
New Iberia	13, 14
Franklin	20, 21
Lafayette, at Rayne	27, 28
Crowley	Apr. 3, 4
Opelousas, at Opelousas	7
Indian Bayou, at Bethel	12, 11
Prudhomme, at Eunice	15
Plaquemine Brulee, at Church Point	17, 18
Lake Arthur	24, 25
Lake Charles—Broad Street	May 1, 2
Lake Charles—Jackson Street	2, 3
West Lake, at Sulphur Mine	8, 9
French Mission	12
Grand Chenieres	13, 14
Abbeville, at Prairie Gregg	29 29
Jeanerette	29, 0

District Conference at Jeanerette, May 26, 27 and 28.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

H. O. WHITE, P. E.

Crowley, La.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Haughton	Mar. 13, 14
Red River, at Campobello	20, 21
Wesley, at Holly Springs	27, 25
Coushatta, at East Point	27, 28
Mooringsport, at Pine Hill	Apr. 3, 4
Jordan and Greenwood, at Caddo Ch.	12, 11
Shreveport—First Church	13, 9
North Bossier, at Aldee	24, 2
Pelican, at Bethel	May 1, 2
Caddo, at Stonewall	8, 2
Grand Cane and Logansport, at L	10, 12
Pleasant Hill, at ——	22, 21
Holly Grove, at Negreet	22, 27
Fort Jessup, at ——	29, 30
Mansfield	June 2, 7

The Preachers' Meeting will be held at Grand Cane, beginning March 21, at 2 A. M.

J. L. P. SHEPPARD, P. E.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

To Our Patrons . . . .

Ask 'Em

Ask any of our patrons what kind of service they get at this store. Ask 'em about the qualities too. They can tell you as much as we can. They've tried us and are our permanent customers. Stranger, you'd be too if you'll ask them.

Thanking you for your past favors, we hope you will continue to be our friends as long as we can give you 100 cents worth for $1.00.

THOS. C. KING,

GROCER.

1401-1403 Dryades Street,

Corner Thalia.

CHOICE EGGS,

I have established a poultry yard at Vossburg, Miss. Eggs of Barred Plymouth Rock, Brown Leghorns and Pekin Ducks, 11 for setting of 13 eggs. Orders must be accompanied by the cash.

Birds for sale Sept. 1st.

R. EDWIN DOWNER.

Mention this paper.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days' Treatment Free by mail. DRS. GREEN & SONS, Specialists, Atlanta, Ga.

Christian Advocate.

VOL. 44.—NO. 10. NEW ORLEANS, THURSDAY, MARCH 11, 1897. WHOLE NO. 2116

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

OUR ANGELS.

BY MARGARET E. SANGSTER.

In the old days God sent angels oft
To men in threshing-floors, to women pressed
With daily tasks; they came to tend and croft,
And whispered words of blessing and of rest.

Not mine to guess what shape those angels wore;
Nor tell with what voice they spoke, nor with what grace
They brought the dear love down that evermore
Makes lowliest sonls its best abiding-place.

But in these days I know my angels well;
They brush my garments on the common way,
They take my hand, and very softly tell
Some bit of comfort in the waning day.

And though their angel names I do not ken,
Though in their faces human want I read,
They are God-given to this world of men,
God sent to bless it in its hours of need.

Child, mother, dearest wife, brave hearts that take
The rough and bitter cross, and help us bear
Its heavy weight when strength is like to break,
God bless you each, our angels unaware!

—Independent.

Communications.

IN MEMORIAM.

Joseph B. Walker, D. D.

Joseph B. Walker, D. D., was born Jan. 2, 1817, in Washington City, D. C., and died Feb. 26, 1897, near Mississippi City, at his residence. He was admitted in the Tennessee Conference on trial in 1836, and appointed to Dixon circuit as junior preacher; in 1837 to Goose Creek; in 1838 to Franklin and Spring Hill; in 1839 at Lebanon; 1840, to Columbia circuit; 1841, at Murfreesboro; in 1842 at College Hill; in 1843 at Gallatin; in 1844 at Clarksville; in 1845 at Huntsville; in 1846 transferred to Mississippi Conference and appointed to Jackson, Miss.; in 1851 transferred to Louisiana Conference, and stationed at Carondelet Street. From that time until the last year, 1896, he filled appointments in this city, excepting two years at Port Gibson during the war, and four years at St. John's, Galveston.

For sixty years he was an effective itinerant. His last appointment was Algiers. Wherever he preached the work was built up. He held his congregations by his ability in the pulpit and his industry as pastor. He made himself acquainted with all his people, and was very popular with the younger part of his charge. He was evangelical and thoroughly Wesleyan in doctrine. He was remarkable for the smooth and sprightly flow of his periods. He reasoned by analogy, and illustrated from a vast store of information, which he had gathered from every department of literature. He was pathetic and beautiful in sentences which he had perfected and remembered with all their exquisite finish, and which he frequently introduced in his discourses with their original freshness, and which never lost their charm. His latest sermons at the camp ground were equal to his best, and his manner was improved by less emphasis of delivery. He held his own as a pulpit orator wonderfully for a life-time. The secret was, he read and studied continuously until he was called to hang his trumpet on the wall, which was for only a part of the last year. He was a finished person in presence and address; most entertaining in conversation, full of incident, very ready to apprehend the current of thought that was most agreeable to his listener, and pleasingly instructive. He never was any less than a minister of Christ. Chaste in thought and word, he drew all to him religiously without any excess of sobriety.

Probably he influenced more young men to become preachers than any one I ever knew. In this city many young men of excellent gifts and surroundings during the past forty years have entered the ministry mainly through his instrumentality. He himself was an example of ministerial grace that any young man might be glad to imitate. Like all servants of the Savior, he was perfected through suffering. He had many passages of experience that kept him close to God, and kept open the sympathy of many warm friends to the very end of his career. Methodism in New Orleans and in the Annual Conference will miss his cheerful and godly intercourse.

He was a ready writer. For years he has contributed to the NEW ORLEANS CHRISTIAN ADVOCATE, and in the last two Nashville Advocates there are excellent articles from his pen—one entitled, "Spiritual Growth;" the other, "Let Brotherly Love Continue." They are excellent illustrations of what he often spoke of as a sixth sense—"the sense of fitness." Had he known they were to be the "finis" of his writing, he could have shown no greater propriety of counsel to the church. His whole life, mind, heart and soul were placed at the service of his Savior. His memory is very pleasant to his people and his brethren. "I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, for they rest from their labors; and their works do follow them."

The Doctor leaves behind him a wife, son and daughter, and seven grandchildren. His golden wedding was celebrated two years ago at Carondelet Street Church, to the great delight of his many friends in New Orleans.

March 1.—Since writing the above I had the mournful pleasure of attending the funeral of the Doctor. On Saturday, in company with a few friends, we met the family at Mississippi City, and at Ocean Springs we laid his body away in the family burying lot. We then learned that on Friday morning he arose in a very happy frame of mind, and was singing before and after breakfast: "My God, the spring of all my joys;" "Come, thou Fount of every blessing;" "All hail the power of Jesus' name." At midday he ate a slight lunch, sitting in his chair; the family heard a little noise, went in the room, and he was dead. He passed away with the ease of a child going to sleep.

So died an itinerant of sixty years, in the eightieth year of his life. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

J. C. KEENER.

From the Interior.

My, my, man; how changeable the weather is—as changeable as men, almost as changeable as some women. Cold, and then hot; wet, and then dry; snow and sunshine; cool, cold, colder; then warm, warmer, and warmest. No wonder the people are sick; bad colds, influenza, la grippe, pneumonia, rheumatism, and bronchitis. The wonder is, that more of them are not sick, and that the sick are not sicker. Sometimes some die, and all have to die at some time. There is no getting around that. We are born to live, and then to die. Fact is, we have to die dead before we live, truly. This is as true of acorns and oats as it is of men and women. A grain of wheat never lives till it dies. All life comes out of death. We never live spiritually till we die to self and the world. Dying is hard; living is easy. Healthy life and pure life are always easy, joyous, full of gladness. Nature is in bud now, and soon she will be robed in green and decked with flowers. Winter does not last forever. I am glad of it. I love spring, the sunshine, flowers, mating birds and pairing fowls, smell of fresh-turned sod, peeping violets, blushing roses, trees in full dress, carpeted lawns, skipping lambs, and gay, glad-hearted, frolicsome children. I love a Springtime religion; religion with life, sunshine and flowers in it—the kind that does not throw a damper on you, and is not expressed in sepulchral tones, and has no acid in it; religion in meadows green and by waters still, in pastures where the good shepherd leads. There is much of this kind in the world, and there is some of the other kind—sour piety, ungodly godliness, and unholy holiness.

I hope the preachers—specially my pastor—will feel the touch of Spring, liven up, grow some flowers with roots to them, and give us some fresh vegetables. Hash and hominy for six months at a time becomes monotonous. One grows tired of it and longs for a change. The appetite demands change, the mind longs for change, and the spirit craves change. I do wish the preachers would quit beating the sheep and try feeding them. In some places, some sheep-folds, the sheep are sore all over. They can not say, "With his stripes we are healed:" for they are not healed, they are "welts" all over. It is stripes at prayer meeting, stripes Sunday, and stripes Sunday night. It is impossible to fatten sheep on stripes. This method flays the wool off—makes "fur fly," but it is trying on the sheep. "Spare the rod and spoil the child." It were better to spare the child and spoil the rod. The first is not Scripture, the last is good sense. Throw down the rod and pile in the feed. If I am not mistaken, preachers were called to feed the sheep, and not to beat them.

Preachers ought to be hard on the sin, but gentle with the sinner. He may be persuaded, but can not be driven. He may be driven away from the house of God, away from Christ and away from salvation. The gospel of abuse has come to be all too fashionable in some sections in the interior. It is not a good gospel—certainly not the best gospel. Some long sermons are all too short, and some short sermons all too long. Much depends on the matter and the manner. More depends on the spirit—the human spirit of speaker and hearer, and on the divine Spirit. An anointed preacher will be unctuous, will have unction. An anointed congregation will be attentive, receptive, responsive, and religious. It is difficult for a congregation to resist an anointed preacher. It is just as hard for a preacher to resist an anointed congregation. When both are fully anointed sinners yield or fly. Little sermons, short ones, with cut flowers in them, suit saints in a low state of grace, or with no grace at all. Such saints are always glad when it is said, "Let us go down from the house of God." Saints that are saints are glad to go into God's house. The courts of the Lord are amiable to them. They would love to build nests like the birds and stay there. Transfiguration glory suggests abiding tabernacles.

It is strange how little religion it takes to satisfy the most of us. Those who have the most are most anxious for more. Those who have the least are the best satisfied with what they have. Some people are past feeling that they are utterly dead. "Awake thou that sleepest; arise from the dead, and Christ shall give thee light."

We need a sweeping revival of conviction for sin, repentance, justification, regeneration, sanctification, and holy living all over this whole interior region. "Interior" is used geographically and spiritually.

VIATOR.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD,
President Mississippi State Conference of Epworth Leagues.

A glorious time at Macon, Miss.

Eleven of the preachers in the district were present at this Columbus District Epworth League Conference.

Twelve Leagues are reported in this district. Many delegates were present—West Point alone sent ten.

In about five minutes the Leagues represented promised fifty dollars to send the presiding elder to Toronto in July.

A drummer from Alabama who happened to be in Macon stopped over to attend the Conference. He publicly testified to the blessings received.

Right royally were the Leaguers entertained by the Maconians. Randolph, the popular pastor, and his good wife did everything in their power to make each visitor happy.

Burroughs, the energetic presiding eldor, was unanimously elected by the Leaguers as president until permanent organization should be effected.

T. Y. Ramsey, the young people's friend, and leader of the Methodist host in Starkville, was elected secretary.

The papers read, together with the discussion of many subjects of vital import, were both instructive and inspiring.

Young life in the church, properly directed, is moving forward to the music of celestial song to take the world for Christ.

Judge H. W. Foote, superintendent of the Macon Sunday-school for more than fifty years, is in touch with the young people, and attended nearly every session of the Conference.

Rev. T. W. Lewis, of Grenada, and this scribe were guests in the home of this man of God, who, with his estimable wife, did everything they could for our comfort.

The next Conference goes to Brooksville, and subjoined we give names of officers elected for permanent organization: President, Charles B. Ames; vice-president, Prof. Sherwood; secretary and treasurer, Garland M. Jones.

Of course, the Conference colporter was at Macon. We rejoice to know that he sold lots of books. Send in your orders from North Mississippi to Rev. G. W. Bachman, Kosciusko, Miss.

Send for "What to Do, and How to Do It;" also "The League and the Pastor;" and don't forget to order the League reading course—four excellent books for $2.30.

If you want to hear good singing, go to an Epworth League Conference. The young people love the old songs, and they also sing the new ones.

The League does not discount modesty, but does away with timidity among many of our young people. Aboard the train recently some young lady Leaguers introduced themselves and talked about the work of the church.

We have received outline of programme for the great International Conference to be held in Toronto, July 15-18. What a gathering of young Methodists that will be!

Water Valley, Miss., March 6, 1897.

Correspondence.

From China.

MR. EDITOR: We missionaries are, for the most part, carnal minded enough to hail with delight the time for our quarter's salaries to come. So, as soon as I heard the draft had come, I hurried up to Shanghai to sell it, so as to make the proper disbursements in the Shanghai district.

We are only about thirty miles from Shanghai, and yet it took me from one night till about eleven o'clock the next day to make the trip. Besides business, I had the pleasure of looking in on most of our Mission in Shanghai. I was sorry to learn when I arrived that Miss Haygood was worse; but at night, when I went to dine at McTyeire Home, I was glad to hear that she was better. Since then we have had a favorable report. I can not help feeling that she will be restored to health and strength again, for she is too much needed out here.

I had the pleasure of seeing and taking tiffin with Dr. Parker and his wife. He has his head and hands full, and is putting forth great effort to make the A. C. College what it ought to be. If anybody can make a success of it, he can.

Next, I saw our old veteran, Dr. Allen, but one would not call him old when they saw the amount of live literature he is putting forth. He never did better work in his life than he is doing now. And the ideas that he is now sowing broadcast will produce an abundant harvest sooner or later. His society has cleared about $1,000 (Mex.) on his "History of the War between China and Japan."

I had about a day or two's work in the half day that I was in Shanghai, so I was late getting through. It was about ten o'clock when I started on my five-mile jinriksha ride to my boat. When I reached it the hour was already past eleven, and the boatman told me that I was so late we could not get off till morning. However, I persuaded him to strike out; but it was not for long, for when I awoke a little while before day I found he and his men were in a comfortable snooze, and the boat not many miles from where we started. He said the tide began to ebb, and he could not go against it. About six o'clock we started up and went slowly along. When we were about seventeen miles from home it was already about nine o'clock, and I saw that I would stand a bad chance to eat New Year's dinner with my family. However, I thought by getting out and walking I would get there for a late dinner. This I proceeded to do, and was soon on my way. When I reached home it was about half after two by my time, but already three by the time here. I got some dinner, but it was by myself. By the way, my boat did not get in until after dark, so it was well that I walked.

To-night we had one of my preachers, and his wife and sister, to dine with us; also our Bible woman. After prayers I gave them a little magic lantern entertainment, which seemed to please them very much. The preacher is taking his sister to Shanghai, where she is soon to be joined in the bonds of matrimony to one of our best school teachers. He is teaching for Bro. Anderson in Suchow.

Well enough for this time. With best wishes, I am,

Yours fraternally,

W. B. BURKE.

Education Day.

The North Mississippi Conference at its last session recommended: "That the first Sunday in April, or as soon thereafter as practicable, be named as Education Day throughout this Conference, in which all the preachers in charge of stations, circuits and missions shall preach on the subject of Christian education."

It would be well if the members of the Mississippi Conference would also observe this recommendation. It will furnish the occasion for enforcing considerations of great importance. Our people have done well. I make no complaint; but eighty thousand Methodists ought to do very great things. If we meet the measure of our responsibility and opportunity, there must be enthusiastic devotion to this important interest; and, above all things, there must be persistent, systematic, self-sacrificing work in its behalf. If we can make our people recognize, in an adequate degree, the claims of this great department of church work, the years which await us in the future are bright with promise.

W. B. MURRAH.

Selections.

Calling, Accepting, Declining.

The following editorial from the pen of Dr. Buckley, of the New York Advocate, will give our readers an inside view of the working of Methodist machinery in the regions beyond the boundaries of "Dixie's land:"

"Received and accepted, subject to the approval of the Bishop, a call to —— Methodist Episcopal Church." "The Official Board of his present church has voted to release —— —— from any moral obligation he may have felt to return for the coming year."

Such are specimens of the dispatches now published in the daily papers. In proportion as the Bishops come to feel that such arrangements arbitrarily bind them, by reason of the embarrassment of appointing a man who has not been asked for, or returning a man whose Official Board had voted to relieve him from any moral obligation he might have felt, will the foundations of the itinerancy be undermined. And wherever it appears that churches of a certain size can always accomplish their purposes, while churches of less proportions are unlikely to do so, a similar influence is exerted.

We need not blind our eyes, however, to the fact that the lengthening of the time to five years has greatly increased the difficulty of making appointments. It rouses laymen as they never were roused before. It involves a more careful survey of possibilities, and a closer inspection of tendencies in the proposed pastor, as well as in the church. It sets men to calling ministers whose time has not expired, and it compels many to depart uncalled, who never did so before. It leads also to the publication of calls, and to explanations in the public press as to why men decline them, and to public discussions as to why they do not remain.

We do not allege these facts for the purpose of proving that it was a mistake to lengthen the time—for that is by no means certain—but for the purpose of directing the attention of all concerned to the fact that the episcopacy must be, not only theoretically, but absolutely, free, or the fundamental advantages of the itinerancy can not be secured.

"Subject to the approval of the Bishop" means to a loyal Methodist minister, "I will bring no pressure which shall constrain his judgment, and I will make no pledge to the people who communicate with me that will affect my relations to the Bishop's free action." "Subject to the approval of the Bishop" signifies to loyal laymen, that "if we can not convince him that this is the best to be done under the circumstances, we will accept his official judgment." And this is compatible with a minister's saying to a people, when they approach him, "If the Bishop approves, I shall be glad to become your pastor, and I will state to any other church that may apply to me that I have made this announcement to you." And it is compatible with a church's saying, "You are our first choice, and we shall not communicate with any other pastor directly or indirectly until it becomes apparent that you will not be sent."

It is an important question whether a true delicacy would not lead a minister to regard as private a call which he declines, unless published by the church making it; and whether churches would not do well to practice more reticence than some do concerning their plans.—New York Advocate.

If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—Horace Bushnell.

WEARY IN WELL DOING.

BY CHRISTINA ROSETTI.

I would have gone; God bade me stay;
I would have worked; God bade me rest;
He broke my will from day to day;
He read my yearnings unexpressed,
And said them nay.

Now I would stay, God bids me go;
Now I would rest, God bids me work.
He breaks my heart, tossed to and fro;
My soul is wrung with doubts that lurk
And vex it so.

I go, Lord, where thou sendest me;
Day after day I plod and moil;
But Christ, my God, when will it be
That I may let alone my toil,
And rest with thee?

- Exchange.

Communications.

A Leaf from the Diary of the Rev. Thomas Nixon.

BY REV. J. M. WEEMS.

At this time it is proper that I should say something of the organization of the church and the Conference in Mississippi. Tobias Gibson was the first itinerant Methodist preacher who visited this territory. He left South Carolina late in the year 1799, and after a long and lonesome journey on horseback reached the Cumberland river in Tennessee. Here he sold his horse and bought a canoe, in which he worked his way to Natchez, Miss. It is thought by some that he was taken up by a boat, and was thus aided in his long and tedious journey; but there is no certain proof of this. At Natchez he found several relatives, who received him gladly, and aided him in his work. Most of them became members of his church, and one of them, R. Gibson, became a preacher, and lived to see the Mississippi Conference organized. A Miss Whitaker, who afterward married a Mr. Downing, was one of his first members at Washington, six miles from Natchez. They afterward moved to Raymond, in Hinds county, where they lived in great usefulness to the church until they were called to the "saints' eternal rest."

In 1800 he formed the Natchez circuit, and at the close of this year reported an organized circuit with several societies and sixty members. In 1801 he traveled and preached more extensively through the settlements, going as far north as the "Walnut Hills," now Vicksburg. Several exhorters and class leaders rendered efficient help in his work during this year, and the membership was increased to eighty. In 1802 he was still alone in the great work of planting Methodism in the Southwest, and at the close of this year he reported one hundred members.

How often he passed through the Indian Nation, during this time, to Tennessee to secure preachers to aid him in giving the gospel to the people, we know not. Nor do we know how many places in this great wilderness were made sacred to him, and to "our Father," by the sweet and hopeful communing in prayer over this matter. In 1803 Moses Floyd came to his assistance, and at the close of this year they reported eighty-five white and two colored members. What became of the members lost from the roll during this year we knew not. No doubt but some of them had been called to their eternal home, and others had moved away. In 1804 H. Harriman and A. Ames were sent to his assistance. But on the fifth day of April, Tobias Gibson left the Natchez circuit, and went to his home in the skies. Little, perhaps, did he apprehend the vast sweep and influence of his work on the future of the church in the territory where he had labored so long and alone. But the fall of the leader so dispirited the other brethren that at the close of this year they all returned to Tennessee. In 1805 L. Blackman and N. Barnes were sent to the Natchez circuit, and at the close of this year they reported seventy-four white and sixty-two colored members. In 1806 the territory was formed into a district, with L. Blackman as presiding elder. The circuits and preachers were as follows: Natchez circuit, N. Barnes and T. Lasley; Wilkinson circuit, C. McLoud; Claiborne circuit, W. Pattison; Opelusa circuit, E. W. Bowman. There were no returns made from any of the circuits for this year that I know of, save that of the Natchez circuit, which reported one hundred and thirty-two white and seventy-two colored members.

For some reason the diary of Bro. Nixon fails to mention any other facts in the history of the church in Mississippi from this date to that of the organization of the Conference. The reader will observe that he occupies this period with an account of his own life and labors, which seem to have been the real purpose of his writing. So we will only state, as a fitting conclusion of this paper, that the dust of Tobias Gibson rests about four miles south of Vicksburg. The place is marked by a monument with this inscription: "Sacred to the memory of Rev. Tobias Gibson, who settled in Mississippi in 1799. Was emphatically the father of Methodism in this country, being the first minister who organized a church in this (then) territory. Born in South Carolina, A. D. 1776; died in the county of Warren, 1804. Erected by his nieces and nephew, and their descendants, May 13, 1857."

Divine Providence and Other Thoughts.

The immediate and direct providence of God in all that concerns this world, and God's creatures in it, has been sustained by many thinkers and writers of this century. But there is to-day a variety of views as to the hand of a heavenly Father in all the events of our lives and all their interests. The drouth and sunshine that parch the land, the clouds and floods that drench the fields, the calms that soothes man and nature to quiet, the tornado and cyclone which lay waste forest and city, are relegated to laws of nature without divine control, except so far as the enacting of these laws and setting them a-going by the Creator is concerned. No sense in asking God for rain, or to arrest the storm, or change the course of the cyclone. I class all who do not believe in a special providence as herding together in this school of natural law disciples.

Another view of the divine presence in the workings of nature obtaining in what is claimed as a different school is in election, predestination, and foreordination. That is, everything so fixed "that it can neither be taken from nor added to;" a fixture in the working of events as inexorable as any natural law can enforce events. These theories may be held by persons who claim to differ widely in regard to freedom of action and personal responsibility. But to my mind the two theories are joined together in the same result. If a decree promulgates, or a law rules, there is but one horn of the dilemma to cling to. Men who believe and "confess with the mouth the Lord Jesus, and believe in their heart that God hath raised him from the dead," may believe in other things contrary to each other. It is said to them, "Thou shalt be saved." (Rom. x.) No honest conviction can make a false theory true.

One thing I have observed myself, and heard it sustained by other observers—i. e., that all good men, with their irreconcilable differences, agree as one in the practical duties of religion. There is no dissent as to the clause in the Lord's Prayer, "Give us this day our daily bread." Whatever natural law or decree might suggest, the special supply is asked for one day, and specially for each separate day. Again, there is great harmony among good men in grace at their frugal meals. Special thanks are given for that particular meal, and a special blessing asked on that supply of food. Without a full reliance upon the special hand of God in every ministration, I could not, with my heart, say, as the Savior teaches, "Give us this day our daily bread," nor faithfully follow his example in giving thanks and breaking of bread. Perplexing questions may be asked in regard to certain occurrences. These puzzling questions I relegate to Divine Providence, too mysterious for human mind to penetrate. The violent death of a child, shocking as it was, may have saved it from a shame and disgrace not to be named. I know persons, descendants of pious parents, whose fathers and mothers would rather have seen them struck down in infancy than sustaining the characters they now bear. The prayer for their preservation was importunate and agonizing. I have one case in mind where the son just at manhood died on the gallows.

From the Sacred Scriptures we learn that God claims to rule the heavens, as he says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. iii, 10.) Under the new dispensation we read of how a great storm arose, and Jesus commanded the storm, and it ceased; rebuked the waves of the sea, and there was a great calm. Whatever may be said to weaken the force of these Scriptures, it remains unchanged that God did control the elements of nature, and nature, with its laws, are the same to-day that they were then, and "God is the same yesterday, and to-day, and forever; he changeth not." Once he stayed the sun in the heaven from his going down the space of a whole day. On another occasion he reversed the course of the sun and brought it back ten degrees by which it had gone down. (Isaiah xxxviii.) "He maketh the sun to rise and to set;" fixes and holds it in its centre; stations every star, and guides it in its orbit; notes every comet, and directs it on its fiery pathway; moves in every cloud, and rides upon the whirlwind, and directs the storm; kindles every lightning flash, and hurls every thunder bolt, treads in every earthquake, and works in every volcano.

Next to God, in created existence, is man, who has the wonderful power, as a co-worker with God, of making his own providences. As when he works with God in "bringing the tithes into the storehouse," he opens the windows of heaven for a blessing he has not room enough to store away. Then we are cited to Elijah. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." (James v, 17.) This case comes under the new dispensation found as a reference in the New Testament, and is cited to us as an example in the words, "He was a man of like passions with us;" just like us; the very same sort of man we are, exercising faith through the medium of prayer just as we are permitted or are able to do.

To appreciate the Christian dispensation as above every other dispensation—as of right we ought to do—we must know that it is our privilege to approach nearer to God in prayer, and to exercise a clearer and more reliant faith. In the person of the Holy Ghost, God is nearer to us in prayer (John iv, 23, 24) than to any of his children under the patriarchs, under Moses, or the prophets.

J. D. NEWSOM.

A Noble Example and an Appeal.

MR. EDITOR: I ask room in the columns of your excellent paper to call attention to a noble example, and to make an appeal in behalf of a noble work. The example referred to is that recently set by the Presbyterian Sunday-school in College Hill, Miss. After the Christmas season was over this school sent me quite a nice little sum of money as a Christmas present to the American Bible Society to aid the society in its noble work in the earth. This action of the College Hill Sunday-school is a movement in the direction suggested some time ago by a writer in The Missionary Review of the World, to the effect that all Christmas giving should be transferred from relatives and friends to the Lord, and the example set is a most worthy one. If good people everywhere could only be induced to make such a transfer as the one indicated, soon the coffers of the Lord would be filled to overflowing, and ere long the whole earth would be blessed with the Word of God and the gospel of salvation. According to the writer above referred to, one Christmas season's givings devoted to the Lord "would mean the immediate possession in hand of all the funds necessary to accomplish the world's evangelization, and that, too, if none but the church of Christ alone adopted this form of observance."

And now, Mr. Editor, I wish to make an appeal, not for a Christmas offering, but for an Easter offering to the American Bible Society from every Sunday-school in Mississippi and Louisiana. The great unsectarian society referred to, which has done and is still doing so much good in the world, is hard pressed for means to meet the urgent and increasing demands made upon it, both in home and foreign fields, and every Sunday-school superintendent in the two States above named is hereby most earnestly requested to bring its claims and needs before his school on Easter Sunday, and urge all present to make a liberal offering thereto. Let the attention of the children and young people be called to the sad fact that there are millions of people in the world who knew nothing about the risen Lord, and let them be earnestly exhorted to make an offering to help send to these benighted ones a knowledge of the glorious fact. Surely the children and young people could not be enlisted in a nobler work than that of sending the Word of God to the benighted of earth; hence it is to be hoped that this appeal will not be in vain. Let every school send an offering either to the undersigned at 725 Camp street, New Orleans, or to Wm. Faulke, Bible House, Astor Place, New York. In either case a receipt will be returned for every offering, and a proper notice of the same will also be printed in the Annual Report of the American Bible Society.

J. W. MCLAURIN,
Dist. Supt. for A. B. S. in Miss. and La.

Church Suppers, etc.

I forgot to tell you, Mr. Editor, in my former article that "Zionne" is not one of your subscribers; but I have heard recently that she is going to subscribe for the ADVOCATE in order to "keep up" with what is being said about her. "'Tis an ill wind," indeed, "that blows nobody good."

A member of our household, who is very fond of butter, said a few days ago, while replenishing the butter dish, "They'll eat all that before to-morrow night." I smilingly remarked, "You talk as if we had nothing to do with it."

What I have to tell you is this: They had a church supper in spite of Bro. Carradine's fifteen objections, and those of a few of us lesser lights. Verily this is a land of mortgages. When a man buys or inherits a plantation, the first thing he does is to get a mortgage. When one starts a crop, he first gets a mortgage. When we want to build a church, we get up a church supper from the devil's money, and give him a mortgage on God's house, or rather on the building we expect to turn over to God when we have eaten and drunken enough to pay for it, provided the devil does not foreclose the mortgage before we complete the feast.

It is said that "honest confession is good for the soul," so I will confess that I was "in it a little bit." I protested feebly, but finding all in favor of it, with the exception of one other, I finally allowed myself to be drawn into it enough to promise to donate a basket, which I spent nearly the whole of Thanksgiving Day preparing. The inclemency of the weather prevented our going, however; so I wasn't "in it" much, you see. One brother said to me, "Sister Cary, you ladies would make plenty of money if you'd have cigars sold outside." A younger brother, a visitor, said, "Yes, ma'am; that's the way they do down home." Now, this was just a little more than I could stand, and I remarked, indignantly, "I wouldn't touch them with a red-hot poker." The Lord may need some of the money he has given his servants, but he is a little more particular about the way it is made than some of us are. I don't believe he'd near be willing to run a "blind tiger," gambling den, or sell tobacco without license, in order to get it; and as long as we continue to build our churches in this way, so long will they continue to be an abomination in his sight.

We are usually able to get our own wants supplied without publishing to the world that we are in need, and are going to get up a dinner or supper for the purpose of raising money to supply the same. When a neighbor has his house burned, or is overtaken by some calamity, why don't we get up a supper in his behalf? Simply because we know he would not thank us for our pains; nor would he accept money raised in this way. If we know he is in need, and are willing to help him at all, we do so without making any ado about it; and if we are not willing, he wouldn't have it if we gave it to him. Are we better than our Maker? He knoweth the secrets of all hearts. A free-will offering is the only kind he ever accepts, and we only add insult to injury by offering him any other.

The idea has gotten abroad in some places — particularly among the young people—that the church is a kind of necessary evil; and if they have any money to throw away, no matter how made, if they will only throw it in her lap, she will thankfully receive it, and in too many instances she will. Our preachers are considered by such as beggars. I am often shocked and pained to hear our young people, and some older ones, criticising and even ridiculing preachers. I am not an "ancient mariner," but I can remember when we thought the highest honor an ordinary household could expect was to have the preacher to entertain. How we all longed for, and looked forward, to his monthly visits! And when he came, every member of the family, even the servants, assembled for family worship. How is it now? Very often when the preacher calls the mother or the aged grandmother—if there be one—is the only member of the family he is allowed to see; yet there is a howl raised if he doesn't visit, even though he has to go away feeling that he is an intruder. There were not so many complaints made against ministers formerly, and I really believe the fault is with the people, and the evil is growing. You might as well expect a hot-house plant to grow in an ice-box as to expect a preacher to keep his religion warm in some of our frozen churches. Here is the solution of the whole problem: Parents—mothers in particular—are not doing their duty. The Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it." We are either not doing our duty, or the Bible is untrue. If children were properly trained and educated, there would be no need to borrow money from the devil with which to build our churches and pay our preachers. "He will not always chide, neither will he keep this anger forever."

ALICE CARY.

Anguilla, Miss.

In Memoriam.

BY CAROLINE E. MERRICK.

Mary Susannah Winans Wall was born Aug. 1, 1816, and died Sunday, Feb. 28, 1897, and her memory deserves to be cherished and perpetuated.

She was modest and retiring, as well as morally brave and courageous, and never feared to express her deep interest in all questions that concerned the public welfare. Being a well-read, thoughtful woman, she was always moved by any subject of large importance, and was full of enthusiasm with a desire to help all humanity, while her own children at any time could rise up and call her blessed, for she was a Christian mother, a noble woman. She was entirely unconventional. With her generous championship of the oppressed and weak, independence of thought and action seemed to be in her blood, with occasional flashes of enthusiasm which made her society very fascinating to her intimate friends, for she could be soberly dignified, or sprightly and gay; could skim the earth's surface with the butterflies, and yet look into nature's profoundest depths with a philosopher's vision.

She was able to impart her knowledge also, while her personal magnetism inspired and won the hearts of all the young people who came in her circle.

In person she was lovely. I remember her as a bride in her early youth. She was a sweet and radiant vision of girlish beauty, with her father's bright black eyes and her mother's curling, auburn hair, and with regular features and a complexion of angelic purity. She came to my father's house in East Feliciana to visit my mother, at Cottage Hall, when she first excited my childish admiration.

Mary Wall inherited many of Dr. Winans' wonderful gifts. Her piety was quite as deep, sincere and active, and her devotion to the Methodist church was unequalled.

This good woman is now a saint in heaven, and if the giving of a drop of water to a disciple is remembered and rewarded there, what must be her position among the angels, for her whole life was filled with acts of kindness and noble, unselfish charity. If my grief for the death of my beloved life-long friend was in proportion to my loss, I should be inconsolable. Mary Wall was gentle and feminine, delicate and refined. At the same time she wielded a trenchant pen, and often spoke a plain word. She was a blessing to the town of Clinton, where she lived, and was appreciated by the people, for she was everybody's friend. The place is poorer on account of the departure of one so truly respected, raised, and loved, and the celestial city is richer for her entrance. I wish I could express the profound sympathy I feel for the bereaved family who are now overwhelmed by this great sorrow. May God send them resignation and consolation!

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Notice.

Mrs. Dero Saunders, of Starkville, has been appointed secretary of Columbus district. All auxiliaries in this district are requested to govern themselves accordingly. Apply to her for needed information or literature, and report to her for present quarter, which will end June 1. It is presumed that reports for quarter ending March 1 have already been made to the Conference secretary.

Owing to the fact that North Mississippi has been represented in our Parsonage and Home Mission Society column for four weeks in succession, we withdraw all further claim on this department during March—the month to which we were regularly entitled.

MRS. H. W. FOOTE.

Selections.

To decry dogma in the interest of character is like despising food as if it interfered with health. Food is not health, but the human body is built just so as to turn food into health and strength. And truth is not holiness, but the human soul is made to turn by the subtle chemistry of its digestive experience, truth into goodness.—Phillips Brooks.

Sometimes a fog will settle over a vessel's deck, yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on deck can not get. So prayer sends the soul aloft, lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—Spurgeon.

There is no room for chance. Strange may be the way in which the lot is cast into our lap; but whether it be cast by visible or invisible hands, whether suddenly, or so slowly that we can see it come, whether plentifully or sparingly—it is always cast exactly as the Lord wills.—Tholuck.

When your mind has been drawn aside do not fret or let yourself go down the stream of nature as if it were in vain to attempt to swim against it; but confess your fault and calmly resume your former endeavor, but with more humility and watchfulness.—Fletcher.

The greatest hero is perhaps the man who does his very best and signally fails, and yet is not embittered by his failure. A life hero in which you fail of every end you seek, yet which disciplines you for a better, is assuredly not a failure.

A man may know that he is without God if he is without prayer. Prayer is the simplest expression of the desire for God. It is by prayer we invite God to come in to occupy his throne; and when he is in prayer is inevitable.—James Stalker.

You despise books!—you, whose whole lives are absorbed in the vanities of ambition, the pursuit of pleasure, or in indolence. Remember that all the known world, except only savage nations, is governed by books.—Voltaire.

All the doors that lead inward to the secret places of the Most High are doors outward—out of self, out of smallness, out of wrong.—George MacDonald.

I love that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.—Longfellow.

The character of a man's country is as strongly impressed on his mind as its accent is on his tongue.—La Rochefoucauld.

WALL

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FROM THE WORK.

Rev. C. C. Evans: "This is our first year on the Satartia circuit. We have been kindly received by the good people of Satartia circuit. Our congregations are good, and are improving. The outlook we think is good for a fine year's work. Pray for us. God bless you and the dear old ADVOCATE."

Rev. P. H. Howse, P. C., Walnut Grove circuit, Feb. 24, 1897: "Perhaps, Mr. Editor, it would not be anything amiss to let the brethren hear from this noted charge. This is my second year with this people. We are moving off fairly well in some respects, and are hopeful of a real prosperous year. There has been a great deal of sickness among us of a severe type, but we thank God only few have died. Pneumonia is almost an epidemic. We have had sickness in our own family, but we received cordial attention. I believe that the people of Walnut Grove are a loyal people, if a man will cry out and let them know he is in need. Wife and I were both sick and confined to bed during the week of sleet in January, and our home was visited by a number of our people who brought with them a quantity of nice prepared food for us and our little children. The parties were Bros. Henderson, Chadwick, Aunt Lucy Henderson, Sister Miller, and Ellis, while others administered other kindnesses. Really I believe if we had remained sick they would have taken good care of this year. Ah! well these people know how to take care of sick folks, and they do it. They have been very kind since our little daughter is confined to her bed with pneumonia. I believe that Walnut Grove charge can be spiritualized until preachers will be pleased to serve this people. It is true that we are all poor together; so when one says, 'I am poor,' the rest all say, 'Ditto, Peter.' But I trust that before the close of this year when one says he is happy, all the rest can say, 'Amen, brother; the same over here.' Hold up your heads, my people; you are not forsaken. There are great possibilities in you; let God bring them out. You can be the banner circuit of the Brandon district. Why not? Christ-likeness will solve the problem."

Rev J. H. Mitchell, P. E., Durant Miss., Feb. 26, 1897: "I am nearing the close of my first round on the district. Thus far we have had the best Winter in four for travel; yet there has been more sickness among the people than I have seen for some time. I do not remember to have ever heard of as much pneumonia; in some communities many deaths. Some of the preachers have been somewhat hindered by sickness in their families. At this writing all are improving. Last year was a good one with us. We had advancement at every point. We are working to make this, by the grace of God, a better year than last. We have much to encourage us. The preachers are a faithful band of men with heart in the work. They have all been kindly received, and there isn't a jar anywhere. We are praying and working for a revival in every charge. Hope to bring up all collections ordered by the Conference, and leave not a dollar of debt on any church or parsonage. At Lexington we have a beautiful new church of brick nearing completion. When finished it will be the best and prettiest church in Holmes county. It will supply a long felt need in the excellent little town. Our church has been in the background there, but it is in the front now, and a nobler band I don't know. Salem Church, in Salem circuit, is now nearly completed, and when finished it will be the best church-house in the county out of Kosciusko; and thus it is that all over the district there is a spirit of improvement. The ADVOCATE is growing upon our people. If they could see the editor, I think it would have a better hold still. I hope you will arrange to be with us at our District Conference, to be held at Pickens. We will give you the time."

Rev. S. B. Myers, Rosedale, Miss., Feb. 25: "Like Bro. 'Gilderoy,' we have struck bottom at last. Bishop Galloway read us out to Rosedale at our last Conference. We went back to Courtland and prepared at once to move. Bro. Mimms, our predecessor, told us that the house the people of Rosedale had bought for a parsonage would have to be repaired and furnished before it was ready for occupancy, so we sent wife and the children to father's and came to our charge. We were met and entertained by Col. E. H. Moore. He and his family did all they could to make a boy preacher in a strange land, and among strangers, feel at home. We spent about ten days here, and then joined our family to spend the holidays. We found these people loyal, wide awake, intelligent and cultured. We were at once delighted with them and also with the country, with its broad, level, fertile fields. We were delayed in our return because of sickness; mother had a very violent attack of pneumonia, and our little girl only six months old was very ill with the same awful disease. On our return we found the parsonage still not ready. We went to the home of Mrs. Eldridge, who entertained us all royally for a week. We then went to the home of Hon. Fred Clark, and remained there till the house was ready for us to occupy. Bro. Clark is one of nature's noblemen; his wife is of the same type, and the children partake of the parent stock. On Wednesday, Feb. 17, we moved to the parsonage. The ladies gave us a donation reception, and I have read of 'gentle breezes,' and 'storms.' This parsonage was struck by a 'cyclone,' which set in on Wednesday and lasted until Friday evening, and when it had partially ceased we found it had brought 1 barrel flour, 5 hams, 50 pounds lard, sugar, coffee, soda, pickles, preserves, spice, nutmegs, pepper, macaroni, and all kinds of canned goods, besides many useful articles for furnishing the parsonage, as tables, hat-rack, rugs, glassware, and tableware. These noble women, led by Sister Farrar and noble men, led by Bro. Jno. Lobdell, have collected more than $700, and used in buying, repairing and furnishing parsonage since we came. They are fixing a nice comfortable home for the preacher and his family. 'Then why should the heart be sad?' Our Quarterly Conference followed on Monday, and the stewards made a liberal assessment of $800 for us. Rosedale paid more than one-quarter of her assessment. Bro. Dorman was with us, and he is making us a model presiding elder. We are all pleased with him. We have also raised money and begnn a new church at Beulah. The frame is already up, and those 'godly women' are pressing the battle. To say we are pleased would feebly express our true feelings. May God help us to be able to as richly supply this good people with spiritual things as they are supplying us with temporal things. Success to the ADVOCATE."

In Bro. Terry's report from his charge, published recently, our printers substituted the word "charge" for "church."

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

NEWMAN—Bro. R. S. Newman and wife are sorely afflicted over the loss of their twin boys. They were born Feb. 2, and one died on the eighteenth and the other on the twenty-fifth of February. The little ones are sleeping side by side in the earth, while there are two bright angel spirits in heaven. C. McD.

HENDRICKS—Sister SARAH ELIZABETH HENDRICKS (*nee* Jones) was born May 3, 1853; married to J. W. Hendricks, May 13, 1875; joined the M. E. Church, South, about five years ago, and departed this life in peace Feb. 15, 1897.

She was a noble type of lovely womanhood, and that, combined with her Christian integrity, made her a woman loved by all who knew her.

Her illness was of more than eleven months' duration, but she grew stronger spiritually as she weakened physically. She was perfectly resigned to God's will, and said repeatedly that all she regretted about dying was the separation from her husband and two adopted daughters.

Truly a good woman has gone from us, but our loss has been heaven's gain.

E. E. LANGFORD, P. C.
Anguilla, Miss.

JOHNSON—"Blessed are the dead which die in the Lord," may well be written of the bright young life which ended on earth the first day of December, 1896.

Miss MARGUERITE JOHNSON in early childhood gave her heart to God, and gladly took the vows necessary to church membership. In the years which followed her Christian duty seemed ever a pleasure, and any task assigned found her willing to do her best. Sweetness of disposition, with a readiness to act in any good cause, made her a general favorite. To her pastor's family she was a constant and helpful friend, and all who knew her well feel in her death a personal bereavement.

Just twenty-two years and four months had she numbered upon earth ere her sunny, winsome presence passed from the now darkened home.

After a long and painful illness the summons came, and with a smiling countenance, and upon her lips these words of glad assurance, "I'm going, going home," she sweetly fell asleep.

S. R. EVANS.

BROKESHOULDER—NICOLAS BROKESHOULDER was a full-blood Choctaw Indian, and was one of the first-fruits of our labors among the Indians of Mississippi. He joined the Methodist Church at Tali-Chulok in August, 1892, and died Dec. 21, 1896. His conversion was genuine. He gave up all of his former Indian customs, and entered at once fully into the services of the Lord. His first great concern was to build and organize an Indian church and school, and through his earnest and persistent efforts we are largely indebted for the church and school now located at Tali-Chulok, Kemper county, Miss. He was of great help to the church in many ways. He was a good interpreter, and served in this capacity willingly and successfully until his death. He will be greatly missed at the Mission, but his consistent life and triumphant death will doubtless lead others to a better life. Bro. J. W. Toles visited him just before he died, and heard him say, "I am willing, ready, and not afraid to die." He left a wife, six boys, and one little girl to mourn his death. The little girl has since died. W. W. CAMMACK.

(Continued on Seventh Page)

Pure

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Disease is like a devil fish. It has one body with many diverging arms. The man who is grasped by one of these arms may possibly not see that it is directly connected with the others. Nine diseases out of ten start from the same cause. The arms are all attached to the same body. Impure blood reaches out in all directions over the human body. It stretches out a tentacle and grasps one organ or another. It attacks the liver and the sufferer is said to have "liver complaint." It attacks the lungs, and he is said to have consumption. It reaches his kidneys, and the doctors say he has kidney disease and treat his kidneys. These so called diseases are only symptoms. They all reach back to the same cause, and that cause is impure blood. And impure blood is usually caused by imperfect digestion. The way to kill a devil fish is to attack its head and body. It might be killed by cutting off its arms, but it would take a long time. While one was being cut off, others would fasten themselves on the victim.

The way to cure disease is to cure the cause of the disease—to go right at the head of the matter. There is no use treating symptoms. Disease cannot exist in a body that is perfectly pure and full of healthfull, strength-giving properties. It can be made pure by the use of Dr. Pierce's great medicine, the "Golden Medical Discovery." It is because of its wonderful, blood purifying and invigorating qualities that this remedy is so marvelous in its effect on diseases of the throat, bronchial tubes and lungs. It cures ninety-eight per cent. of all cases of consumption. It stops lingering, chronic coughs, and builds up those who are "run-down," emaciated or debilitated from any cause. It makes sound, firm, healthy flesh. It makes people strong. It invigorates the blood, and stimulates the action of every organ in the body. The three things that it does are the three things that must be done in every case before health can come. It steadies and strengthens the nerves; makes digestion perfect; makes the blood pure and rich. There is nothing in the world just like it. There is nothing in the world that is "just as good," though dishonest druggists will sometimes tell you so, for the sake of the profit they will make on inferior articles.

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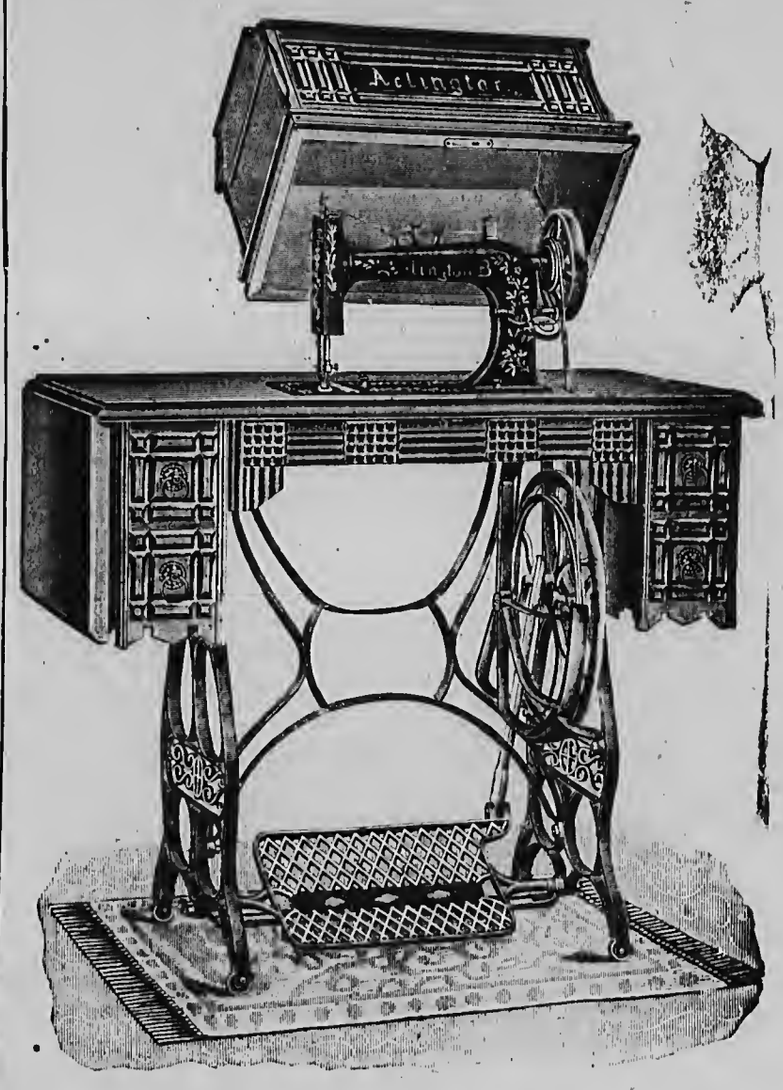

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Rev. W. D. BLACK, D. D., Editor and Publisher.

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Thursday, March 11, 1897.

One evidence of growth in grace is an increasing willingness to be told of our faults.

An antagonist who uses unfair methods puts you in a double danger. You may either lose your temper, or adopt his tactics.—Baltimore Advocate.

The men who have achieved the greatest success in life are not those who have spent most of their time in meddling with the business of other people.

Don't say you are walking with God, when all the world knows that you are walking in the pathway of the evil-doer. If you do, you will not fool anybody.

See to it that if men hate you they shall do it on account of your devotion to Christ—not on account of any maltreatment of them, or unseemly conduct towards them.

Others are affected by what I am and say and do. And these others have their sphere of influence. So then a single act of mine may spread in ever-widening circles through a nation or humanity—W. E. Channing.

The best revival is not always the one which adds the largest number of names to the church roll, but the one which results in the greatest amount of holy living for months and years after the revival services are over. Selah.

It is a very doubtful compliment when the devil brags on a sermon. And yet some preachers are tremendously pleased when they receive such compliments.

N. B.—Diabolus does his complimenting by proxy.

Some people do not mean what they say when they pray for a baptism of the Holy Ghost. That is the very thing they don't want. They want a kind of religion that is compatible with the tastes, pursuits and pleasures of an unregenerate life.

Beecher once compared the Sabbath to a lofty hill on which we ascend out of the mists and shadows of toil and care into the sunlight of blessed communion with our heavenly Father. Such the Sabbath ought to be, and such it is to many, but not to those who make it a holiday instead of a holy day.

Don't boast of your meetness for the kingdom of glory above until you have shown yourself a loyal subject of the kingdom of grace below. If you fail to meet the responsibilities of this mundane sphere, then it is certain that you are mistaken about readiness for the employments and associations of the life celestial.

Reliance upon the Holy Spirit.

There is no little skepticism among men with reference to the person and work of the Holy Spirit. Only those who have fully submitted themselves unto God, and have felt the quickening energy of the Spirit, know the certainty of spiritual things. How true it is that "the natural man receiveth not the things of the Spirit; for they are foolishness unto him!" Since we have to deal so constantly with physical forces, with things of sense, all of us are more or less affected by the tendency to rely too much upon natural means, upon the arm of flesh in the pursuits of godliness. Because we can not see the Spirit of God as we see sensuous objects, nor use him as we utilize steam and electricity, we discount his power and readiness to help. "Faith, however, can do for the spirit what the senses do in our natural life. As eye and ear and touch reveal the presence of those we love, so faith is eye and ear and touch to the spirit."

While it is true that God helps most those who help themselves, we should never forget that spiritual results can be produced only by divine agency. In the kingdom of grace Paul may plant, and Apollos may water, but God gives the increase. There ought ever to be the consciousness that in promoting the work of grace in ourselves and in others all human efforts and means are vain, unless there be the guidance and powerful assistance of the Holy Spirit. We can never realize too strongly that soul reformation and transformation are brought about only by Spirit-imparted energy. "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." What student of the New Testament can fail to note how constantly the presence of the Spirit is associated with power!

At every step of the soul's progress toward the measure of the stature of the fullness of Christ, there must be dependence upon the gracious power and influence of the blessed Spirit. Without him we can do nothing. While God can and does often use learning, eloquence, riches and genius in the furtherance of his kingdom, we know that he is not shut up to these things. Hath he not chosen the foolish things of the world to confound the wise, and weak things to confound the mighty? But as Peloubet remarks: "If God can use our ignorance, how much more our knowledge; if God can use our folly, how much more our wisdom; if our poverty, how much more our wealth?"

He who would make his own heart clean, and live a godly life without the co-operation of the Spirit, attempts to do as foolish a thing as changing the course of the winds or stilling the restless waves of ocean. Preaching, worship, and efforts at reforming men are fruitless where there is not earnest prayer for the Spirit's presence and mighty aid. What steam is to the locomotive, such is the relation the Spirit sustains to the church and to each believer. He is the propelling force that keeps the machinery of religious activity in motion. Unless we fervently seek his aid and honor his presence, he will pass us by though we worship in costly temples, listen to enrapturing music, and are honored of all men. As a church, we shall fail if we put our trust in organization, wealth, numbers, or in culture.

Some Christians pray for the power of the Holy Ghost, but do not receive it because, perhaps, they seek it for ends of self-glorification. Like the Jews of old, there are those who still seek a sign from heaven, a remarkable manifestation of the Spirit's presence. But it is more from idle curiosity, or some other worldly motive, than from any real desire for grace to live righteously and labor for God. Well has it been said that "we can be used by the Spirit, though we can not use the Spirit." It is useless to pray for more Spirit power when we leave undone any duty or kindness to which he prompts. Let us not be disappointed because we do not receive all the power we pray for and expect. God gives all we need. If a rose bush or any other plant were to receive a year's supply of sunlight at one time, it would be blasted. These earthen vessels might burst if filled too fully of the wine of the Spirit.

What greater encouragement could the Christian have than the assurance that the Spirit of truth shall be his perpetual Guide and Helper? Because it is said, "He shall guide you into all truth," we are not warranted in concluding that those who have the clear witness of the Spirit are kept from all faults and errors of judgment. Those who trust to what they call "Spirit movings" are extremely liable to run off into vagaries and the wildest fanaticism. Every action and course of conduct should be tested by the teaching of Scripture as illuminated and interpreted by the Holy Spirit; and then shall we be able to walk circumspectly. Mr. Wesley once wrote to a friend: "I am guided mainly by reason and Scripture; rarely by Spirit impressions." The Spirit is given not to supplant reason, but to aid it; not to do away with scriptural precepts and commands, but apply them; not to add to Revelation, but to illumine and enforce what we have already received.

The grand doctrine of the Spirit's personality and perpetual presence is but little considered and appreciated even by many professing Christians. That the Third Person in the Trinity descends to earth and comes into the heart of each believer to abide there as a Witness, Guide, Interpreter, and Helper is a truth transcendently glorious. "Know ye not," says Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" The follower of Christ ought to feel that he is never alone. Though forsaken by man, he may ever have heavenly companionship. The measureless strength of God is his support. The wants of his soul are supplied out of an infinite fullness. Not as a transient guest, but as an ever-abiding, unfailing friend the Spirit comes to the true child of God, and makes him a partaker of the infinite riches of God's grace and power. To each he brings what we most need—illumination for the ignorant, strength for the weak, purity for the defiled, rest for the weary, comfort for the distressed.

Let us not be deceived, however. The man who tolerates evil of any kind in his heart and life is not a temple of the Holy Ghost. To have the Spirit with us always we must keep the guest-chamber of the soul clean and sweet. Nor will he abide where there is neglect of his wishes and teaching.

Sometimes Christians imagine that God is not as willing to pour out his Spirit in convicting and saving power as in other days. If the Spirit, however, does not come in showers of blessing, it is because of our lack of faith and full consecration. As the Rev. F. B. Meyer has so strikingly said: "The Spirit of God is with the church. Every day may be to her a day of Pentecost. The living Christ is here amid the golden candlesticks. It is not needful to go back into the past, or forward into the future to find him—he is here. All around us is the blessed atmosphere of the spiritual and eternal. It is a mistake to sigh for anything more than this. Whatever we need for the nurture of a noble, useful, and blessed life is as near us as the ocean to the scale of the fish, or the sunbeam to the gorgeous plumage of the humming-bird." The Master says, "If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Let us seek above all things to be filled with the Spirit, and then shall every grace abound in us, and sinners be brought to repentance. Beautifully has it been said that "Christ's loveliness fills the soul where the Spirit is in full possession, as the odor of the ointment filled the house at Bethany."

The Law of Appeal—"Southern Methodist."

Discipline, ¶ 42 (5). "They shall not do away the privileges of our ministers and preachers of a trial by committee, and of an appeal." ¶ 309. "The records of the trial in the Quarterly Conference shall be laid before the committee, which records only shall be the evidence."

The above are the only references to the law of appeal in our Discipline, the only law book of Southern Methodism, which relate to the Morrison appeal. It is plain to any reader who has not been misled by precedent that a General Conference (much more an Annual or Quarterly Conference) is denied the power to refuse an appellant the hearing of his case before a court of appeals.

Your correspondent, "Southern Methodist," in his article under the above heading in the ADVOCATE, of Feb. 25, says the position that the appeal is to be heard "on the records alone" "is manifestly incorrect and unsustained by a single precedent." There were three appeals before the Committee on Appeals of the General Conference (1890). The Minutes do not show that two of them were ever before the General Conference until the report of the Committee on Appeals was made. There were three appeals before our last General Conference (1894) at Memphis. The Minutes of the General Conference show that in neither case did the General Conference do anything more than refer the appeal to the Committee on Appeals. The writer is well aware that there is more than one precedent for raising the question, "Shall the appeal be allowed" by the General Conference? All students of the Discipline are equally aware that there is no authority for such question in our only law book; instead thereof a constitutional denial of such authority. Our last General Conference followed a long line of better precedents and carefully observed the law. Will my critic take back his declaration that my position is "unsustained by a single precedent?"

A word as to the other point, "contumacy." "Southern Methodist" declares that there are two "fatal objections" to a plea by Morrison that he has not, since his trial, exercised the authority given him by the church to preach.

"(1) The preacher can not become a layman in the church who has been expelled from the ministry and membership of the church." There are two fatal errors in this statement of the facts in this case—(a) Morrison surrendered his license and parchments before his trial, therefore, before he was "expelled." (b) Morrison does not preach as a layman "in the church;" he claims no authority from the church for his preaching. "(2) He could not very consistently ask for the restoration of authority to preach when he had never ceased preaching." Suppose he asks for no such authority, would this bar his right to appeal? As a matter of fact, if the Annual Conference were to reverse the action of the Quarterly Conference, the reversal would not make Morrison a Methodist preacher—it would only relieve him of censure and open the door by which he could apply in disciplinary form for the restoration of his "authority," having himself voluntarily resigned said authority. (See Episcopal Decision, ¶ 548.)

Let the reader remember that the writer does not say that, technically, Morrison has not been guilty of contumacy; he only says that looking at facts from Morrison's standpoint he may not have intended contempt, and that in the kingdom of Christ motive is of the essence of wrong and charity the chief factor in the administration of church law.

Outside of all motive, excluding the mantle of charity and acting on the basis of the barest technicality, will "Southern Methodist" claim that any act of contumacy upon the part of Morrison before his trial would have justified the presiding elder or preacher in charge in excluding him from the ministry and church without a trial? This, in view of the history of the constitutional provision, he will not claim for a moment. He knows the provision was enacted to forbid just such methods then prevalent.

If contumacy could not deny a trial, neither can it deny an appeal—both being secured by the same constitutional provision in the same sentence in identical words. This must end all controversy. The only remaining question is this: Is it better to trample our Constitution under foot to cure an evil or wait until the General Conference applies a remedy? The right of appeal is sacred to every Methodist; our fathers placed it in the Constitution, and no court of Methodism can on any ground disallow it.

Let us be content to do little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust."—Charles Kingsley.

Jackson and West Point.

By invitation of President Murrah, we lectured last Friday night to the students of Millsaps College. The audience was exceedingly attentive and apparently appreciative. During our stay in Jackson we enjoyed the hospitalities of Dr. Murrah and his accomplished wife, having as our guest during a considerable part of the time our old-time friend, Dr. Horace Mallard DuBose. To the trio we are indebted for a most delightful day.

This trip gave us our first sight of Webster Science Hall. It is quite a handsome building, and most admirably adapted to the purposes of its erection. The library, the reading-room, the laboratory and, indeed, all the apartments, are all excellently constructed. The college is in fine condition. The attendance is good, and the students, as a rule, are making good use of their time and conducting themselves in a manner worthy of commendation. Dr. DuBose has proven himself to be exactly the right man in the right place. Congregations are large, and Zion is flourishing like a green bay tree. We met Bro. Norsworthy, who gives a cheering account of the outlook for the Jackson district. Rev. R. W. Bailey seems to be making a decided success of his colportage work.

From Jackson we went to West Point on Saturday, and preached for Bro. Lagrone twice on Sunday. The new church is quite a handsome brick building, with Sunday-school room separated from the auditorium by sliding doors. The erection of such a house of worship during these times of financial stringency speaks well for West Point Methodism. Bro. Lagrone is in great favor with his flock, who regard him as strictly first class in the pulpit and in every sphere of ministerial activity. Without any revival meeting, Bro. Lagrone has received twenty members since Conference. He has large and constantly increasing congregations, and every interest of the church is prospering. The Epworth League is growing in interest, and the weekly prayer meeting is well attended. Through the influence of Bro. Lagrone our visit to West Point resulted in the addition of a number of names to our subscription list.

During our stay in West Point we were so fortunate as to be domiciled in the home of Bro. and Sister S. B. White, whose generous hospitalities and thoughtful attention we much appreciate. West Point is one of the progressive and growing towns of Mississippi. It is quite a railroad center, and has a population of about 4,500. It is said that there is not a vacant house in the town.

The Brevity of Life.

Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this truth were but burned into our consciousness, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to our human relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our lives? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up a wall between us and those who ought to stand very close to us? Would we keep alive petty quarrels year after year which a manly word any day would compose? Would we pass old friends or neighbors in the street without recognition, because of some real or fancied slight, some wounding of pride, or some ancient grudge? Or would we be so chary of kind words or commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have in our power to give?—Great Thoughts.

Returning Memories.

Memories bring gladness or sadness according to their moral element. To revisit the scenes of one's earlier life recalls memories which give pleasure, or give pain. Every remembered act of kindness toward another, or of opportunity improved, is a precious treasure. Every recalled instance of misdoing, or of neglected occasion of helping others or of gaining good, gives an added pang of hopeless regret. Memories are a permanent investment, and, once made, they can not be changed.

Now is the time to make such investments for future income. The words and deeds of to-day will bring a steady return for the coming years.—Sunday School Times.

NOTES.

"The Missouri Traveler," Dr. W. B. Palmore, is off again; this time to Cuba.

The congregation at Carondolet Street were favored last Sunday with a strong sermon from Bishop Keener.

Bishop Galloway will preach the commencement sermon at Greensboro (N. C.) Female College, May 25.

W. W. Timberlake, of Richmond, Va., recently deceased, left a legacy of $3,000 to Randolph-Macon College.

Editor Hoss, of the Jerusalem Advocate, is delivering a series of lectures to the students of Emory College, Oxford, Ga.

Rev. A. H. Shannon passed through the city last week on his return to Millsaps College, after an absence of some weeks caused by ill-health.

We were pleased to meet in the city our genial friend, Rev. T. B. White, of the Louisiana Conference. He seems to be in good health and spirits.

Rev. L. M. Broyles, of the North Mississippi Conference, has been transferred by Bishop Galloway to the Holston Conference, and stationed at Bluefield, West Va.

Rev. W. T. Currie, of the M. E. Church, has just closed a ten days' meeting on Bayou Lacomb, near Slidell, La., which resulted in the organization of an M. E. Church of twenty-five members.

On account of our absence from the city we missed the Conference of the Parsonage and Home Mission Society at Felicity Street Church, much to our regret. We also missed the Conference of Charities.

From the Central Methodist we learn that Millersburg Female College, Millersburg, Ky., was sold, March 1, under the sheriff's hammer to Dr. Mac Miller. Rev. C. Pope will continue in charge to the close of the present session, and probably longer.

Mrs. Newsom, wife of Hon. H. C. Newsom, State senator from St. Helena parish, died a few days since. She was a woman of fine Christian character. Bro. Newsom is widely known in Methodist circles, having been a delegate to the Annual Conference for years.

The man who conducts the prayer meeting should not preach the funeral of the church at every service. He should not make those who attend unhappy by pomelling non-attendants over their heads. A church is not built for a growlery. If you want to preach to those who stay away, preach to them at their homes and in their shops.—Standard.

Christ, when upon the earth, influenced men by personal contact. He was no recluse, but a man of the people. He mingled among all classes. He was warm of sympathy, kindly in disposition, responsive to human needs and generous and helpful in all the ways of life. It is the heart-to-heart and the life-to-life association which most affects our associates. The more of the Christ-spirit and conduct we put into our intercourse with others, the more beneficent, lasting and telling our influence.—Presbyterian.

The fact that a particular church has not a larger membership now than it had years ago does not prove that it has not been a blessing and a necessity to the community. Many a school has no larger attendance now than it had fifty years ago, and yet during all these years it has been educating the children of the community, and sending them out in the world fitted for their duties. What is required of a man, a school or a church is that there shall be faithfulness in the discharge of duty.—Herald and Presbyter.

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unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

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MEYER THE HATTER,
112 ST. CHARLES ST.,
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out the Mississippi State Epworth League Conference to be Held at Water Valley, April 29-May 2.

I desire to call special attention to the gathering of Methodist young ple in Mississippi.

First, it is earnestly desired that the preachers come. Water Valley agrees to entertain all who may e, and she will do all she promes; so the cost of coming will only the railroad fare, and a few extra ds, collars, and handkerchiefs. expect to get a one-rate fare r all the read.

Brethren, yon need to come. ny of you have no Leagnes, and shonld come to this great State thering, and mix up with some of best young Christian workers in erica. It will wake you np, if need waking np; it will stir , and send yon home with a ader, warmer feeling than you r had before.

Second, it is desirod that at least young person from every charge ll come. Don't elect delegates m the Leagues, bnt send everyy who will come. I wish 1,000 ng people would march into ter Valley on the evening of ril 29. Some of the best speakers the South have been engaged for occasion. T. W. LEWIS.

ference Board of Missions, Louisiana Annual Conference.

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terson, Rev. W. G. Evans ....$ 58
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nnsboro, Rev. Ira L. Bronson. 20

Total $217

W. B. THOMSON, Treas.,
223 S. Rampart St., New Orleans.
ch 5, 1897.

March, April, May

the months in which to give especial atention to the condition of r physical health. If you pass ely through these months and find rself strong and vigorous, on the ival of warmer weather, you may nably expect that you will be ll in Summer. Now is the time to e Hood's Sarsaparilla, because is the time when the blood must purified, enriched and vitalized, because Hood's Sarsaparilla is only true blood purifier promiently in the public eye to-day. d's Sarsaparilla has power to e you healthy and guard your em against disease.

Resolutions of New Orleans Preachers' Meeting on the Death of Rev. J. B. Walker, D. D.

Whereas, Our beloved father in Israel, brother itinerant and eloquent preacher, Rev. Joseph B. Walker, D. D., ripe in years and ripe for heaven, fell asleep Feb. 26, 1897; And whereas, By his death a mighty man and prince in Zion has gone from among us; therefore, be it

Resolved, That we acknowledge with gratitude to God that during his long life he wrought wonderfully well for his day and generation and for the church of God, exemplifying in power and beauty the graces of highest Christian character and the resplendent virtues of a life consecrated to the glory of God and the saving of men.

Resolved, That, as a man, he was cast in noblest mold, and in all the relationships of life ever displayed the characteristics of truest manhood, informed and sanctified by the gracions influence of genuine godliness.

Resolved, That by his death there has gone from us a perfect Christian gentleman, a divine who in his prime was not easily surpassed for pulpit eloquence and power, and a pastor faithful and successful in the largest pastorates of his Conference.

Resolved, That he has left his brethren of the Louisiana Conference a precious legacy of ministerial usefulness and holy living that should inspire them to better doing and higher living, seeking to follow him as he followed and served his and their Master.

Resolved, That we thank God for the life and work of Dr. Walker, made illnstrious by holiness of heart and life and the steady consecration of his splendid natnral gifts to the ministry of the world.

Resolved, That we deeply sympathize with his aged wife, who throughont all the years of their wedded life has been his trne helpmeet and best earthly friend, and with the family deprived by his death of their father and grandfather.

Resolved, That a copy of these resolntions be sent to the widow and family of Dr. Walker and also be published in the Nashville and NEW ORLEANS CHRISTIAN ADVOCATES and in the Times-Democrat and New Orleans Picayune.

JOHN T. SAWYER,
J. F. SCURLOCK,
SAMUEL S. KEENER,
ROBERT H. WYNN,
JAMES L. PIERCE,
LEWIS A REED,
Committee.

The Day of Rest.

MR. EDITOR: I have not attempted to write anything to the ADVOCATE since I was a very small boy. I was little then, and did not know that editors had a large hasket into which they placed a great deal of the correspondence which they received. My letter, however, came out in print in the conrse of a week or two after I had mailed it. Possibly the knowlodge of that waste-basket has kept me from offering any more of my productions to the papers, and has prevented me from becoming one of the greatest writers of the age. It would have hurt me very mnch indeed if my first letter had fonnd its way to the baskot; hnt, on the other hand, it made me feel exceedingly proud.

I notico a great deal of talk—or at least writing—lately about Toronto, Canada. The Epworth League is going to meet there. I would like to go, bnt am too short of means at the present (not hroken, understand) to think of snch a thing. My prayers will go with the delegates, however, and I wish them a happy and prosperons visit.

One thing in connection with Toronto I would like to impress upon young America's mind, and that is, Toronto has no street cars moving up and down its streets, disturbing the peace and serenity of the Sabbath on that holy day. If all of these twenty thousand attendants will return to their native States imbued with a deeper sense of reverence for tho "day of days, the sweetest," then they will have been benefited by having gone, more than they would had they visited any city in the United States. The people know the value of a day's rest in Toronto, hut hero they seem to have gone into money making to such a great extent that they have forgetten that the human body needs a day of relaxation from the work of this life.

I have been working now in this place nearly nineteen months, including Sunday, and not a day of rest have I had. Partly my fault; wholly the people's fault. They can stop the trains from moving a wheel on Sunday if they will. The official members of the church get their mail on Sunday even. That is wrong. Those very officials would not permit a furrow to be plowed in their fields on Sunday, yet they will come to town on that day, enter boldly into the postoffice, ask for their mail, and go to the church with pockets full of papers, letters, and circulars, etc. If the train is a little late, being due here at 9:32 A. M., they will wait till it comes, get the mail, then go to Sabbath-school, causing that to be as late as the train was. I saw that in Mississippi, too, with my own eyes. The Sunday-school had to be regulated by the schedule of the morning train, for the postmistress liked to have a little time at home, and as soon as the mail was opened and distributed she would go home, and those unfortunates who happened not to be at the office when the mail was opened had to do without till Monday morning.

If Toronto can stop her street cars, she can stop the railroad cars; and if she can do this, why can't the United States do the same? It can, if the people will demand it. LYMAN.

Brierfield, Ala., Feb. 26, 1897.

Third Meeting.

I am now at Independence, Mo., helping in my third meeting. This is a large town not very far from Kansas City. The weather is cold and sleety. The people up here don't seem to care for it, but you may rest assured that the writer does. I am booked for three revivals, bnt I think that two just now will snffice. The people up here are a good deal like the climate—pretty cold. The majority of the people are so absorbed in making money that they have not the time to be religions. The church work in many places is carried on very largely by the women. However, the prospects for a great time are very flattering.

Will let you hear from me later abont the final results. I have been invited to one of the churches in Kansas City, hnt I don't think I can get there on this trip.

Our meeting at Marion, Ala, was a big success. The Lord was there in great power.

The victory at Tnla and Toccopola was a glorious one. One hundred and fifty joined the churches—mostly Methodist. There must have been two hundred conversions. Many loads of families promised to take up family prayer. We organized four missionary societies, and Bro. Grisham started an Epworth League. We think this was a pretty good showing for eleven days' work. It did me so much good to get away out in the country and preach to an appreciative people. If more of us that stick so close to the railroads would go out into the country oftener, it would be better for all concerned. But it is hard for one of these "extinguished" evangelists, or kid-glove station preachers, to travel thirty miles into the country to preach the gospel to the poor. I decided before I had gone thirty miles over the hills and through the mud that if the world was as big west of Water Valley as it was east to Toccopola, then we are living in a large world. I would go ont in the country more; hut if I did, the people would soon think that I couldn't go anywhere else, and they would soon decido that I was too little for them. But if I tell them out there that I am invited to St. Louis, then they get anxious for me at once. This is a strange old world, anyway.

In conclusion, let me say, yon may have all the States if you will just give me old Mississippi. She is good enough for me.

W. M. MCINTOSH.

March 2, 1897.

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I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
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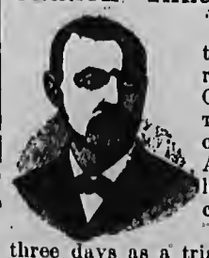

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Gone Home.

W. S. Nicholson, father of Rev. J. T. Nicholson, of the Mississippi Conference, died at his home in Paulding, Miss., Thursday morning, and was buried from the Methodist Church at Paulding, to-day, at 10 A. M. The sermon was preached by Dr. J. W. Harmon to a large congregation of relatives and friends. He had lived to a good old age, his age being seventy-seven years.

D. C. LANGFORD.

Rose Hill, Miss., March 5, 1897.

Rev. C. R. Godfrey's postoffice is changed from Floyd, La., to Olla, La.

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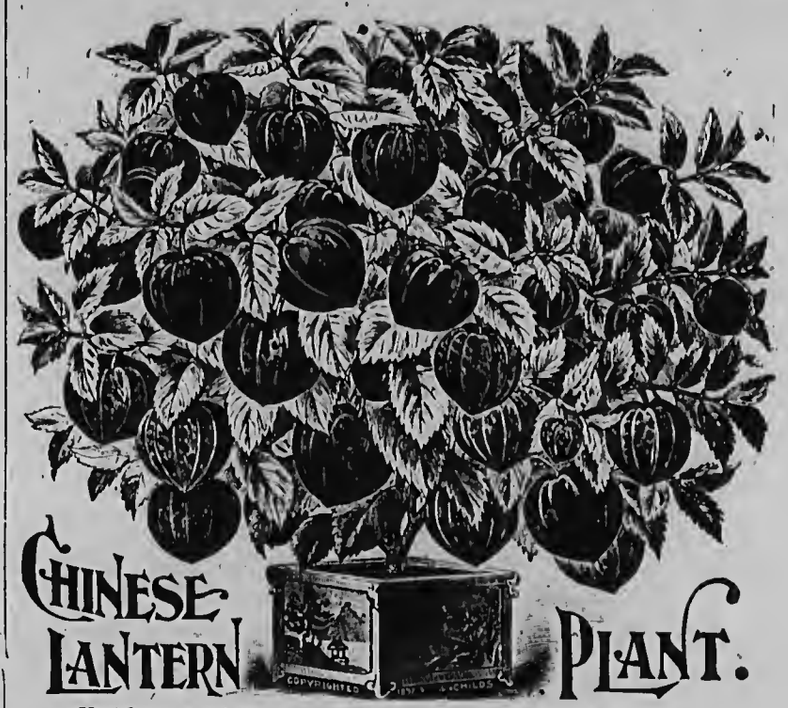

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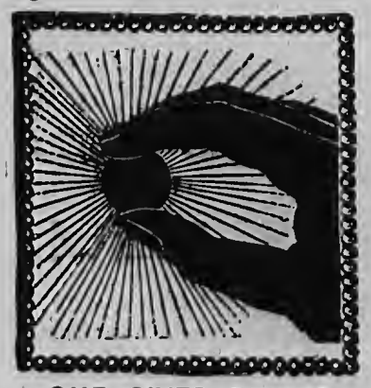

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Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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LITTLE BITS.

Little bits of sunlight,
Shining every day,
Drive the gloomy shadows
From earth's face away.

Little prayers to Jesus
Help young hearts to win
Many a hard-fought battle
With the powers of sin.

Little stores of pennies,
Sent by willing hands,
Lead poor souls to Jesus,
Far in heathen lands.

Ah! there's nothing little,
For the Lord above
Counts as great all offerings
Rendered him in love.

—Over Sea and Land.

The Art of Keeping Young.

One of the most gennine of men who seemed to have drank at some hidden fonntain of youth that kept him young when other men were sinking beneath the burden of years, said that he would rather be seventy years yonng than forty years old. There are many who are not so wise, who prefer to invite age. They anticipate it by taking npon themselves the cares of all future years, adding them in an accnmulated burden to the cares of to-day. Anxiety for the morrow adds many a line to the brow and brings grey hairs long before their time.

No one wishes to grow old, for old age means the loss of many pleasures, and there is really no need for it. Of course the frail tenement which holds the spirit will one day wear out, bnt the spirit itself which makes the man may retain its youthful vigor nntil it passes into that land which knows no age and where eternal youth is found.

After one has journeyed a little distance into eternity he will be amazed at his folly in calling himself old because he has filled out his little span of years on earth, since in comparison with the futnre stretching out before him it will seem like a moment of time.

There are many precautions which may be taken to keep the spirit young, and perhaps one of the most important is to keep abreast of the times, even though the exertion means the laying aside of some prejndice, the crucifixion of some old fogyism, or some pet hobby ridden to death. Let the mind keep in touch with the workings of other minds, and it can defy the approach of age.

Keeping in sympathy with young people is another means of retaining this elusive youth which takes wings and flies away the moment one forgets or outgrows the memories of his own early days. Then other men will begin to say that he has outlived his time. Young people, by their zeal, their enthusiasm, have a way of infecting others and lending to them a part of their energy without suffering any loss themselves. Too often those who have passed the noontide of life forget to be charitable for the foolishness of the young, and set themselves up as critics. They forget their own youthful escapades, and condemn others, growing narrow all the while. Such persons age fast. Sometimes they are old when they ought to be in their prime, and it is because they have chosen to be so.

Cheerfulness is another certain antidote against the encroachments of age. The one who can shake off care, rise above discouragements and keep a buoyant spirit forgets to grow old. Those who can avoid worry are fortunate, since it is not work, but worry which kills. It is true that there are some who must carry burdens not always their own, but often those of a certain class of persons who selfishly refuse to carry their troubles, and who are willing to roll them on any convenient shoulders. Bnt who has not seen with almost envy the facnlty some have of rising snperior to their cares, of laying them aside when they can? The great charm of childhood and youth lies in the fact that it is comparatively free from care, and one occasionally meets with a child-like person who will not be overweighted with the trouble of life, and refuses to grieve or be overcome by what they can not remedy. This faculty may be cultivated, and if one is not born a philosopher, he can by force of will and habit mould himself into the likeness of one.

The point from which men view their snrroundings has a great deal to do with their keeping young. If they allow their own personal grievances, their own interests to rise np and block their vision, they will soon forget there is an ontside world, and from being shut up within such narrow limits their lives will lose their freshness. The broader the ontlook the less danger there is of growing selfish. It is the contact with other minds and other lives which helps to keep the sympathies aroused, and when one has the love of his fellow-man glowing in his soul there is little danger of his growing old.—Selected.

Pill Clothes.

The good pill has a good coat. The pill coat serves two purposes; it protects the pill, enabling it to retain all its remedial value, and it disguises the taste for the palate. Some pill coats are too heavy; they will not dissolve in the stomach, and the pills they cover pass through the system as harmless as a bread pellet. Other coats are too light, and permit the speedy deterioration of the pill. After 30 years exposure, Ayer's Sugar Coated Pills have been found as effective as if just fresh from the laboratory. It's a good pill with a good coat. Ask your druggist for

Ayer's Cathartic Pills.

More pill particulars in Ayer's Curebook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.

What Makes a Boy Popular.

Chief Justice Waite, in his boyhood, was very popular among his associates. He had no money, but had what was better than a golden purse—a heart that could feel. He sympathized with everybody, with even the beasts and birds. Once, walking under the shadow of the elm trees at Maumee in company with some friends, he heard some birds crying, and found that a young bird had fallen from its nest. He stopped and replaced the bird in the nest. That instinct of universal sympathy made him a popular boy and a yet more popular man. There are many Toledo lawyers who recall the warm words of advice he would cheerfully give to his clients, and many troublesome cases submitted to him were amicably settled without a lawsuit.

Popularity is the recognition that the world give to sympathy and unselfishness. It can not be bought with money. Politeness makes a boy popular. A gentleman knows another gentleman by instinct, and nothing pleases a true gentleman more than to recognize a gentleman in the soul and manners of a good boy.

A popnlar boy is a lover of sports, of outdoor exercise. That is right. He looks upon the playground as a place for the pleasure of his fellows, and he goes there to the end that he may help them enjoy themselves. A kind boy is always popular. Affection is a manner of expressing sympathies with others. A generous boy is popular, while a spendthrift proves himself in time to be very unpopnlar. Manliness in all its true meaning makes a boy popular. The boy who is careful of his sister is popular. The boy who will never violate his word, and who will pledge his honor to his own hurt and change not, will have the confidence of his fellows.

The boy who defends the weak will one day become a hero among the strong. A boy who loves, honors, and obeys his parents will always be popular among all classes of men.

All that tends to promote the good that is in our boys and to lift the ideas of our youth above the level of mere physical success and happiness contributes to their well-being and to the public welfare.—Epworth Herald.

The Question of Most Importance.

Some folks would rather puzzle a preacher than save their own sonls. Such people are always studying out hard questions to put to preachers and other Christians, not with a view or desire to learn the way of life and save themselves from death, bnt with purpose of embarrassing and confusing religious folks about matters of no practical valne. Boys and girls who think they are very smart often fall into this evil way. There may be a few of that kind who read this paper: if so, the following excerpt, quoted from some source by the Central Baptist, will teach them a valuable lesson, if indeed they can be tanght anything in their pitiable conceit:

A skeptic once asked the late Dr. Nettleton: "How came I by my wicked heart?"

"That," he replied, "is a question which does not concern yon so much as another—namely, how shall I get rid of it? You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart, or you can not be saved; and the question which now most deeply concerns you is, how you shall obtain it."

"But," said the man, "I wish you to tell me how I came by my wicked heart."

"I shall not," replied Dr. Nettleton, "do that at present; for if I could do it to your entire satisfaction, it would not in the least help you toward a new heart. The great thing for which I am solicitous is that you should become a new creature, and be prepared for heaven."

As the man manifested no wish to hear anything on that subject, but still pressed the question how he came by his wicked heart, Dr. Nettleton told him that his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the surface, he exclaims: "How came I here?"

"That question," says one of his friends. "does not concern you now. Take hold of this rope."

"But how came I here?" he asks again.

"I shall not stop to answer that question now," replies his friend.

"Then I'll drown," says the infatuated man; and, spurning all proffered aid, sinks to the bottom.

A mechanic who had been in the habit of dropping into a beer saloon twice a day, and spending five cents each time for a glass of beer, was captivated one day by a new thought. "I am poor," he said to himself; "my family need every cent I can earn; it is growing more and more expensive every year; soon I shall want to educate my children. Ten cents a day for beer! Let me see; that is sixty cents a week. That is thirty-one dollars and twenty cents a year. And it does me no good; it may do me harm. Let me see—" And here he took a piece of chalk and solved the problem on a board. "I can buy two barrels of flour, one hundred pounds of sugar, five ponnds of tea, and six bushels of potatoes for that sum." Pausing for a moment, as if to allow the grand idea to take full possession of himself, he then exclaimed, "I will never waste another cent." He never has, and he is to-day a prosperous man.—Golden Censer.

The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than maelstrom, and star than comet, following out the sphere and orbits of quiet usefnlness in which God places us.—John Hall.

It is not work that kills men; it is worry. Work is healthy; you can hardly pnt more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery; but the friction.—Henry Ward Beecher.

HYGIENE.

Do We Drink Too Little Water?

Probably the majority of men eat too much and do not drink enough water. As a result of this there are deposited in the tissnes many effete products that shonld be carried off by the kidneys. The work done by these organs is in this way interfered with, and in time organic disease often comes on. It is owing to the large amonnt of water that much of the benefit from a milk diet arises. In advocating the use of abundance of water with the solids, attention is called to the danger of washing down the food with it, and not taking time to masticate properly. While water is of prime importance, it can not take the place of saliva.

The benefit derived from a sojonrn at a mineral spring is almost entirely due to the flushing-out the system gets. Waste products are dissolved and washed away by the kidneys. The opinion is expressed that pnre water drunk for a lengthy period would have as good an effect.

In advocating the nse of water, its excessive use must be guarded against. The habit of taking too much of it may be indulged in. This is the other extreme, and may result in harm. The effect of water is to make the kidneys act, and by overdrinking these organs may be overworked. If many people drank more water and used less solid food, kidney diseases would not be so common as they are at present.—The Dietetic Gazette.

Out in God's Fresh Air.

Fresh air is a wonderful remedy for bad temper. And such was the opinion entertained by the one in the following incident.

"Where have you been, Fanny?" asked Mrs. Gessler of her daughter, as the latter entered the house with rosy cheeks and sweet, smiling eyes.

"I've been to lose my temper," was the laughing reply.

"'Lose your temper?' How? Why? I do not understand," Mrs. Gessler said, slightly mystified.

"That is," corrected Fanny, "I've been to lose my bad temper and find my good one. You see, mama, I stayed in the house all day, and grew fretty and cross with Tommy. I wouldn't take my walk with nurse and Tommy this morning, as you like me to do, because I wanted to finish my story. Then this afternoon I was cross and fretful. So nurse told me to take a few runs around the garden in the fresh air and lose my bad temper, and I have."

"It's a very good cure," said Mrs. Gessler, with a laugh. "It's one that older folks could make use of. I think I shall have to call it Fanny's remedy, and use it myself when I grow cross."

"Ah, but you never do grow cross, mama," Fanny said, lovingly.

"I mean never to, it is true; but I, too, shall find it good to get out into God's air, to breathe in a free, fresh supply of strength and patience and love and hope."—Selected.

The Chemistry of Cleanliness.

Nature publishes an article that proves the virtue of cleanliness to be more than æsthetic. The sweat glands perform the important function of throwing off the moisture produced during the combustion of waste tissue by the oxygen of the blood, and secrete twenty-three ounces of perspiration in twenty-four hours. The conversion of perspiration into vapor renders latent a great amount of heat and keeps the body cool. Water 120 degrees is almost unbearable; but heat in an oven to the extent of 325 degrees may be borne for a time. In the twenty-three ounces of perspiration secreted daily, there is about one onnce of animal matter. This is left behind on evaporation. Sebaceous glands also secrete oily and resinous substances. This, mixing with solid matter and dirt, forms a compound which tends to clog pores of the skin. The removal of this compound is largely the source of the feeling of refreshment and bien aise following a vigorous morning bath.

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THE MUSICAL VISITOR for March will contain a supplement of Easter Anthems. Price, 15 cents.

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of year .. .. when men .. nd women . become weak- ned by .. he weath- r, and run own gener- lly. .. .. The rst parts that he weather ffects are the idneys. The rea is not hrown off, ut is forced ack upon the ungs, and dis- ase results -caused by eakness of he kidneys.

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OBITUARIES.

(Continued from Third Page.)

NIMOCKS—Dr. F. B. NIMOCKS, son of W. S. and Caroline Nimocks, was born in Decatur, Miss., on April 19, 1850, and grew to manhood in the town of his birth. He joined the Congregational Methodist Church in 1866, while he was attending school at Cooper Institute, in Lauderdale county, Miss. On April 19, 1871, he was very happily married to Miss Fannie Hall Hestun, daughter of Rev. J. F. N. Hallestue, a minister of the Congregational Methodist Church. As a result of this marriage there were seven children committed to their care and training as a sacred trust. He lost his wife from consumption in the town of Lawrence on Dec. 14, 1883, where he resided about fifteen years previous to his death. Two of his children died in infancy, and in the Fall of 1895 he consigned to the tomb a son, a very promising youth, whose death caused great grief in the Doctor's heart and home.

After the death of his wife three of his children lived with an uncle and a cousin in Fayetteville, N. C., the eldest daughter being educated at the noted Moravian School, located at Salem, N. C. He graduated in medicine in Mobile, Ala., in the Spring of 1875, having practiced at his home in and about Lawrence for two years previous to his graduation, not being financially able to continue his course without interruption. In the Winter of 1890-91 he took a post-graduate course in the New York Polyclinic. He practiced his profession in Lawrence for thirteen years. He was superintendent of a union Sunday-school for fifteen years—a place for which he was competent, being a religious and intelligent man, a student of the Bible.

Although at his father's death he had a very good foundation upon which to build in the commercial world, misfortune overcame him, and his life was by no means an easy one. It was some years before he could decide upon the practice of medicine, in the meantime, however, reading a good deal in medical works. He tried farming, but could not adapt himself. His forte for a time seemed to be teaching, and he was well qualified for such a position; but he could not be satisfied with this profession.

During these years of adjustment no one was acquainted with his hardships but those of his most intimate and life-long friends. Truly, if God has anything to do with ordaining men to what might be termed secular professions, it was done in the case of Dr. Nimocks, for until he began to practice his life was a failure. He was a student of the highest order, giving all his time not used in visiting the sick to the prosecution of his favored employ. His standing, both in Mobile and New York, was of first rank. He was competent to stand in the same relation in any of our larger towns or cities, but he chose rather to spend his life in ministering to those who had aided him in a time when he was in need of friends. He was the friend of the people. After reading "A Doctor of the Old School," by Ian Maclaren, I said to my wife, "This is a true picture of Dr. Nimocks." A more sympathetic or tender physician never entered the sick-room than was he. With all this he was steady and firm in the treatment of his patients. He had a very lucrative practice, though extending over a large section of the country.

About eighteen months ago he began to suffer with rheumatism, which interfered very much with his practice, finally having to visit Hot Springs, Ark., hoping to find relief. After spending some time there he said that he was not getting any better, and returned home. This was just one year ago. In the Summer of 1896 he gave down completely; not able to do any work. Tuberculosis of the brain and joints set on, and for a time he had no control of his mind. In November of 1896 I visited him, when his mind was clear, and we talked of his suffering, of which he said, if it was the Lord's will for him to so suffer, he would patiently bear it. His faith in God was clear and strong, and his hope of heaven was radiant. This was the last time I saw him, but his testimony was an inspiration to me. A good and true man has gone out from us, but I take up his abode with the hosts of God in glory everlasting.

He passed beyond the bounds of time on the twenty-eighth of November, 1896, the immediate cause of his death being complete paralysis. Those who remain this side to mourn his decease are two daughters and two sons, whose home is at Lawrence, and two brothers of Fayetteville, N. C., one of whom is a prominent member of the M. E. Church, South, both of whom are successful merchants. His children are members of the Presbyterian Church. With the above, hosts of friends would shed a tear over the tomb where he rests.

What a triumph is the Christian's death! This, indeed, was his. We shall see him again.

Bolton, Miss. ROBT. SELBY.

North Carolina Advocate please copy.

EASTERLING—Mrs. ELLA J. EASTERLING, wife of R. Q. Easterling (now of Bogue Chitto, formerly of Crystal Springs, Miss.) and daughter of Willis and Merry Barnes, was born Oct. 5, 1850; joined the M. E. Church, South, in 1864, and died in Bogue Chitto, Feb. 1, 1897.

Within this brief statement of dates lies a life of nearly forty-seven years. The writer of these lines, when speaking at her funeral, said: "I know of no words of Scripture more appropriate on this occasion than our Lord's words, spoken of a consecrated woman in his day, 'She hath done what she could.'"

Mrs. Easterling was a woman of large natural gifts. Nature had dealt liberally with her. Having large natural gifts, she had large capacity for doing. She not only had large natural gifts, but she had large acquired capacity to do whatever her hands found to do. She was a woman of not only large intellectual capacity, but she was richly endowed with unusual natural moral force. She was a cultivated woman. Her intellect had been educated, her mind well stored with useful knowledge; her moral nature, "born again," grew with her intellectual development. She was a woman of purposes. She was firm and fixed in her purposes. While kind, self-sacrificing toward others, in her principles she was unalterable. She was a woman of unusual perseverance. She never wavered. Always at her post of duty, she did much. She was true; true in every relation of life. As a daughter, unfailing and constant in her affection; as a sister, devoted and considerate. As a wife and mother, she shone with peculiar luster. In these she excelled, so peculiar, so thoughtful was she of everyone. Thus we see she was a strong character. Such a life was successful.

Her pastor, in a letter concerning her last illness and death, used these words: "I don't think I ever witnessed such triumphant faith and complete submission and resignation as she evinced in the face of death. Really it was not death to her, but translation." "Her end was peace, and a glorious immortality her reward."

She leaves a tender, devoted husband and one son and daughter to linger on the storm-swept shores of time. They mourn, but not without hope. They know she lived faithful, died triumphant, and has heard the Master say: "Well done!" "She hath done what she could."

May the All-wise Father comfort the bereaved ones! is the sincere prayer of their friend and brother, R. D. NORSWORTHY.

Jackson, Miss.

CARROLL—Mrs. LILLIE CARROLL (*nee* Felps) was born in East Feliciana, La., May 25, 1866; joined the M. E. Church, South, early in life, and lived a most beautiful Christian life until death, which occurred at her home in Livingston, La., Feb. 1, 1897.

About nine years ago she was married to Mr. Samuel Carroll. They lived happily together until God said: "Lilly, I need thee in heaven; thou art too pure to remain longer on earth." Like a beautiful lily her pure life sprang up and budded on earth to bloom in the eternal garden of God. The loving husband and mother, and other members of her family, and physician and many friends, did all in their power to alleviate her suffering and stay her life; but God had willed it otherwise. She bore her suffering with Christian fortitude that was amazing, and fell asleep in Jesus to awake again at the portals of the celestial city, where there is a crown of righteousness reserved for her, and not only for her but for all who diligently seek the Lord. Amid all her suffering the blessed promises of the Savior were precious to her soul. She repeated time and again, "There is rest for the weary." She called to her husband to put her arms around his neck, she could not see, and he would soon have no wife. Her arms being placed around his neck, she exclaimed, "I see papa" (her papa has been dead about two years). It was so surprising to those who were present that the question was asked, "Lilly, do you really see your papa?" She answered, "Certainly I see papa." She asked who was present, she could not see; but she wanted to know their names. The names were all given one by one. She then said she wanted us all to be good; that we, too, must die. We earnestly believe God sent her to us for an example that we might see in her what is possible for a Christian to be. Her bereaved husband has lost a loving and tender companion; her mother a most dutiful and sacrificing and devoted daughter; her brothers and sister a kind and loving sister. May He who says, "I will not leave you comfortless," help us to bow in submission to his divine will in this dark hour!

Farewell, friend; thou art resting
In the Shepherd's peaceful fold;
By God's grace we shall meet you
When we cross death's river cold.

Written by a friend, M. DUNN.

Young Men, Quit Tobacco,

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If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "The old, old story," told of an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—W. E. Gladstone.

Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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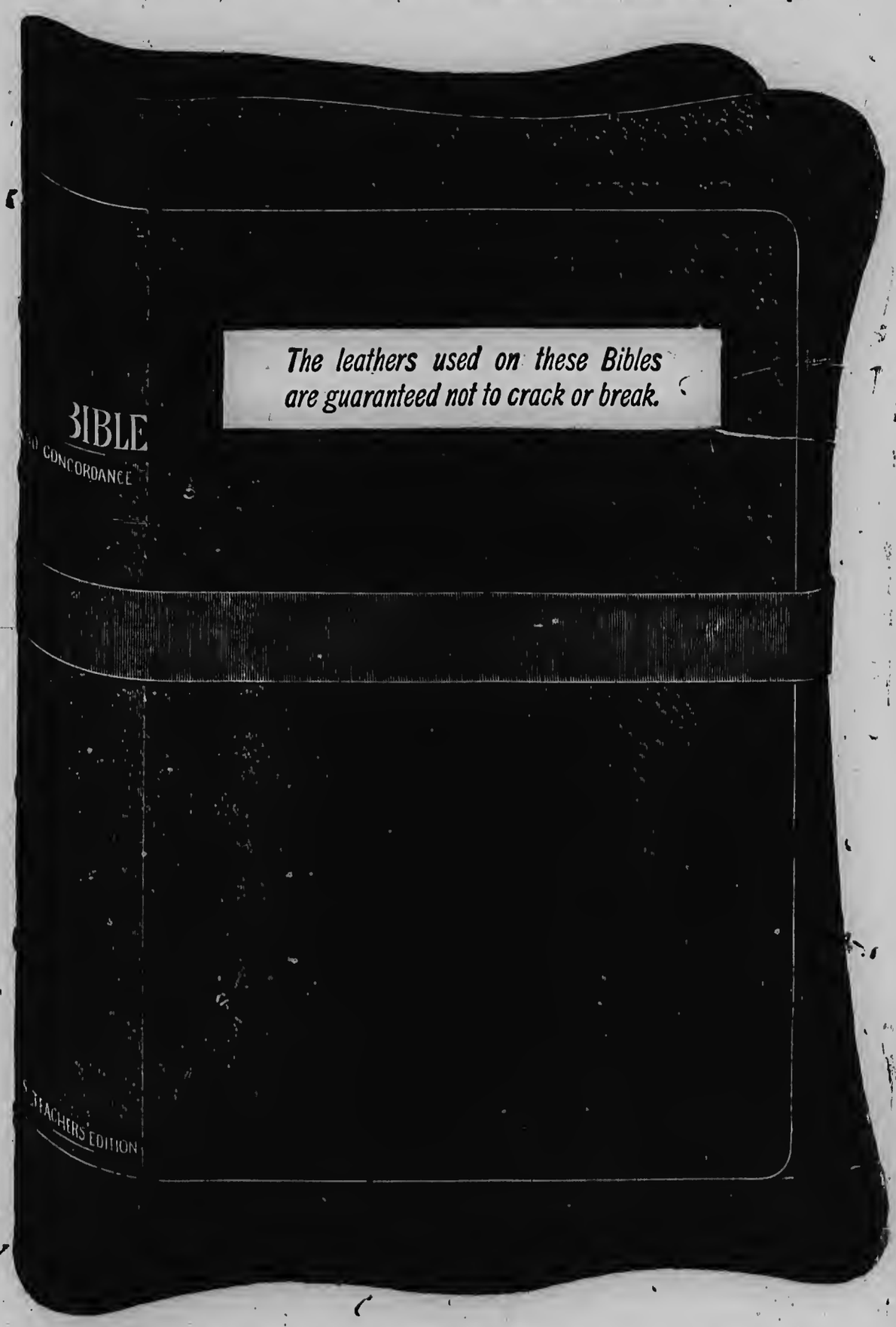

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MARRIAGES.

HOWARD—JORDAN.—In the Methodist Church in Carthage, Miss., Feb. 25, 1897, by the pastor, Rev. H. P. Lewis, Mr. H. H. Howard and Miss Erma Jordan.

GUICE—GARRETT.—In the Methodist Church in Carthage, Miss., Feb. 28, 1897, by the pastor, Rev. H. P. Lewis, Mr. J. C. Guice and Miss Annie M. Garrett

JACKSON—BLANKS.—At the residence of the bride's mother, near Opelousas, La., Feb. 28, 1897, by Rev. H. Armstrong, Mr. Thomas A. Jackson and Miss Josephine Blanks, all of St. Landry parish.

RAGAN—WILLIAMS.—At the residence of the bride's father, Mr. W. C. Williams, Clarksburg, Miss., March 3, 1897, by Rev. W. L. Linfield, Mr. Willard P. Ragan and Miss Alma Williams.

SAYER—TOWNS.—In the Methodist Church in Minter City, Miss., March 4, 1897, at high noon, by Rev. R. G Porter, Mr. B. T. Sayer and Miss Wortley Towns.

AKIN—SIMMS.—At the home of the bride's father, at Loyd, La., Feb. 17, 1897, by Rev. J. A. Parker, D. D., Mr. S. S. Akin and Miss S. E. Simms, all of Rapides parish, La.

NOLAN—COLE.—In the M. E. Church, South, at West Alexandria, La., Feb. 14, 1897, at 2 o'clock P. M., by Rev. J. A. Parker, D. D., Mr. Lewis Nolan and Miss Josephine Cole, all of Rapides parish.

WILLIAMS—SONES.—Near Vernal, Miss., Feb. 25, 1897, by Rev. J. M. Cowan, Mr. Chas. Williams to Miss Bettie Sones.

NEWS OF THE WEEK.

DOMESTIC.

Mrs. Henry Ward Beecher died on the eighth, aged eighty-five.

The Catholic Winter School in this city was opened on March 4.

A new high license liquor law adopted in North Dakota prohibits treating and provides for local option in cities and towns.

The South Carolina Senate has passed the House bill prohibiting Greek letter fraternities in educational institutions aided by the State.

The Third Presbyterian Church in this city celebrated its semicentennial last week. The services began on Thursday, and closed on Sunday.

The National Convention of the Conference of Charities met in this city on March 4. This convention attracted the attendance of some of the leading thinkers of the country.

As a recognition of the good work done by the Salvation Army in Detroit in relieving distress among the poor, the citizens have contributed $74,000 to purchase the building used by the army as headquarters.

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Ex Senator N. C. Blanchard has been appointed by Gov. Foster to be a justice of the Supreme Court of Louisiana, to fill a vacancy caused by the resignation of Justice McEnery, who has been elected a senator of the United States and now takes his seat.

A brief, but severe wind storm, accompanied by heavy rain, swept over Nashville, Tenn., on March 5. Many buildings were damaged and roofs blown off. The chief damage was McKendree Methodist Church, in the very center of the city. Its tall spire, rising above the church about 150 feet, was toppled over and broken off at the base. The loss to the church will be several thousand dollars. No fatalities resulted from the storm, though several people were slightly injured.

One of the most difficult and embarrassing problems which confronts the new federal administration is the matter of dealing with the Cuban situation. There is a strong element in Congress which favors the recognition of the belligerency of the Cubans, and some go even so far as to desire that this country should recognize the absolute independence of the island. There is no doubt that strong pressure will be promptly brought to bear on the new Executive to induce him to adopt a different line of policy from that adopted by ex-President Cleveland.

William McKinley and Garrett A. Hobart, President and Vice-President of the United States, took the oath of office on March 4. McKinley's Cabinet will be made up as follows: Secretary of State, John Sherman, of Ohio. Secretary of the Treasury, Lyman J. Gage, of Illinois. Secretary of War, Russell A. Alger, of Michigan. Attorney General, Joseph McKenna, of California. Postmaster-General, Jas. A. Gary, of Maryland. Secretary of the Navy, Jno. D. Long, of Massachusetts. Secretary of the Interior, Cornelius N. Bliss, of New York. Secretary of Agriculture, Jas. Wilson, of Iowa.

FOREIGN.

The answer of Greece to the identical notes of the powers was discussed at a meeting of the cabinet and approved by King George. It is reported that the reply is a refusal to recall the Greek fleet and troops from Crete on the ground that the recall would be a signal for pillage, incendiarism, and murder.

The agitation of the lovers of liberty in favor of Greece is spreading everywhere in Great Britain. In many dissenting chapels and in many churches of all creeds in London a notice was read urging the congregations to attend the demonstration in Hyde Park at 3 o'clock on Sunday. Though the weather was threatening, about 15,000 people were present. They consisted of all classes, although workingmen predominated. Six platforms had been erected for the accommodation of the speakers, and the structures in all cases displayed Greek flags.

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Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to March, '98.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

Churning Done in Two Minutes.

I have tried the Lightning Churn you recently described in your paper, and it is certainly a wonder. I can churn in less than two minutes, and the butter is elegant, and you get considerable more butter than when you use a common churn. I took the agency for the churn here, and every butter maker that sees it buys one. I have sold three dozen, and they give the best of satisfaction. I KNOW I can sell 100 in this township, as they churn so quickly, make so much more butter than common churns, and are so cheap. Some one in every township can make $200 or $300 selling these churns. By writing to W. H. Baird & Co., Dep't A 5, Sta. A, Pittsburg, Pa., you can get circulars and full information, so you can make big money right at home. I have made $50 in the past two weeks, and never sold anything before in my life. A FARMER.

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Pickens, at Pickens	3, 4
Poplar Creek, at Prospect	3
Ethel, at Bethel	10, 11
Salem, at Smyrna	17, 18
Walthall, at Lebanon	24, 25
Eupora, at Eupora	25, 28
Belzona, at Lawrence Deadning	May 1, 2
Ackerman, at Weir	7
Chester, at Pisgah	8, 9
Ebenezer	15, 16
Louisville	21
Rural Hill, at Plattsburg	22, 23

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Winona station	Mar. 13, 14
Vaiden	20, 21
Carrollton station	27, 28
Greenwood station	Apr. 3, 4
Winona circuit	10, 11
Carrollton circuit	17, 18
Indianola	24, 25
West	May 1, 2
Sidon	8, 9
Dublin and Brooklyn	16
McNutt	15, 16
Black Hawk	29, 30

Our Sunday-school and District Conferences will embrace the fifth Sabbath in May, at Acona, on Black Hawk circuit, beginning on Thursday, May 27. Programs will appear later.

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Amory	Mar. 13, 14
Nettleton circuit	20, 21
Okolona station	27, 28
Verona and Nettleton	Apr. 3, 4
Aberdeen circuit	5
Prairie circuit	10, 11
Quincy	12
Tremont	17, 18
Fulton	24, 25
Houston	26
Houston mission	30
Buena Vista	May 1, 2
Sparta	8, 9
Shannon	15, 16
Okolona circuit	31, 3

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Greenville circuit	Mar. 14
Belen	21
Greenville	28
Austin	Apr. 4
Lehrton and New Salem	11
Sunflower mission	18

J. W. DORMAN, P. E.

COLUMBUS DIST. SECOND ROUND.

Starkville circuit	Mar. 13, 14
Starkville station	14, 15
Sturges circuit	20, 21
Cedar Bluff	27, 28
Columbus station	Apr. 3, 4
Columbus circuit	10, 11
Brooksville	17, 18
Crawford	24, 25
West Point	May 1, 2
Tibbee	8, 9
Shuqualak	15, 16
Winstonville	(Wed.) 19
Singleton	22, 23
Hebron	29, 30

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Byhalia circuit, at Emory	Mar. 13, 14
Potts' Camp circuit, at Pisgah	20, 21
Waterford circuit, at Pine Mountain	27, 28
Olive Branch circuit, at Center Hill	Apr. 3, 4
Red Banks circuit, at Union	10, 11
Cornersville circuit, at Ebenezer	17, 18
Mt. Pleasant circuit, at Early Grove	24, 25
Ashland circuit, at Union Hill	May 1, 2
Pontotoc circuit	8, 9
Abbeville circuit	15, 16
East Holly Springs circuit	22, 23
Holly Springs circuit	29, 30

J. D. CAMERON, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Mar. 13, 14
Como	20, 21
Nesbit	(Fri.) Apr. 2
Hernando and Coldwater	3, 4
Senatobia	(Wed.) 7
Courtland	10, 11
Longtown	(Thurs.) 18
Tyro	17, 18
Batesville	24, 25
Wall Hill	May 1, 2
Burgess	11
Pleasant Grove	15, 16
Pleasant Hill	21
Cockrum	22, 23
Eureka	June 1, 2
Arkabutla	12, 13

District Conference, May 27-30, at Senatobia. Program later.

T. C. WEBB, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth circuit, at Mt. Carmel	Mar. 13, 14
Glentown circuit, at Glentown	20, 21
Kossuth circuit, at Wesley	27, 28
Mineral Springs circuit, at Winfield	Apr. 3, 4
Ripley and N. A. sta., at Ripley	11, 11
New Albany circuit, at Ingomar	17, 18
Ripley circuit, at Dumas	24, 25
Jonesboro circuit, at Ebenezer	May 1, 2
Iuka circuit, at Harmony	(Tues.) 4
Booneville circuit, at Blackland	8, 9
Saltillo circuit, at Hebron	(Wed.) 12
Marietta circuit, at Blythe's	15, 16
Pleasant R. cir., at Patterson's	(Fri.) 21
Brown's Creek cir., at Mt. Pleasant	22, 23

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.
(In Part.)

Brookhaven	Mar. 28
Adams, at Bethel	Apr. 3, 4
Magnolia and Osyka, at Osyka	10, 11
Summit and Topisaw, at Topisaw	17, 18
Providence, at Providence	24, 25
Crystal Springs	May 1, 2
Gallman, at Old Crystal Springs	1, 2
McComb City	8, 9
Whitestown, at Pisgah	8, 9

E. H. MONNEGAR, P. E.

NATCHEZ DIST.—SECOND ROUND.

Centerville, at Bethel	Mar. 3, 8
Woodville	7, 8
Natchez—Jefferson Street	13, 14
Natchez—Wesley Chapel	14, 15
Fayette, at Bell Grove	20, 21
Amite, at Mt. Vernon	17, 28
Roxie, at Knoxville	Apr. 3, 4
Wilkinson, at Macedonia	10, 11
Gloster	17, 18
Meadville, at Gaines	May 1, 2
Barlow, at Brandywine	8, 9
Washington, at Kingston	15, 16
Percy Creek	22, 23

W. L. C. HUNNICUTT, P. E.
Gloster, Miss.

JACKSON DIST.—SECOND ROUND.

Sharon, at Lone Pine	Mar. 13, 14
Yazoo circuit, at Short Creek	20, 21
Jackson—Capitol Street	27, 28
Benton, at New Hope	Apr. 3, 4
Jackson—First Church	11, 12
Madison, at Madisonville	17, 18
Canton	24, 25
Terry, at Byram	May 1, 2
Lake City and Lodi, at Phillip's	8, 9
Camden, at Soule Chapel	15, 16
Silver Creek and S. L., at S. City	22, 23
Tranquil at ——	29, 30
Yazoo City	June 12, 13
Fannin, at ——	19, 20
Flora, at Brownsville	26, 27

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—SECOND ROUND.

Crawford Street—Vicksburg	Mar. 13, 14
Rocky Springs, at Hickory Ridge	20, 21
Edwards, at Learned	27, 28
Rolling Fork, at Cary	Apr. 3, 4
Anguilla, at Sunflower	10, 11
Warren, at ——	17, 18
Mayersville, at Mayersville	24, 25
Satartia, at ——	May 1, 2
Port Gibson	8, 9
South Warren, at ——	15, 16

J. M. WEEMS, P. E.
Vicksburg, Miss.

Agents Wanted

For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only $1.50. Big book, big commission. Everybody wants the only endorsed, reliable book. Outfits free. Credit given. Freight paid. Drop all trash, and make $300 a month with War in Cuba. Address to-day, THE NATIONAL BOOK CONCERN, 362-366 Dearborn St., Chicago.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Lisbon, at Lisbon	March 31
Summerfield, at S	April 1
Haynesville, at Hay	2
Vernon, at New Prospect	10, 11
Lanesville, at Grand Bayou	17, 18
Minden, at Minden	18
Valley, at Cotton Valley	24, 25
Calhoun, at Cadeville	May 1, 2
Gansville	4
Ruston	8, 9
Vienna	13
Arcadia	15, 16
Downsville, at Willhite	22
Farmerville, at Marion	28, 29
Bienville	29
Homer	28, 30

B. T. CREWS, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	Mar. 13, 14
Franklin	20, 21
Lafayette, at Rayne	27, 28
Crowley	Apr. 3, 4
Opelousas, at Opelousas	7
Indian Bayou, at Bethel	10, 11
Prudhomme, at Eunice	15
Plaquemine Brules, at Church Point	17, 18
Lake Arthur	24, 25
Lake Charles—Broad Street	May 1, 2
Lake Charles—Jackson Street	3, 3
West Lake, at Sulphur Mine	8, 9
French Mission	14
Grand Chenieres	15, 16
Abbeville, at Prairie Gregg	22, 23
Jeanerette	23, 24

District Conference at Jeanerette, May 26, 27, 28 and 29.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

H. O. WHITE, P. E.
Crowley, La.

ALL HUMORS OF THE BLOOD, from the small pimple to the dreadful scrofula sore, are cured by Hood's Sarsaparilla, which thoroughly purifies, vitalizes and enriches the blood.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25 cents.

Learn to say no, and it will be of more use to you than to be able to read Latin.—Spurgeon.

The speediest and most reliable remedy for all derangements of the throat and lungs is Ayer's Cherry Pectoral. This wonderful preparation checks coughing, induces refreshing sleep, and affords great relief, even in the advanced stages of consumption.

Rev. J. R. Countiss, of the North Mississippi Conference, writes: "The sewing machine is entirely satisfactory in every way. It is as good as the $65 machines sold in this community."

To Our Patrons . . .

Ask 'Em

Ask any of our patrons what kind of service they get at this store. Ask 'em about the qualities too. They can tell you as much as we can. They've tried us and are our permanent customers. Stranger, you'd better too if you'll ask them.

Thanking you for your past favors, we hope you will continue to be our friends as long as we can give you 100 cents worth for $1.00.

THOS. C. KING,
GROCER.
1401-1403 Dryades Street,
Corner Thalia.

CHOICE EGGS.
I have established a poultry yard at Vicksburg, Miss. Eggs of Barred Plymouth Rock, Brown Leghorns and Pekin Ducks, $1 for setting of 13 eggs. Orders must be accompanied by the cash.
Birds for sale Sept. 1st.
R. EDWIN DOWNER.
Mention this paper.

Christian Advocate.

VOL. 44.—NO. 11. NEW ORLEANS, THURSDAY, MARCH 18, 1897. WHOLE NO. 2117

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

OVER THE RIVER.

Over the river they beckon to me,
Loved ones who've crossed to the farther side;
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.
And I sit and think, when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar;
I shall watch for a gleam of the glistening sail,
I shall hear the boat as it gains the strand,
I shall pass from sight with the boatman pale,
To the better shore of the spirit land.
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The angel of death shall carry me.

Correspondence.

A Cry of Distress.

There was a mass meeting of the citizens of Jackson parish in Vernon yesterday, and the following resolutions unanimously passed:

Be it resolved, By the citizens of Jackson parish in mass meeting assembled in the town of Vernon, that we respectfully ask His Excellency, Murphy J. Foster, Governor of the State of Louisiana, to appropriate the sum of $250,000 to be used for the relief of the drouth sufferers, as there are thousands all over the land who can not possibly make a crop without pay and substantial aid from some source.

Be it further resolved, That we ask Chairman Wooten, of the Advisory Committee, to call his committee together at as early a date as possible for the purpose of devising ways and means by which our people may be fed.

(Signed) I. D. Hogan, representative; W. R. Carroll, chairman Relief Committee; Henry Lofling, chairman Committee, Ward 1; Dr. C. L. Culpepper, chairman committee, Ward 2; Stewart Powell, chairman committee, Ward 3; C. W. Allen, president Police Jury; J. L. Moore, soliciting agent.

People who have never visited our drouth-stricken country can have no idea of the extent of the misery and distress that is so widespread all over this country. I know it seems strange that so many to hear of such dire suffering among a people who produce the wealth of the world and feed the teeming millions of earth's inhabitants; yet it is nevertheless true, and if anyone doubts the truth of the assertion that our people will be forced to leave their homes or starve without further aid from some source, let such a person come into our country and make a house-to-house canvass, and if he does not find it as I state, then I will pay his expenses and pay him for his time, provided he will take his claims in stock and lands, as this is all I have to pay.

Mr. Carroll, chairman of the Parish Central Committee, told me yesterday he had only received about 3,000 bushels of free corn, and had only received 700 barrels of meal. Now, how far would this go toward feeding 1,100 families and 2,000 head of work stock? Our people have sold all their cattle to get money to buy this cheap corn, sacrificing their cattle, selling them from $2.50 to $5 a head, and investing this in corn. Mr. Carroll stated that some had deposited as low as twenty-five cents for corn, and their whole cry was for corn. And with all of this distressing condition our Governor's sympathy can not be touched. We have asked him time and again to open the doors and let our sister States come to our relief, but all to no effect. Mr. Carroll read a letter yesterday at the mass meeting from Mr. Urlah Millsaps, chairman of the State Committee, stating he had supplies in sight for only thirty days, and advised that this be used for the widows and orphans. I was passing Mrs. Nighbert's, an aged widow lady, yesterday, and I stopped to inquire her condition. She told me she had no one but her little grandson to do anything for her. She had been sick with la grippe, and had not received grain of corn nor a dust of meal, and was in a bad fix. We gave her money to buy some meal, as the free meal was out, and gave an order for grits and meat. Another widow lady, Mrs. Alice Savage, had received nothing. I bought her a barrel of meal. I have bought and given away eight barrels of meal, four barrels of flour, some rice, sugar and coffee. A part of the money used was that I received from P. H. Fontaine, president Union Epworth League, $13.25; Mrs. Emily I. Welsh, $2; Mrs. S. V. Campbell, $5; Mrs. M. E. McGee and daughter, $3; Rev. G. R. Ellis, $9.40. All of the above I have received from the readers of the ADVOCATE. I also received a note from St. Joseph, stating they had shipped a box of clothing to Mr. Carroll for our people, and was signed "Sisters," and "Readers of the ADVOCATE."

Thanks, sisters, brethren, and all who have come to our relief. May God bless those noble Christian people who have read and seem to realize "it is better to give than to receive!"

I heard scores of men say yesterday at the mass meeting that they had planted their gardens and had planted some early corn; but if they did not get some help immediately, they would have to leave their homes to keep their families from starving to death. All this because our Governor will not ask our sister States to help us. We are told that the Governor of Nebraska wrote to our Governor that he would send us help if our Governor would accept it. Mr. B. F. Thompson, one of the Purchasing Committee, stated that the Northern States proffered to send us all the corn we needed if our State would accept it. Mr. B. F. Thompson told them that he was not out on a begging mission, but proposed to pay for what they got.

Now, will the Governor please answer the people and tell them "why he will not come to their relief?" It may be humiliating to him to call for outside help. But how heart-rending to us to see our wives and our children starve to death on account of his neglect and seeming indifference!

It is stated that there have been several deaths on account of not having the proper food and attention; and the Kennedy affair grew out of the distressful condition of the country; and this is nothing to what will be done in the next six weeks if our people are not heard and responded to. And I give our Governor fair warning now. Every drop of blood spilt and every death caused by the effects of this drouth will be upon his head. And he will have to give an account before the bar of God for all this distress. He can not plead ignorance, because he has been informed of our condition, and the cries of starving women and children have filled his ears for months, and he will not hear.

We appeal again to the readers of the ADVOCATE for help, assuring them that our people will appreciate everything they will do for us.

J. L. MOORE.

Stovall, Jackson Parish, La., March 7, 1897.

[We leave out matter already in type to make room for the above, which came to hand just before our time to go to press. If it were needed, we would make an earnest appeal to our readers to aid in this good cause; but no words of ours are needed. The facts above stated speak more eloquently than any words at our command. We have shown our interest in the sympathy by forwarding a check. Let our readers do likewise according to ability.—EDITOR.]

Letter from Oregon.

MR. EDITOR: I have been neglectful both of my promise to "ye editor" and to many friends who urge on me to "write oftener."

Last year was a "long and lonesome" time for us. About the middle of November, 1895, I had to give up pastoral work on account of failing health. The Winter was spent in the sick-room. By Spring I thought I was well enough to endeavor to magnify mine office of Conference Secretary of Missions, so came to Southwestern Oregon to help in protracted meetings. Soon after my first attempt was stricken down again, from which I barely rallied in time to attend Conference. Conference seemed very little like Conference to us (Mrs. Futrell and I), as I had so little to do.

Our trip there and back was quite a romantic one. For nearly two days we ascended the river. Some places the passage would be so narrow as to allow only room for the hack; the river on one side often hundreds of feet below, and an inaccessible mountain on the other, perhaps a thousand feet above us. We passed through a grove of myrtle at one place which made some of us wish it were near a railroad, and we the owner. We would let the world see some of the wood which can receive such a beautiful polish; but it is likely to be many years before it can serve any purpose except to furnish the bees with such beautiful, almost white, honey, which, when once tasted, is never forgotten. Only one thing equals it, viz.: the vine maple. Wish some of your readers had some of this honey. If that of Palestine was so good, no wonder "milk and honey" was such a favored dish. But occasionally the scene and circumstances would change. Some one would call out, "What is that?" and we would find that a deer, a bear, or some animal, had been disturbed by our coming; but none of us were huntsmen enough to ever get a successful shot, so we were almost sorry we had a gun, for then we could have put in wonderfully large "ifs" of what we might have done.

We were much gratified to find that this "Delta" on the coast was so much more desirable a part of the country, so far as production is concerned, than "The Valley," as the country on Willamette river is called. I am almost afraid to tell you what can be produced here. Sugar beets and carrots run anywhere from twenty to sixty, and even eighty tons per acre. Each is a fine cow feed; hence people carry their milk to the creamery for two cents per pound, and still it brings to this one community the snug little sum of $14,000 per month. The Irish potato will grow to seven pounds. Our resource of lumber seems inexhaustible, and if the Nicaragua Canal is ever finished, we hope for this to be a great source of income for us. Our hills seem to be inexhaustibly full of coal, and as this is generally scarce in the West, this will help us very much. But we must be "Westerners," you know; so, when you get a little further up the Coast Range, we have gold, gold, both placer and quartz—mostly the latter, though. Our cattle and sheep industry is quite a business, too; so we have a woolen mill at Banden, our seaport town, twenty-five miles down the river, which, by the way, is a fine Summer resort, where people come by the thousand. Most of them take their own outfit, and camp in tents, making it much cheaper.

What is our church doing? Well, Bro. Smith, our pastor, has received between thirty and forty members since Conference.

We have a "rara avis" in the way of a novelty to catch the unwary. A man came here last Fall, and has been preaching that we are the "fallen angels;" that we came from heaven; therefore, Christ has come to take us back to our home. He has actually organized a church. He is its founder—"The Redeemed Church of Israel"—and nearly forty deluded souls have joined him. Do you wonder it is difficult to work when such vagaries abound? And yet some people think this is not missionary territory. True mission work, house-to-house visitation, is as badly needed here as in China or Japan, and those coming here should expect to do this. This is the fault I have to find with the work of all the preachers here. They do not visit enough; consequently, there are many people, often within a stone's throw of the church, who never attend, and into whose homes a preacher never enters. This may be all right, but I do not so understand our commission nor our ordination vows.

"What about my school?" It is more than double what it was last year, and have the Spring term before us yet. We lack just what the church lacks—a house-to-house visitation. My long sickness last Summer prevented me making a canvass. I need teachers who are so consecrated to the work as to be willing to do such as this just as a pastor would. If we succeed as a church here, we must help to educate this people. If we succeed in school work, we must have teachers who can throw themselves into or among the people—or as the St. Louis man says: "Push; push your business."

We are in the midst of the worst money stringency this country has ever had. "Revival of business" has not reached us. This, of course, hurts the school very badly; consequently we have very few boarders. Then our boarding arrangements are very unsatisfactory, being so far from the school. I am in such great need of a partner. If I can secure one, the people will take stock with us, and by another session our work can all be together.

"Gilderoy's" letter from Minter City gave us a spell of home-sickness, for four of the most delightful years of our lives were spent there. About three hundred came into the churches around there during this pastorate. If returning strength permits us to re-enter the pastorate, we know of no place we would prefer to go. Our only living child, Mary Lee, was born there. Tell our friends she is now far on the fourth grade, is doing well in music, and will soon be a pretty good typewriter. Much love to all our old friends.

Truly yours, J. L. FUTRELL.

Coquille Collegiate Institute, Coquille City, Ore.

North Mississippi Conference Notes.

The District Epworth League Conference at Macon was a success. We need more of such meetings in the interest of our young people. Let us have them in every district.

Coldwater Sunday-school takes the lead in ordering libraries. Three have recently been sent to it at a cost of $43. But we have reason to expect such as this with a live pastor and a wide-awake superintendent as they have in the persons of Bros. Duncan and Callicott. May the Lord of the harvest raise up many more such! Who will be the next to send a similar order? Let pastors and superintendents procure our new Sunday-school catalogue and examine it.

Our new song book, "The Young People's Hymnal," is capital. It is the song book needed for our children and young people. Being published by authority of the church, and altogether meritorious and economical in price, it should be used in preference to any other of the same class in all of our Sunday-schools, Epworth League meetings, etc.

Bro. Bowen, in the "Methodist Headlight," says: "We look to the Sunday-schools in the country to lead us in saving the towns and cities. The best Christians that we have met in cities tell us that they received their first religious impressions 'in the country home and Sunday-school.' It is impossible to raise the nation and city above the people in the country."

Let pastors, parents, superintendents and teachers in the country note this testimony from one who knows what he states, and study their responsibilities for the rising generation.

The colporter has, during the last three weeks, visited eleven churches and communities, and done finely well in his line of work. Where he has had the interested co-operation of the pastors success has been gratifying. Our colportage work is thriving. More has been accomplished this season than during the corresponding period of any former year. Our church papers are growing in favor, especially the NEW ORLEANS CHRISTIAN ADVOCATE. There is a liberal demand for Bibles, Disciplines, Sunday school helps and libraries, Epworth League literature, etc. Preachers are procuring helpful books, such as Bible commentaries, Trench's works, and Meyer's "Bible Heroes." Not only the young preachers are doing so, but some of the old ones are buying new books and preparing new sermons, or making the old ones over.

We are much gratified at the signs of improvement on many lines in our Conference. We thank God and take courage. Let us all work together as fellow-laborers, and we will have a rich harvest. G. W. BACHMAN.

Kosciusko, Miss., March 12, 1897.

Communications.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD,
President Mississippi State Conference of Epworth Leagues.

District Epworth League Conferences are now in order.

Presiding Elder Morehead, of the Grenada district, has his programme ready to send out.

A card received from a preacher some distance from the railroad states that he has just organized a League with thirty members.

The League can be made a success in the country. On the Crawford circuit, North Mississippi Conference, there is a League at every church on the charge.

Rev. Amos Kendall, of the North Mississippi Conference, was born eight miles from Epworth, Lincolnshire, England. He will preach during the State Conference at Water Valley.

We hope every Methodist preacher in the State will reply promptly to the circulars sent out by Assistant Secretary W. N. DeLoach.

Each of our church schools in Mississippi will be well represented at the coming Conference. They will occupy a prominent place upon the programme.

Joe Ramsey, of Tennessee, promises to come. Have you ever heard him? If not, you had better be on hand. It will be worth the trip to hear Joe.

Rev. W. J. Walling, of Brazil, will be present at the coming Conference at Water Valley, and will show that the Epworth League is to be a mighty factor in hastening the coming kingdom.

We recently visited a pastor who has been preaching the gospel for nearly fifty years. He informed us that he never missed a meeting of the League unless providentially hindered.

Two handsome cases well filled with good books are witnesses to the fact that the West Point Leaguers are interested in the Literary Department.

The young people everywhere are eager to read. Let us see to it that they read the kind of literature that will build character after the divine plan.

We were impressed with the brother's letter from Brierfield, Ala., in last issue of the ADVOCATE. May God speed the day when in this so-called Christian country the Sabbath shall be properly observed!

The Epworth League stands for a revival of apostolic zeal and fervor. Let every Leaguer pray that, as preachers and people, we may be filled with the Holy Ghost.

The most interesting and attractive Minutes we have yet heard were those read by the fair young secretary of the Aberdeen League on a certain Sunday afternoon not long since. A good secretary will help to make all the meetings of the League a success.

Letters are being received from all parts of the field inquiring about the work of the League. We are glad to answer any questions, and give any information, or render any assistance, as far as our ability goes.

Our friend and brother, Percy N. Simmons, of Sardis, writes: "Some of our younger set have requested my wife and myself to organize a Junior League. Please send me Junior Constitution, etc. Want to organize next Sunday." Glad to hear from Sardis again. The League work is prospering there. We shall not soon forget the delightful Sabbath recently spent in that town with a biblical name.

Water Valley, Miss., March 12, 1897.

Some Words along the Way.

Last Summer, Bishop Keener gave us all a mighty uplift by a deeply spiritual article of his published in the ADVOCATE. Then Dr. Black wrote of "Divine Love" in a way that thrilled loving hearts. And now Dr. Black has written an editorial on "Restored Friendships" that has done its work so well as to have brought forth that fine letter of "Jonathan." We thank you for these heart songs, and feel that your readers have been blessed by them. So vividly did "Jonathan" write that I caught the spirit of his joy and found myself smiling with pleasure as I finished the article that told of his friend's complete restoration to him. Distinctly personal articles, like "Jonathan's," are sometimes productive of much good.

Apropos of this remark, let me write you something of Meridian life. It is indeed a pleasure to be associated again with these dear people, and to wander around in the various places I used to frequent. Going into the circulating library, I was so pleased to see again the books that I read when living here before, and, too, it has interested me to read them again, and note the difference in the impressions they made on me then and now.

It is beautiful to see the way these people treat dear Bro. Woodward. So tenderly loving are they to him that I am beginning to think that it is not such a bad thing after all not to be able to take an appointment. Ministers have always spoken in such sorrowful tones of the possible time when they would be too feeble to take an appointment that it has made my heart ache. But Bro. Woodward has so endeared himself to this church during his three years' pastorate that, now the fourth year has come and he is no longer able to preach to them, they take delight in showing him the most delicate as well as the most substantial attentions. We feel that he and his dear wife, who have been sweethearts all through the married years, are a practical illustration of the beauty and strength that characters get when perfectly blended.

There are so many persons in Meridian who love to talk about Christ, and so many "revivals" at the different churches, that it is easier to live close to God than where persons are cold and special seasons of worship rare.

The pastors of the different churches are doing faithful work. Our pastor at Central, Bro. Featherston, helps us very much by his scholarly and spiritual ministrations. Our presiding elder goes to most of his appointments in his buggy. As he rides along he makes the woods vocal with the songs of Zion, and returns to us with a special blessing from his communion with nature and nature's God.

Central Church is in the midst of a revival now, from which we hope much good may come. There is some difference in opinion among us as to how the great peace comes, but our hearts are filled with gratitude to Him who gives the "peace which passeth all understanding." Pray for us, that in our differences about sanctification and the second blessing we may all remember that we are our Father's children journeying to his home. MARTHA ANDREWS.

WAITING.

BY E. M. DAVIS-GRANT.

I'm waiting, waiting, waiting,
For the Lord to hear my cry;
I have cast my burden wholly
At his feet; there let it lie.
I will not chafe and worry,
I will believe his Word;
I'll work and do my duty,
For I know my prayer is heard.

When he answers I will tell thee,
So that thou canst trust him, too.
He has heard and answered ever,
What he whispers I will do.
It may be long in coming,
But he knoweth what I need,
And he never forgets, no, never!
He will, he will give heed.

I could never, never trust him
If he did not give me grace.
I never could believe him,
I could never see his face,
If my faith was not all founded
On the grace that set me free.
Savior, Father, Holy Spirit,
I trust trust, trust in thee.

—Exchange.

Communications.

There Should Be "Some Things Some One Else Don't Like."

"Levick Pearce before him—Bishop Keener—lived that way, and was effective at ninety-four. Effective at ninety-four! Impossible! Very possible. If a man is able to walk and think and speak, he is effective; and we should quit voting him ineffective. That's murder. It will make him ineffective if he believes the vote. Our old men ought to be employed by the church until their ministry ends in its reward at the gate of heaven. If you say the church, and not men, must be considered, I grant the proposition, but deny the conclusion."—Walker Lewis, D. D., in the Methodist Review.

"That's murder;" yes, Doctor, of a high order. If he does not believe "the vote," and holds himself up to the demands of a living ministry in his efforts to discharge its heaven-imposed obligations, thereby holding "out faithful unto the end," it will be believed, and then his inefficiency will be a fact in the faith of others and in this relation beyond his control; and then "the vote" relegates him into relations where his inefficiency becomes a practical necessity, unless God should miraculously interpose to prevent it. Than this there can be no sadder thing for God's minister.

"We are prone to attach great importance to 'gray hairs.' I have no more respect for 'gray hairs' than for hairs of any other color, and I don't know where we get the idea that gray hairs lend respectability to that upon which it grows, unless it was from the fact that Sampson's seven locks were the seat of his great strength. But the idea is a very erroneous one, regardless of its orgin. I always look to see what the hair is growing on, because I believe I have seen more gray hair on mules than anywhere else."—C. M. P., NEW ORLEANS ADVOCATE.

"Thou shalt rise up before the hoary head, and honer the face of the old man, and fear God: I am the Lord." (God in Lev xix, 32.) "The glory of young men is their strength: and the beauty of old age is the gray head." (Solomon in Prov. xx, 29.) "The hoary head is a crown of glory, if it be found in the way of righteousness." (Solomon in Prov. xvi, 31.) In this last verse special "importance is attached to gray hairs;" but all "gray hairs" are to be respected if God, in revelation, is authority. But, then, "C. M. P." says that "the idea that gray hairs lend respectability is an erroneous one, regardless of its origin." If "C. M. P.'s" respect for "gray hairs" depends upon their endersement of such departures from God's Word as this in his efforts at progress, then they are fortunate in that their devotion to God has incurred his disrespect. And if this is the nature of his improvement, and that robs gray hairs of his respect, though they "are found in the way of righteousness," then there should be "some things" some one else "don't like." There are two dislikes that ought to be considered in making out this case: one of which is the dislike of that self-sacrifice that Christ demands of everyone in every age, and under all circumstances, in order to become his discipline. This dislike pervades man's fallen nature, and is the strongest, and the most persistent and delusive, and the most controlling of all the dislikes known to man. In this dislike "the church," which is the pillow and ground of the truth, has its most formidable enemy to be found within the fallen heart of man. Through it formality and all innovations upon her unearthly life that renders her mission to save man from the inveiglements of fallen self come to her. The "dark age" that settled with Egyptian density upon the earth was the result of the prevalence of this dislike in the church. It was this dislike that made Wesley a necessity in the church, and that closed her doors against him; that forced him to convert Britain's commens into a temple for God's service, and that placed his "feet," that were made "beautiful" by his self-sacrificing service of salvation, upon his father's tomb for a pulpit. It is this dislike that says to the seers, "See not," and to the prophets: "Prophesy not unto us right things; speak unto us smooth things;" prophesy deceits; pander to the world and 'ketch' it in the church by 'guile' for Christ. 'Get you out of the way' of self-sacrifice; turn aside out of the path—old path—of life; cause the Holy One of Israel to cease from before us in his exactions, that allow of no liberty for carnal self, that immolates it." And we would be safe in saying that it is this dislike that has let the world in upon the lives of the three thousand churches that Moody writes about, that has made their barrenness of regenerate results possible in the end of the nineteenth century of the Christian era. But for this dislike the "500" disreputable church entertainments collected by Bayard Hale, D. D., and which he says "is the merest fraction of the whole number given during the year," in which theatrical plays, followed with the dance, furnished the bill of entertainment, and to this were added the "Feet Social" and "Ankle Auction," acted by young ladies, that are too disgraceful to admit of description, would not have been possible in the "church of the living God." Yes, alas! this dislike keeps the world from Christ.

The other dislike that we are to consider is that which seeks to secure the kingdom of Christ, which is not of this world, from all worldlings. It is the dislike of that "friendship of the world that is enmity with God," in which carnal self has his association and seeks his life. This dislike is born of God's redeeming grace, and is sustained by his presence. It has its "conversation in heaven," from whence we expect the Lord Jesus to establish his kingdom where it "lays up its treasures." It "stands in the ways," that it may "see, and asks for the old," not new, "paths, where is the good way" of redeemed life, "and walks therein." In this dislike, that "holiness without" which "no man shall see the Lord" in a completed redemption, is alone possible to man. All progress in the divine life in the church has its roots in this regenerate dislike. Progress that ignores this dislike, and thereby brings the church into doubtful relations with the world, is where her danger has ever been, and where it is to-day, when progress is the watch-word. And if "hairs" that have grown "gray" in her service, "avoiding the very appearance of evil," are ignored in her councils in defining the true relation of the church and the world, and discarded in their labor to get and keep her in this relation, the more is the danger. It was Rehobeam's disrespect for "gray hairs" and their counsel that rent Israel in twain, and that ultimately sent ten tribes thereof into exile seven hundred and twenty-one years before Christ, and which are still lost to history. "But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him." (I. Kings xii, 8.) If the "gray hairs" of old Simeon and old Anna had been respected by Judah, and their lives and counsels had prevailed, the second exile of the remaining two tribes of Israel would not have occurred, for then Christ would have been "received" by them, and all would have been "given power to become the sons of God, even to them that believed on his name." For these servants of God that were of "great age" "spake of him" when he was a child to "all them that looked for redemption in Jerusalem."

Bishop Galloway, in addressing a class for deacon's orders, said: "We may fall from the grace of perfect love. For fear of being called lunatics, we lower the standard and live in a low plane where the shadows and miasma are felt." He had read Tyerman's "Life of Fletcher" three times, and advises all the preachers to read and re-read this remarkable biography of a man of such extraordinary consecration and spiritual power.—Pacific Advocate.

If those seeking progress in the church will follow the Bishop's direction and example, and thereby imbibe the spirit of "this man of extraordinary consecration and spiritual power," and others of like attainments, the line of demarkation between the church and the world will be so clear that her light for the word, like "a candle put upon a candlestick, which giveth light to all that are in the house," will be seen by all that are in the world; and flippant, irreverent thrusts at "gray hairs" in her service would be unknown in her holy communion. True progress is in the thought and respect of Dr. Lewis for "gray hairs," and not in "C. M. P."

R. S. CLARK.

Evans, Mont.

A Good Woman Dead.

Mrs. Mary S. Wall died in Clinton, La., Feb. 28, 1897, at the age of eighty-one years. She leaves forty-four descendants. Her death is mourned by a large number of people, for she was known in many places and well beloved. Her kindred by blood and consanguinity are to be found in almost every State of the Union. She was the daughter of William Winans and Martha Dubose. Mr. Winans came to Mississippi from Pennsylvania in the closing years of the last century. He was a Methodist minister, and established the first church of that denomination in New Orleans, preaching here for several years before and after Jackson's battle. Until his death, which occurred just before the late war, he was one of the recognized religious leaders of the country. His special field was Louisiana and Mississippi. He was, physically, of magnificent presence, and an orator of persuasive power. His renown still lingers in the church. His portrait in oil hangs on the walls of Vanderbilt University. He knew most of the important men of his day, and was particularly intimate with William Henry Harrison, having been with him in the closing scenes of his triumph over Tecumseh.

His wife, Martha Dubose, was of French Huguenot steck, and the daughter of Captain Daniel Dubose, who served with Marion. They were married in Charleston, S. C. On this side Mrs. Wall's collateral kindred are innumerable, including the Richardsons (Frank L.) of this city and the Averys of New Iberia.

Mr. and Mrs. Winans had four children, viz.: the subject of the present sketch (Mrs. Wall), Mrs. Margaret Dickson (also dead), Mrs. Anna E. Dickson, of Contrevillo, Miss., and Wesley Winans, who was killed at Chickamauga, colonel of a regiment which he raised in North Louisiana at the outbreak of the war.

Mrs. Wall was born Aug. 1, 1816. She was married in 1831 to Isaac Wall, in Wilkinson county, Miss. He was the architect who designed Centonary College at Jackson, La., and many other public buildings in that neighborhood still in existence. He subsequently entered the ministry of the Methodist Church, and died in 1872. Their family was very large. The first child, Sarah C. Wall, married William F. Kernan in Clinton, La., and died in 1881. Mr. Kernan is a lawyer of great distinction; was for several years district judge of the Sixteenth Judicial District, composed of the parishes of East Feliciana and St. Helena, and was subsequently made judge of the Fifth Circuit Court of Appeals. He is now practicing his profession in Clinton, and is, perhaps, its best beloved citizen. Their children are: Mr. Thomas J. Kernan, of Baton Rouge, whose wife is sistor of Mrs. Marion Baker, of this city; Mrs. Mary K. Dart, wife of Henry P. Dart, of New Orleans; Mr. Fergus Kernan and Benjamin Wall Kernan (of Dart & Kernan), of New Orleans; Mrs. Sallie D. Irwin, wife of Dr. E. L. Irwin, of Clinton, La., and Mrs. Dimple Joffrion, wife of Mr. J. W. Joffrion, of Marksville, La.

Mrs. Wall's second child, William W. Wall, married Senator Don Caffrey's sister. He died from typhoid fever contracted in the Confederate service. His daughter is the wife of Henry Palfrey, of Franklin, La.

Ira Bowman Wall, her third child, served with distinction the full four years of the war, and came out a lieutenant. He lives in Clinton, one of his sons being Mr. William Winans Wall, of this city.

Her fourth child, Benjamin Drake Wall, was in the Crescent Regiment, and was killed at the battle of Mansfield. He was like many of his fellows of that era just out of boyhood, and his death was his mother's most sacred grief.

Her fifth child, Mr. Wesley Wall, also a mere boy, was captured in his first battle, and spent nearly four years in Northern prisons, being paroled among the last when peace was declared. He lives at Cheneyville, La.

Her sixth child, Martha Wall, married Douglas Embree, of Woodville, Miss. (now dead). She lives in Florida.

Her seventh child, Col. I. D. Wall, is district attorney of East and West Feliciana parishes.

Her eighth child, Mr. Francis R. Wall, entered the navy from Annapolis in 1879. He was well known here, having had charge of the Hydrographic Bureau for four years. He resigned from the navy some years ago, and is now on the editorial staff of the Oregonian at Portland, Oregon. He married a daughter of Mrs. Herrick, of the Century Magazine staff, and granddaughter of Dr. Bledsoe, the famous Southern scholar and divine.

Her first grandchild was Thomas J. Kernan, of Baton Rouge, her first great-grandchild being Henry P. Dart, Jr., of New Orleans.

It will be seen that Mrs. Wall lost a brother and two sons in the war, and had four sons in the field first and last. With all this, when the Federal forces invaded the Feliciana country she was the first to volunteer to help their wounded soldiery. One poor fellow whom she nursed back to life never in all the subsequent years allowed her to forget it.

The country from Natchez to Clinton was settled by a powerful and dominant race, but they were still pioneers when Mrs. Wall was born.

She often told how they lived in the young country of her girlhood. All travel was by horseback; light came from the flint and lint; coal oil was not known; cooking was in open fire-places, and most of the locks to houses were wooden. Her father had a negro very skillful in making them. Her section, however, was in advance of its time, educationally. There was even in those days a school of prominence at Washington, Miss., then capital of Mississippi Territory. Mrs. Thayer was principal, and afterwards Dr. Benjamin Drake, a name still honored in Methodist circles. It was called the Elizabeth Academy. The town of Washington, which was then an important place, lies about six miles southeast of Natchez, but is to-day almost forgotten.

For many years she accompanied her father on his visits to church conventions and conferences, and his house was the stopping-place of every man worth seeing who came to Mississippi on any errand. She met and knew more people of her religious persuasion than, perhaps, any other woman of the time. Her memory was remarkable and served her to the last. She never willingly gave up a friend, and had no enemies. Her descendants she visited regularly, though they were scattered over many States, and her coming was always a joy to them.

She taxed her means and her strength to the utmost to do good to her fellows. While she loved her church and its connections, her sympathy was catholic, and she literally knew no sect or creed in time of want or trouble. She loved and trusted in the Bible, which was the corner-stone of her faith, and could quote word and chapter of the text without difficulty.

She was a literate, studious woman, shrewd in observation, winsome in disposition and kindly to all comers, and willing always to find some good in everyone.

She had strong faith in her race; and, though always frail of body, yet she sprang from a strong race, and was the mother of one.

From a "Preacher's Wife."

And "C. E. C." thinks that I ought to have written my predecessor a personal letter and told her how to keep a house clean. I honestly believe that every preacher's wife has sense enough to know how to tidy up a house. I merely wanted to explain that some of them (I never said all) hadn't the will nor energy to apply the "elbow grease." I am not in the habit of giving personal rebuffs. I wouldn't think of wounding a person's feeling by coming right out and saying, "Sister So-and-So, thou art the woman." I wish I dared to tell what I found in the parsonage last year. I guess "C. E. C." would think that a very vigorous letter was necessary. I wrote that former article hoping some good might result from it, not because I desired to vent my spleen. "Champion Preachers' Wives" has the wrong woman in view. I have been "behind the scenes" close on to eleven years, and know something about the difficulties of packing and moving; but never yet have I been guilty of leaving a house looking like a tornado had just passed through it.

And now let me hit some of the brethren a lick, and I'll lay my quill aside and give this effusion time to "soak in." We had been in our new home about ten days when one of the brethren who was on the move drove up and stayed over Sabbath with us. During one of our conversations he remarked that "a preacher who would leave a place in such a condition as this one is in just simply ought not to belong to the Conference." To be sure, I most heartily agreed with him.

PREACHER'S WIFE.

W. F. M. S.

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To Auxiliary Officers.

Just now each auxiliary in our North Mississippi Conference Missionary Society is selecting officers for the coming year, and as you enter upon your duties we would impress upon you that the success or failure of this year's work rests largely with you. In every department of work in this life success is commensurate with the devotion and skill of the leader, and surely nowhere is strong, wise leadership more necessary than in the cause for which we labor. Count it, then, no light thing that you are elected to an office in your auxiliary, for therewith you assume tremendous responsibilities.

Some may, and doubtless do, feel themselves utterly unworthy and incompetent to fill these positions to which they have been elected, and are ready to cry out with the apostle, "Who is sufficient for these things?" Then remember, dear sisters, the immutable promises of our God. This is his work, and to him we must look for strength and wisdom. We speak sorrowfully of our weakness, whereas we should rejoice that herein God may show forth his great strength, for when we are weak then may we be strong in the Lord. The things needful for you are not great gifts, as you may suppose, but a fervent love and a strong resolution. This love comprehends much—your personal love for God, your ardent desire for the advancement of his cause, and all those spiritual graces so richly promised to the children of God. This spiritual preparation for the work that we have summed up in the one word "love" is not for a chosen few, but for everyone who will surrender her life to the Master to be used by and for him, and will live in daily communion with him. This strong resolution is necessary that you may press forward over all obstacles, and be faithful in all those duties resting upon you as an officer. This resolution, continually exercised, will prevent your missing a meeting when it was possible to go; will make you collect dues, write minutes, and send reports at proper times.

I have in mind now one little woman, past the meridian of life, naturally shrinking and laboring under great physical disadvantages, who carries on by her own strong resolution much of the work of an auxiliary of eighty members.

As leaders, we must be continually inspired by the greatness of our cause to know no discouragement, no failure. Let us look upon our offices from two standpoints. First, your society can never rise in zeal and enthusiasm above you. It is a very solemn thought that my failure to do or be all that is required of me may be the means of retarding the work of a dozen or more women. Again, your intense love and strong resolution will fire the hearts of the individual members of your auxiliary and cause all to do more and better work for Jesus. Great generals make brave soldiers, and devoted, resolute officers will make a live, working auxiliary. Whatever your office, enter upon it as a solemn duty from God, looking to him for all necessary equipment for the work; then be diligent, punctual and untiring, and God will crown your labors with abundant success.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Scarritt Bible and Training-School.

EASTER PROGRAM, APRIL 18, 1897.

1. Anthem by choir.
2. Responsive service.
3. Hymn 59, "Joy to the world, the Lord is come!"
4. Prayer.
5. Apostles' Creed. All standing.
6. Hymn 135, "Shout the glad tidings, exultingly sing."
7. Recitation, "Love counteth not the cost."
8. Recitation, "Eastertide."
9. Music. Selection by choir, or Hymn 875.
10. Our offerings.
11. Ten minute address by pastor or some one selected.
12. Leaflet, "The Belle Bennett Chair."
13. Offering for "The Belle Bennett Chair."
14. Short prayer of consecration when the offering is brought to the altar.
15. Doxology.
16. Benediction.

For complete program, with recitations, leaflet, and collection cards, address Miss M. L. Gibson, Scarritt Bible and Training-school.

Selections.

Work of the Drink Demon.

Judge Logue, of Cleveland, delivered an address before the Ministers' Union in that city a short time ago in which he stated that during the four years of his experience as judge of the Police Court forty thousand cases had been presented to him, and that four-fifths of all those cases was the result of intoxication. An appalling record!

Mr. Gladstone has issued an article on the observance of Sunday, in which he argues that with a true Christian it is not "how much of the Lord's Day shall we give to his service, but rather how little shall we withhold?" Mr. Gladstone, who is personally a strict observer of Sunday, recently attributed his long life to the fact that he invariably kept Sunday apart from his ordinary life, and especially from his political life.

Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows. This last receipt is the best one. It is all very well to say, "Do right, and you'll be happy;" but there is something more than that needed. We must let the spring of our lives be in Christ, letting his Spirit guide us in all we do.—Dr. T. L. Cuyler.

The world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden. Christ does not promise a rest of inaction, nor that the trials of life shall be removed. The curse on this world is labor, but to him who labors earnestly and truly, it turns to blessedness.—F. W. Robertson.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have.—F. W. Robertson.

Despending Christians win no battles. They are fitter for the hospital than the battlefield. God's heroes have been girded and inspired for heroic endeavor by this divine tonic of joy.—Dr. G. W. Brown.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of your real self.

WALL
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Editor Christian Advocate.

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FROM THE WORK.

Rev. H. C. Morehead, P E., Water Valley, Miss., March 8, 1897: "I have just finished first round of quarterly meetings. There is very gratifying improvement over first round of last year in number of conversions and additions to church, prayer meetings and family altars, connectional collections and preachers' salaries. Our forces are well marshalled, and we are expecting still greater victory. In His name we go forward."

Rev. W. C. Harris, Friar's Point, Miss., March 5, 1897: "Three months of the Conference year have gone. I have not accomplished all I hoped to accomplish by this time. Still enough has been done to encourage us to hope for further success. I have sent four subscriptions to NEW ORLEANS ADVOCATE, four to Nashville Advocate, and eleven to the World for Christ. Five subscriptions have been sent to Woman's Missionary Advocate. About thirty dollars have been spent in improving the parsonage, and, in addition to this, another room is to be built soon. Assessment for foreign missions paid in full."

Rev. J. E. Buck, Abbeville, Miss.: "After nearly a three weeks' tussle with measles I am on foot again. Hope no injurious effects have been left upon the system. How silly some parents act when they keep their children from measles in their earlier years! My parents might have spared me many an hour of anxiety, and then much suffering when I did have measles, if they had suffered me to have it in childhood. However, I am glad I am through with the trouble. The only regret is the loss of so much time from my work. My people seem to be very lenient, and express their desire that I still desist from work until I am sure I am out of danger. Their kindnesses to me and mine during our afflictions have been many. In fact, they have not ceased to show their kind-heartedness since we came to them in December. On our arrival our reception was royal. You have read of nothing better from any preacher in the connection. Of course, this sprung us and inspired us to put forth our very best effort. May the Lord help us to do our very best this year! An advance was made on the assessment of last year for pastor, and a much better collection than was made first quarter of last year. The brethren promise that it shall all be paid. Since Conference we have put new pulpit and chancel in our church here. We are arranging to dedicate the church in the early Summer. The ladies have put new furniture in one room of the parsonage, called one room, and have paint and alabastine to finish the inside of all the rooms. This done, we shall boast of having as good a circuit parsonage as there is in the district. Our good Bro. Cameron is riding, walking and talking almost constantly in behalf of a district parsonage for the Holly Springs district; and is succeeding, too. In fact, all such men succeed; they go at it with no thought of failure. His age and length of term of service seem not to hinder him, but he seems to work as though he felt that what he does he must do quickly. Now, Mr. Editor, publish this, and I may write again by and by."

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

HINTON—Mrs. F. A. HINTON died at her late residence in Meridian, Miss., Jan. 19, 1897, of pneumonia after an illness of some weeks, leaving a husband and four children to mourn her loss. Her maiden name was Miss Frances A. Cook, and she was born in Wayne county, Miss., March 13, 1845. She professed religion and joined the Methodist Church in 1857, and was married to Mr. T. L. Hinton, Nov. 14, 1864. Mrs. Hinton put her membership in the South Side (Meridian) Methodist Church upon its organization in 1893, and she remained a consistent member until her decease. In the death of this good woman the community has lost one of the best neighbors; the church, one of its best members, and the world, one of the purest Christians. It was the pleasure of the writer to know her well for several years. She was always found willing to do all she could for the Master's cause—ever feeling her humility and dependence on God. I have often heard it said by her neighbors that she surely was a child of God, because her life showed it. When asked a short time before she passed away if she was prepared, she replied, with a smiling countenance, that she had not waited until now to think of this hour, but had long ago made ready to meet her Maker. Grieve not, loved ones, but be ready to meet death, and at last form one unbroken family around the throne of God.

W. D. H.

LONG—LILLIE SAWYERS, daughter of Dr. J. H. and Mrs. Sue Sawyers, was born in the home of her grandfather, Rev. W. G. Brownlow, in Knoxville, Tenn., the ninth day of September, 1858, and died in Radford, Va., the sixth day of February, 1897. The twentieth of December, 1883, she was married to Rev. S. D. Long, then of the North Mississippi Conference, now presiding elder of the Radford district, Holston Conference.

Mrs. Long was a woman of strong, well cultivated mind, of sweet disposition, of discreet and dignified deportment, and with a truly pious spirit. Having good sense, sound judgment and strong will, she had great force of character. This made her a tower of strength to her husband and an instrument for good in every charge he served.

Sister Long joined the Presbyterian Church when a small girl, and was true to her vows till after her marriage, when she assumed the vows of the Methodist Church. She took an active part in all the work of the church where her husband served. His charge was her charge, and his work her work. They were of one heart and one mind in all the work of God. Her name is like ointment poured forth in Okolona and Macon, Miss; in Fountain City, Tenn., and in Marion and Radford, Va. The people loved her wherever she lived. No wonder, for she was gentle, amiable, sympathetic, deeply pious, and perfectly prudent. While her husband was pastor, she was pastoress of the whole flock.

Sister Long shrank from publicity in the discharge of her religious duties. She was modest, diffident and retiring, but true to God and the right. Her heart was fixed on God. Her piety was of that clear, deep, constant, noiseless kind—flowing like a river, silently, but with great force. Hers was a beautiful life. She was a loving mother and a true wife. She knew on Thursday before she died on Saturday that her end was near. She made known her wishes in regard to her little son, arranged for her funeral, disposed of her personal effects, sent messages of love to her friends, thanked her mother—now Mrs Boynton—and her husband for their kindness, designated the undersigned to write her obituary, and passed away in great triumph. A short, sweet, earthly life opened out into life eternal. "Thanks be unto God that giveth us the victory."

At Marion, Va., a great throng was present to shed a tear on her bier. She was buried in Knoxville from the home where she was born, and from Church Street Church.

GILDEROY.

TAYLOR—Early on the morning of Sunday, Jan 31, 1897, the spirit of Mrs. V. E TAYLOR, in answer to the summons of the Master, quitted its earthly tabernacle and sped to its eternal home with God.

Sister Taylor was the daughter of Rev. Basil G. and Mrs Elizabeth Puckett, and was born in Franklin county, Miss., in 1850. Her consecrated father was called to his reward when she was seven years of age, and her mother followed him in four short years, so that she was bereft of both parents at the tender age of eleven. When she was fourteen years old she gave her heart to God and joined the Methodist Church, of which she was ever after a faithful and loyal member. She was married on the sixth of December, 1866, to Mr. J. P. Taylor, and became the mother of eleven children, three of whom have gone on before, while eight survive to mourn their sore bereavement. Among this number are Senator J. M. Taylor, now principal of the public schools of Biloxi, Miss.; Mr. J. E. Taylor, who has lately returned from Indiana to establish his law office here, and Miss S. Cornelia Taylor, of the Board of Examiners of Claiborne county. Her husband's death, which occurred a few years since, was occasioned by the accidental discharge of a gun in his own hands.

Sister Taylor was a very quiet and reserved woman, and this, with her own and her family's ill-health, kept her very much at home. She loved her church, and was a hearty supporter of its institutions; but she was often prevented from attending its services by the sickness of herself or some member of her large and loved family. But home was her realm, and there, in loving ministrations, in wise counsels, in tender warnings and corrections, in earnest exhortations, she found her chief satisfaction and delight, and the fulfillment of the divine mission of her life. She has done her work well, and has accomplished what many a better known and less reserved woman would rejoice to own in the moral and upright trend imparted to the lives God committed to her care. May the mother's God bless the motherless, and bring to their stricken hearts the cheer and hope that human sympathies and human words can never give! Deeply do we feel for them in their grief, but our best help is to commend them to God.

Her death was the result of a violent attack of la grippe. She was buried from her home in this city at eleven o'clock of the morning of February the first. But her sleep is not forever. There will be a resurrection, glad and glorious, when Christ, descending once again, shall bid the good and faithful servant welcome to his eternal joys.

God grant to the sorrowing hearts his presence and comfort now and forever!

H. M. ELLIS.

Port Gibson, Miss.

(Continued on Seventh Page)

Merit

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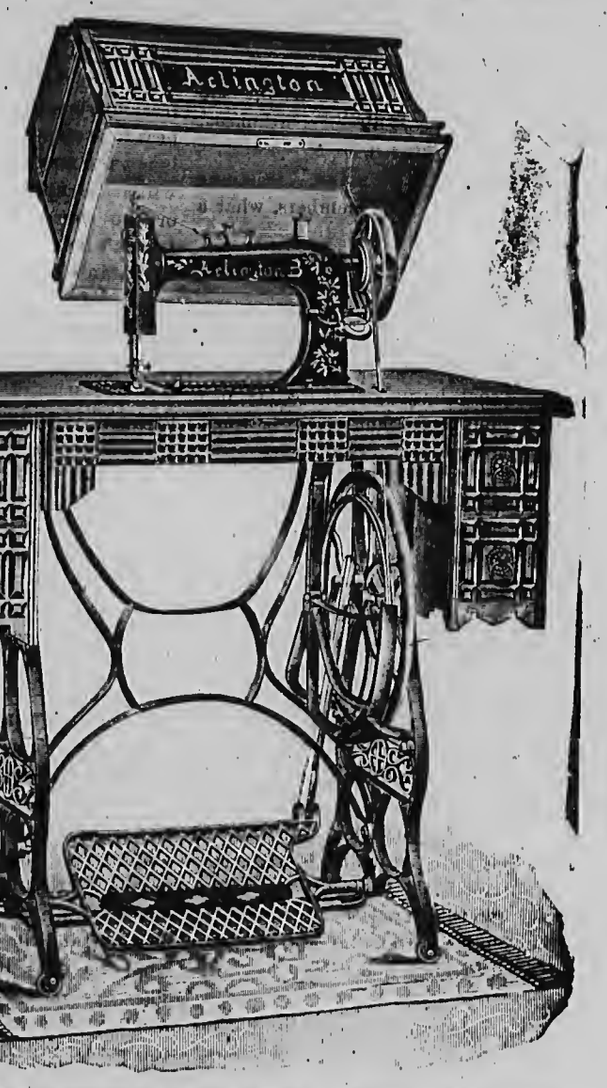

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Thursday, March 18, 1897.

For better in its place the lowliest bird
Should sing aright to Him the lowliest song,
Than that a seraph strayed should take the word,
And sing His glory wrong.
—Jean Ingelow.

An empty head often makes more noise than one that is full of brains.

The man who begins to count the cost of honesty is already dishonest.

If there were as many Christians as there are church members, what a world this would be!

We believe strongly in reformers, provided they commence at the right place—with themselves.

We shall be judged at the last day not by our professions or our feelings, but by our lives. Selah.

A very small soul can see faults and foibles, but it takes a large soul to find something good in everybody.

You imagine that if you had ten talents you would work wonders. You are mistaken. If you do nothing with your one talent, you would do the same with ten.

The best families, the happiest families and the most useful families in every congregation are those in which family worship is regularly maintained, the church paper taken and carefully read, and the work of the church often talked about.—United Presbyterian.

Revivals are necessary simply because churches get cold and almost lifeless. The ideal church does not need a revival. It is always fully alive and hard at work. That church is in best condition which has conversions and accessions to its membership at its regular services.

If you wish to know whether you are a Christian, inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant sayings. Are you a comfortable person to live with? Are you a pleasant person to have about?—Gail Hamilton.

From the time that at my mother's feet or on my father's knee I first learned to lisp verses from the sacred writings, they have been my daily study. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures. — Daniel Webster.

It is a sin for a Christian to be cheerless and forbidding to those in the home, the church or the world. If anything should bring good cheer it is the consciousness of forgiven sin and of useful work for our fellows and for God. A long-faced, sour, repulsive Christian gives the lie to every plank in the Christian platform.—Baptist Standard.

Expectancy of Great Things.

As a rule, the men who accomplish most are those who expect most. It is true in every line of endeavor and in every sphere of life that he who sows sparingly, looking for small results, reaps also sparingly. Mighty achievements are in almost every instance preceded by great expectations. Expect little, attempt less, and naught will be the result. Men labor according as they plan and hope. Industry is almost exactly proportionate to expectation. It is well nigh impossible to induce men to give time and effort to any enterprise that promises little. A story is told of a certain princess who, having dropped a valuable jewel into a well, set a man to work drawing out the water and pouring it through a sieve, without telling him the object she had in view. Though liberally paid, the man soon became disgusted with the job and gave it up. Several others were employed with the same result. Finally, a laborer was found who cared nothing for the seeming folly of the task, or for the ridicule of the bystanders, and by and by the lost jewel was recovered. The story, while it points another moral, serves to illustrate the truth that there is in man a strong disinclination to fruitless and unreasonable labor.

However worthy a cause may be in itself, if men see little prospect of its success, only the heroic will espouse and aid it. Recruits flock to a victorious army. Capital ever gravitates to the prosperous manufactory or railroad, and mercilessly deserts the failing enterprise. As are our expectations so will our efforts be. No matter how futile an undertaking may seem to others, if a man believes in it fully, he is sure to give it his best energies. Expectation of failure is almost sure to bring about the very thing we dread. The merchant, or the farmer, or the professional man who starts out in business expectant of being unsuccessful is not the man whom Dame Fortune will smile upon. The new convert, or the church member, who thinks he can't hold out falls an easy victim to Satan's wiles. Prophesy defeat, whether for yourself or others, and you help to hasten its coming.

Expectation of success, the enthusiasm born of confidence in one's own ability and of the worthiness of our endeavor, causes men to make nothing of difficulties and obstacles that to the less sanguine seem insurmountable. Distrust paralyzes effort and invites defeat. Unless we constantly cherish ardent hopes of material and spiritual progress, retrogression is sure to follow. Look for better times and you will help to bring them. Says Bulwer: "Nothing is so contagious as enthusiasm. It is the real allegory of the fable of Orpheus; it moves stones and charms brutes. It is the genius of sincerity, and truth accomplishes no victories without it. Let a man be but firmly persuaded that he is born to do some day what at the moment seems impossible, and it is fifty to one but what he does it before he dies." There is nothing like "going in to win."

Hardly any class of people are greater hinderers of progress than the pessimists. No matter what good work is enterprised, somebody is always ready to pour cold water on by saying that it is impracticable, or that it will come to naught. Hope has tremendous buoyant power, while all through the ages despair has been the mother of disease, disaster and death. Many a bright boy who might have risen to eminent usefulness has been condemned to a dark, profitless life by being treated as if incapable of goodness or greatness. More than once men of genius have accomplished nothing until they left the community where they were born and bred, because of the hampering, smothering effect of non-appreciation and skepticism of their ability. The sentiment, "Can there any good thing come out of Nazareth?" often clips the wings of aspiration and discourages noble effort. One of the most effective ways to degrade our fellow-men is to act as if we expected nothing good of them; no improvement, no striving after better things.

Many a pastor has been made heart-sick and had his usefulness impaired by being forced to listen to the croaking of unprogressive, faith-lacking church members. If a new church or parsonage is to be built, many are ready to say that the people are too poor, or the time is not propitious, etc. Or, if a revival meeting be attempted, many go into it in a half-hearted way, no more expecting to see sinners converted or saints blessed than to see snow fall in Summer. How often it is the case that professing Christians work and pray, looking for but meagre results or, perhaps, none at all. While we should have no confidence in the flesh, we ought always to be confident of our ability through God to do the work he gives us to do. Showers of blessings do not descend upon the church or the individual that looks not and longs not for them. It is the waiting, expectant soul that receives power from on high.

Frequently preachers and people have so little confidence in God's all-sufficiency and readiness to help that little or no effort is made to reach all classes and save the worst sinners. Our people have come to believe that men can be converted only at special times under the preaching of some noted evangelist or some minister of extraordinary gifts. The average church neither prays for nor expects the constant presence and operation of the Spirit at its regular services. No wonder, then, that conversions seldom occur, and that between "revival seasons" the piety of the church sinks to a low ebb. Many in this age are like the Israelitish spies who brought back an evil report, saying that the people were not able to go up and possess the land, because of the giants and the walled cities. Though we are menaced by the giants of intemperance, worldliness and gambling, and confronted by the walls of prejudice and hatred of the truth, if we go forward in the strength of Almighty God, expecting to conquer, nothing shall stand before us. Does not all power in heaven and in earth belong to our Lord? Is he not "able to do exceeding abundantly above all that we ask or think?" According to our faith so will it be unto us.

Of all men the Christian ought to be the most hopeful. We enjoy not fullness of life in Christ because we ask not and expect not more than a faint manifestation of God's power and love. Our victories over sin are not more glorious because we look not for wondrous results, neither pray as we should for fullness of grace.

Our expectations, if directed to spiritual things, shall never be disappointed. As some one has well said: "Hope spans the unknown future of personal life with the rainbow of optimism. Suffering, disappointment and bereavement may be woven into a cross for us during the year, but faith teaches that behind the cross is love unutterable and wisdom most perfect working out a more eternal weight of glory."

"Then can't not toil in vain;
Cold, heat, and moist an I dry,
Shall foster and mature the grain
For garners in the sky."

Letter from "Gilderoy."

There is a man here in this Delta country who is something of a wonder to me. He is now fifty-three years old, and more than half of his life he has been on the same farm, and most of the time in the same house. He is a first-class man in intelligence, in influence, in genuine worth, in wealth, and in abounding liberality. He has never had a case in court, never was on a jury, never voted, and never was at an election, and yet he has thrived and done well. All these years he has been the manager of a very large business—business of his own and for other people. He has kept out of law and out of politics and out of debt. There are over seven hundred negroes on his farm, and he owes no one of them a cent beyond Saturday night of each week. This is a remarkable record. More; he says: "I never drank as much as a quart of spirits in my life." That, too, in the bottom where so many think liquor necessary to counteract malaria. This man stirs more than anybody. He is what we call "a hustler." He seems to be well, looks well, and weighs only two hundred and seventy-five pounds—all without liquor or lager. He attends strictly to his own business, and puts his finger in no other man's pie—never, only to help some one in need; the needy poor, whether white or black. Those who drinks liquor and lager for malaria are sick three times to his once. Indeed, if one or the other must come, any right-thinking man would rather die of malaria and go to heaven, than to die of liquor, or lager, and go to hell. It is a settled fact that no drunkard will go to heaven. The Word of God fixes this. The pretexts for drinking in this country, and every other country, are indexes of bad hearts and vitiated and depraved tastes. Some men, in some places in this Delta, and in other sections, would demoralize, hesot and damn all the negroes in reach to draw trade to some towns. They say liquor draws trade. I suppose it does. It draws liquor trade, and the man who trades most in liquor is soon the least able to trade in anything else. The man who buys and drinks the most liquor is the least able to buy meat, bread, and clothing. To sell a man liquor to draw his trade is much like killing the goose that lays golden eggs. The trade lasts for a little while, but soon the customer is too poor to buy goods. The soberer a man is, the more industrous and prosperous he is, and the more able to buy goods and to pay for them. Liquor brings business to alms-houses, to the courts, to lawyers, to sheriffs, to jailors, to government farms, to jails, to penitentiaries, and to the devil and his angels. It fills the coffers of bartenders and impoverishes bar frequenters. Liquor increases crime and multiplies criminals. It does no one any good, and everybody much harm. It destroys manhood—mental, moral, and physical. It sends souls to hell. It brings anguish to women and children, and is the sworn foe of love and virtue. Liquor brings trade, and blasts human hopes and human souls. No right-thinking man, who has one iota of regard for his fellow-men, one particle of love for God, any just conception of the best interests of the country, would ever favor or advocate the sale of whisky in any place. It is evil, and only evil, and that continually. Everything may be said against it, and not one thing reasonable for it.

Hell is loose and rampant with rage in every place where rod liquor is on tap or for sale. Some would damn all the customers to gain their trade. Liquor in spots has killed more people in this bottom than all the malaria spread everywhere. The same is true of every other section where liquor is made, sold, or given away. No, sir; get it out, and keep it out forever. Religion, humanity, sound judgment, philosophy, both mental and moral, and sound political economy say, "Get it out, and keep it out." Why invite a curse, a blight, a blast, and the fury of hell on your town?

GILDEROY.

March 10, 1897.

W. P. and H. M. Conference.

The fifth Annual Conference of the Woman's Parsonage and Home Mission Society of the Louisiana Annual Conference convened in New Orleans, March 4 to 7, at Felicity Street Church. The attendance from the country was rather small, owing, no doubt, to the scarcity of funds and the drouth, but the attendance from the city was quite large, especially at the night sessions. The Conference met twice daily—at 10 A. M. and 7:30 P. M.

The morning sessions were devoted chiefly to the routine business, the evening being given to the presentation of the work and a general discussion of the work of city missions.

The church was very tastefully decorated by the King's Daughters of Felicity Church. The music was under the direction of Prof. Adams and Mrs. Zable, with Miss Ross, of Felicity Street, presiding at the organ.

The first evening was given to the addresses of welcome and the response thereto, and the usual opening exercises Friday evening were quite interesting and inspiring, and no doubt those present will long remember the talks of Capt. Winterbottom, of the Salvation Army, and Rev. Joseph Vital, the Italian city missionary, a convert from the Roman priesthood.

The talks of Mrs. Meekins, of the Tchonpitoulas Street Mission, and of Miss Fuller, of the Grotna and Gouldsboro Mission, were plain presentations of their work and the good accomplished. Mr. Henry Haag, of the Whosoever Will Mission on Bienville street, in a most forceful manner gave an account of the inception of this mission work, and the great good accomplished therein. The paper read by Mrs. Nixon, of Felicity Street Church, on the "Need of Work among the French in South Louisiana," showed us the situation in our beloved State as it had never before been presented to us, and impressed everyone with an earnest desire to aid the cause of Christ in our own State, that the many parishes without Protestant ministers might have the truth abundantly proclaimed in their midst.

The Conference sermon was delivered by Rev. H. R. Singleton, of Rayne Memorial, at 3:30 P. M., his text being from Zachariah iv, 6: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." His subject was the "Power of the Holy Spirit," which was well handled to the edification of the entire audience.

The ladies may congratulate themselves on their Conference as a complete success.

AN ONLOOKER.

Shall They Starve?

Dear Brethren of the Mississippi Conference:

Word comes to us that, up to March 10, only $15 for domestic missions had reached our Conference treasurer, and all of this came from territory which is practically mission field itself. One full quarter since adjournment of Annual Conference! Our Board owes to those faithful servants at least a part of what has been earned by them. "Time is up" for settlement. But an empty treasury precludes payment even of the pittance hoped for. Some of these brethren are struggling along without parsonage homes, and amid unorganized, unsettled and ungenerous communities.

There has not been a time of severer strain on the faith and patience of those who serve the outposts for many years, if ever, since the war.

Now, beloved, will you not lay this matter to heart, and take it in hand immediately? Present this cause earnestly and vigorously to all your congregations publicly, and from house to house, till at least half of your assessment is secured in cash and the rest in good subscriptions. Then please forward cash (and all you can raise for foreign missions) to our own treasurer, Rev. B. F. Jones, at Brookhaven, Miss. He will send you the quickest and neatest receipts you ever saw—"with thanks." "The blessing of them that are ready to perish" will come in tidal waves upon your heads, and into your hearts will steal the sweet consciousness of duty discharged and a promise fulfilled. See Resolution No. 2 of Missionary Board's Report, unanimously adopted in open Conference at Port Gibson, Dec. 6, 1896.

Yours in hope,

J. P. DRAKE,
Sec'y Conf. Bd. Missions.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves. —J. H. Newman.

Don't fail to read our offer on the fifth page.

NOTES.

The Florida Advocate office was burned a few days since. Loss, about $800.

Dr. George R. Crooks, one of the magnates of the M. E. Church, died Feb. 20.

Bishop A. W. Wilson will preach the commencement sermon at Columbia College.

Dr. A. Coke Smith will preach the commencement sermon at Emory and Henry College.

Rev. T. B. Clifford, of the North Mississippi Conference, is spending a few days in the Crescent City.

Rev. A. C. Flowers has been appointed pastor of Colfax and Ada charge, Louisiana Conference.

The commencement sermon of the Mississippi State University will be preached by Bishop E. R. Hendrix; the commencement address will be delivered by Gov. McLaurin.

Great cities are likely to rule the American Republic; they will also ruin it, if they are governed by the whisky ring, as they have been in a majority of cases thus far in our history. The predominant political influence of the whisky ring in great and corrupt cities is incompatible with the success of American institutions, or with safety to life and property under universal suffrage in mismanaged municipalities.—Joseph Cook.

It can not be that the people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people.—John Wesley.

Rev. H. Mallard DuBose, D. D., of the Mississippi Conference, will preach the commencement sermon at Johnston Collegiate Institute, Grooms-burg, La., June 30.

The wastefulness of the rich has received considerable attention of late, and the Bradley-Martin ball has furnished a fruitful illustration. But the wastefulness of the poor, if it were chronicled, would, in its way, be quite as distressing.—Congregationalist.

Dr. Sawyer has just returned from Plaquemine, where he finished his first round of Conferences. His preachers are in great favor with their people, and are busily engaged building up all the interests of Zion. He speaks most encouragingly of the outlook on the New Orleans district.

The parsonage at Bastrop, La., was burned on the night of the eleventh, together with the library and other effects of the pastor, Rev. W. Schuhle. Prof. Schowalter, who also occupied the parsonage, shared the same fate. As usual with Methodist parsonages, there was no insurance.

George W. Thompson, a colored employee of the NEW ORLEANS ADVOCATE, died on the tenth. He had been connected with the ADVOCATE for twenty years, and was always prompt, efficient and thoroughly reliable. He had been for many years a steward in the M. E. Church, and was universally esteemed as a man of fine Christian character.

We regret not receiving a report of the proceedings of the P. and H. M. meeting at Felicity in time for our last issue. We confidently expected a report, and reserved space for it as long as possible. As stated in our last issue, we were absent from the city. We are glad, however, to be able to present a report in this issue from the facile pen of "An Onlooker."

Lieutenant Totten has been trying to show the ministers of Hartford, Conn., why he believes the Anglo-Saxon race are the lost ten tribes of Israel. He bears the same relation to scriptural exposition that Wiggins, the weather prophet of Canada, sustains to science. Both know considerable that is true, but what they know that is true is small in proportion to what they know that is not true.—New York Advocate.

A company with a capital of fifty million dollars has been incorporated in New Jersey to work under the Marsden patents; that is, to manufacture and deal in all the products of cornstalks, under recent discoveries and inventions of Marsden and others. Among them is the use of the pith for the manufacture of car wheels, basins, barrels, and other vessels now made of iron, wood, or paper, and also of boards and other building materials. The pith can also be used for cellular filling for the inside and outside armor of war vessels; it is said to be superior to that made in France.—New York Advocate.

Before leaving office Mr. Cleveland affixed his signature to a bill providing indemnity for the loss of registered letters. For some time the arrangement has been worked successfully in other countries, and is expected to give satisfaction here. The principle of the new law is already recognized by express companies. The limit of indemnity on any single letter or package is fixed at ten dollars, and care will be taken not to pay that sum where it is not clearly due. The registered mail is a part of the public service yielding larger profits than any other in proportion to the business done, and a very small percentage of registered mail packages is irrecoverably lost. It is estimated that on the present basis of the service every lawful claim could be met and still leave a large surplus of earnings. It is expected, however, that the new law insuring letters up to $10 for a small extra charge, will greatly increase the registered mail business and considerably swell the profits.—Zion's Herald.

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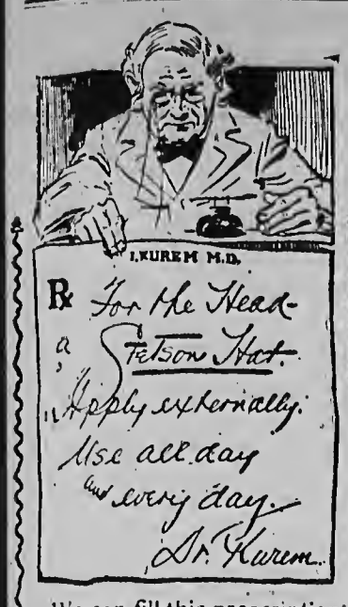

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Clergymen given ten per cent. discount on all purchases.

MEYER THE HATTER,

112 ST. CHARLES ST., NEAR CANAL STREET.

The Advocate for $1.

From now until the first of June we will receive new cash subscriptions at the rate of $1 for nine months. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers after awhile. Meantime, let all who are in arrears pay up, as no one who is in arrears can get the benefit of any of our special offers. Let all our preachers make this offer known to our people at once. We will send a sample Bible for use in canvassing to those who desire it. We will also send sample copies of the ADVOCATE on request.

To Preachers.

To the preachor who sends the largest number of new cash subscribers between now and the first of July we will present either an Arlington B Sewing Machine or a gold-filled watch guaranteed to be a perfect time keeper and to look as well as a gold watch for twenty years, whichever one may be preferred. To the preacher sending the next largest number and also to the one sending the third largest number we will present a set of Clarke's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed until the premium has been awarded. Those who wish to compete for these premiums should notify us at once.

The postoffice address of Rev. W. B. Hines is Summit, Miss.

Easy to Make Money.

I notice how one of your readers is making lots of money selling self-heating flat irons, but I think I am doing better by selling dish washers. I never make less than $8 a day and oftentimes clear over $5. The machine works like a charm and any child can operate it. The dishes are never broken or chipped, but they are always clean and dry when taken out. Then a woman never has to touch the greasy dish water with her hands, and as a consequence she can keep her skin nice and smooth. In fact, dish washing is a pleasure when this machine is used. I have no trouble in selling the dish washer, as every woman that sees it work will not be without it, for the price is within reach of everyone. I cleared over $150 last month and did not work very hard. I understand that this firm wants a few more agents, and if you will address Dep't A 5 of the Iron City Dish Washer Co., 6th. A, Pittsburgh, Pa., you will receive full particulars how to make money as I am doing.

A NEW AGENT.

To the Ministers and Superintendents of the Mississippi Conference.

BRETHREN: At Port Gibson this resolution was offered by Dr. Weems:

"Resolved, That the first Sunday in April, and the Sundays following on circuits, be observed as Orphans' Day, and the superintendents of our Sabbath-schools are requested to institute the Birthday Box in their schools, the proceeds of which shall be given to the Orphans' Home."

Our Home is nearing completion. We want to have it finished by the time of the meeting of the State Epworth League Conference. We want it paid for. Now, let me urge each of you to do your utmost to observe "Orphans' Day." Ask your people for a contribution for "The Home." Do not attempt to force anyone to give. Just do your duty by presenting the orphans' claim, and take what comes freely and willingly. When you get it, please send it at once to Rev. M. L. Burton, Wesson, Miss.

Will not our superintendents heed the request that we make of them, and make the Birthday Box a part of the school. A small money bank will answer. Have it in some prominent place in the room, and before the close of the school ask, "Are there any birthdays this morning?" Every one who has had a birthday during the week is expected to contribute one cent for each year of their age. By a little effort the entire school can be interested, and the Birthday Box made a success. Try it.

W. A. GUNNING, Chair'n.

Parsonage Burned.

The Methodist parsonage at Bastrop, La., was destroyed by fire yesterday morning between two and three o'clock. We had just finished forty dollars' worth of improvements on the house. About one-third of my library perished in the flames. Prof. Schowalter and family, who had occupied the parsonage with me since the second instant, lost all but one set of furniture and library. Nothing was insured. But for the timely assistance of the people, nothing would have been saved. We feel grateful for their help. WM. SCHUHLE.

Bastrop, La., March 12, 1897.

For Dyspepsia
Use Horsford's Acid Phosphate.

DR. C. B. LANNEAU, Charleston, S. C., says: "I used it with benefit for a member of my family who was suffering from dyspepsia. I esteem it a good preparation."

Aberdeen, Miss.

By invitation of the pastor, Rev. Amos Kendall, I represented the Orphans' Home here yesterday. Preached to a large and intelligent congregation at eleven o'clock, and after the sermon received in cash and subscription more than $100. Besides this the infant class in the Sunday-school, led by Mrs. George Paine (daughter-in-law of our deceased Bishop), will furnish a room which I announced would be called the "Robert Paine Memorial." In the afternoon I addressed the League, and at night had the pleasure of lecturing to a large crowd on Methodism: "Its Past, Present and Future." Methodism leads in this wealthy and historic town. THOMAS B. CLIFFORD.

March 8, 1897.

Sample Mailed Free.

DR. BLOSSER'S CATARRH CURE.

To prove the pleasant, beneficial effect of this great remedy we will mail a sample absolutely free to everyone who will write to us for it, or we will mail enough for one month's treatment for $1. It is smoked in a pipe, but contains no tobacco. It is pleasant to use, soon gives relief, and cures the worst cases. Address

DR. J. W. BLOSSER & SON,
12 and 13 Grant Building, Atlanta, Ga.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Prayer Meeting Topic for March.

MISSIONS IN THE PROPHETS.

MARCH 21—THE EXTENT OF THE KINGDOM.
(I s. ix, 1-9.)

The city of Zion, or Jerusalem, was the place where the Messiah should inaugurate his kingdom, and hence it is typically employed by the prophet to represent the church of Christ. The righteous remnant of Israel constitute the true Zion, and the enlargement of Zion represents the enlargement of the kingdom of Christ in the world. The ever-increasing extent of Zion is disclosed by Isaiah in beautiful figurative language.

The passage opens with an animated call to the inhabitants of Zion to arise and behold the glory of a spiritual sunrise—even the rising upon them of "the glory of the Lord." "The night long and dismal has brooded, but now gradually ends.... The tops of the mountains are gilded ....Zion is to have the first view of the new day." (Whedon.)

This new burst of divine light shall extend into the blackness of heathen darkness, and nations and kings shall be attracted thereby to Zion.

Now (ver. 4), the inhabitants of Zion are called upon to behold the multitudes approaching, their own sons and daughters (the dispersed Jews), and the Gentile nations, bringing rich treasure with them—a sight which shall fill their hearts with joyous gratitude.

Both by land and sea they come. Over the deserts of Arabia the camels and dromedaries are seen bringing precious burdens, "gold and incense," as presents, and animals to be sacrificed upon the altar in Zion; and also on the seas vessels are seen approaching, laden with tribute from distant lands, their sails appearing as flying clouds, and "skimming the water as doves do the air."

Attention.

The Louisiana State League Conference will meet in Shreveport, April 22-26.

A very interesting program is being prepared and will soon be published.

Let every League in the State see to the matter of having one or more delegates present.

See our $1 offer.

Notice.

NORTH MISSISSIPPI PRESIDING ELDERS.

Beloved, you have blanks for making your missionary reports. Do not fail to fill out and send to me by April first. I desire to publish in NEW ORLEANS ADVOCATE by districts what we have done the first quarter. My book does not show all that has been done. Some have sent direct to T. B. Holt. I need a report from presiding elders.

W. S. SHIPMAN, Tr.

From the North to the South Dr. Bull's Cough Syrup is the preventive of colds.

Sister W. C. Payne, of Grenada, was paralyzed in the left side early this morning. I found her conscious and cheerful, though her speech is halting. She is now in her eightieth year, and has been a resident of this city for nearly sixty-two years. She is calmly waiting the Master's call. She is happy in the consciousness of God's presence. T. W. LEWIS.

Grenada, March 8, 1897.

We heard a mechanic say that he would not be without Salvation Oil. It kills pain.

Attention.

We will send the NEW ORLEANS ADVOCATE and Harper's Monthly Magazine for $5. As the regular price of the magazine is $4, it will be seen that we make a very liberal offer. In order to get the benefit of this offer, subscribers must pay a full year in advance.

Agents Wanted

For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only $1.50. Big book, big commissions. Everybody wants the only endorsed, reliable book. Outfits free. Credit given. Freight paid. Drop all trash, and make $300 a month with War in Cuba. Address to-day, THE NATIONAL BOOK CONCERN, 352-356 Dearborn St., Chicago.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds and Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL,
LINDEN, ALA.

I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
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Ask 'Em

Ask any of our patrons what kind of service they get at this store. Ask 'em about the qualities too. They can tell you as much as we can. They've tried us and are our permanent customers. Stranger, you'd be too if you'll ask them.

Thanking you for your past favors, we hope you will continue to be our friends as long as we can give you 100 cents worth for $1.00.

THOS. C. KING, GROCER.

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CHOICE EGGS,

I have established a poultry yard at Vossburg, Miss. Eggs of Barred Plymouth Rock, Brown Leghorne and Pekin Ducks, $1 for setting of 13 eggs. Orders must be accompanied by the cash.

Birds for sale Sept. 1st.

R. EDWIN DOWNER.

Mention this paper.

Preacher or Sermonizer?

To the preacher the sermon is a means; to the sermonizer it is an end. To the preacher the sermon is an opportunity; to the sermonizer it is a task. Hence the preacher is a free man and a master; the sermonizer is a subject and a slave. The preacher has something to say; the sermonizer has to say something. The preacher bears in his heart a great glowing ideal of what Jesus would have his people be. He feels with tenderest sympathy and keenest sorrow how far short of this they come, and, impelled by this ideal and a burning desire to lift his people up to it, he searches the Scriptures for a text which shall express it, and draws on all the resources of his reading and his experience for argument, illustration and incident to commend it to their minds and hearts. The sermonizer carries in his head a general outline of theology, goes to his commentary for an appropriate setting, splits his thought up into the requisite number of heads, gives each a striking title, tacks on an appropriate appeal or application, and goes forth to face his audience.—Pres. W. DeWitt Hyde.

You are too young, no matter what your age, to lose your hair. Save it by the use of Ayer's Hair Vigor. It removes dandruff, prevents baldness, restores gray and faded hair to its original color, and makes it soft, glossy and abundant. No toilet is complete without it.

There is only one real failure in life possible, and that is, not to be true to the best one knows.—Canon Farrar.

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(Note this today. This ad. may not appear again.)

$150 IN GOLD GIVEN AWAY.

Who can form the greatest number of words from the letters in "HOLIDAY?" You can make ten or more words, we feel sure, and if you do you will be well repaid. Do not use any letter more times than it appears in "HOLIDAY." Use no language except English. Words spelled alike but with different meaning can be used but once. Use any standard Dictionary. Nouns, pronouns, verbs, adverbs, prefixes, suffixes and adjectives—anything that is legitimate will be allowed. Work it out in this manner: Holy, hay, day, had, etc. Use these words in your list. The publishers of THE SUNNY SOUTH will pay $50 in gold to the person who makes the largest list of words from the letters in the word Holiday; $25 for the second largest list; $10 EACH for the next five largest lists; and $5 EACH for the next five largest lists. For the next twenty-five largest lists EACH will receive a Kodak, the regular price of which is $1.00 each. The above rewards are given free and without consideration for the purpose of attracting attention to the South's great illustrated family and literary weekly, which has 12 large pages, 72 columns each issue, all original matter, with the very best long and short stories, in addition to its numerous departments, such as "Woman's Page," "Children's Page," "Blue and Gray Page" and a page devoted to "Southern Industries," etc. To enter this contest it is necessary for you to send 50 cents for a three month's subscription with your list of words, and every person sending 50 cents and a list of ten words or more, is guaranteed an extra present by return mail (in addition to THE SUNNY SOUTH) of a 150 page book, "Beside the Bonnie Briar Bush," by the famous Ian Maclaren. This book has attracted more attention in the United States than any book of recent years. Satisfaction guaranteed in every case or money refunded. Lists should be sent in at once. This contest will close June 1st. The names and addresses of successful contestants will be printed in the June 5th issue of THE SUNNY SOUTH. Remember, every contestant gets a prize. Note: If you do not want "Beside the Bonnie Briar Bush" we will send you "The Story of An African Farm," "The Other Man's Wife" or "The Master of Bellentrae." In writing mention the book you want us to send you. Address THE SUNNY SOUTH, Box , Atlanta, Georgia.

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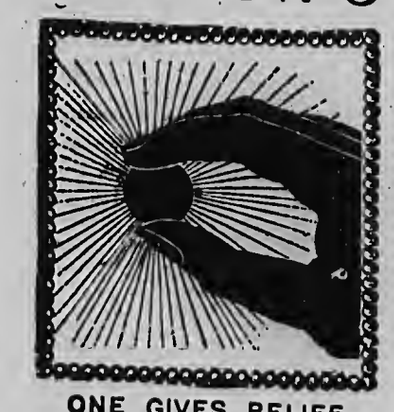

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ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I knew of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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HOME CIRCLE.

WHAT A BOY CAN DO.

"Whal can a boy do, anyway?"
You ask—"what grand and great?"
Listen a moment, lad, I pray,
And three things I will state.

A boy can make the world more bright
By kindly word and deed;
As blossoms call for nature's light,
So hearts love's sunshine need.

A boy can make the world more pure
By lips kept ever clean;
Silence can influence shed as sure
As speech; oft more doth mean.

A boy can make the world more true
By an exalted aim;
Let one a given end pursue,
Others will seek the same.

—Selected.

Taught a Good Lesson.

My father played a trick on me the other night. You know I used to feel that I had done myself an injustice if I did not go to the theatre five or six nights a week. It wasn't always the theatre; but if it wasn't that, it was a music hall, or a game of cards or billiards with some of my companions. Well, you know how I am situated as to my business. I work for my father, and I have to be at the office early in the morning, just as the rest of the family are sitting down to breakfast. In consequence I get my breakfast and leave the house before they are up. But I can't complain of that. I'm doing exactly what the man who had my place before me did, and, between you and me, I'm drawing more salary. It's the evenings; I used to finish my work about six, get dinner in the city, and go somewhere in the evening.

I had been doing it for about six months, and when I look back I remember that about the only time I saw my mother and sister during that period was at Sunday dinner. Nothing unusual in that, of course; the same thing is true of hundreds of young men in town. But they haven't a father like mine. He came to me one afternoon and asked me if I had an engagement for that night.

"Yes," I said; "I've promised to go to the theatre."

"How about to-morrow night?" he asked.

"Nothing on at present," I replied.

"Well, I'd like you to go somewhere with me."

"All right," I said; "where shall I meet you?"

You see he leaves the office about an hour before I can get my work finished. He suggested Lenox Restaurant at 7:30, and I was there prepared for a quiet lecture on late hours. But when he appeared, he said he wanted me to call on a lady with him. "One I knew quite well when I was a young man," he said.

We went out and started straight for home.

"She is stopping at the house," he said, when I spoke of it. I thought it strange that he should have made the appointment for the Lenox Restaurant under those circumstances, but I said nothing.

Well, we went in, and I was introduced with due formality to my mother and sister. The situation was ludicrous, and I began to laugh, but the laugh died away. Not one of the three smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated. It wasn't a bit funny then, though I can laugh over it now. I sat down, and she told me one or two stories of my boyhood, at which we all laughed a little. When I finally retired, I was courteously invited to call again.

I went upstairs, feeling pretty small, and doing a good deal of thinking. Then I made up my mind that my mother was a most entertaining lady, and my sister was a good and brilliant girl. Now, I'm going to call again, as I have been doing quite regularly for the last week. I enjoy their company, and intend to cultivate their acquaintance.—Exchange.

The Contagion of Character.

We are all in danger of thinking more about what we shall do than what we shall be. To be active is easier than to be good. Yet it is what we are within that will really govern what we are without. So it is with the rose. "Why are you so sweet?" was asked of the scented clay. "I was so long in the sweet society of the rose that I partook of the sweetness of the rose." Let the rose once become what it is, and it costs it nothing to shed sweetness. Sweetness is in its very nature, and nature will reveal itself. Just so surely will what we are, the hidden essence of character we carry with us, reveal itself, and others must feel its influence. A laboring man recently seeking membership in the church, when asked what led him to think about his soul, replied: "I worked three years alongside Mr. R——, and I concluded if Christianity could do so much for him, I wanted to have it." Let us learn the lesson; for it is in this subtle radiation of character that lies the mighty power of a holy life. The atheist who spent a few days with the saintly Fenelon said: 'If I stay here much longer, I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was the quiet, unconscious influence of a godly life. A Christian fragrance was there which must be diffused; a healing shadow was there whose blessing must be felt. We have all experienced it, but we can not understand it, any more than we can understand that mystery in electricity known under the title of induced currents. Here are two wires; they are parallel, but not touching. The first receives a current; the passing of that current, by some strange law of electric contagion, sets up in the other wire a similar, though somewhat feebler, current. It is this law which accounts for the varied voices we hear when listening at the telephone (the lines are not crossed, as some think); or by taking advantage of which messages may be sent from moving trains. It is known as the law of induced currents. There is another just such law in the moral sphere. The results of it we have all experienced. No matter how good we may be, let an evil life come within the "field of influence," and it will reach and affect us unfavorably; while, no matter how low and hardened one may be, he can not help feeling the uplifting power of a life and example nobler than his own. Good people make us better, and bad people make us worse, even to be in their presence. This subtle contagion of character we have all felt. We can not understand it any more than we can understand the strange vibrations of a piano or a harp's strings when a flute is played close beside it. We only know that one heart answers to another heart as the one sensitive instrument in the corner replies to the other in the room, as shown by reproducing the same melody.

In one of our cemeteries is a little white stone marking the grave of a very dear little girl; and on the stone are chiselled these words: "A child of whom her playmates said, 'It was easier to be good when she was with us.'" Think what a shadow of blessing her ever-present influence must have been! How much it might help us all in life if the vibrations of character which play upon us, and which we thus reproduce, were ever good and only good! None of us can covet a higher ideal than a character so Christ-like and pure that in our daily walk among men the very shadows we cast will render lives more beautiful and souls more true.—Rev. G. B. F. Hallock, in New York Evangelist.

The Proof Was Clear.

A friend clips this from an Eastern paper and asks that it be given a place among "crumbs." It has point:

Recently the evangelist, E. L. Hyde, was conducting a revival meeting at B——, in New Jersey, and in the course of his remarks said he could prove to the satisfaction of any infidel within ten minutes that he was a fool, little thinking that he should have occasion or opportunity of doing so. The next morning, while walking, a gentleman accosted him very abruptly by saying:

"Aren't you the evangelist preaching somewhere at the church?"

"Yes, sir."

"Well, I supposed you were a gentleman."

"I claim to be one."

"Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of anyone within ten minutes that all infidels were fools? If you don't prove it to my satisfaction, I shall publish you in all the city papers as the most consummate liar that ever struck the city."

Seeing there was no possibility of reasoning with the man, Mr. Hyde said:

"Where is your infidel?"

"I claim to be one," was the reply, "and I want you to know I am no fool, either."

"You don't mean to say there is no reality in Christianity?"

"I do, sir. I have studied all phases of the subject, and traveled and delivered lectures against Christianity for more than twelve years, and I am prepared to say there is nothing in it."

"You are certain there is nothing in it?"

"Yes, sir; there is nothing in it."

"Will you please tell me," said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what, in your judgment, would constitute a fool?"

He turned away in a rage. Mr. Hyde, drawing out his watch, insisted he still had six minutes, but the infidel would not hear him. Neither did he publish Mr. Hyde as a liar.—Epworth Herald.

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Self-Development.

Parents often feel in doubt as to how to educate their children; but if one thing they should never doubt—that is, that every one must in the main educate himself, no matter how many or how capable his teachers may be. Herbert Spencer puts it correctly when he says: "In education the process of self development should be encouraged to the fullest extent. Children should be led to make their own investigations and to draw their own inferences. They should be told as little as possible, and induced to discover as much as possible. Humanity has progressed solely by self-instruction; and that to achieve the best results each mind must progress somewhat after the same fashion, is continually proved by the marked success of self-made men."—Exchange.

How to Spend Sunday.

Dr. Lyman Abbott, in answer to the question, "May I read a Sunday newspaper?" says: "Certainly, if that is the best literature you can find to develop reverence and faith and hope and love; if that queer modern melange of ball games and politics and horse races and theatrical criticisms and portraits of dancers and records of crimes and criminals, with a little literary criticism and occasionally a religious editorial thrown in to sanctify it—if that is the best thing you can find to help make you more reverent, more hopeful, more full of faith, certainly read it. I do not find it so myself."

The heart, like a violin, needs to be tuned afresh every time it is used. Heart tuning is an easy process when you have once learned it. Go to your closet, get on your knees, and be still. Wait for God to tighten the strings. Sometimes God does the tuning without waiting to be asked. The afflicting rod is not intended to break your heart, but to tune it. There is nothing soothing about a violin when it is being tuned; but unless it is tuned, and tuned often, it will never have the power to soothe.

It is a great thing, when our Gethsemane hours come, when the cup of bitterness is present to our lips, and when we pray that it may pass away, to feel that it is not fate, that it is not necessity, but divine love for good ends, working upon us.—E. H. Chapin.

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HYGIENE.

Laughter a Great Tonic.

"I presume if we laughed more we should all be happier and healthier," writes Edward W. Bok in the October Ladies' Home Journal. "True, we are a busy and a very practical people. And most of us probably find more in this life to bring the frown than the smile. But, nevertheless, it is a pity that we do not laugh more; that we do not bring ourselves to the laugh, if need be. For we all agree that a good laugh is the best medicine in the world. Physicians have said that no other feeling works so much good to the entire human body as that of merriment. As a digestive, it is unexcelled; as a means of expanding the lungs, there is nothing better. It keeps the heart and face young. It is the best of all tonics to the spirits. It is, too, the most enjoyable of all sensations. A good laugh makes us better friends with ourselves and everybody around us, and puts us into closer touch with what is best and brightest in our lot in life. It is to be regretted, then, that such a potent agency for our personal good is not more often used. It costs nothing. All other medicines are more or less expensive.

"'Why,' said an old doctor not long ago, 'if people fully realized what it meant to themselves to laugh, and laughed as they should, ninety per cent. of the doctors would have to go out of business.' Probably when we get a little less busy we shall laugh more. For, after all, the difference between gloom and laughter is but a step. And if more of us simply took a step aside oftener than we do, and rested more, we would laugh more. By laughing I do not mean the silly giggle indulged in by some women and so many girls. There is no outward mark which demonstrates the woman of shallow mind so unmistakably as that of giggling. There is no sense in the giggle; no benefit to be derived from it. It makes a fool of the person herself, and renders every one about her uncomfortable. But just as the giggle is the outcome of a small mind, the hearty laugh is the reflection of a healthful nature. What we want is more good laughers in the world—not more gigglers."

Nansen's Opinion of Alcohol.

Nansen, the arctic explorer, writes: "My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds. It must be a sound principle always that one should live in as natural and simple a way as possible, and especially must this be the case when the life is a life of severe exertion in an extremely cold climate. The idea that one gains by stimulating body and mind by artificial means betrays, in my opinion, not only ignorance of the simplest physiological laws, but also a want of experience, or perhaps a want of capacity to learn from experience by observation. It seems, indeed, quite simple and obvious that one can get nothing in this life without paying for it in one way or another, and that artificial stimulants, even if they had not the directly injurious effects which they undoubtedly have, can produce nothing but a temporary excitement, followed by a corresponding reaction. Stimulants, with the exception of chocolate, which is mild in its effect and at the same time nourishing, bring practically no nutritive substance into the body, and the energy which one obtains in anticipation by their use at one moment must be paid for by a corresponding exhaustion at the next. It may, no doubt, be advanced that there are occasions when a momentary supply of energy is necessary, but to this I would answer that I can not imagine such a state of things to arise in the course of a protracted sledge expedition, when, on the contrary, as regular and steady work as possible is generally the main thing to be aimed at."—Journal of Hygiene.

By cultivating an interest in a few good books which contain the result of the toil or the quintessence of the genius of some of the most gifted thinkers of the world, we need not live on the marsh and in the mists. The slopes and ridges invite us.—T. Starr King.

You help a man in proportion as you strengthen his faith. You injure him in proportion as you weaken it.—J. D. Kilburn.

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EDITOR CHRISTIAN ADVOCATE:

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Sincerely,
T. A. SLOCUM, M.C.,
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OBITUARIES.

(Continued from Third Page.)

COLLIER.—Died Feb. 12, 1897, at Keachie, La., Mrs. E. C. COLLIER, aged seventy-three years six months and five days.

She was a devout member of the M. E. Church, and had been for fifty-three years. She was the mother of twelve children, all of whom had gone before except one.

Only those to whose lips the same cup of sorrow has been pressed can understand the chill that settles on the soul when one stands beside a pale, still form, and knows the faithful heart which would have shed its last drop of blood for us has ceased to beat. Seldom are the hearts of grandmother and granddaughter so closely knit as were my precious grandmother's heart and mine. Bound by a rare bond of sympathy and love, we were each a part of the other's life. Every joy of mine was hers; every ambition was greater, because she shared it, and never a cloud of trouble or perplexity crossed my brow but that it cast a shadow on her heart. After the slender blue-veined hands were still I looked at them with tear-dimmed eyes and aching heart, and knew their gentle touch would never soothe nor quiet me again. I thought of how much those loving hands had done for me through all the years since she took me, her first grandchild, into her arms. We often look around on the loved ones, and deep in our hearts we ask the question: "When the angel shall come to grieve us, and one must surely leave us, who'll be the first to go?" May he who says, "I will not leave you comfortless," help us to bow in meek submission to his divine will in this dark hour!

Farewell, grandma, thou art resting
In the Shepherd's peaceful fold;
By God's grace we all shall meet you
When we cross death's river cold.

Blessed Jesus, in my sorrow
Let her still my guardian be;
May I reach the shores eternal,
Guided by her prayers to thee!

When the Master called she was ready, and told her pastor, Rev. P. M. Brown, a few days before that she was willing to go. The years to come will be very desolate to those of us who still linger here without her love; but she is gone, and even in our deep sorrow we would not call her back if we could. Heaven is nearer, dearer, because she is there.

Her granddaughter, ELSIE M. HENLEY.

Keachie, La.

JACKSON.—Miss AMANDA JACKSON was born in Rockland county, New York, Oct. 29, 1836. She moved with her parents to Panola county, Miss., Dec. 26, 1867. She professed faith in Christ and joined the M. E. Church, South, at a revival held by Rev. E. B. Ramsey in the year 1853. On Jan. 11, 1897, she peacefully fell asleep in Jesus.

We quote the following lines from a beautiful and consoling paper written by her friend, Mrs. R. G. Wooten, and read by Dr. A. S. Yarbrough at the funeral:

"In the vigor of youth, and amid scenes of mirth and gaiety, the angel of death entered the home of our beloved one, severed the slender thread of life, and she was numbered with the dead. Miss Amanda was sustained and soothed by an unfaltering trust, and approached death like one who draws the drapery of her couch about her and lies down to pleasant dreams.

"Early, bright, transient,
Chaste as morning dew,
She sparkled, was exhaled,
And went to heaven.

"As a daughter, she was ever dutiful, deferential, and affectionate; as a sister, fond and gentle; as a friend, warm and true; and as a Christian, ever ready and cheerfully willing to perform all duties assigned her.

"How like the flowers that bloom and smile
When vernal breezes blow;
That beautify the earth awhile,
Then perish 'neath the snow.

"They bloom, and then they droop and fall
Over valley, hill and plain;
And yet we knew that they will all
More sweetly bloom again.

"How like the birds that come in Spring,
With song the air to fill;
That in cold Winter-time take wing,
Or sit mute and still.
Their anthems float awhile, and then
Are heard by us no more;
But we shall hear them sing again
Far sweeter than before."

W. J. BURT.

NAFF.—Mrs. AUGUSTA NAFF was born Jan. 21, 1851, and died Dec. 21, 1896.

In early life she professed conversion, joined the Methodist Church, and developed into a sweet Christian character.

October 24, 1869, she was married to Mr. Robert Naff. Ten children were born unto them. Four, while infants, were taken to the spirit world, where all is peace and love.

It was not my privilege to know her until a few months prior to her death; but I never knew one more resigned to the will of God amid all circumstances. In reverence of fortune, when all was gloom, she submitted it to God, and hymned songs of praise to him while performing her daily duties, as though not a ripple had marred the waves, nor caused their bark to toss. She was happy and contented to "wait on the Lord."

She left no message for her friends; yet, reflecting on the gentle Christian life she lived, we are sure the gates were ajar, and she was hidden welcome to "enter into the joy of the Lord."

The home is indeed dark, and was it not for faith in the crucified Son of God, it seems the heart-broken husband would fell grief's victim. They lived happily together, and only those who have had a like experience can rightly sympathize with him.

May the children be impressed by the Christian example of their fond mother, and learn while young to tread paths of righteousness!

We extend our deepest sympathies to the bereaved loved ones, and pray that God may sanctify this affliction to their good and his glory, and give them a blissful reunion in the sweet beyond. E. L. ALFOND.

HARPER.—JOSEPH D., infant son of Rev. J. D. and Jennie Harper, was born in Arcadia, La., Oct. 31, 1896, and died in Mansfield, La., Jan. 28, 1897.

So bright, so fair, so cheery, his presence and smile were as sunshine in our home, and his life, though so brief, had its mission of tenderness and love; and He "who doeth all things well" transplanted the sweet little flower to bloom in fadeless beauty in a land where there is no death.

"Little one, my little one,
With span of life so brief,
A mother weeps and mourns for thee
In sadness and in grief.

"Weeps for the early lost,
The hope that blossomed at thy birth;
Mourns thy pale and lifeless clay,
Too frail, too fair for earth.

"The great Recorder marked for thee
No path of human strife;
But over and over in thought, my child,
Will we live thy little life.

"And now the 'heaven of heavens'
Is thy spirit's eternal rest;
Better there, oh, precious babe,
Than on thy mother's breast.

"But when we reach that land of peace,
And the angels know each other
Of the cherub throng, oh, little one,
Haste, haste to your mother."

HIS PARENTS.

FOSTER.—Died in Yazoo county, Miss., Nov. 12, 1896, Mrs. MARY J. VICTORIA FOSTER (nee Lewis). She was born Aug. 6, 1811; married in October, 1863, to J. Q. Fryer, and after his death she was married to J. H. Foster, of Yazoo county, Miss., July 9, 1872, who died several years ago, leaving her with four small girls to provide for; and no one ever put forth more effort and made greater sacrifices than she did to educate her children.

Sister Foster was an honored member of the M. E. Church, South, at old Mt. Olivet. She was always in her place at church, unless there were good and sufficient reasons for her absence, and, like her honored husband (J. H. Foster), always responded promptly and freely to the demands of her church. She had an acute sense of all the obligations of life, and was religious from principle. I visited her frequently during her last illness, and always found her profoundly trustful. I never saw anyone enjoy a pastor's visit and his religious services more than she did. It was a benediction to talk and pray with her in her last illness. She impressed her religious character upon the community in which she lived.

May her bereaved children live as consistently and die as triumphantly as she did! is the prayer of her (then) pastor,

F. M. WILLIAMS.

Sharon, Miss.

JONES.—Rev. JOHN W. JONES was born in Northampton county, N. C., April 11, 1817, and removed to Mississippi and settled in Warren county in 1837, and was married to Miss Frances Goodman in 1843, and after her death married Miss Jos Bowie in January, 1870. He removed to Sharkey county; on Sept. 22, 1890, was married to Miss Elma Porter; died Aug. 16, 1896, of swamp fever after a few days' illness. He joined the church in early life, and some time after was licensed to preach, and continued to use his gifts as a local preacher, and maintained a good Christian reputation until his death. He was a man of more than ordinary intelligence, and was loved by those who knew him. He raised a large family, eight of whom are living.

Bro. Jones was ready and willing; sent messages to his friends and loved ones to meet him in heaven. "Blessed are the dead who die in the Lord." G. W. ALEXANDER.

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Preach a gospel of encouragement and hope. Abuse has never contributed to the salvation of men, but has driven many away. We need a reformation of pulpit style and utterance in many quarters. Most men are conscious of their villainies, and need to be encouraged to seek for something better.—North Carolina Advocate.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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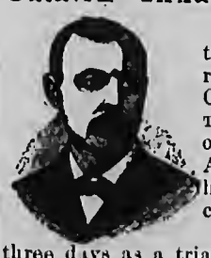

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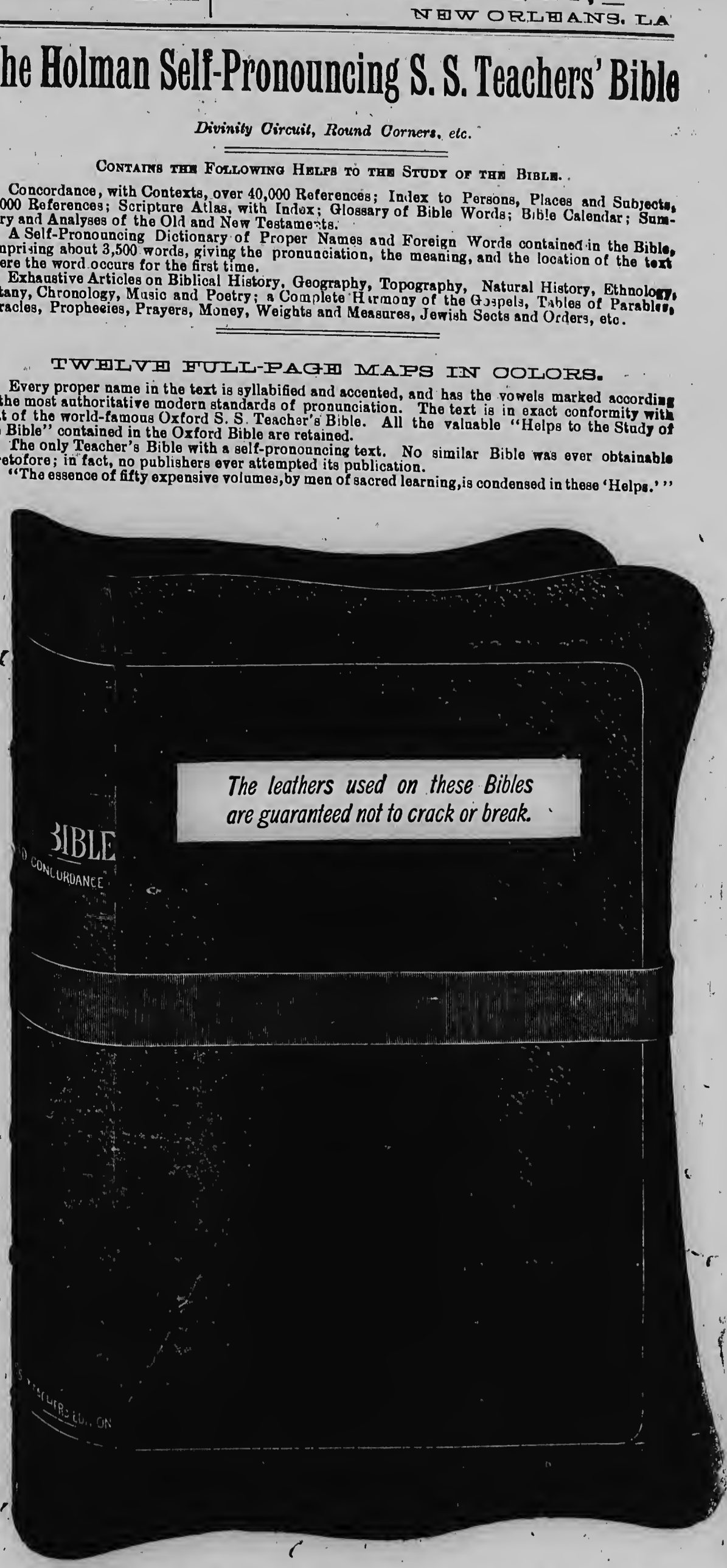

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MARRIAGES.

HOOD—ALLEN.—At the residence of the bride's father, Mr. John Allen, Feb. 24, 1897, by Rev. H. J. Bolir, Mr. W. O. Hood to Miss Katie Allen, both of Allenlown, La.

NELSON—BICKS.—At the residence of the bride's parents, near Natchitoches, La., March 11, 1897, by Rev. J. L. P. Sheppard, Mr. W. A. Nelson, of Shreveport, La., to Miss Clandin Hicks.

VOIGT—WADDILL.—At the residence of the bride's sister, Mrs. W. S. Dennis, in Raymond, Miss., Feb. 28, 1897, at 12 o'clock M., by Rev. Robt. Selby, Mr. Ward Voigt, of Jackson, Miss., to Miss Lillie Waddill, of Raymond.

GUESS—LEE. At the residence of the bride's parents, in Bolton, Miss., March 10, 1897, by Rev. Robt. Selby, Mr. J. E. Guess, of Yazoo county, Miss., to Miss Olin Lee, of Bolton.

MAHONEY—DANIELS.—At Morning Star church, Jan. 17, 1897, by Rev. J. T. Hunny, Mr. E. H. Mahoney, of East Feliciana parish, to Miss Edna Daniels, of West Feliciana.

TWINER—HARDWICK.—At the residence of the bride's parents, near Yazoo City, Miss., March 3, 1897, by Rev. Jno. D. Ellis, Mr. J. C. Twiner to Miss Corn Hardwick.

WESTON—BAXTER.—At the residence of the bride's parents, Pearlington, Miss., Feb. 25, 1897, by Rev. W. G. Forsyth, Mr. Jno. H. Weston, of New Orleans, La., to Miss Amelia Baxter.

SPILLMAN—SMITH.—At the residence of the bride's grandfather, Mr. Warden Sullivan, Feb 24, 1897, by Rev. J. P. Haney, Mr. Henry Spillman to Miss Mary Smith, both of West Feliciana parish.

SHACKLEFORD—HOLT.—At the residence of the bride's parents, near Yazoo City, Miss., Jan. 31, 1897, by Rev. Jno. D. Ellis, Mr. Waller Shackleford to Miss Cornelia Holt.

NEWS OF THE WEEK.

DOMESTIC.

A fire in Chicago, on March 12, destroyed property valued at half a million dollars.

The California Senate has rejected a bill to exempt the Stanfort University from taxation.

It is Secretary Alger's belief that the standing army of the United States is sufficient for all emergencies that are in sight.

Spitting in the cars within the precincts of the city of Springfield, Mass., is not enough. A new ordinance prohibits any expectorating on the sidewalks.

The African Methodists of Illinois are to build a church at Springfield in memory of Abraham Lincoln. It will be named the Lincoln Memorial Church, and will cost $80,000.

A fearful passenger train wreck occurred at Rome, Ga., on March 13. The engine plunged down a bluff into the river. The wreck caught fire and seven cars were burned. Seven persons were injured.

THROAT DISEASES commence with a Cough, Cold or Sore Throat. "*Brown's Bronchial Troches*" give immediate and sure relief.

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Or, four 25-lb. kegs of white lead, $6.00; five gals. pure linseed oil, $2.00; four cans tinting colors, 80 cts.; ½ pt. Japan dryer, 15 cts.; ½ pt. turpentine, 5 cts. Total, $9.00—**a saving of $8.50 in favor of Pure White Lead** without considering its greater durability. Examine the brand (see list).

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve house of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

A crevasse occurred Saturday in the Mississippi river levee, on the Arkansas side, near the town of Marion, in the county of Crittenden, nearly opposite to and a little above Memphis. The flood stage at Memphis has reached the highest mark known in twenty-six years, and in ten days more the water will be down here.

An effort is to be made to effect a permanent amalgamation of the factions which were allied in the support of W. J. Bryan. Several conferences have recently been held in Chicago, at which the situation was discussed and a decision reached that some steps should be taken to prevent the threatened disruption of what may be termed the reform forces.

The G. A. R. Committee, which had been appointed to examine the histories in use in the public schools in the North, has condemned them all. The committee says there is in all of them a general tendency to enlarge upon and exaggerate the soldierly qualities of the Confederates, and to belittle the valor and achievements of those who fought on the other side.

FOREIGN.

It is said that King George of Greece may abdicate in favor of his eldest son, Crown Prince Constantine, Duke of Sparta, whose wife is the sister of the Emperor of Germany.

Although the European situation has appeared less warlike during the past week, there are many evidences that the Cretan difficulty has not yet been satisfactorily arranged, nor has it yet ceased to be a serious menace to the general peace.

The powers are united in principle, but differ as to mode of procedure in the Cretan difficulty. Proposals and objections are being exchanged hourly.

Between 30,000 and 40,000 people crowded the approaches to Trafalgar Square, in London, last Sunday to express sympathy with Greece and Crete and, according to the posters announcing the meeting, to "assist diplomats to make up their minds."

March 14 was Mr. Bayard's last Sunday in London, and he attended services at St. Paul's Cathedral. Archdeacon Sinclair, in the course of his sermon, made eulogistic reference to the American ambassador, and said it was not unfitting even in such a place to offer heartfelt acknowledgements of Mr. Bayard's powerful contribution to the peace of the world.

The news of Spanish reverses in the Philippines and the repulse of Polavieja before Cavite and his resignation in front of the enemy, added, if that were possible, to the gloom and depression that prevail in official circles in Madrid. Six thousand troops that were to have sailed from Cadiz for Havana this week will be sent to Manila, and General Weyler has been asked to send as many troops as he can spare to Spain.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Water Valley—Main Street	Mar. 14, 15
Grenada station	20, 21
Oxford station	27, 28
Coffeeville, at Torrance	Apr. 3, 4
Water Valley cir., at Pleasant Ridge	10, 11
Toccopola cir., at Mayhew's Ch'l. (Fri.).	13
Paris circuit, at Liberty	17, 19
Grenada circuit, at Sparta	24, 25
Water Valley—Wood Street	May 1
Banner circuit	2
Strathmore	8, 9
Tatum cir., at Dogwood Flat. (Thurs.).	15, 16
Charleston circuit, at Seobey	20
State Springs circuit, at Bethlehem	22, 23
Chapel Hill cir., at Gore's Springs. (Tu.)	22, 30
Pittsboro cir., at Antioch (Thurs.)	June 1
Bixsey, at Old Town	2
	5, 6

H. C. MORREHEAD, P. E.

DURANT DIST.—SECOND ROUND.

Kosciusko station	Mar. 20, 21
Lexington and Tchula, at Tchula	27, 28
Sallis, at Spring Grove	April 3
Pickens, at Pickens	3, 4
Poplar Creek, at Prospect	5
Ethel, at Bethel	10, 11
Salem, at Smyrna	17, 18
Walthall, at Lebanon	24, 25
Emporia, at Emporia	25, 25
Belsoma, at Lawrence Deadning	May 1, 2
Ackerman, at Weir	7
Chester, at Pisgah	8, 9
Ebenezer	15, 16
Louisville	21
Rural Hill, at Plattsburg	22, 23

J. H. MITCHELL, P. E.

WINONA DIST.—SECOND ROUND.

Valdea	Mar. 20, 21
Carrollton station	27, 28
Greenwood station	Apr. 3, 4
Winona circuit	10, 11
Carrollton circuit	17, 18
Indianola	24, 25
West	May 1, 2
Sidon	8, 9
Dublin and Brooklyn	14
McNutt	15, 16
Black Hawk	22, 30

Our Sunday-school and District Conferences will embrace the fifth Sabbath in May, at Acona, as Black Hawk circuit, beginning on Thursday, May 27. Programs will appear later.

J. E. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Belzoni	Mar. 21
Greenville	28
Austin	Apr. 4
Lehrton and New Salem	11
Sunflower mission	18

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Nettleton circuit	Mar. 20, 21
Okolona station	27, 28
Verona and Nettleton	Apr. 3, 4
Aberdeen circuit	8
Prairie circuit	10, 11
Quincy	13
Tremont	17, 18
Fulton	24, 25
Houston	25
Houston mission	30
Buena Vista	May 1, 2
Sparta	8, 9
Shannon	15, 16
Okolona circuit	22, 23

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Sturges circuit	Mar. 20, 21
Cedar Bluff	27, 28
Columbus station	Apr. 3, 4
Columbus circuit	10, 11
Brooksville	17, 18
Crawford	25, 25
West Point	May 1, 2
Tibbee	8, 9
Shuqualak	15, 23
Winstonville	(Wed.) 19
Singleton	22, 23
Hebron	22, 30

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Como	Mar. 27, 28
Neshit	(Fri.) Apr. 2
Hernando and Coldwater	3, 4
Senatobia	(Wed.) 7
Courtland	10, 11
Longtown	(Thurs.) 15
Tyro	17, 18
Batesville	24, 25
Wall Hill	May 8, 9
Burgess	13
Pleasant Grove	15, 16
Pleasant Hill	21
Cockrum	22, 23
Eureka	June 5, 6
Arkabutla	12, 13

District Conference, May 27-30, at Senatobia. Program later.

T. C. WIER, P. E.

CORINTH DIST.—SECOND ROUND.

Guntown circuit, at Guntown	Mar. 20, 21
Kossuth circuit, at Wesley	27, 28
Blue Springs circuit, at Winfield	Apr. 3, 4
Ripley and N. A. sta., at Ripley	10, 11
New Albany circuit, at Ingomar	17, 18
Ripley circuit, at Dumas	24, 25
Jonesboro circuit, at Ebenezer	May 1, 2
Iuka circuit, at Harmony (Tues.)	4
Boonsville circuit, at Blackland	8, 9
Saltillo circuit, at Hebron (Wed.)	13
Marietta circuit, at Blythe's	15, 16
Pleasant H. cir., at Patterson's (Fri.)	21
Brown's Creek cir., at Mt. Pleasant	22, 23

HENLEY R. TUCKER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Potts' Camp circuit, at Pisgah	Mar. 20, 21
Waterford circuit, at Pine Mountain	27, 28
Olive Branch circuit, at Center Hill	Apr. 3, 4
Red Sacks circuit, at Union	10, 11
Cornersville circuit, at Ebenezer	17, 18
Mt. Pleasant circuit, at Early Grove	24, 25
Ashland circuit, at Union Hill	May 1, 2
Pontotoc circuit	8, 9
Abbeville circuit	15, 16
East Holly Springs circuit	22, 23
Holly Springs circuit	29, 30

J. D. CAMERON, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian—Central	Mar. 27, 28
Meridian—West End	28, 29
Binnsville, at Wahalak	Apr. 3, 4
DeKalb, at Pleasant Ridge	10, 11
Vimville, at Pleasant Hill	17, 18
N. Kemper, at Mt. Pleasant	24, 25
Lauderdale, at Lauderdale	May 1, 2
Linwood and Indian Miss., at Mellen	15, 16
Daleville, at Bethel	22, 23
Chunkey, at Sageville	22, 30
Porterville, at Union	June 5, 6
Meridian—East End	12, 13
Meridian South Side	13, 14
Neshoba, at North Bend	12, 20
Toomsuba, at ——	26, 27
Rose Hill, at ——	July 3, 4

O. G. ANDREWS, P. E.

BRANDON DIST.—SECOND ROUND.

Nawton and Hickory, at Newton	Mar. 21, 22
Lake, at Lawrence	27, 28
Shiloh, at Shiloh	Apr. 3, 4
Brandon station	4, 5
Westville, at Gum Springs	6
Steen's Creek, at Harrisville	10, 11
Montrose, at Garlandsville	17, 18
Decatur, at Decatur	21
Forest, at Harpersville	24, 25
Clarksburg, at Lodoba	May 1, 2
Raleigh, at Bay Springs	3, 9
Walnut Grove, at Pine Grove	15, 16
Hillsboro, at Contrell	19
Carthage, at Rocky Point	21, 22
Morton, at Independence	19, 30
Trenton	June 5, 6

W. W. SIMMONS, P. E.

Forest, Miss.

IF YOU WISH to purify your blood you should take a medicine which cures blood diseases. No other medicine has such a record of cures as Hood's Sarsaparilla.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

ENTERPRISE DIST.—SECOND ROUND.

Shubuta, at Quitman	Apr. 3, 4
Ellisville and Laurel, at Laurel	10, 11
Winchester, at Big Rock	17, 18
Wayne mission	(Wed.) 21
Pachuta, at DeSoto	24, 25
Heidelberg, at Sandersville	May 1, 2
Waynesboro and S. L., at Waynesboro	8, 9
Vossburg, at Goodwater	15, 16
Energy, at Union	22, 23
Enterprise and Stonewall	22, 30
Esstabuchie, at Augusta	June 5, 6
Mathersville, at Liberty	12, 13
Leaksville	19, 20
Williamsburg	26, 27
Mt. Carmel	(Wed.) 30
Fuller	July 3, 4

L. CARLEY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

(In Part.)

Brookhaven	Mar. 23
Adams, at Bethel	Apr. 3, 4
Magnolia and Osyka, at Osyka	10, 11
Summit and Topisaw, at Topisaw	17, 18
Providence, at Providence	24, 25
Crystal Springs	May 1, 2
Gallman, at Old Crystal Springs	1, 2
McComb City	8, 9
Whitestown, at Pisgah	8, 9

E. H. MOUNGER, P. E.

NATCHEZ DIST.—SECOND ROUND.

Fayette, at Bell Grove	Mar. 20, 21
Amite, at Mt. Vernon	27, 28
Roxie, at Knoxville	Apr. 3, 4
Wilkinson, at Macedonia	10, 11
Gloster	17, 18
Meadville, at Galatia	May 1, 2
Harlow, at Brandywine	8, 9
Washington, at Kingston	15, 16
Percy Creek	22, 23

W. L. C. HUNNICUTT, P. E.

Gloster, Miss.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit, at Short Creek	Mar. 20, 21
Jackson—Capitol Street	27, 28
Benton, at New Hope	Apr. 3, 4
Jackson—First Church	11, 12
Madison, at Madisonville	17, 18
Canton	24, 25
Terry, at Byram	May 1, 2
Lake City and Lodi, at Phillip's	8, 9
Camden, at Scela Chapel	15, 16
Silver Creek and S. L., at S. City	22, 23
Tranquil at ——	29, 30
Yazoo City	June 12, 13
Fannia, at ——	19, 20
Flora, at Brownsville	26, 27

E. D. NORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

Gulf Port, at McHenry	Mar. 20, 21
Ocean Springs and Scranton, at O. S.	27, 28
Americus, at Pleasant Hill	Apr. 3, 4

C. A. POWELL, P. E.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

VICKSBURG DIST.—SECOND ROUND.

Rocky Springs, at Hickory Ridge	Mar. 20, 21
Edwards, at Learned	27, 28
Rolling Fork, at Cary	Apr. 3, 4
Anguilla, at Sunflower	10, 11
Warren, at ——	17, 18
Mayersville, at Mayersville	24, 25
Satartia, at ——	May 1, 2
Port Gibson	8, 9
South Warren, at ——	15, 16

J. M. WEEMS, P. E.

Vicksburg, Miss.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—SECOND ROUND.

Wilson, at Pisgah	Mar. 27, 28
Jackson	28, 29
Franklinton, at Franklinton	Apr. 3, 4
Slaughter, at Salem	10, 11
Zachary	11, 12
Bayou Sara, at Star Hill	17, 18
Baton Rouge	25, 26
Baton Rouge—Second Church	25, 26
Meclows and Antioch, at Antioch	May 1, 2
East Baton Rouge, at Brookstown	2, 3
Ponchatoula, at Wesley Chapel	8, 9
Port Vincent, at H. H. Chapel	12, 13
Live Oak, at Friendship	15, 16
Amite City, at Roseland	27, 28
Pine Grove, at Pine Grove	29, 30
East Felicians, at Gilead	June 5, 6
Clinton	6, 7
St. Helena	19, 20

The District Conference will convene in Wilson, June 10, 11 and 12.

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Parker Memorial Church (11 A. M.)	Mar. 31
Carrollton Avenue (7:30 P. M.)	31
District Conference, at Carondelet Street Church	25-28
Tchoupitoulas Street, Gretna and Gouldsboro, at Gretna (11 A. M.)	Apr. 4
Dryades Street (7:30 P. M.)	4
Covington and Talisbeek, at Mandeville	10, 11
Moreau Street	18
White Castle	24, 25
Carondelet Street	May 2
Algiers	2
Louisiana Avenue	16
Craps Street, Slidell, and Pearl River, at Slidell	23, 23
Felicity Street	30
Rayne Memorial	June 13
Plaquemine and Donaldsonville, at D.	13, 20
Lower Coast, at Wesley	26, 27

JOHN T. SAWYER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Dry Creek	Mar. 20, 21
Washington, at Bethel	27, 28
Olla	Apr. 3, 4
Grosse Tete	10, 11
Jena and Jonesville, at Pine Grove	17, 18
Columbia	24, 25

V. D. SKIFFER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Red River, at Campobello	Mar. 16, 17
Wesley, at Holly Springs	14, 15
Coushatta, at East Point	27, 28
Mooringsport, at Pine Hill	Apr. 2, 3
Jordan st. and Greenwood, at Caddo Ch.	10, 11
North Bossier, at Aiden	18, 19
Shreveport First Church	21, 22
Pelican, at Bethel	May 1, 2
Caddo, at Stonewall	8, 9
Grand Cane and Logansport, at L.	15, 16
Pleasant Hill, at ——	22, 23
Holly Grove, at Negreet	29, 30
Fort Jessup, at ——	29, 30
Mansfield	June 5, 6

The Preachers' Meeting will be held at Grand Cane, beginning March 31, at 3 A. M.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—SECOND ROUND.

Rayville, at Delhi	Mar. 20, 21
Tallulah, at Tallulah	Apr. 3, 4
Lake Providence, at L. P.	10, 11
Waterproof, at Waterproof	17, 18
Vidalia and Oakley, at Oakley	24, 25
Harrisonburg, at Harrisonburg	May 8, 9
Winnsboro, at Magnolia	12, 13
Oak Ridge, at Collinston	15, 16
Bonita, at Jones'	22, 23
Bastrop, at Mer Rouge	29, 30
Dessard, at Dessard	June 5, 6
	12, 13

Election of delegates to District Conference.

Please get your foreign mission collection as far as possible.

R. F. WHITE, P. E.

God made the first man after a divine original, and after a divine original, too, he made the first home. —J. B. Brown.

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Christian Advocate.

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DYING HYMN.

BY ALICE CARY.

Earth, with its dark and dreadful ills,
Recedes and fades away!
Lift up your heads, ye heavenly hills!
Ye gates of death, give way!

My soul is full of whispered song—
My blindness is my sight;
The shadows that I feared so long
Are full of life and light.

The while my pulses fainter beat,
My faith doth so abound;
I feel grow firm beneath my feet
The green, immortal ground.

That faith to me a courage gives,
Low as the grave to go;
I know that my Redeemer lives—
That I shall live I know.

The palace walls I almost see
Where dwells my Lord and King!
O grave, where is thy victory?
O death, where is thy sting?

Communications.

In Memoriam.

MARY TERRAL HAWKINS.

On the tenth of November, 1869, the home of Hon. Samuel H. Terral and his wife "Mary," in Quitman, Miss., was made glad by the coming of a sweet baby girl. What name more suitable than that so worthily worn by the gentle mother! The name borne by Jesus' mother and many other highly favored and sainted women has new sacredness on earth and in heaven because of this family record.

Little Mary's childhood was "bright, healthy, and happy." How could it be otherwise in such a Christian home, with devoted love of parents and brothers lavished on the little maid? Great amiability and love of music were the prominent characteristics of her youth. These were intensified and sanctified as the years fled by only too rapidly.

At eleven years of age she joined our church under the ministry of dear old Bro. Joshua T. Heard, who has so many stars in the crown of his rejoicing. I never heard a whisper of inconsistency in her after life.

In January, 1889, I began a pastorate of four years which embraced the home of Judge and Sister Terral. Miss Mary, then nineteen, was just completing her literary course at E. M. F. College under the presidency of Prof. Saunders. From this institution she graduated with a class of twelve in June, 1890. She then became regularly what she had often been occasionally—the organist and chorister for that devoted band of Methodists in the old church at Quitman. I esteem it one of the greatest privileges of life to have been associated with such a sweet singer in our Israel—one so perfectly unaffected. The depth of tenderness in such threnodies as, "In thy love, O God, have mercy," needs just such spiritual apprehension wedded to so rich and sweet a voice as God had given her. She was always ready cheerfully to sing and play anything her pastor might call for, whether new or old. Not only so, but she would make sacrifices to go elsewhere to aid in revival service when called to such helpful work. The communities at DeSoto, Waynesboro, and other places cherish the memory of her good work among them. On one occasion at Waynesboro the whole audience was thrilled and many penitents rushed to the altar while she sang as none other could, "Since I have been redeemed, I will glory in my Savior's name." A perfect freedom from self-consciousness or desire for display marked all her work of this kind. Simplicity adorned her character at home and everywhere.

One session at "New England Conservatory of Music" (1892-3) completed her musical education so well begun at home and college. Nothing could mar the sweet simplicity of that matchless manner and seraphic voice. Culture only improved them.

In the Autumn of 1891 she gave her heart to Bro. Henry G. Hawkins, of the Mississippi Conference. After her own absence in Boston and his in Japan their fortunes were fully united Nov. 27, 1894. Happiness flowed from this marriage as a stream from its source—widening and deepening continually. Bro. D. P. Bradford was then her pastor. He has kindly furnished by request the beautiful tribute we quote:

Although a fine musician, and possessed of one of the finest voices I ever heard, she was free from ostentation. There was never an effort to display her musical talent when conducting the music at the church. Her distinct enunciation gave a wonderful effect to her singing, and the spirit with which she sang was worshipful.

When she stood beneath the beautiful arch in our little new church at Quitman, and heard the solemn words from our ritual which introduced her into the life of an itinerant preacher's wife, many said, "How will she meet these responsibilities?" The only daughter and sister of the home, she had never known want—every desire of her heart had been gratified. Suffice it to say, she entered the humble parsonage with her devoted husband, and never, perhaps, did Binnsville have a more popular preacher's wife.

On the twenty-seventh of November, 1895, God gave to these blended lives a new trust—a sweet little boy. Very soon thereafter Sister Hawkins was taken with pneumonia. After some months she regained her strength sufficiently to be carried back to the home from which she had so recently gone forth a beautiful bride. Very soon it became visible to her fond husband and loving parents that the bloom of life was fading with each day. When in September, 1896, we laid little Henry Terral, the sweet babe of ten months, in the coffin, she came in to take the last view of her darling's face. Placing a few flowers in the little icy hand, and then giving a good by kiss, she said, "We won't be separated long."

I was at the home often from then till the close of the Conference year. I found that she was growing in grace all the while. So, when I saw the notice of her death, I could only say: "A beautiful character has been translated to the kingdom of God—only for further development."

This witness is true. Much more might be said of the purity of character, the delicacy of touch, the refinement of soul that made earth too rough for such a spirit. She has gently passed into the higher and holier regions, to a mansion prepared for such as she, and for which she was prepared by a patient resignation, even unto death. The afternoon of Feb. 25, 1897, at three o'clock, witnessed the transition. As a babe upon its mother's breast, she fell asleep in Jesus. Where earth ended and heaven began no one could surely tell. Since she has been so fully glorified as well as redeemed, she has the fullness of "joy which can not be expressed, all through His blood and righteousness." No longer needs she to sing:

"Open then the pearly portals,
That unworthy though I be,
I may join the ransomed legions,
There to dwell eternally.
O gentle shepherd, keep me safe
Within thy fold!"

The dear old home in Quitman, where so many weary itinerants have found sweet rest and refreshment for body, mind and spirit, has lost a treasure no wealth or honors could replace. That community, the Mississippi Conference, the world, can never be so bright again, because she is absent. But heaven is richer, nearer, clearer, dearer than before to many of us who knew and loved Mary Terral Hawkins. Comrades in sorrow, let us think of her as among the angels singing that song higher and gladder than they are privileged to chant:

"Redeeming love brought us here above,
Where the night dissolves away
Into pure and perfect day
We are going home to stay."

J. P. DRAKE.

Bay St. Louis, March 12, 1897.

Difficult, but Not Insurmountable.

If there are insurmountable difficulties in the way of the accomplishment of what seems to be duty, then are we freed from responsibility. There is much reason for the conclusion that very grave difficulties must block the way of the six thousand preachers, and of our church at large, in the effort to build a house for Paine Institute. That these difficulties, however, are really and truly insurmountable can hardly be established. One of the first difficulties is that in order to do anything in this matter we must take another collection—for money is necessary. A great many of our people claim to be exceedingly tired of collections. It is fair to say that some of our best people claim to be tired of collections; it is true to say that a great many other people are tired of collections who do not seem to have gotten tired by contributing to them. These have only gotten tired of having their duty in the matter of giving to God's church told to them by faithful preachers.

But surely a preacher will not desist from this work because of the necessity of another collection. Collections have not relative rank; one promise is as sacred as another: our collections are promises concreted. We do not discharge our promise to Paine Institute when we have taken collections for missions, for Sunday-school work, for church extension, and so on. If a man makes two promises, is he freed from the binding force of one when he discharges the other? But we have promised to build a house at Paine Institute, and our church has requested the pastors to take a collection to that end.

So far as the responsibility of the pastors is concerned, it ought never to be forgotten that their principal resource is their constituency—that is to say, our membership. I say their principal resource, for it is to the credit of our preachers that to all calls of our church they are, if not the most liberal, yet as liberal contributors as there are in the church. I believe it will not offend good men when I say that our preachers are, as a rule, the most generous members of our church. So marked is their liberality, indeed, that laymen are not infrequently heard to condemn their pastors for the manner and measure in which they give. In this Paine Institute matter the preachers have been shining examples. They have been noble,

"That the noblenes which lies in other men,
Sleeping, but never dead,
Might rise in majesty to meet their own."

Now, as regards the laymen, the trouble with them is that they are in large measure uninformed as to the claims Paine Institute has upon our church. They are consequently indifferent. Information will quicken them; it will rouse them out of indifference. There are, it is true, those who are actively opposed to this work, and these the preachers have to combat, but their number is not large.

Moreover, we should remember that what we have done has been done against great obstacles, and in the face of an accented and even inflamed condition of the civil and ecclesiastical mind. We have, therefore, some momentum. Because we have gone thus far, we can go further.

R. J. BIGHAM.

Nashville, Tenn.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD,

President Mississippi State Conference of Epworth Leagues.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife."

Listen to the gospel bugle as it sounds the loud "Advance!"

Comrade, gird your armor on, and join the militant host.

"Duty is ours, but consequences belong to God," was a fond expression of the immortal Jackson.

In the strength of Israel's God we can go forth conquering and to conquer, and by the grace which God supplies we shall some day obtain the crown.

Our preaching will be in vain, and our every effort to do good will prove futile, unless we seek for the directing influence and power of the Holy Ghost.

Begin now to pray that God will abundantly bless us as we assemble in our third State Conference at Water Valley, Thursday evening, April 29.

Some pastors have sent names of presidents of their Leagues in answer to request made; others have not yet responded. We hope to hear from all in the next few days.

The programme for our coming Conference will be published in the NEW ORLEANS CHRISTIAN ADVOCATE next week. Be sure to read it, and, where practicable, we would suggest that it be furnished the local newspapers for publication. We hope the pastor, or some one of the Leaguers in each community, will attend to this matter.

Only about five weeks until the Conference for 1897 convenes. Brother pastor, will you ascertain at once how many will come from your charge, and send us in the news? Be sure to come yourself. We shall expect you.

Preaching in all the churches of the city Sunday morning, May 2, by prominent ministers of the gospel. Open-air meeting in City Park at 3 P. M., conducted by that talented layman and enthusiastic Leaguer, Judge L. H. Estes, of Memphis. Grand rally, testimony and praise service at 7:30 P. M.

The Board of Directors of the Mississippi Orphans' Home will be present at the Conference, and under their auspices an afternoon session of the League Conference will be held in the handsome chapel at the "Home."

The Young People's Hymnal, recently published by Barbee & Smith, is a capital book for the use of our Leaguers. We hope that all who possibly can will purchase a copy, and be sure to bring it with you to Water Valley. North Mississippians should get the book from Rev. G. W. Buchman, Koscinsko, Miss.

We are glad to note that the Leagues in some places are assisting in furnishing food, etc., to those in distress. Let us heed the cry of those who are suffering from scarcity of food, etc., and send them immediate relief.

"'Who is my neighbor?' 'Tis the fainting poor
Whose eye with want is dim,
Whom hunger drives to sad despair;
Go thou and succor him."

Water Valley, Miss., March 20, 1897.

Correspondence.

From the West.

"As cold waters to a thirsty soul, so is good news from a far country." (Prov. xxv, 25.)

We are forcibly reminded of the truthfulness of this passage of Scripture by the weekly arrival of the NEW ORLEANS CHRISTIAN ADVOCATE, bringing to us news of what is being done away back in Mississippi by those whom we love and esteem as brethren in Christ and partakers of a great salvation. We greet the ADVOCATE as we would an old friend whom we had not seen for a long time. The NEW ORLEANS CHRISTIAN ADVOCATE is always bright and full of news, and is improving all the time. Every issue tells us of the brethren of the Mississippi Conference, what they are doing, their trials of faith and victories through Christ; and as we read of these we almost feel as if we were again in Mississippi serving Nicholson mission instead of being out in the great State of Oregon. We have many dear friends in Mississippi whom we love and who will, no doubt, be glad to hear from us.

A correspondence last Fall with a presiding elder in the Columbia Conference induced me to come out to Oregon and take work. After meeting with the brethren of the Mississippi Conference at Port Gibson, last December, we hastened home, and after spending a few days with loved ones, on Dec. 21, 1896, we started for Oregon. As so many of the brethren asked me to write to them, with the consent of the editor, I will do so through the columns of the NEW ORLEANS CHRISTIAN ADVOCATE.

We left Meridian, Miss., Dec. 21, 1896, taking a route which led through Mississippi, Tennessee, Kentucky, Illinois, Missouri, Kansas, Colorado, Wyoming, Idaho, Oregon. The twenty-sixth of December, 1896, found us in Portland, Ore., where we had to lie over from 8:25 A. M. until 8:50 P. M., when we took the S. P. R. R. for Ashland, Ore., where we had been directed to stop. Arriving at Ashland the following day, we were most hospitably received by Bro. Miles Cary and his excellent wife, who are Southern Methodists to the manor born. But the very evening we arrived at Ashland we were seized with "la grippe," which kept us at Ashland three weeks. But through the attentive care of Bro. and Sister Cary, and the medical skill of Dr. J. K. Reader, we were once more restored to health. During our stay at Ashland we met many of the citizens, and on two occasions had the pleasure of occupying the pulpit of the Congregational Church, preaching to large, attentive and cultured audiences; and the intercourse we had with many of the representative citizens of Ashland was delightful. On Jan. 18, 1897, we left Ashland, taking the stage for Klamath Falls, Ore. After traveling all that evening and night, we arrived at Klamath Falls on the morning of Jan. 19, 1897. Arriving at our post of duty, we found plenty to do, for the flock had been scattered, and we had to look after them. We were most cordially received by the people. We have some excellent people on the work. Up to date my work is progressing nicely. Last Sunday we preached in Klamath Falls for the first time. We preached both morning and evening, and very large audiences greeted us at both services.

The needs of this great Western country are not understood and appreciated by the already overcrowded Conferences. "The harvest truly is great, but the laborers are few." (Luke x, 2.) Multitudes of people out here are thirsting for the gospel. There are many places where the people hear no preaching, and men and women are dying without gospel privileges. Southern Methodism out here is weak, but it is gaining ground rapidly. Of course, there is a prejudice against our church out here, but this bad feeling is giving way, and I think the future prospect of Southern Methodism out here is bright. Our great need out here is this: more men—men of consecration—men who are all willing to meet sinners because they are sinners, and try to lead them to Jesus—men who are willing to go on small salaries and work for the Lord. Why will young preachers persist in knocking at the door of overcrowded Conferences when they are so badly needed out here in this Conference? May God inspire other young men to come out here! We will extend them a warm welcome. I will say that I am pleased with my work and the people; but I have more than I can do. My work embraces enough territory for about two more men. May God send them! Should any young man desire to come West, let him either write to Rev. R. A. Reagan, Rosebury, Ore., or to me.

C. W. HUFF.

Klamath Falls, Oregon, March 2, 1897.

Selections

The Love of Humbug.

One of the most surprising traits of human nature is the love of being humbugged, and even more surprising is the anger aroused when the deception is revealed. Through our land are people who pride themselves on being spiritualists and who attend mysterious seances without number to witness the return of the spirit of some departed friend. One would suppose if it could be shown that the medium was simply playing on the superstitious fears and beliefs of his audience, that he was a cheat and a fraud, that every attendant would rejoice and visit his wrath on the deceiver. But such is not the case. These people love to be humbugged and hate the man who opens their eyes to the deception. For some months past, at the Spiritualist Temple in Boston, exhibitions have been given of pretended visitations of spirits from the other world that should have been revolting to the common sense of any man of ordinary intelligence. But in the dim light there sat men and women day after day deluded by the shrewdness of the operator. Some resolute men, however, determined to disclose the fraud. At a given signal, they rushed upon the platform and captured the medium naked in the cabinet with all the paraphernalia about him by which he perpetrated the deceptions. A woman outside was playing on an organ "Nearer, my God, to thee," while the man within was preparing to play the devilish part of deceit and fraud. Yet, most wonderful to relate, the people were not glad of the exposure.

The rich man who was back of the deceivers, giving them his money to continue their work, was very indignant at the revelations of fraud thus made, and blame was visited not on the lying medium, but on the heroic exposers of the wrong.

When people show no more common sense than this, it is a question whether a guardian should not be appointed for them, and whether the perpetrators of the fraud should not be arrested for obtaining money under false pretenses.—Exchange.

The motto Mr. Moody is most fond of runs as follows:

"For the Lord Jesus Christ's sake,
Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can."

Nothing can be more compact, more simple, more effective, than these five lines. It is the epitome of Thomas a Kempis. The maker of these five lines ought to have his memory revered. All we know about these inspired words is that they are "said to be inscribed" on a tombstone in Shrewsbury, in England.—Presbyterian.

"You take a daily paper, do you not?"

"Yes, several of them."

"Why not give them up and save the money?"

"What! Don't you suppose I want to know something of what is going on in the world?"

"How many church papers do you take?"

"None."

"Then am I to understand that you do not want to know what is going on in the church of God?"—The Parish Rubric.

It is easier to think out and to describe a perfect character than to live it. The ideal is always more perfect than the real, for the ideal is the type, and the real is only the variable result of the effort to realize it. Therefore, the characters of fiction are commonly the truer characters, because they are ideal. The ideal and the real in character never were made to coincide except in one, and that one was divine.—Recorder.

TOO LATE.

BY NORAH PARRI.

What silences we keep year after year
With those who are most near to us and dear!
We live beside each other, day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach,
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—
Those close, familiar friends who loved us so;
And sitting in the shadows they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some fond word
That once we might have said, and they have heard.

For weak and poor the love that we expressed
Now seems beside the sad, sweet unexpressed,
And slight the deeds we did, to those undone,
And small the service spent, to treasure won,
And undeserved the praise for word or deed,
That should have overflowed the simple need.

This is the cruel fault of life—to be
Full visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence, is but an empty space,
What recollected services can then
Give consolation for the "might have been?"
—Christian Observer.

Communications.

A Bit of Church History.

TWO VERSIONS.

"In 171 Montanus of Phrygia was the author of the first heresy that amounted to anything. Montanism claimed a second gift of the Holy Ghost, called the Paraclete; that it was a fuller and more perfect gift of the power of God. There is very striking resemblance between Montanism and the second blessing theory."—J. A. Poe, in NEW ORLEANS CHRISTIAN ADVOCATE, Feb. 18, '97.

And it came to pass that after reading the above that I was reading Wesley's sixty-first sermon, text: "The mystery of iniquity doth already work" (II. Thess. ii, 7), which every Methodist—nay, every one that names the name of Jesus—ought to read. In this sermon I discovered another version of this same bit of church history.

Ser. LXI., "Sec. 24. And if the state of the church in the very first century was so bad, we can not suppose it was any better in the second. Undoubtedly it grew worse and worse. Tertullian, one of the most eminent Christians of that age, has given us an account of it in various parts of his writings, whence we learn that real internal religion was hardly found—nay, that not only the tempers of the Christians were exactly the same with those of their heathen neighbors (Pride, passion, love of the world, reigning alike in both), but their lives and manners also. The bearing a faithful testimony against the general corruption of Christians seems to have raised the outcry against Montanus and against Tertullian himself when he was convinced that the testimony of Montanus was true. As to the heresies fathered upon Montanus it is not easy to find out what they were. I believe his grand heresy was, the maintaining that 'without inward and outward holiness no man shall see the Lord.'"

THOS. RAYNHAM.

St. Francisville, La.

Welcome Them.

Many people when a little child appears at the altar say, "Oh, no; she is too young; let her wait until she realizes what she is doing."

Now, I think they have some faint sense of what they are doing, and I say, "Take the little hands in joyful welcome." The younger they give themselves, the happier they are when the Autumn of life comes in the thought that they gave their lives to the Father in early childhood.

I know a lady whose parents' whole ancestry were sincere Christians. Her mother, whose family was a famed one in the M. E. Church of her native State, joined the church when a little child and, living to old age, spent nearly three-quarters of a century in the sanctuary of her choice. This daughter, although proud of her Christian ancestry and deeply attached to her family church, never became a member until middle age. Now, with face turned to the setting sun, with no home ties, and too remote from her church to often visit it, she feels that life is not so happy as it might be. Educated, refined, trained for a good position in the world, instinct with love for her church and the desire to serve it, she yet lacks the opportunity. Now, indeed, she knows that she waited too long before giving her life to the "Lord of all," and that her day of service for him has passed by.

So I say when the little ones come to the altar, remembering who has said, "Suffer little children to come unto me," welcome them, welcome them "in his name." A LADY.

Rev. E. W. Yancey.

Rev. E. W. Yancey was born in Cumberland county, Va., Aug. 20, 1818, and died in Catahoula parish, La., Feb. 13, 1897. He was converted and joined the Methodist Church in 1836; entered the Tennessee Conference in 1838; moved to Louisiana in 1839, and traveled the Little River circuit in 1840. Loss of health caused him to discontinue at the close of the year. He entered the Louisiana Conference in 1850; was discontinued in 1852, and readmitted in 1861. A clear, earnest preacher, he often preached with great unction and power. Many souls were led to Christ and many Christians were strengthened in faith and quickened in zeal by his ministry. He was a genuine Methodist of the old type, deeply spiritual, and of strong, steady faith; a tender, sweet-spirited disciple of his Lord. He was a superannuate for many years, and suffered great bodily pain, but was patient and resigned to the will of God.

His death was a fitting close to such a life; no clouds in his spiritual sky; no doubts or fears disturbed him. He had preached salvation through Christ, and rejoiced in it nearly fifty-nine years, and it cheered and sustained him in death, for his end was peace. J. D. HARPER.

Resolution.

It has pleased God to take to himself our dear sister and friend, the wife of Rev. H. G. Hawkins. We, the committee from this, his late charge, express to him the sorrowing sympathy of the entire neighborhood. We pray God to sanctify his sorrow, causing it to bring forth fruit in his life and in the lives of others. "Whom the Lord loveth he chasteneth."

(Signed) F. M. Kitchens, N. C. Neel, H. C. Warren, Jas. F. Boydstun, committee.

Binnsville, Miss.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. B. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Boarding Home for Working-Women.

UNDER THE MANAGEMENT OF THE WOMAN'S PARSONAGE AND HOME MISSION SOCIETY OF THE LOUISIANA CONFERENCE.

(Read at the annual meeting of the W. P. and H. M. Society, March 0, 1897.)

When we consider the number of young women and girls who are among the bread-winners and wage-earners of to-day—our own girls, so to speak, as well as many who have been forced by circumstances to leave their homes in other places, and whose lot is now cast among us; girls on small salaries, a few with larger income, but all alike deprived of the safeguard of the home influence they so much need; many exposed to temptation; girls as loved and as carefully reared as many of our own, whose mothers are compelled to have them leave them, but whose prayers follow them wherever they are to-day—when we reflect upon all this, is there a person among us this morning who will question the need of such a Home as we have undertaken?

The various religious denominations of our city have many noble charities under their charge, and are rich in good works, but we are glad it is the thought of the Methodist women to try to give a home to the working-women.

In October, 1896, the Executive Board of our society met in Carondelet Street Church to plan and to pray for this new undertaking. Four churches were represented: Carondelet, Louisiana Avenue, Rayne Memorial, and Dryades Street. Mrs. W. W. Carre was elected president. Those who have known her long, as well as we who for the first time work under her guidance, know how wise was the choice.

The Home is located at 1119 Melpomene street, and is under the management of a Board of Thirty, fourteen being the Executive Board, and the remaining sixteen were chosen from the local societies of the different Methodist Churches of New Orleans.

Since last October we have held five regular monthly meetings, besides the various called meetings—all well attended; and our women do not lessen in enthusiasm and zeal as time passes, and our hopes and plans do not always meet our expectations. Our experience has been that of every other new undertaking, whether it be a business project or some benevolent object. Every work has much to contend against as well as to contend for. Obstacles unknown and unthought of have been met, and we have not yet been able to conquer all of them. Our Minute Book shows faithful work in the past five months; and with such women as Mesdames Carre, Lyons, Moss and T. H. Holmes, we are by no means disheartened. We would not come to you with a tale of woe this morning, but when we ask you to rejoice with us, we ask also for a bit of sympathy, and beg that you bear with us if we take a few moments not intended for us. If we bring a good report, may we not tell of some difficulties? It may encourage some of you, my sisters, if you are ever numbered with a Board of Managers. Not only were we at the beginning financially embarrassed, but at the end of five months we are embarrassed financially. Then we have had to learn so much in the school of experience.

Firstly, we had no furniture for our Home. Two or three wagon-loads were offered as a loan. With hearts full of gratitude we paid the cartage, and furnished our rooms, but at once found we must make a change, as most of it was sadly in need of repair. With an empty house came a fresh embarrassment. Our matron concluded to leave us. She had offered her services in exchange for her room and board, but she grew weary in well-doing, and wishing a change of scenery, etc., she begged leave to resign. Then there came resignations from our Board of Thirty. All this, and we only five months old! But these were light afflictions. Think of having one's very name against one! Time and again we have all heard, "There's nothing in a name." Many of us wrote it in our copy-books, and parsed it in our grammars. We believed it in our young days, but not now. When the author wrote that he was talking sentiment, not business. His matter-of-fact Anne did not belong to a Parsonage Board; hence, there was no way for him to learn of such rebuffs and revilings as have been our portion for choosing the name, "Home for Working-Women." Some folks object to being called "women;" others to the word "working." A Picayune representative, in reporting our work, once spoke of those for whom the home is intended as "inmates." "Oh! not that word," some persons objected; "it sounds too much like an asylum."

There we were, with two of our choice expressions assailed—"inmates" and "working-women." We compromised; we no longer say "inmates," but "boarders." Like Paul, we would be all things to all men—and women—if thereby we could gain some, but to our mind the name "working-women" means too much to be changed. Visit our Home, and you will see "Working-Women's Home" in plain letters, or it would have been if the sign-board had been large enough. So we mean to keep our name, until some day even those who now object will see the dignity of it, and be proud to be known as working-women.

Notwithstanding some of our ups and downs, our trials without and within, we are sure we have much for which we can thank God and take courage. Only give us your prayers and your aid; stand by us and help us in our work. I speak to our societies at large, and to our Board of Thirty in particular. Let us talk of it in season and out of season, if need be; let us work more and more earnestly and faithfully, and our Home will be a success.

We are pleasantly situated. The house contains ten or twelve rooms, is in good repair, and is at present attractively furnished (thanks to our president, Mrs. Carre, through whose influence we have secured the loan of many articles, such as beds and bedding, which we so much needed). We have received many donations and loans from friends of our society; we are free from debt; our rent-bills are paid regularly (thanks to our Central Board and to Mr. Bloom's liberal donation of ten dollars per month). We have a most efficient matron in charge, and our Home is ready for occupancy.

It remains with you and with me, fellow-workers, what shall be the future of our undertaking. A success truly if we stand together and try to make it so. Neglect no opportunity to talk for us. We can all help advertise our work, to explain its object to those for whom it is intended. Remember it in your shopping expeditions, or wherever God gives us a chance to say a word for the Master, for truly it is for him who said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Do we feel we work alone? Never, my sisters. The promise is to His followers to-day as sweet and clear as to the disciples of old, "Lo, I am with you alway." H. HOOVER,

Rec. Sec.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.—Mrs. G. H. Lipscomb, Booneville
Miss. Conf.—Mrs. E. D. Jones, Carlisle, Miss
La. Conf.—Mrs. Jno. S. Young, Shreveport.

Mrs. J. N. Chatfield: "Our Woman's Board of Missions is so anxious to complete the 'Belle Bennett chair' with our Easter offering. Send a bugle note through the ADVOCATE. Our year is rapidly closing: Let us press the work on all lines. Miss McNemar is doing well. Mrs. Campbell's visit to California will preclude her visit to our Conference. I regret it so much. Miss Lula Ross, from Brazil, will be 'at home' to attend the annual meeting of W. B. M., and I hope my sister also. Let much prayer ascend to the throne of God for our annual meeting."

Miss Belle Bennett, who was financial agent to raise funds for the Scarritt Bible and Training-school, labored earnestly for five years ending May, 1895, and is now working under appointment of W. B. M. as one of the agents at large; also officially and largely connected with P. and H. M. Society. Dr. Potts, who was one of the Missionary Secretaries, in an address at the laying of the corner-stone of the training-school said: "The idea of establishing such an institution under the auspices of the M. E. Church, South, was born in the brain of a young, but magnanimous Christian lady. She saw the need of special training for much of the work of women at home and abroad. To her discerning mind that was an open vision, and it grieved her sorely that there was no place in all our Southland where such training could be had. The thought burned within her heart until she was compelled to give it utterance. It met with favor far beyond the lot of most new enterprises. It was soon endorsed by the Woman's Missionary Society, and early thereafter by the General Conference of the M. E. Church, South. ....The Lord had signally prepared the church, as well as the author of it, for this new movement.

"The originator of the enterprise was appointed financial agent to raise funds with which to start it. There was not a dollar in the treasury; the mind of the church respecting it was not known; a female fiscal agent with connectional relations was a thing unknown to our church; yet, with a heart strong in the Lord and in the conviction of a great duty, she went forward, and her success under such circumstances has been so phenomenal as to convict of blindness those who do not see that God has been with her," etc.

Miss Bennett, in her report to W. B. M., 1895: "And now, out of the love which I bear the institution—the embodiment to me of the latest and broadest development of the great principle upon which our 'woman's work for woman' was founded—I beg your increased interest and support for it.....Finish the chair which you have projected, not for the name which is on it, but for the cause which it represents, and the great need for it.....Let it (Training-school) be made indeed a royal monument to the consecration and liberality of our Southern Methodist sisterhood."

Mrs. Trueheart in report, 1896: "We owe it to ourselves to endow this chair without delay."

With great pleasure and hearty endorsement we also quote from Miss Helm, Our Homes, March, 1896: "We are glad to give from Miss Gibson the notice of the election of Mrs. Mary L. Hargrove, of Mississippi, to fill the place of our lamented Miss Holding, for we greatly admire Mrs. Hargrove. Besides in other ways being eminently fitted for the place, her enthusiasm and spirituality will draw to her the hearts of the young women of our church, who will receive from her loving heart the inspiration that will lead them to see that the service of the Lord lies in the ways of pleasantness.

"Most sincerely we wish that we could awaken the young womanhood of our church to the need of training for the service of God, and that they would seek it in this beautiful home and school for Christian workers, where they will find every comfort and the sweetest association. Give the Lord not only the talents that he has given you, but the increase that preparation gives, that he may find you a faithful servant and worthy of greater blessings. During the Easter services we hope that all our women will give freely according to their ability to aid the school, but we would suggest that they do so through their connection with the Woman's Foreign Missionary Society, that has this work in charge. We deem this the best and most regular way to send their contributions."

A gift of $25,000 endows a chair, which the donor can name. Let us see what the Mississippi Conference has done for Belle Bennett chair, and otherwise, for the Training-school. Miss Bennett and Mrs. Wightman's reports from June 1, 1889, to June 1, 1894: Belle Bennett chair, $54.74. Total specials other than this, $549.50. Grand total, $2,221.43. Miss Billingsley, 1895: Nothing for Belle Bennett chair; total receipts, $13. 1896, Belle Bennett chair, $22.04; total receipts, $84.04. From June, 1896, to December, 1896, total receipts, $65.76. Total for Belle Bennett chair, $76.78.

Let all remember this Training-school is not exclusively for foreign missionaries, but for all whose ultimate aim is soul saving everywhere, including the home circle. We trust that all auxiliaries of both W. F. M. Society and P. and H. M. Society that do not observe the Easter service will contribute to this endowment. Will not every church member, and others, esteem it an honor to aid in this much-needed enterprise?

Let every auxiliary, adult as well as juvenile, make wise choice of delegates to the annual meeting. And don't forget or neglect the duty of sending reports and items to the Conference editor for the columns in the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. E. D. JONES.

Correspondence.

A Letter to the Children.

DEAR CHILDREN: This letter is intended for the Juvenile Missionary Societies of the North Mississippi Conference who have contributed boxes of clothing for the use of my school. Boxes have been received from the following places: Pine Mountain, Miss.; Granada, Miss.; Pleasant Grove, Miss.; Verona, Miss. Notice has been given that three others are on the way from West Point, Miss.; Baldwyn, Miss.; Columbus, Miss. The three last mentioned have not yet reached me, but I expect them soon.

I wish that I had leisure to write a long letter to each society, and it seems that I could, as there are only seven; but when you remember that I am teaching—and studying, too—every day, I am sure you will excuse me for writing only one letter.

If you could have seen the bright, happy faces of the children, and have heard their exclamations of delight, such as, "Que buena, que bonita, que hermosa" (How good, how pretty, how handsome), you would not need any other proof of their appreciation of your gifts. Some of them have never had such nice clothes in all of their lives before, and you should see how happy they are. The children say, "Please tell those 'mines en los Estados Unidos, muchimos gracias' (many thanks) for their kindness." I also wish to thank you very many times. Quite a number of children have been enabled to attend school, and Sunday-school also, who could not have done so without this help.

I have sent pictures of my school to all of the societies from whom boxes have been received, and will send copies to the others soon. May God bless you all! With love,

Your friend,

VIOLA BLACKBURN.

San Luis Potosi, Mexico, March 10, 1897.

Selections.

Were You at Church?

The habit of absenting one's self from the Sunday services of the church is one very easily made. Sometimes it is occasioned by sickness; very often some small excuse, some grudge against a member, some resentment at a fellow member's fault, is the occasion. Jesus will be there, even if an unworthy member is present! Jesus may be present especially to meet and forgive that unworthy member; and who are we that we judge a brother or a sister? We must be careful not to repeat Thomas' error, or we may also—we almost certainly will also—repeat his unbelief. If we do not, like Thomas, come back again to the place where Jesus meets his disciples, how can we expect to meet him? At least, let no one be so jealous for the honor of Christ and his church that he shall dishonor both by avoiding both.—The Independent.

Think of living, even here on earth, in a company, a community, composed of the one thousand best, noblest, most lovely, most refined people to be gathered from all lands—every life a song, every face bearing the beauty of Christ, every character rich with the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, meekness, goodness; every spirit full of the best human life sweetened by grace. It would be supreme happiness to be one of such a company. Heaven will be far better, for it will have in it the best of all ages—not as they are here, with earthly limitations, only fragments of beauty appearing in them, marred too by sinful things and human frailties—but made perfect in love, in holiness, in all Christly life. —J. R. Miller, D. D.

Men's minds work differently. They vary in gifts as well as in attainments. Some are slow, plodding, painstaking, methodical and persistent. Others who possess unusual intuitive perceptions are quick to discern and swift to execute. The genius excites admiration and wonder, but he is not always the safest guide or the most abiding influence. His conclusions are rapidly formed, but are not generally weighed with that balancing judgment which characterizes the deeper, but slower and more careful, investigator. There is a place in the church as well as in the world for both types of thinkers and workers. God, who delights in variety, uses all kinds and degrees of talent in his service.—Presbyterian.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best, will breed in your temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Charles Kingsley.

There are certain exercises of the soul which have great effect to trace its weakness and bring us up to good spiritual health. They are recommended by the Great Physician. One is this: "Love your enemies, do good to them which hate you, and pray for them which despitefully use you."

We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and what came to us as blossom may go to them as fruit. This is what we call progress.

A dying soldier, near the Seven Dials, once said to me when I asked him what he did when too weak to pray, "Sir, when I am too weak to cling to Him, I ask Him to cling to me."—Bishop Thorold.

Humility is a beautiful grace. Never put yourself before other people. Let them put you forward. Never, never boast of what you could have done or could do. Self-praise goes but a little way.

There is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial.—Lieber.

The more the diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect his people's graces.—Dr. Guthrie.

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Editor Christian Advocate.

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FROM THE WORK.

Rev. J. M. Wyatt, Ripley, Miss., March 13, 1897: "We closed, on Feb. 25, at New Albany a profitable, precious meeting. Bro. H. P. Crowe, of Cleveland, was with us. Our people were greatly strengthened and comforted by his strong, pointed, spiritual preaching. God was in the clear message he so earnestly delivered. Sins were pardoned, souls rejoiced and the church membership was lifted by the power of the gospel upon a higher plane. A revival is delightful in its association, inspiring and encouraging in its reachings and touchings, and inestimably beneficial in its results."

Rev. W. M. Williams, Gallman, Miss., March 13, 1897: "Well, Mr. Editor, my wife has been trying ever since we came here to get me to write to the ADVOCATE how kindly we were received and how nicely they were treating us. But somehow I never did like to brag on people and compliment them unless I could do so and tell the truth. I have been waiting for them to begin to do something before I wrote what wonderful things these extremely kind and generous people were doing. I can say for Gallman circuit that I am very much encouraged. Why? Because I find a great many servants of Christ here who are ready to help their pastor in everything. They had, through the persistent efforts of Bro. I. B. Robertson, nearly completed a much-needed addition to the parsonage. They have since completed it. We have now a nice, comfortable parsonage at Gallman. The good ladies are furnishing it nicely. They have finished paying for the organ at Gallman which was bought four years ago, and upon which they owed a balance of nearly fifty dollars. They have also paid the full assessment for district parsonage. I am satisfied they will pay up all they owe this year. It will take work and self-denial to pay up four back debts and all current expenses for this year; but I believe they will do it. We have had several additions both by profession and certificate."

Rev. G. H. Galloway, P. C., Meridian, Miss., March 13, 1897: "We have had a splendid meeting here at East End, Meridian; Bro. and Sister Hall preaching. The meeting lasted a little over two weeks, during which time we had about as unfavorable weather as I ever saw—cold, snow, sleet and rain. With all this, however, the interest from first to last was profound. Over one hundred were converted and sanctified—some of the brightest I ever saw, testifying, while the shine of God's love was on their faces, to what God did for them then and there. A remarkable case is found in the sanctification of Bro. D. G. W. Ellis, one of the clearest thinkers of our Conference, who publicly renounced all that he had said against entire sanctification, and declared, with a glorious smile upon his face, that God had sanctified his soul. Bro. Woodward, I understand, got the experience during the meeting. One of the truest evidences of the thoroughness of the work is found in the fact that the work has gone out from East End to Central and other portions of the city. Bro. Featherstun has for three weeks been carrying on a meeting, with about twenty-five conversions, and among his most efficient workers were many who were sanctified during my meeting at East End. We have had a good many conversions since the meeting. About thirty-five have joined the church. We expect soon to build a parsonage; have a part of the money raised. God has graciously blessed us, and we expect even greater things than these."

MY FIRST CIRCUIT.

It was my lot to be brought up in a rural community with all disadvantages common to such a life. My educational advantages were very limited, for I was largely taught by a pine-knot light, and that without a tutor.

I attended my first Annual Conference as an applicant for admission on trial in the traveling connection, in December, 1891, which was held at Macon, Miss. Bishop Hendrix presided. (The first Bishop I ever saw.) It was a real good Conference, and I thought the North Mississippi Conference the grandest body of men I ever looked upon, and so I think yet. There were fifteen applicants for admission on trial; and what a trial it has been to some of us our Father in heaven only knows. It was a bright, manly looking class, and all of them older than myself, except one, who was not admitted on account of his youthfulness. Twelve of the large class were admitted, and, almost to my surprise, I was one of those. After five days of prayer, songs, sermons, new scenes and strange faces the Conference came together for the last time during the session. Everyone who has attended an Annual Conference knows how intensely interesting the last meeting is. Trembling and almost breathless with anxiety, I took my seat in the anxious throng and listened to the reading of the appointments, which was all new to me. I was read out to the Bezona circuit. My heart sank, for the circuit was terra incognita, and besides the dismal swamp of miasmas, fevers, floods, and wild beasts of prey of megatherium proportions came to my simple mind. But, in the name of my Master, I went forth, trusting in his promise, "Lo, I am with you alway, even unto the end of the world;" which promise he has most surely kept and performed. Bless his holy name! I made preparations and started for my new work as soon as possible. I went by private conveyance, with a wagon loaded with household effects, for my mother was with me at that time. When I reached the bounds of my work, Jan. 3, 1892, the Yazoo river was rising and consequently filling up all the lakes, sloughs and bayous connected with it. Here my trouble began—such trouble as I had never experienced before, though accustomed to sorrow. I reached Four Mile Lake only to find it an impassable barrier in my way. There I was alone in a strange country with no home and, as I feared, no friend. When you consider that I was just out of my teens and very timid, you can better appreciate my feelings. I got permission to pack my things away in a cotton pen of a Baptist brother until the water had risen so a boat could come up the lake, which was some time. When the boat came I found it could not land where I had my goods, so they had to be moved down the lake nearly a mile. The Baptist brother of whom I have spoken very kindly offered to assist me in moving down the lake, which had to be done on water. He secured two small dugouts and a little batteau, tagged them together, put my things on them. He, his son and myself got aboard and launched out on our improvised craft. When we started the lake was smiling placidly beneath the gentle rays of the rising sun; but we had not gone far till the dashing waves threatened to submerge our frail bark. The brother saw the danger and started for the shore, when suddenly he called out, "She is sinking," and jumped as far as he could towards the timber which stood far out in the water, climbed up on a tree, and told his son and me to do as he did. We were now fast going down; but I refused to leave the boats, for I was very heavily clad, having on an overcoat, arctics and leggings. Before I could hardly realize what had happened everything had floated off but one large box and a cooking stove, neither of which would float. I saw my danger, so I began to call aloud for help, and I called on him who alone can help in time of trouble. He heard my voice. He answered my prayer. The same voice that spoke to the sea, "Peace, be still," commanded my boats and they stopped sinking. The same power that caused the axe of the son of the prophets to swim caused us to walk, as it were, on water. In the strength of the Lord we were saved from a watery grave. Well, we will not call this a miracle, for some say the day of miracles is past; but one thing I know: the day for God to hear and answer prayer has not and will never pass. More anon.

ALEXANDER.

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OBITUARIES.

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SMITH—Sister JULIA ANN SMITH (*nee* Holloway) was born near Duck Hill, in what is now Montgomery county, Miss., July 23, 1851. She was converted in September, 1873, under the ministry of Dr. A. M. Barrington, at Enon Camp Meeting; joined the M. E. Church, South, and ever lived a consistent member. On the twenty-third of December, 1873, she was happily married to George L. Smith, who settled near Bluff Springs Church, in Carroll county, in which church she held her membership until her death, which occurred Jan 6, 1897.

Sister Smith was of a kind and social disposition, which made it a great pleasure to visit at her house, especially for the weary itinerant preacher, as all former pastors at Bluff Springs will remember. She filled her place in all the responsible positions to which she was called as wife, mother, friend, and Christian, with honor and fidelity.

May the Lord give comfort to the bereaved husband and five children left to mourn her loss!

JOHN RITCHIE, Pastor.

LIPSCOMB—MRS. ANN ELIZA LIPSCOMB (*nee* Norwood) was born Sept. 17, 1813; married March 8, 1832, and died in Baton Rouge, La., Feb. 4, 1897, aged eighty-three years four months and seventeen days.

Sister Lipscomb professed religion and joined the church when young, and from that moment till death lived the life of a consistent Christian. For a number of years she was, owing to bodily affliction, prevented from regular attendance on the services of God in his sanctuary, but was always "in the spirit" of her Master "on the Lord's day."

Her disease was such that she was not permitted to leave any dying testimony; but her godly profession and religious life for so many years is indisputable evidence of her inheritance in heaven. She leaves two sons and two daughters and a number of grandchildren behind, but "they mourn not as those without hope."

THOS. J. UPTON, P. C.

(Continued on Seventh Page)

The man who would run from a lion greets ill health with a smile, and yet he has more chance of escaping from the lion than he has from the effects of ill health. The lion's work is quickly done and the man is out of his misery. Many a victim of consumption would be glad if the end came sooner. His life of misery and suffering can hardly be called real life. He is half alive, at best. The fact that he might have been perfectly well and strong makes his trouble all the harder to bear. The fact that he can be perfectly well and strong again seems a hard fact for him to believe. Hundreds of men whose lives have been given up by physicians have been brought back to health and strength by the use of Dr. Pierce's Golden Medical Discovery. Its good effect is felt almost immediately. It brings back lost appetite, soothes and strengthens the nerves, fills the blood full of richness and vitality. It stimulates digestion, clears out the liver, and makes assimilation easy and perfect. It has a remarkably cleansing and strengthening effect on the lungs, and some of its most remarkable cures have been in the line of throat, lung and bronchial affections. It is an absolutely sure remedy for indigestion in any form, for nervousness, sleeplessness, debility from overwork, and wasting away of the tissues. This marvelous remedy can be obtained from any honest druggist. Do not accept a substitute.

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Thursday, March 25, 1897.

Some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when Christ dwelleth in a mortal soul,
All heaven's own sweetness seems about it thrown.
—Harriet Beecher Stowe.

A man can run into debt, but he generally comes out of it at a walk.

It is of no use to pray for your daily bread unless you also work for it.

Yes, work is a good thing, but it needs to be directed by thought and love.

Some people give largely, but their giving does not cost anything; they give advice.

It is not more talent you need, but grace to make a right use of the talent you have.

It is not wise to presume too much upon the forbearance of even your very best friends.

If you want your soul illuminated with the light of truth, keep its windows open and keep them clean.

Many a young convert imagines himself a moral giant until temptation comes; then he finds out that he is a weakling.

"An ounce of mother is worth a pound of clergy."—Spanish Proverb. Well, that depends upon the quality of the mother.

It is hard to decide which does the greatest harm—the professed atheist that lives like a Christian or the professed Christian that lives like an atheist.—Baptist Standard.

It is a mistake to say that any preacher or teacher fails because he knows too much. The trouble is that he does not know how to impart his knowledge to others.

If grumblers get to heaven, our loving heavenly Father will doubtless provide them a corner to themselves out of earshot of any other room in the house of many mansions.

An epistle of Christ written so clearly and plainly that all mankind may read it and be uplifted by it; that is what every Christian ought to be. Oughtness and actuality, however, are not always the same.

If you want to be like your Savior, you must take a deep interest in the people about you, no matter what sort of people they are. The more you read the Gospels the more fully you will relize the truth of this.

It is not what we read, but what we remember that makes us learned. It is not what we intend, but what we do that makes us useful. It is not a few faint wishes, but a life-long struggle that makes us valiant. —H. W. Beecher.

The Sabbath.

[Having made a talk some weeks since before the New Orleans Preachers' Meeting on the subject of Sabbath Observance, we were by unanimous vote of the Preacher's Association requested to publish the substance of our remarks in our editorial columns. The following article was written in compliance with this request. What is here presented, however, is very different in form and phraseology from our talk at the Preachers' Meeting. To present our remarks in full would require much space.]

The fundamental law of the Sabbath is, of course, contained in the Decalogue; but for a proper interpretation of that law we must have recourse, not to the dogmas of pharisaism, ancient or modern, or to the theorizings of latter-day ethical philosophers, but to the words and deeds of the incarnate Son of God.

No part of the Sinaitic code has been more egregiously misinterpreted than the command, "Remember the Sabbath day to keep it holy." One extreme of misinterpretation is represented by the ancient Pharisees. With these our Savior was in constant conflict on this question. The conflict began during the first year of his ministry and continued to the close. Six different instances are recorded in which he was regarded by the Pharisees as having been guilty of flagrant desecration of the Sabbath. One of these consisted in plucking and eating ears of corn by his disciples as they journeyed through a field on the Sabbath. In the other five cases he performed miracles of healing. The Pharisees inquired why these people could not wait until the next day to be healed; and there was a show of reason in the inquiry. Not one of the five was in danger of immediate death. The man with the withered hand, the blind man, the palsied man, the man with the dropsy and the woman with an infirmity of eighteen years' standing could all have waited a few hours longer without any very great detriment. His disciples would not have starved if they had abstained from food until the next day. This gave force to the criticisms of the Pharisees. Let it be remembered that the Pharisees were regarded as the most religious people of that day. They prayed and fasted more than any other class. They paid more to the church than others. They were more strict in the observance of every part of the elaborate ceremonialism of the Mosaic law. Viewed from the standpoint of that generation, Jesus of Nazareth was at a great disadvantage in thus running counter to the dogmas, the traditions and the usages of these doctors of the law.

In his reply to these criticisms our Savior vindicates himself by showing that his critics have simply misunderstood and misrepresented the law of the Sabbath. A flood of light is thrown upon the whole question in his oft-quoted canon, "The Sabbath was made for man, not man for the Sabbath." The Sabbath was "made for man," i. e., for man's benefit. Therefore works of necessity and mercy, such as he and his disciples had wrought on the Sabbath, were not only not violations of the law of the Sabbath, but were in perfect keeping with its spirit and purpose. We have here the law of the Sabbath presented by the Master himself. Works of necessity and mercy may be performed by us as they were performed by our Lord.

The trend of the present day, however, is in a direction diametrically opposite to the literalism of the ancient Pharisees. The so-called humanitarianism of this age says: "The Sabbath was made for man; therefore have Sunday concerts, Sunday theatres and circuses, Sunday excursions, and Sunday pleasures—jaunts of any and every kind." This would be a legitimate inference, if man were only a physical being. But such is not the case. Man is dual in his nature, composed of soul and body; and his spiritual nature is his highest nature. It is for this part of his nature chiefly that the Sabbath was instituted, as is implied in the very phraseology of the original command, "Remember the Sabbath day to keep it holy." Now, it requires only the merest modicum of intelligent observation to enable one to perceive that the conversion of the Sabbath into a holiday in the modern sense of that term would result in irretrievable disaster to the spiritual interests of humanity. In order to test the efficacy of any ethical theory we should in thought make it universal. Suppose, then, the Sabbath were universally observed as a holiday, what would follow? The pulpits of Christendom would be silenced, the sanctuaries would become habitations for owls and bats, the Sabbath-school would become a thing of the past, the Bible would soon cease to command the reverence of the world, and all mission work would speedily come to an end. In short, the world would take a leap into the spiritual darkness of ages that antedate the incarnation of the Son of God. Thus it is seen that reverence for the day of God is essential to the perpetuity of Christianity. May we all have grace given us from above to enable us to observe this holy day in accordance with the beneficent purposes of its author, avoiding latitudinarianism on one hand and pharisaic literalism on the other!

A Noble Appeal.

As the representatives of the three hundred thousand women who compose the W. C. T. U. of the United States, Miss Frances E. Willard, president, and Miss Katherine L. Stevenson, secretary, have written a letter to the governors of all the States asking their influence in securing legislation prohibiting "the reproduction, by means of the kinetoscope, or kindred instruments, of the Corbett-Fitzsimmons fight, or of any like exhibition at any future time." They have also addressed a letter to President McKinley, invoking his aid in securing the passage of an act of Congress prohibiting such exhibitions in the District of Columbia and in all the Territories. From their letter to the governors, we quote as follows:

"Preparations upon the largest scale are being made for invading, not alone the cities, but the villages and hamlets of the land, with the life-like representations of this degrading spectacle. We feel that if this should be allowed to go on the influence of the fight upon the comparative few who witnessed it in person would be small compared with the wholesale exhibition. Especially do we fear its effects upon the youth of our land, as well as upon the fathers and mothers.

"We have already petitioned President McKinley to use his authority to prevent this in the District of Columbia and the Territories, and we are sending this letter to the governors of the various States. May we not hope for your personal co-operation and earnest indorsement? We learn through the newspapers that Massachusetts and Illinois have already introduced bills prohibiting these exhibitions. We trust these are only the preludes to a great chorus of protests which shall arise from every State in our nation."

It is to be hoped that this appeal will bear immediate fruit. The prize fight itself, which has been outlawed in every State except Nevada, is less demoralizing than are these kinetoscopic exhibitions. Any governor, or legislator, who refuses to cooperate in this good cause should be buried beneath a mountain of Christian ballots when the next election day rolls around. A bill such as is here called for has already been introduced into the Legislature of Tennessee.

North Mississippi Conference.

EDUCATION DAY.

Dr. W. B. Murrah, president of Millsaps College, as well as the card sent out by the Board of Education, calls our attention to Education Day as fixed by our Conference. Two dangers beset us. One is, that other claims press us for the earliest possible action, and are likely to push this one out of date. The other is, that when this day is put off, it may be left out as incidental and of little importance. Let us be firm against these dangers. Let us yield the day recommended only so far as compelled, and then let us faithfully and wisely fix a day when we will urge the great cause of education on the intelligence and conscience of our people.

A collection on that day is not enjoined, though in place if the occasion calls for it. Of this each preacher will judge. The chief matter is to get the great subject itself of education thoroughly recognized in the thoughts and purposes of our people. We must justify the church in regarding education as one of her essential agencies in giving the gospel to the world.

In presenting the subject we may discuss it from different or various points of view, more or less fully. We may ask, Why should, or must, the church engage in the work of scholastic education? Ought the church to aim at more than educating her ministry, and why? What is the true object of real education? Why must we have endowed schools? Why should our people at large give of their means to support our established schools? What are the advantages of educating our sons and daughters in our home schools? How shall we best support and develop the schools we have?

These propositions are more or less concentric or intersecting; but, with others germane, they cover the field to be traversed on Education Day.

W. T. J. SULLIVAN.

NEW BOOKS.

OPPOSITION TO VACCINATION. By Isaac L. Peebles, of the Mississippi Conference. Nashville, Tenn.: Publishing House of the M. E. Church, South. Barbee & Smith, Agents. 1896.

The above named work is a neatly-bound pamphlet of twenty-three pages. Those who are acquainted with the author know that he has given much attention to the science of medicine, for which he seems to have a natural fondness. Had he not been a preacher, he would surely have been a doctor. In pursuing his scientific investigations, he has reached the conclusion that vaccination as a means of preventing the spread of small-pox is a humbug. To establish this proposition is the object of this treatise. He claims that it neither prevents small-pox nor makes it lighter, and that it often does great damage, and sometimes destroys life. He seems to be well posted in the literature of the subject, and presents his views plausibly. Let those who are interested in this question send ten cents and get a copy of the work.

CONSECRATION AND SANCTIFICATION VS. THE SECOND BLESSING. A sermon by Rev. W. M. Young, of the North Mississippi Conference. M. E. Church, South. Printed for the author. Publishing House of the M. E. Church, South: Barbee & Smith, Agents, Nashville, Tenn. 1897.

By courtesy of our friend, the author, a copy of the above-named work lies upon our table. It is a well-gotten-up pamphlet of sixteen pages, the object of which is to refute "the second-blessing theory." The text is taken from Romans xii, 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, acceptable unto God, which is your reasonable service." "Adamic sin," "depravity," and "the carnal mind" are all separately considered, and the conclusion is reached that the second-blessing theory of sanctification is not in accordance with the teachings of the Scriptures.

Notice.

Our new Webster Science Hall will be formally dedicated on Friday morning, April 2. Bishop Galloway will conduct the ceremonies. An address will be delivered on the occasion by Dr. Edward Mayes, dean of our Law Department, and a dedicatory ode will be read by the Rev. H. M. DuBose, D. D., pastor of our First Church.

All friends of the college are cordially invited to be present.

W. B. MURRAH, President.

The President's Social Life.

Ex-President Harrison, whose articles in The Ladies' Home Journal are creating such widespread interest, will write about "The Social Life of the President," in the April issue of that magazine. The ex-President will tell of the dinners, receptions, etc., that are given by the Chief Executive, and detail the great social demands made upon him. He also gives a peep into the White House dining-room and silver closet, and notes the beauty of the service used for State dinners, which was bought at second hand. It is said that he also pays heed to the oft-repeated question, "How much of his salary can a President lay aside?"

Rev. T. R. Pierce, editor of the Texas Advocate, has been appointed presiding elder of the Dallas district, North Texas Conference, in place of Rev. R. M. Powers, who on account of sickness has been compelled to suspend work for the remainder of the year.—Nashville Advocate.

NOTES.

Rev. J. H. Shumaker is in universal favor with the people of Iuka and is doing fine work.

***

We invite attention to the communication of our educational secretary on our first page.

***

Rev. F. N. Parker is doing well at Baton Rouge. Congregations are large and the church prosperous.

***

Bro. G. K. Smith, of Oxford, Miss., let the light of his countenance shine into our sanctum a few days since.

***

Corinth station is enjoying great prosperity under the pastorate of the able and scholarly Dr. W. T. J. Sullivan.

***

Our types were at fault recently in announcing Summit as the address of Rev. W. B. Hines. He now resides at Glester, Miss.

***

Our next issue will contain a very original and forceful article from Bishop Keener entitled, "The Constitution of Love."

***

Gen. Neal Dow was ninety-three years old on the eighteenth. The day was appropriately celebrated by his friends in Boston.

***

The Louisiana State Epworth League will be held in Shreveport, beginning April 22. Let every League in the State send delegates.

***

Dr. E. E. Hoss will preach the commencement sermon for Alabama Female College, June 6. Dr. C. G. Kelly, Birmingham, will deliver the addresses.

***

Under the energetic and skillful leadership of Rev. H. R. Tucker, Booneville district, North Mississippi Conference, is making progress along many lines of work. "Upward and onward" seems to be his motto.

***

Prof. Henry Drummond died March 11 in London. Prof. Drummond was widely known both as an author and a lecturer. His most widely circulated work is "Natural Law in the Spiritual World."

***

Rev. S. H. Werlein, of St. Louis, is visiting relatives in the city. He occupied the pulpit of Felicity Street Church last Sabbath much to the delight of his old parishioners. He also preached at Louisiana Avenue at night.

***

J. V. Penn and C. McDonald, of the Mississippi Conference, and O. L. Savage and W. S. Lagrone, of the North Mississippi Conference, are in the lead as to the number of new subscriptions sent in. May their tribe increase!

***

Rev. H. H. Ahrens spent last week at White Castle assisting Rev. C. C. Weir in a meeting. He reports a glorious revival in progress. There have been a number of conversions and applications for church membership. And the end is not yet.

***

Dr. J. M. Buckley, editor of the New York Advocate, has been lecturing recently in Atlanta. The Wesleyan Advocate speaks of his lecture on "The Relation of Woman to the Home, the Church and the State," as "in every sense a masterpiece."

***

Methodism is thriving in the town of Hattiesburg, Miss. Since the last Annual Conference Rev. I. L. Peebles, the pastor, has had more than sixty accessions, and the Sunday-school has outgrown its quarters. The Epworth League is in splendid working order.

***

Rev. S. P. Jones, of Cartersville, Ga., will deliver two lectures at Baton Rouge on Monday, April 12, under the auspices of the Ladies' Aid Society of the First Methodist Church. The proceeds will be used in paying a balance due on the organ. One lecture will be at three o'clock in the afternoon; the other at night.

***

A gracious revival is in progress at Central Church, Meridian. The preaching has been done by the pastor, Dr. H. W. Featherstun, and the presiding elder, Dr. C. G. Andrews. Up to the latter part of last week there had been thirty-five accessions. The church has been greatly blessed. Scores of church members have been lifted to a higher plane of spiritual life.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself, "Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.—Our Dumb Animals.

***

Booneville station is erecting a brick church, which, it is said, will be one of the handsomest in the State. This charge has paid its assessments for Bishops' Fund and Church Extension in full and paid forty dollars in excess of its assessment for foreign missions. This is an example worthy of imitation. Hurrah for Lipscomb!

***

The New Orleans District Conference will be held in Carondelet Street Church this week, beginning on Thursday, the twenty-fifth, and closing on Sunday night. Bishop Keener will preside. On Sunday afternoon a memorial service for Dr. J. B. Walker will be held. A sermon will be preached by Bishop Keener, and several talks will be made by members of the Conference. The opening sermon will be preached by Rev. C. C. Weir.

***

Mrs. Mary C. Bradford, of Denver, Col., and Miss Ella Harrison, of Carthage, Mo., are making a tour of the South in the interest of woman suffrage. They spent several days of last week in this city, where they each delivered two addresses in the Unitarian Church. Mrs. Bradford is an attractive and forceful speaker. Miss Harrison is only a beginner on the rostrum, but gives evidence of talent. They were the recipients of much social attention during their stay in the city.

***

A correspondent in the Texas Christian Advocate says that out of the 165 conversions and sanctifications resulting from the meeting held by H. C. Morrison in Dublin, Texas—for which he was expelled from the church—"only one joined any church, and that the Campbellite, and since he has gone back to the beggarly elements of the world." This is truly hard on Bro. Morrison, as Methodists never did give the Campbellites credit of having any religion.—Pacific Advocate.

***

Professor Sayce, the great scholar and explorer in Bible lands, prophesies that in "ten years hence the school of Wellhausen will be no more." If this prediction is verified, it will prove a terrible blow to our higher critics. It suggests the need for modesty on the part of those who prate so much about their scholarship, and indicates the advisability of holding their judgment in suspense and of awaiting the developments of the next decade. Christians can also afford to possess their souls in patience; and push on the work of their Lord without fear of the overthrow of the divinely inspired Scriptures.—Presbyterian.

***

Miss Belle Kearney spent last Monday in the city as the guest of her distinguished friend and co-laborer, Miss Clara G. Baer, of Sophie Newcomb College. She seems to have entirely recovered from her recent illness. She is as bright and vivacious as ever, and as enthusiastic in the noble cause to which she has consecrated her life. She will attend the W. C. T. U. Convention at New Iberia, after which she will spend a few days with Mrs. J. N. Pharr, of Berwick, La., and then go to Texas, where she has a number of lecture engagements. She also has engagements in New Mexico, Arizona and California sufficient to keep her busy until December. She will also visit Alaska. She receives invitations to lecture from all sections of the United States, many of which she is compelled to decline. These invitations come not only from the W. C. T. U., but from various other organizations—Chautauquas, Christian Endeavor Conventions, and the like. No Southern woman has ever made such fame on the rostrum. Having known her since her early childhood, and having been the pastor of her noble parents and enjoyed their friendship for many years, it is but natural that we should rejoice in the success which she has achieved. We congratulate our readers upon the fact that we have her promise to write occasionally for the ADVOCATE during her peregrinations in the West. Her charming letters from the old world have not been forgotten.

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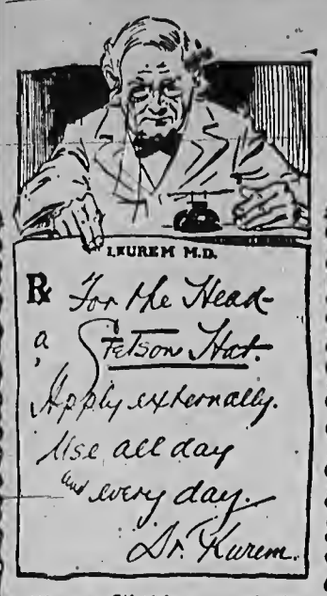

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112 ST. CHARLES ST., NEAR CANAL STREET.

The Advocate for $1.

From now until the first of June we will receive new cash subscriptions at the rate of $1 for nine months. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers after awhile. Meantime, let all who are in arrears pay up, so no one who is in arrears can get the benefit of any of our special offers. Let all our preachers make this offer known to our people at once. We will send a sample Bible for use in canvassing to those who desire it. We will also send sample copies of the ADVOCATE on request.

To Preachers.

To the preacher who sends the largest number of new cash subscribers between now and the first of July we will present either an Arlington B Sewing Machine or a gold-filled watch guaranteed to be a perfect time keeper and to look as well as a gold watch for twenty years, whichever one may be preferred. To the preacher sending the next largest number, and also to the one sending the third largest number we will present a set of Clarke's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed until the premium has been awarded. Those who wish to compete for these premiums should notify us at once.

Attention.

We will send the NEW ORLEANS ADVOCATE and Harper's Monthly Magazine for $5. As the regular price of the magazine is $4, it will be seen that we make a very liberal offer. In order to get the benefit of this offer, subscribers must pay a full year in advance.

SPRING HUMORS, eruptions, hives, boils, pimples, sores, are perfectly and permanently cured by Hood's Sarsaparilla, the best Spring Medicine and One True Blood Purifier.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

Orphans' Day in Aberdeen.

While waiting here in the hotel at Rodford for the train going to Bluefield, I have concluded to write a few words about Orphans' Day as observed in Aberdeen. Bro. Clifford, field agent for the Orphans' Home, was with us on this occasion, and right well did he do his work. He preached at 11 A. M., on "Am I my brother's keeper?" His sermon was practical and to "the purpose." Earnestly did he plead for the orphans of Mississippi. At the end of his sermon he took up a collection. Over two hundred dollars in money, furniture, etc., was subscribed. Aberdeenians are always ready to respond when they see the sense and necessity of a thing.

In the afternoon, at 3 o'clock, Bro. Clifford lectured to the Epworth League. Much good will be reaped from this sowing.

At night he lectured to a large audience on "Methodism: Its Past, Present and Future." This lecture was not only entertaining, but highly instructive as well.

Altogether Orphans' Day in Aberdeen was a good day for the church and community. It would be well if Bro. Clifford could visit every town in Mississippi. I hope the brethren will call upon him; he will do their churches good.

L. M. BROYLES,

Rodford, Va., March 12, 1897.

Notice.

To Whom It May Concern, and Especially to the Brethren of the Mississippi Conference:

As many of you doubtless know, I am at Millsaps College trying to fit myself for the Master's service. In order that I may be able to continue my much-needed studies another session, I must have work to do during the Summer months—June, July, August, September. I am willing to teach, to preach, or to do anything that tends toward the uplifting of humanity. Brethren, I must have work. Who will help me to get it? By way of recommendation, I refer, by permission, to Dr. W. B. Murrah.

R. L. WEBB.

Millsaps College, Jackson, Miss.

Correction.

The published Minutes of the North Mississippi Conference for 1896 are defective in reporting the financial statistics of Tupelo station. To make the proper correction I give the payments made on the items apportioned in that charge:

Foreign missions, paid $87; domestic missions, paid $24; Conference claimants, paid $28; church extension, paid $24; Bishops' fund, paid $12; education, paid $9.75; expenses General Conference, paid $7; Minutes, paid $1.50; total, $193.25.

W. T. J. SULLIVAN.

Too Tired to Sleep.

Take Horsford's Acid Phosphate.

The weariness from brain work and nervous excitement is the most enervating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

Seashore District Conference Committees.

For License to Preach and Admission on Trial into the Traveling Connection: Committee—Revs. J. P. Drake, C. F. Emery, G. W. Huff.

For Deacon's and Elder's Orders and Readmission into the Traveling Connection: Committee—Revs. I. W. Cooper, W. G. Forsyth, I. L. Peebles.

C. A. POWELL, P. E.

March 17, 1897.

Lightning Butter Maker.

Just think of churning butter in two minutes. It seems hardly possible, but it can be done with the newly invented machine now being manufactured by W. H. Baird & Co., of Pittsburg, Pa. Those who have spent an hour on a warm day doing the churning can readily appreciate how delightful this new machine must be. It is easy to operate, and every butter-maker that sees it orders one at once. It is the easiest thing on earth to sell, and requires no experience either. All those who have ordered one so far are so well pleased with it that they never tire singing its praises. Anyone can make from $5 to $10 a day selling this machine in their township. Those who have a little time to themselves, and wish to make money easy, can obtain full particulars regarding this wonderful invention by writing to W. H. Baird & Co., Dep't A 5, Sta. A, Pittsburg, Pa.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Prayer Meeting Topic for March.

MISSIONS IN THE PROPHETS.

MARCH 28—PRAYER FOR MISSIONARIES. (Isaiah lx", 6, 7.)

The figure of the watchman upon the city wall, representing the prophet, or preacher, or missionary, has become very familiar. The watchmen were stationed upon the walls of the city, where they had an extended vision in every direction, and their business was to make announcement of public tidings, whether good or bad. So the preacher of the cross is a watchman who must "cry aloud and spare not," and who must not "hold his peace day nor night." (See Isaiah xxi, 11, 12; lii, 7, 8; Ezekiel iii, 17-19; xxxiii, 7-9.)

The prophet calls upon those who "make mention of the Lord," or those who are "the Lord's remembrancers," to pray continually and importunately for the final establishment of the city of Zion in the earth. This involves special prayer for those to whom are committed the sacred interests of Zion. We are to plead the covenant promises of God that his kingdom shall be universal, and stand upon these promises by living faith. (See Hymn 678.)

State Conference.

The Louisiana State Epworth League Conference will be held at Shreveport, beginning Thursday, April 22, at eight P. M., and ending Sunday night, April 25.

The committee are arranging an excellent program which will soon be published, and are also arranging for reduced rates on the railroads. Every League in the State is earnestly requested to elect at least two delegates who will be certain to attend—more, if it is practicable to do so—and to send their names at once to Rev. W. H. Laprade, Shreveport, La., that provision may be made for their entertainment. Reduced rates will be published as soon as possible. Let every League do its duty in this matter, and there will no doubt be the most profitable and enjoyable Conference yet held in the State.

Nothing succeeds in removing coughs and colds like Dr. Bull's Cough Syrup.

To the North Mississippi Conference.

BRETHREN: Please send your Orphans' Day collection at once. If you have not observed the day, please do so soon as possible. The building will be completed sooner than we expected. You can do the Home more good by helping now than any other time. We will not go in debt.

Yours for the Orphans,

J. A. BOWEN.

Water Valley, Miss.

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Rev. DR. POTTS, Editor *Michigan Christian Advocate*, urges: "I wish all Methodist preachers could know about it. Have been using it for a year. Consider it indispensable. Its riches in brain food would contribute to the wealth of the pulpit. Push it to the front."

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Physicians and citizens of eminence in Virginia certify (their names and statements are appended,) to the phenomenal nutritive value of this product.

The inventor sets apart three hundred barrels each month to supply persons wishing to make an intelligent test of its merits, which can be had on the same conditions he gets it for his own table.

The Flour retains the snowy color and the rising quality of the "Patent Roller," 300 per cent. (official analysis) richer in brain food, leaving on the palate the nutty flavor of the wheat kernel. Mention can be made only of a few representative men who give it good will:

HUNTER McGUIRE, M. D., LL. D., President University College of Medicine, Richmond, Va.; President American Medical Association (1892); President American Surgical Association (1887); Vice-President International Medical Congress (1881); President Southern Surgical and Gynecological Association (1889); Associate Fellow College Physicians, Philadelphia, etc., etc.: "I am very much interested in your scheme to retain in the Flour all the albuminoids and salts of the wheat—its brain food. Its value would be hard to overestimate."

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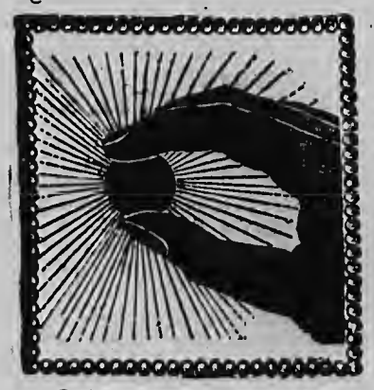

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Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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HOME-MADE SUNSHINE.

What care I—as the days go by—
Whether gloomy or bright the sky?
What care I what the weather may be?
Cold or warm—'tis the same to me.
For my dear sweet ones—they are always true—
And my dear home-weather (the glad days thro')
Is "beautiful Summer" from morn till night,
And my feet walk ever in love's true light.

And why? Well, here is my baby sweet,
Following me round on his restless feet,
Smiling on me thro' his soft blue eyes,
And gladdening and brightening my indoor skies.

And baby's father, with fond, true heart
(To baby and me, home's better part)—
His face is sunshine, and we rejoice
In the music heard in his loving voice.

So why should we heed—as the days go by—
The gloom or the light of the weather and sky
Of the outside world, when we're busy all day
Manufacturing sunshine which fades not away?
With smiles, with kisses, with peace, and with joy—
Father and mother, and baby-boy—
We are living each day in the sunshine we make—
And God keep us and guide us for love's dear sake!

—Harper's Bazar.

"The Consecrated Cobbler."

He was a poor little boy who lived in England more than a hundred years ago. His father was a weaver when little William was born, but when the boy was eight years old, the father became the teacher of the village school, and the son, of course, went to his school.

Billy he was probably called among the boys, for a boy is seldom hailed as William by his schoolmates. Billy was not large for his age, but he was bright and good tempered and determined, and was a great favorite. His teachers must have liked him, too, for he was unusually fond of study; and he never gave up any lesson until it was learned, and was never daunted in any good plan that he had undertaken.

When he was still young, his mother used often to hear him putting himself to sleep by saying over to himself his arithmetic lesson for the next day, and he learned the vocabulary in his Latin grammar just for his own amusement. The few books that he had he knew by heart, and he took great delight in volumes of poetry, travels, natural science and natural history. The walls of his room were covered with specimens of bugs, beetles and butterflies, and he had a fine collection of birds' eggs. He was also much interested in plants and flowers, and he learned a great deal about these things from an uncle of his who was a gardener.

When he was fourteen years old he was sent off to the town of Hackleton to make a beginning at earning his own living by acquiring the art of making shoes. Here he became so fine a workman that one of the shoes fashioned by him was kept as a model of what a shoe should be. But he did not forget his beloved books. He had a wonderful gift for languages, and with a little help he taught himself Greek, and in seven years he could read the Bible in five or six tongues.

He became very earnest in character, too, through the influence of a young fellow who worked beside him.

He was married before he was twenty, and at his master's death the whole burden of the business fell upon him. He put up a new sign bearing the name of William Carey, informing the public that he would mend boots and shoes. But he was very poor, and he had to add to his income by teaching an evening school; but still he found time to attend some meetings that soon led him to begin to preach himself, and before long he was set apart as a preacher in the Baptist Church, and was settled at a place called Moulton. His salary was small, so he had to go on with his old work, and once a fortnight he would trudge away to Northampton to take the boots that he had made, and would return with a load of leather on his shoulders. "My business is to serve the Lord, but I cobble shoes to pay expenses," he said.

All the while, however, he was reading and studying as eagerly as ever. He had a copy of Cook's Voyages open on his bench beside him, and pored over its pages while his hands were busy at his daily toil. He drew a map of the world and hung it upon the wall of his workroom; and it was not strange that he became deeply interested in the people and places on other parts of the globe, and that a strong missionary spirit grew within him. He wrote a book on the subject of missions, but he did not meet with much sympathy in the missionary line. One minister told him that when the Lord wished to have the heathen converted he could manage the matter without any assistance from William Carey; but William Carey felt that he had his part to do, and he kept on talking and praying for the cause of missions. At last he preached a remarkable sermon that stirred up a few people to start a missionary society. William Carey offered himself as its first missionary, and in 1793 he was sent to India.

The work in India was not easy, but William Carey was not discouraged by the difficulties. He supported himself by taking charge of an indigo factory, and at the same time he preached, studied the language and made translations, besides visiting the villages about him. After five years of labor he went to Serampore, where, on account of his knowledge of the languages of India, he was made a professor in the college that was there. Here he translated the Bible into twenty-four different dialects, and so made it possible to be read by one-third of the people on the earth.

He also studied the botany and natural history of the country, and wrote articles about them; and he cultivated a garden in which he raised many rare and beautiful plants. Besides preaching and teaching, he put an end to the burning of widows with the bodies of their husbands, set up a hospital for lepers, started schools and newspapers, and established a Christian college.

In 1834 he died; but the work of the little "consecrated cobbler," as he was called by some people in England, will never come to an end in India.—Martha Burr Banks, in Advocate and Guardian.

Bubbles or Medals.

"Best sarsaparillas." When you think of it how contradictory that term is. For there can be only one best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is———?.... There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do you need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair, except Ayer's. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves the wind. We point to medals, not bubbles, when we say: The sarsaparilla is Ayer's.

Religion in Business.

Religion is the art of being and doing good, and the school for the learning of the art is not in the closet, but in the world; not in some hallowed spot, where religion is taught, and where proficients, when duly trained, are sent forth into the world, but the world itself, the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is an art which all can practice, and for which every profession and calling, the busiest and most absorbing, afford scope and discipline. When a child is learning to write, it matters not of what words the copy set to him is composed, the thing desired being that whatever he learns to write well. When a man is learning to be a Christian, it matters not what his particular work in life may be; the work he does is but the copy line set to him; the main thing to be considered is that he learns to live well. Form is nothing, the execution everything. It is true, indeed, that prayer, reading, meditation, the solemnities and the services of the church, are necessary to religion, and that these can be practiced only apart from secular life. But it is to be remembered that all such exercises do not terminate in themselves. They are but steps in the ladder to heaven, good only as they help us to climb. They are but means to an end, and that end can perhaps be best obtained by him whose life is a busy one, whose vocations bear him daily into contact with his fellows, into the intercourse of society, into the heart of the world.

No one can be a thorough proficient at navigation who has never been at sea; no man has become a soldier by studying books or military tactics in his closet; he must in actual service acquire those habits of coolness, courage, discipline, address, rapid combination, without which the most learned in the theory of strategy or engineering will be a school-boy soldier after all. In the same way, the man of solitary study may become a most learned theologian, or may train himself into the timid, effeminate piety of what is technically called the "religious life." But never in the highest, holiest sense can he become a religious man until he has acquired those habits of daily self-denial, of kindness, gentleness, humility, sympathy, active beneficence, which are to be acquired only in daily contact with mankind. Religion is not a perpetual moping over good books, is not even prayer, praise, holy ordinances; these are necessary to religion; no man can be religious without them. But I repeat, religion is mainly and chiefly the glorifying of God amid the duties and trials of the world, the guiding oar amid the adverse winds and currents of temptations, by the starlight of duty, and the compass of divine truth, the bearing us wisely, manfully, courageously for the honor of Christ, our leader, in the great conflict of life.—The Rev. John C. Ird.

Hidden Merit.

Natural modesty keeps many a valuable man in the shade. How can he correctly estimate his own abilities or be sure that the world stands in need of them? He sees so many instances of people who overrate themselves and rush into conspicuousness only to find they had nothing worth offering after all, that he may well cherish for himself that reticence which hesitates to push his own powers or performances into notice. Nevertheless, the incalculable loss to the world which thus ensues may be in great measure prevented by men and women of a different type. For, if there are some who are distinguished by their powers of performance, there are others who are equally distinguished by their powers of bringing merit into notice. There is a large class who are rich in resources, in executive talent, in the organizing power, in that knowledge of the world which enables them to detect its needs and to supply them, to discover special gifts and abilities, and to direct them into needed channels. This power is as much an endowment as any other, and brings with it its own duties and responsibilities.—Selected.

A certain amount of opposition is a great help to a man. Kites rise against and not with the wind. Even a head wind is better than none. No man ever worked his passage in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants, and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He that can not abide the storm without flinching or quailing strips himself in the sunshine, and lies down by the wayside to be overlooked and forgotten; but he who braces himself to the struggle when the winds blow gives up when the former has done, and falls asleep in the stillness that follows.

You should expect temptations; you should not be afraid of them, for although the devil can tempt you against your will, he can not conquer you unless you consent to be conquered.—Peschoud.

Let no young man say, "Alas, it is all too late! I have sold myself already, and for naught. I can not dislodge from my enslaved soul the demons to whom, as to strong men armed, I have betrayed the fortress. Almost as far as I can look back—even in days when the clearness of memory is lost in the midst of 'the dark backward and abysm of years'—I have been unfaithful. The crown has fallen from my head, for I have sinned." Let every youth indignantly expel these soft pleadings of despondency! They are snares of the devil! Fight on, even if at sad moments it seems to you as though your fights were all defeats.—Selected.

They say I am growing old, because my hair is silvered, and there are crows' feet on my forehead, and my step is not so firm and elastic as before. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am young—younger than I ever was before.—Guthrie.

Hygiene.

Nervous Exhaustion.

Man's nervous organism is twofold. One part moves the machinery of involuntary life—respiration, nutrition, circulation, etc.—and the other controls the voluntary muscular movements of work and play. The first manufactures and expends nervous energy, the second spends, but never makes. It draws its supplies from the involuntary system. The last has to manufacture for both. When the voluntary system becomes enfeebled, rest and nutrition will soon repair the damage; but when the involuntary system flags the foundation is giving way. All the greater, therefore, is the necessity to make the drains upon it from the voluntary system as light as possible, otherwise bankruptcy of both is not far off. Pain in the back head, with exhaustion after but little effort, mental or physical, is the signal of imminent peril. He who disregards it offers his life to the first serious attack of disease, if not to the first considerable over exertion. The import is that such men must rest morning, noon and night, not necessarily in absolute inaction because the chafing against that might be worse than light, pleasurable enjoyment. Take kali phos (6) and calcipbos (1) as recuperating materials; magne phos (8) for the spasmodic jerkings and the largest amount of good, digestible food that the digestive organs can master, and added to all the rest, the inhalation daily of pure artificially prepared oxygen, or such constant outdoor life without much muscular exercise as will thoroughly oxidize all the food that is consumed. Then wait patiently.—Exchange.

Exercise for Nervousness.

Exercise is a sovereign remedy for most cases of nervousness. But the victim of nervousness should know how to exercise, and there is as much science required to enable one to apply this remedy as any other. Exercising the limbs will relieve nervousness caused by too much blood in the head. Exercising the chest and abdomen by deeper abdominal breathing will relieve nervousness arising from dyspepsia. The people are only fairly beginning to understand the disease-curing and health-promoting value of physiological exercise. Everyone who has the opportunity to take lessons and practical drills in the science of physical culture, from a person qualified to teach this great science, should do so.—Health and Home.

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MOST PERFECT MADE.

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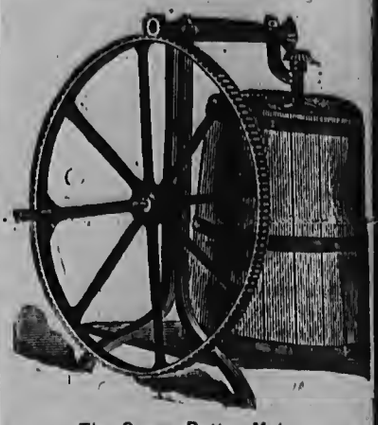

The Queen Butter Maker.

THE SCIENTIFIC WONDER.

As will be seen by the illustration above, which is the latest model, the Queen Butter Maker is unlike any device that has ever been invented for churning. At the bottom of the large tub shown is a screw propeller modeled exactly like the large screw propeller used on the large ocean steamer. The gearing of the machine allows 1,000 revolutions of this propeller in a minute, and agitates the cream a thousand times more strongly than the ordinary old fashioned dasher churn. This immense agitation causes friction of the particles against each other and against the sides of the tub, causing the tissues to break, and the butter is almost instantly made and gathered. From a scientific point of view, the butter must come gathered in a few minutes—it does come, forming solid lumps at the surface.

The Queen Butter Maker Co., 17½ E. Third St., Cincinnati, O., own the patents, and it is evident that the "Queen" is a thoroughly practical machine for making butter in a few minutes; that more butter is made from this process than by any other. Experts in butter making in all parts of the country do not hesitate to say that they have tested the "Queen" over and over, and pronounce it a wonder; that it is thoroughly practical, does just what is claimed for it, and that the grain of the butter is finer, brought by this process, as that produced by any ordinary churn, and it is very easily cleaned.

Wherever the machine has been seen it has created the greatest excitement, and it is easily estimated that over one million of these Butter Makers will be required to fill the demand. It is low priced, simple in construction, and can not get out of order.

How many millions of tired, worn-out women, whose backs and limbs have ached after the usual hour's or two hour's churning, would not sacrifice a new bonnet, or a new dress, or some other luxury, to secure a Queen Butter Maker that would make butter in a few minutes before breakfast?

Experienced canvassers state, "they never seen anything sell like the 'Queen.' They make easily from $45 to $100 a week, without a bit of trouble." A widow lady, Mrs. Byers, in Mississippi, with three children to care for, who had never sold anything before, stated "she made $7.50 a day in addition to taking care of her family."

The "Queen" is a wonder, not only in butter making, but in money making as well. It will certainly make butter in from a minute and a quarter to five minutes, according to the quality of the cream.

Merrill Cline, of New York, finds "that hard times, or no hard times, when he makes butter in two minutes before a farmer's wife, the handle of the old dasher lifts heavier than ever, and they hustle around and get the price of the 'Queen' somehow." Mr. Burt, of Ohio, said: "He always draws a crowd when he makes butter with the 'Queen,' and people never tire of seeing the wonder over and over."

Agents find the Queen Butter Maker the easiest article to sell imaginable. No talk is required nor hard peddling. The agent who makes butter in two minutes before eighteen people is sure to sell six or eight at once. Agents easily make from $12 to $20 per day, and some as high as $200 per month, when the weather is good. Write to the firm named above and secure an agency for the wonderful Queen Butter Maker, and see if you can not sell from five to ten machines a day, and thus realize a profit of $12 to $30 a day. The Queen Butter Maker Company is composed of well known business men of Cincinnati, whose standing is high, and our readers will be fortunate to obtain a position with them. Address as above.

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Flower Praise (20c). Festival of Flowers (30c). Under the Palms (30c).

THE MUSICAL VISITOR

for March will contain a supplement of Easter Anthems. Price, 15 cents.

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is a disease which afflicts over 75 per cent. of the American people. It is a dangerous disease because it not only poisons the blood but causes headache, oppression, and dulls the intellect. Then follow chronic headache, loss of appetite, slow digestion, nervousness, bad breath, dingy complexion and low spirits. It will eventually bring on liver and kidney disease in some incurable form. But sufferers from this dreaded malady are speedily

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SAFE Cure puts a stop to backache, headaches, constipation, loss of appetite, dyspepsia, tired feelings and sleeplessness. It builds up the exhausted system. It is a sure cure for liver and kidney complaint in any form, and the only remedy that has ever been able to cure Bright's disease.

If you are feeling the need of such a remedy, you cannot do better than try this king of remedies, the great

Safe Cure

STAY THOU NEAR BY.

BY CLIFFORD M. JONES.

When through dark waters led
By Thine owa hand;
When sorrows bow my head,
'Midst woes I stand,
Stay Thou near by.

When joys from heaven sweet
My pathway flad;
When smiles and sunshine meet
With showers kind,
Stay Thou near by.

When friends are colder grown
And loved ones chide;
When from heart wounds I moan,
From Satan hide,
Stay Thou near by.

When all give lavish love,
And tenderer grow;
When blue skies smile above,
Bright streams below,
Stay Thou near by.

When Jesus says: "Be still
And sweetly rest;
Still thou dost know My will,
'Tis surely best,"
Stay Thou near by.

When at the dawn of day
Thy work comes in;
When I can hear Thee say,
"That soul go win,"
Stay Thou near by.

When angels flutter 'round,
And heaven seems near;
When joy and peace abound,
And all that's dear,
Stay Thou near by.

Then whether gifts divine
Or bitter pain,
Sweet peace is ever mine,
Through loss or gain,
With Thee near by.

Arcadia, La.

OBITUARIES.

(Continued from Third Page.)

SEVIER.—There died Friday evening, the 5th of February, 1897, at the residence of Mrs. Frances S. Clerk, his mother-in-law, an old and respected resident of Fordoche, La., JOHN C. SEVIER. The deceased was born in Overton county, Tenn., on the thirtieth of December, 1827. He was a nephew of John Sevier, ex governor of Tennessee. Twenty-five years later he left the place of his birth and came to the parish of Tonnas, La., where he remained for a number of years before coming to Fordoche, La. He was married to Miss Rosa Clark at the residence of her parents on the twenty-fourth of April, 1858, who survives him after a happy union of nearly thirty years. He came to Baton Rouge, where he kept a small grocery store for several years, and removed to Fordoche, La., two years ago.

He was in excellent health when he fell ill very suddenly. He reached the advanced age of sixty-nine years. He leaves a wife and one child. Kind, gentle and pleasant in his conversation with those with whom he came in contact, his life will ever be a memory among his associations and friends. He was a good Christian. He was interred in the Cotton Wood Cemetery at six o'clock Saturday evening. This writer extends his heartfelt sympathy to the bereaved family.

JAMES GOODWIN.

BURDINE.—MARTHA BURDINE (nee McKelvy), widow of the late Rev. John F. Burdine, was born March 28, 1825; fell on sleep in Jackson, Tenn., in the home of her daughter, Mrs. Peyton, while on a visit, Dec. 6, 1896. In her fifteenth year she gave her heart to God and her hand to the Methodist Church. With Sister Burdine membership in the church meant a great deal. The vows she took were sacred to her. She loved the house of God. She had at all times a warm place in her heart for the pastor sent to the charge; he was her pastor. She was a woman of much prayer. Into the secret chamber of the Most High she was admitted by her Lord. It was a benediction to the preacher for her to be in the church on time of service. When her daughter and family with whom she had lived for a few years, moved to Amory from near Smithville, Sister Burdine was glad indeed to be close to the church, that she might frequent the house of the Lord. But God saw it otherwise; so in his goodness he took her to the church on high to be with him in glory. God doeth all things well. To him be the glory now and forever. God bless sons, daughters, and the grandchildren, and receive them to glory!

Amory, Miss. D. L. COODELL.

OSBURN.—Little OSBURN, son of T. D. and Ina Osburn, was born April 6, 1895, and died Jan. 11, 1897.

Precious bud, with the freshness of the morning dew still sparkling upon his brow, plucked from earth and transplanted in heavenly soil, having lived just long enough to endear himself most fondly about his parents, hearts. And while it seems very hard to have the little ones leave us, yet, when we think they are only precious jewels to attract the loved ones in a special manner to the heavenly clime, then all should be specially comforted, and thus be drawn more closely to God. So, dear parents, while little Osburn's voice is forever hushed upon earth, think of him as he breaks forth in heavenly music, free from the earthy in every respect. See his arms outstretched, inviting papa and mama home. Remember, Jesus is more able to care for him than any on earth. As you can not call him back to you, God grant you may go to him. The Lord abundantly bless you and save you, is my prayer. J. T. ABNEY.

NAFF.—After a long and severe illness Mrs. ANNIE R. NAFF, wife of Jas. F. Naff, of the Second Ward, and daughter of Mr. and Mrs. T. L. Hansey, of Oak Ridge, La., died at her home in the Second Ward on Monday, Feb. 15, 1897.

Only nineteen years had passed o'er this young life when the angel of death came to claim her as his own. Her life was that of a Christian. She became a member of the Methodist Church at the age of thirteen. Two years previous to her death she was led to the altar, a happy bride. Her sweet, amiable disposition made her a favorite wherever she chanced to be, and no one had more true friends than she. A day or two before her death she repeated the Lord's Prayer and the Creed. Two wee children she leaves, who are not old enough to realize the great loss of their sweet young mother. May "He who doeth all things well" comfort the bereaved ones! ONE WHO LOVED HER.

Oak Ridge, La.

Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Hall's Family Pills are the best.

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If your skin isn't healthy make it so. HEISKELL'S Ointment will do it. It cures all skin troubles—tetter, eczema, pimples, etc. If it is due to humors in the blood, take two or three HEISKELL'S Pills daily. They purify the blood.

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From U.S. Journal of Medicine.

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

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	Leaves.	Arrive
Memphis and Local:.....	4:00 p. m	10:00 a. m
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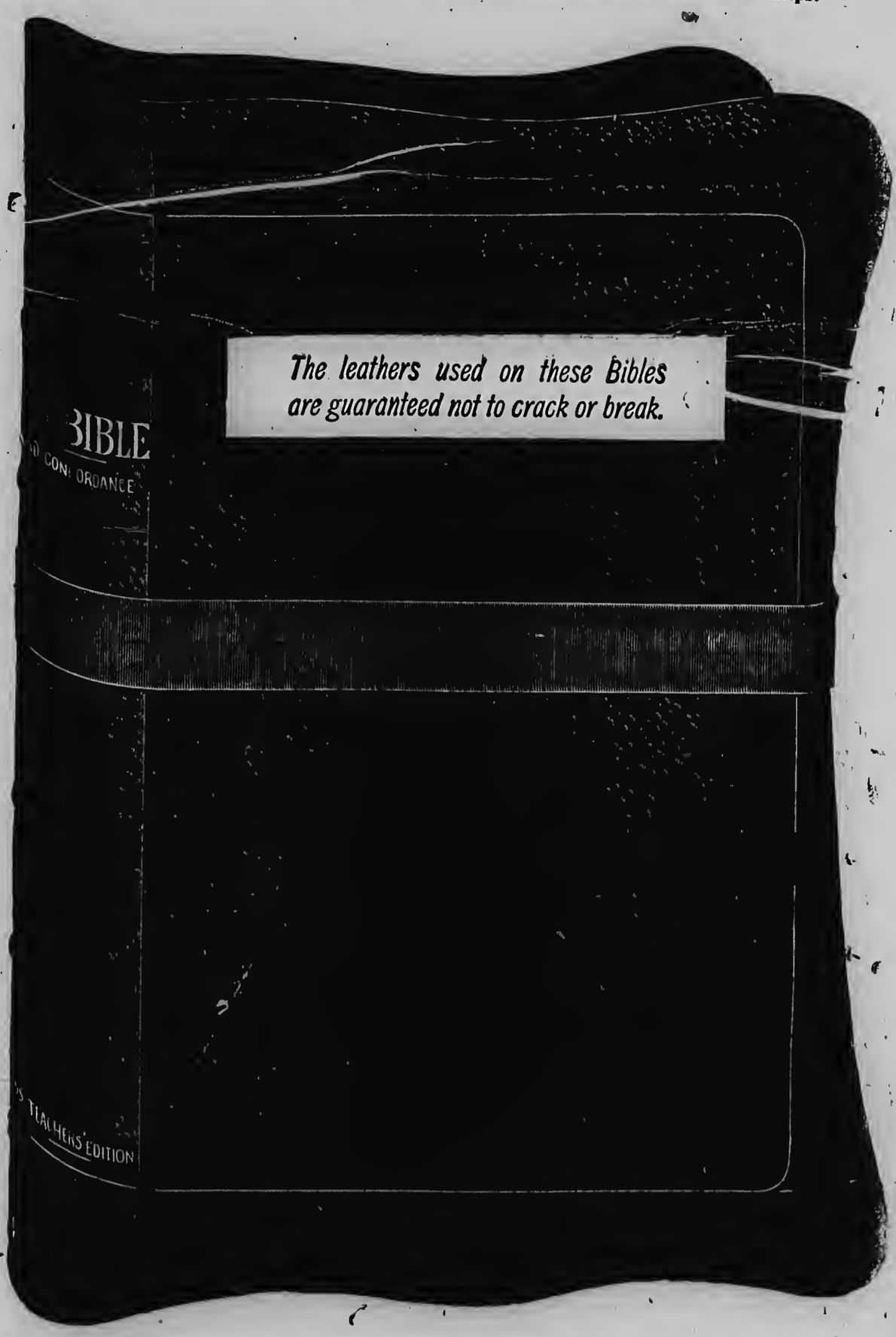

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MARRIAGES.

McRAE—O'BRYANT—At the Methodist Church in Ebenezer, Miss., March 14, 1867, by Rev. W. J. O'Bryant, Rev. J. W. McRae, of Acona, Miss., to Miss Lota O'Bryant, of Ebenezer.

WELCH—BRUMFIELD—At the residence of Hon. S. P. Richardson, near Franklinton, La., March 14 1867, by Rev. N. A. Roberts, Mr. C. C. Welch to Miss Lucy Brumfield, both of Washington parish.

COOK—DUTSCH—At the home of the bride, Tchefuncta, La., March 18, 1867, by Rev. Jno. B. Kent, Mr. Archie R. Cook to Miss Louisa S. Dutsch, both of St. Tammany parish, La.

There is no reason why one should have a cough any length of time. All that is needed to allay soreness of the throat or to free the bronchial tubes from irritating mucus is Ayer's Cherry Pectoral. It is a wonderful cough-cure, and should be in every medicine-chest.

Think of getting such a paper as the NEW ORLEANS ADVOCATE for $1, with the privilege of our premium offers. See offer on fifth page.

NEWS OF THE WEEK.

DOMESTIC.

Nashville, Tenn., is partly inundated by water owing to the rise in the Cumberland river.

The embankment at Rescue, Miss., has given way. Other levees on the Mississippi side stand firm.

The Senate will devote the major portion of the week to the consideration of the Anglo-American arbitration treaty.

A tornado struck Texas on March 18. Damage is reported from Denton, Fort Worth, Sherman, McKinney and Plano.

The temperance society of an Ohio town recently purchased the only saloon in the town limits, and turned all the fixtures with appropriate ceremonies.

Thursday two new gunboats were launched at San Francisco for the navy. These boats are the last of the six composite gunboats authorized by the Fifty-third Congress to be floated.

By a decision of the State Supreme Court, on March 19, Governor Pingree, who since the last election has also been holding the office of mayor of Detroit, was ousted from the latter office and a special election is ordered for April 5.

The march toward State and municipal civil service reform, in which New Orleans is well in the van, still keeps up. The Minnesota Senate has just passed a civil service bill which assures a better class of officials for both St. Paul and Minneapolis, placing all, or nearly all, of the municipal officers of those cities under civil service rules.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR	Cincinnati.
ECKSTEIN	Cincinnati.
ATLANTIC	New York.
BRADLEY	New York.
BROOKLYN	New York.
JEWETT	New York.
ULSTER	New York.
UNION	New York.
SOUTHERN	Chicago.
SHIPMAN	Chicago.
COLLIER	St. Louis.
MISSOURI	St. Louis.
RED SEAL	St. Louis.
SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

THERE is a right way to paint and a wrong way. The right way is to have the best paint—Pure White Lead (see list of genuine brands) and Linseed Oil—applied by a practical painter. The wrong way is to get some mixture about which you know nothing and apply it yourself or have some inexperienced, irresponsible person do it.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

A wind storm on March 19 visited Louisiana and Mississippi, doing much damage. Jackson, Miss., was in the edge of the storm, and several buildings were blown down and unroofed. The damage in Louisiana was over a wide area, reaching from Calcasieu to Concordia. It is reported that three lives were lost in the storm.

The Weather Bureau has warned the residents in the threatened districts of Louisiana, Mississippi and Arkansas to remove from the region of danger because of the expected high water. The water is now running over the levee at Modoc, Ark. Reports from Helena, Greenville, Vicksburg and Natchez show that the levees are holding well, and precautions have been taken to prevent a crevasse.

It is said that Mr. Cleveland will become the senior partner of Cleveland, Carlisle & Stetson. Mr. Carlisle and Mr. Stetson are already private counsel for J. Pierpont Morgan's banking firm.

When energy born of desperation, the faithful defenders of the Mississippi lines of levee have so far kept back the water. Thirty miles north of Rosedale, where there is the greatest danger of a break, there are now between 2000 and 3000 men engaged in the work of fighting back the water by means of sacks filled with earth.

FOREIGN.

Arrangements have been made for the simultaneous lighting of bonfires on every prominent height in Great Britain on the night of the anniversary of Queen Victoria's coronation.

The Prince of Wales has, for the twelfth consecutive year, been elected Grand Master of Mark Master Masons.

Emperor William of Germany had recently taken a notion that the Fatherland ought to be possessed of as fine a navy as an army; but from the unsympathetic action of the Reichstag it does not look as if his desire would be gratified.

The Cretan chiefs, mayors and notabilities are signing an address to the foreign admirals declaring that the Cretans' sole desire is union with Greece. The Cretans are also signing an address asking King George not to withdraw the Greek troops from Crete.

The sinking of a Greek transport by an Austrian warship has served to add to the gravity of the situation in Southeastern Europe. The incident serves to prove that the powers are in earnest in their determination to coerce Greece, and will not hesitate to adopt violent measures if a pacific blockade fails to accomplish the purpose in view.

While the Arlington Academy (Arlington, Ga.) was in session on Monday, the building was demolished by a cyclone. The bodies of ten children have been taken from the ruins, and ten more are fatally injured. The professors are badly hurt.

FOR COUGHS, ASTHMA AND THROAT DISORDERS "Brown's Bronchial Troches" are an effectual remedy. Sold only in boxes.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Oxford station	Mar. 27, 28
Coffeeville, at Toccopola	Apr. 3, 4
Water Valley cir., at Pleasant Ridge	10, 11
Tuscumbia cir., at Mayhew's Chapel	13
Paris circuit, at Liberty	17, 18
Grenada circuit, at Sparta	20, 25
Water Valley Wood Street	May 1
Banner circuit	2, 3
Strathmore	26, 28
Tatum cir., at Dogwood Flat (Thurs.)	30
Charleston circuit, at the bay	29, 31
Slate Springs circuit, at Bethlehem	29, 30
Chapel Hill cir., at Gravel Springs (Tues.)	June 1
Pittsboro cir., at Antioch (Thurs.)	3
Runey, at Old Town	5, 6

W. G. MORRHEAD, P. E.

COLUMBUS DIST. SECOND ROUND.

Cedar Bluff	Mar. 27, 28
Columbus station	Apr. 3, 4
Columbus circuit	10, 11
Brooksville	17, 18
Crawford	24, 25
West Point	May 1, 2
Tibbee	8, 9
Shuqualak	15, 16
Winston cir.	(Wed.) 18
Singleton	22, 23
Hebron	25, 26

R. A. ELDRIDGE, P. E.

DURANT DIST.—SECOND ROUND.

Lexington and Tchula, at Tchula	Mar. 27, 28
Falls, at Spring Grove	April 2
Pickens, at Pickens	3, 4
Poplar Creek, at Prospect	9
Ethel, at Bethel	10, 11
Salem, at Smyrna	17, 18
Walthall, at Lebanon	24, 25
Eupora, at Eupora	25, 29
Belzoni, at Lawrence Deadning	May 1, 2
Ackerman at Weir	7
Chester, at Pisgah	8, 9
Ebenezer	13, 15
Louisville	21
Bunal Hill, at Plattsburg	22, 23

J. H. MITCHELL, P. E.

WINONA DIST.—SECOND ROUND.

Vaiden	Mar. 27, 28
Greenwood station	Apr. 3, 4
Winona circuit	10, 11
Carrollton circuit	17, 18
Tedtanola	24, 25
West	May 1, 2
Sidon	8, 9
Dobbin and Brooklyn	14
Mowata	19, 20
Black Hawk	29, 30

Our Sunday-school and District Conferences will embrace the fifth Sabbath in May at Acona, on Black Hawk circuit beginning on Thursday, May 21. Programs will appear later.

J. R. BROOM, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian—Central	Mar. 27, 28
Meridian West End	28, 29
Bigbeeville, at Wahalak	Apr. 3, 4
DeKalb, at Pleasant Ridge	10, 11
Vimville, at Pleasant Hill	16, 18
N. Kemper, at Mt. Pleasant	24, 25
Lauderdale, at Lauderdale	May 1, 2
Linwood and Indian Mis., at Mellen	15, 16
Daleville, at Bethel	22, 23
Chunkey, at Fayerville	29, 30
Centerville, at Union	June 5, 6
Meridian East End	12, 13
Meridian South Side	18, 14
Neshoba, at North End	19, 20
Tuscumbia, at Tuscumbia	26, 27
Rose Hill, at Rose Hill	July 3, 4

C. G. ANDREWS, P. E.

BRANDON DIST.—SECOND ROUND.

Lake, at Lawrence	Mar. 27, 28
Shiloh, at Shiloh	Apr. 3, 4
Brandon station	4, 5
Westville, at Gum Springs	9
Steen's Creek, at Harrisville	10, 11
Monrose at Garlandville	17, 18
Decatur, at Decatur	21
Forest at Harperaville	24, 25
Clarksburg, at Lodoba	May 1, 2
Raleigh, at Ray springs	8, 9
Walnut Grove, at Pine Grove	13, 15
Hillsboro, at Contreil	16
Carthage at Rocky Point	27, 28
Morton, at Independence	29, 30
Trenton	June 5, 6

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST.—SECOND ROUND.

Shubuta, at Quitman	Apr. 2, 4
Ellisville and Laurel at Laurel	10, 11
Winchester, at Big Rock	11, 13
Wayne mission	(Wed.) 21
Pachuta, at DeSoto	24, 25
Heidelberg, at Sandersville	May 1, 2
Waynesboro and S. L. at Waynesboro	8, 9
Vernburg, at Goodwater	15, 16
Reagan, at Union	22, 23
Enterprise and Stonewall	29, 30
Eastabuchie, at Augusta	June 5, 6
Scotlandville, at Liberty	12, 13
Leakville	19, 20
Williamsburg	26, 27
Mt. Carmel	(Wed.) 30
Fuller	July 3, 4

L. GARLEY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

(In Part.)

Brookhaven	Mar. 23
Adams, at Bethel	Apr. 3, 4
Magnolia and Sykes, at Oyka	13, 11
Summit and Topisaw at Topisaw	17, 18
Providence, at Providence	24, 25
Crystal Springs	May 1, 2
Gallman, at Old Crystal Springs	1, 2
McComb City	3, 5
Whitestown, at Pisgah	6, 8

E. R. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Lambert on at L	Apr. 10, 11
Pearlington, at L. Town	11, 13
Columbia at Paice's C	14, 15
Bloxi station	May 1, 2
Whitlington, at Coleville	8, 9
Escatawpa, at Orange G	5, 6
Moss Point station	22, 23
Galloway at Smith's	29, 30
District Conference, at Lumberton	June 3-7
Hattiesburg station	11, 13
Rock St. L. at Long Beach	19, 20
Ocean Springs at Scranton	26, 27
Americus	29
Vancleave, at Union	July 2, 4
Gulf Port	9

District Conference at Lumberton, Thursday, June 6, 1867. Pastors will please communicate with Rev. W. H. Huntley at Lumberton and give the names of their delegates elected and the ex-officio members of the District Conference. Conference will convene at 9 A. M. Opening sermon at 11 A. M. by Rev. H. B. Trevilion, of Columbia, Miss.

C. A. POWELL, P. E.

NATCHEZ DIST.—SECOND ROUND.

Amite, at Mt. Vernon	Mar. 27, 28
Roxie, at Knoxville	Apr. 3, 4
Wilkinson, at Macedonia	10, 11
Gloster	17, 18
Meadville, at Gelatie	May 1, 2
Barlow, at Bradyville	8, 9
Washington, at Kingston	15, 16
Percy Creek	22, 23

W. L. C. HUNNICUTT, P. E.

Gloster, Miss.

JACKSON DIST.—SECOND ROUND.

Jackson—Capitol Street	Mar. 27, 28
Benton, at New Hope	Apr. 3, 4
Jackson—First Church	11
Madison, at Madisonville	17, 18
Canton	24, 25
Terry, at Byram	May 1, 2
Lake City and Lodi, at Phillip's	8, 9
Canton, at Bonita Chapel	15, 16
Silver Creek and S. L., at S. City	22, 23
Tranquil at —	29, 30
Yazoo City	June 12
Vaenie, at —	19, 20
Flora, at Brownsville	26, 27

S. D. NORSWORTHY, P. E.

VICKSBURG DIST.—SECOND ROUND.

Edwards, at Learned	Mar. 27, 28
Rolling Fork, at Cary	Apr. 3, 4
Anguila at Sundower	10, 11
Warren, at —	17, 18
Mayersville at Mayersville	24, 25
Satartia, at —	May 1, 2
Port Gibson	3, 5
South Warren, at —	15, 16

J. M. WEEMS, P. E.

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LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Oakfox, at Nugent	Apr. 1
Montgomery at St. Maurice	7
Evergreen and Rankin, at Bay Hills	13
Pineville, at Bethel	20
Spring Creek, at Camp Ground	30
Boyce, at Eden	May 1, 2
West Alexandria	3, 5
Alexandria	9, 10
Cheneyville	12
Washington	13, 19
Opelousas	15
Columbia	16
Jeanerette and Jonesville, at —	June 1
Berwick	9, 9
Natchitoches	9

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Wilson, at Pisgah	Mar. 27, 28
Jackson	28, 29
Franklinton, at Franklinton	Apr. 3, 4
Slaughter, at Salem	10, 11
Zachary	11, 12
Bayou Sara, at Star Hill	17, 18
Baton Rouge	2, 28
Baton Rouge Second Church	25, 26
Mechanicsville and Allendale, at Allendale	May 1, 2
East Baton Rouge at Bimkleton	7, 8
Pointe Coupee, at Wesley Chapel	8, 9
Port Vincent, at Hopewell	12, 13
Live Oak, at Friendship	15, 16
Amite City, at Rosemond	22, 23
Pine Grove, at Pine Grove	29, 30
East Feliciana, at Gilead	June 5, 6
Clinton	6, 7
St. Helena	19, 20

The District Conference will convene in Wilson, June 1st, 11 and 12.

R. W. TUCKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lafayette at Rayne	Mar. 27, 28
Crowley	Apr. 3 4
Pine Grove, at Opelousas	7
Indian Bayou at Bethel	10, 11
Prudhomme at Eunice	12
Plaquemine at Bruley, at Thereby Point	17, 18
Lake Arthur	24, 25
Lake Charles—Broad Street	May 1, 2
Lake Charles—Jackson Street	2, 3
West Lake, at Sulphur Mines	8, 9
Franklin	12
Grand Lake	13, 14
Abbeville, at Prairie Gregg	28, 29
Jeanerette	29, 30

District Conference at Jeanerette, May 28, 29, 31 and 1st.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

H. O. WHITE, P. E.

Crowley, La.

ARCADIA DIST.—SECOND ROUND.

Lisbon at Lisbon	March
Summerfield, at	
Haynesville, at Hay	
Vernon at New Prospect	
Lancaster, at Grand Bayou	
Minden at Minden	
Valley at Cotton Valley	
Calhoun at Cadeville	May
Gansville	
Rustin	
Vienna	
Arcadia	
Townsville, at Willhite	
Farmerville, at Linton	
Bienville	
Homer	

B. T. CREWS, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

District Conference, at Carondelet Street Church	Mar. 31
Tchoupitoulas Street, Girod and Gouldsboro at Girod	(11 A. M.) Apr.
Dryades Street	(3 30 P. M.)
Covington and Tchoupitoulas, at Mandeville	
Moreau Street	
White Castle	
Carondelet Street	May
Algiers	
Louisa and Avenue	
Grace Street, Slidell, and Pearl River, at the Cut	
Felicity Street	June
Bayou Sara Mission	
Plaquemine and Donaldsonville, at D.	
Lower Coast, at Wesley	

JOHN T. SAWYER, P. E.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HOW I WOULD BE REMEMBERED.

BY ALICE PACKARD LUICK.

When quietly I am lying beneath the churchyard shade,
I would not be remembered by the cutting words I've said;
Nor leave a wound still bleeding from a cruel thrust I've made.

I would not by my presence cast a shadow o'er a heart,
Nor by one look or action cause the guarded tear to start;
But bear the balm of healing to soothe each painful smart.

I'd understand the heartaches, understand them by my own;
Guide where I had been mistaken, lead where I had walked alone,
Sympathize before the golden opportunity had flown.

—Housekeeper.

Communications.

The Constitution of Divine Love.

BY BISHOP KRENER.

The earliest sense we have of God's love is that felt upon the forgiveness of sin. It comes without expectation, because a repenting sinner seeks pardon. "Save, Lord, or I perish;" "O wretched man that I am," are the burden of his cry. He may possibly, along with this, have a thought of receiving that change of heart which Christ declared to be the "sine qua non" of access to the kingdom of God. The thought of praying for love does not come within the field of his repentance. And yet this is the first thing he is conscious of when forgiven, that he loves God, because he now realizes that God loves him.

He had expected a sense of pardon, and this he has received. But he has much more: he sees that Christ died for him; and religion seems to be the art of knowing that He died for me. The love that he feels has wholly dissipated the fear of death. He is sure that if he died to-night, he would be saved. "Perfect love casteth out fear," and he never expects to have any less fear than he now has. He realizes that "there is no fear in love." Along with this is the wonder that God should have loved him, and with it there comes a sense of humility as he contemplates the distance there is between the Creator and his creatures. There is no state too lowly to express his devotion to the Son of God:

"Overwhelmed with thy stupendous grace,
I shall not in thy presence move."

He now also realizes for the first time the idea of Sonship—an idea that never could by possibility find access to the mind of a convicted sinner. His idea of deliverance from condemnation never included the thought of a filial relation to God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The surprise of such a relation is well expressed by the disciples when Christ had stilled the sea, and they awoke to find themselves within a few feet of the One that made the world, "What manner of man is this!" The thought of such a translation, from mere service to Sonship, with its infinite possibilities, seizes, rather than fills, the soul with "rapturous awe and silent love." "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

He now waits to prove God's perfect will. A devotion now sets in that is like the impulse given by the Creator to a newly made planet. Through eternity itself shall this sense of holiness bear the spirit forward—a divine breath of life which kindled at the source of being. This love of Christ and this hatred of sin shall increase with the ages to come. The nature of faith has now, for the first time, become evident. Its sudden power of apprehending God, of seeing the invisible; "the evidence of things not seen," that are present, and of realizing things that are hoped for, that lie far out of sight, in the future, "the city out of sight"—all this carries with it the consciousness of having an entirely new and divinely imparted spiritual sense. A love of the Holy Scriptures, and the delight which is felt in the society of holy men, in the place of prayer, and in prayer itself; the certainty that the Lord that made the world is the one who hath forgiven his sins; the abounding joy at the sight and sounds of nature, above, beneath, about, all telling with new voices that he is a child of God, dearly beloved—these are some of the marvels that accompany that first sense of love which the Spirit gives at the instant of conversion, when we are "born again."

Surely this love is shed abroad in the heart by the Holy Spirit. It is by faith through Christ, says the apostle, that we have access into this grace wherein we stand, and rejoice in hope of the glory of God. It reaches away to the future, being the realization of an invisible life. "Not only so," he adds, "but there are qualities in this gift of love which are brought out by tribulation." Like aniline, which contains all the colors of light, yet is in itself colorless, until it has a mordant applied of arsenic or antimony, then it yields the deep tints of Solferino or Magenta dye. So "tribulation" discovers the quality of "patience." The disciples, "when beaten, departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for His name." "And patience worketh experience." They discover that love is not simply a passing affection, but is an ingrain quality, a part of their conscious being; that they love because they know that they are loved. And "experience worketh hope." The very troubles which they experience gives strength to the expectation wrought in them of a heavenly rest.

When the Savior had passed through the sepulchre he arose with a life beyond the grave. He was in a resurrection atmosphere. Now, as it were, approaching his disciples out of eternity, he revealed a body, a person of marvelous qualities and power. Natural in tone and action, he was yet more so in his fellowship. While they stood with him in silence and awe about the fish and bread he had prepared on the shore of Tiberias, he revealed to them the infinite love—something which as yet they knew not. The repeated inquiry, "Do you love me?" was answered, but it was asked again and again until it must have impressed them that no ordinary love was meant. And when afterward the Spirit was sent, and they were filled with this divine love which he had so repeatedly sought, then they saw why he had entrusted to this love the care of his church, his lambs and his sheep. It was a revelation of God's love for them, and Christ's love for them, which until then they knew not—a love more than any love which they felt for each other: "Lovest thou me more than these?" What an amazing discovery that beyond the river, in the realm of eternity, "all that life is love"!

The qualities into which love develops under the pressure of the world, and also in the presence of death, suggests the infinite source whence that love is derived. Looking back, rather than forward, to Him who predestinated us unto the adoption of children, by Jesus Christ to himself, before the foundation of the world, we are introduced to the first ocean of love. And then to Him in whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace; to Him that is now at the right hand of God, that maketh intercession for us, we are introduced to the second unfathomable deep of love. Nothing in time, says the apostle, can separate us from Christ's love for us; and nothing in eternity, neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, can separate us from God's love for us.

Love is engrossed by the Spirit in the law of spiritual life which He has given us in the thirteenth chapter of First Corinthians. All the hidden qualities of this divine essence is there set forth, not in any fragmentary or immature form, but in the celestial harmony of perfect love.

1. In its reflex action upon self; vaunting not itself, not easily provoked, and free from envy.

2. In its thought and regard for others; "seeketh not her own, thinketh no evil, rejoiceth not in iniqnity, but in the truth."

3. In its relation to God; "beareth all things as from His hand, believeth all things, endureth all things." "It is the Lord; let him do what seemeth him good."

4. All else may fail, but these qualities, never. Love shall abide in all its fullness of light and strength forever.

No wonder the Savior declared the first and greatest law to be the love of God; the love of a son rather than the obedience of a servant. At the close of his earthly career the Savior discoursed of the Spirit as the one who should come from heaven, and remain on earth, and abide permanently with the disciples. "Even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "This Spirit of glory and of God resteth upon you," said St. Peter. "If ye be reproached for the name of Christ, happy are ye." It is this permanent indwelling that constitutes the church "an habitation of God through the Spirit." St. Paul adds, "For God hath not given us the Spirit of fear, but of power, and of love, and of a sound mind." These great qualities of spiritual life go together, but the greatest of these is "charity."

We now avail ourself of that wonderful treatise of spiritual doctrine and experience, the Methodist Hymn Book—the work mainly of John and Charles Wesley. No treatise can compare with it for evangelical and experimental theology couched in the purest English, and in the choicest sacred lyrics ever employed in the public worship of God. They present a body of Christian truth in a psalmody of unsurpassed poetic merit. Would that every child of every Methodist family were taught this popular statement of Methodist theology! The section of the hymn book under the head of "Sanctification" is specially rich in the experience of love.

"O glorious hope of perfect love!
It lifts me up to things above;
It bears on eagles' wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings."

"O that I might at once go up!
No more on this side Jordan stop,
But now the land possess!
This moment end my legal years;
Sorrows and sins and doubts and fears,
A howling wilderness."

It will be seen that Charles Wesley in all his hymns gets no nearer the blessing of perfect love than in this one of "earnest hope." The "howling wilderness" on "this side of Jordan" still held him. And yet he has momentary flashes of divine rapture which made him "for some moments feast with Jesus' priests and kings." Mr. Fletcher had the same experience. In Benson's Life, page 206, an account is given of his being "so filled with the love of God that he could contain no more, but cried out, 'O my God, withhold thy hand, or the vessel will burst.'" "But afterward he was afraid he had grieved the Spirit of God, and that he ought rather to have prayed that the Lord would enlarge the vessel, or suffered it to break." In Kingston's life of Mr. Fletcher, page 218, we have the Rev. Mr. Gilpin's account of "the last scene in the life of this incomparable man": ...."A few days before his dissolution he appeared to have reached that desirable point where the last rapturous discoveries are made to the souls of dying saints. Roused, as it were, with the shouts of angels, and kindled into rapture with visions of glory, he broke into a song of holy triumph, which began and ended with the praises of God's unfathomable love."

The hymns translated by Mr. John Wesley from the German and the Spanish are fully equal to any in the book, expressive of rapturous love. The 1004 of our former hymn book specially breathes this infinite love:

"Abundant sweetness while I sing,
Thy love my ravished heart o'erflows;
Secure in thee, my God and King,
Of glory that no period knows."

Perfect love was never professed by Mr. John Wesley. He was peremptory in his denial of such a profession in the Lloyd's Evening Post; so that while he advocated to the last that there was such an experience, he held it only as an essential doctrine of Methodism. While in the hour of his sublime exit he sang, "I'll praise my Maker while I've breath," he still repeated,

"I the chief of sinners am,
But Jesus died for me."

Bishop Asbury, as late as 1803, says in his diary, "I feel it my duty to speak chiefly on perfection, and, above all, to strive to attain that which I preach." In 1811 he says, "I feel great consolation and perfect love."

These great persons, in their experience of divine love, show that there are moments when that love seems to be poured directly upon the soul from its original source; so transcendent in its rapture and in such measure that the spirit of man is not able to endure it long, until the soul is about to leave the body, and then it enters a boundless expanse of love.

Usually the saint of God is fed day by day through that "faith that works by love." His faith realizes the atonement, and that brings upon his heart its reflex action of silent awe and humble love.

Correspondence.

Drouth Sufferers.

MR. EDITOR: Allow me a little space to acknowledge receipt of the following donations from the readers of the ADVOCATE: Rev. W. C. Black, D. D., editor NEW ORLEANS CHRISTIAN ADVOCATE, $4; Rev. M. M. Black, Gloster, Miss., $2; Mr. M. A. Green, Marianna, Miss., $10; Mr. B. T. Lewis, Poland, La., for J. L. N. Brittian, $2.50; total, $18.50. All of which I have sent off to purchase corn. I made an order to-day and deposited $30 for corn for our drouth sufferers, which will pay for 120 bushels of corn, which will bread 120 families one week. Allow me, in behalf of the destitute, to thank the donors for their kind and generous gift. May our heavenly Father bless and prosper them abundantly during this year!

Bro. Green wanted to know how our governor could prevent other States from helping the drouth sufferers. Maybe I was not as explicit on that as I should have been. There is no law, nor no power under the heavens, that could prevent other States from sending help. But if our people were to send a man into another State to solicit aid without the governer's consent, then the governor could have him arrested and lodged in jail for obtaining goods under a false pretense. You see our governor says Louisiana is able to take care of itself; and it looks like he means exactly what he says, as he does not seem to take much stock in the welfare of the people.

With our best wishes for the ADVOCATE and its readers, I am,

Fraternally, J. LOUIS MOORE.
Stovall, La.

A Trip to Missouri.

This so far has been a very pleasant and profitable visit to me. On my way to Missouri I spent one day in St. Louis. While there I went out to see our famous Dr. Lee. I had not seen him since I met him ten years ago in Atlanta, when he married me to one of the best women that ever blessed a man's life.

Our meeting in Independence was indeed a grand success. Independence is a city of 6,000. It is located about four miles from the Missouri river, and in one of the finest sections of country I have ever seen. The soil seems to be specially adapted to the cultivation of vegetables. I was told that there had been 700 bushels of Irish potatoes gathered from one acre in a season. The people also raise great quantities of corn, oats and wheat. I saw an ear of corn that measured 35 inches in length, 8 inches in diameter, and had on it over 12,000 grains of corn. However, it may be in justice to myself to tell you it was an artificial ear.

The only objection I have to the place is that there are too many Mormons. Of the six thousand people two thousand are of that class. However, I am told that they are good citizens. Up here they call themselves "Latter Day Saints." They accept the most of our Bible, but add much more to it. They have a beautiful lot in Independence, and they are expecting to find some morning a fine temple on it built by our Lord.

We went to Kansas City, the other day, to make a special visit to our Bible Training-school. It is a big thing. The building is magnificent. It is located on a high bluff overlooking the Missouri river. We have there a fine corps of teachers, and they are doing a grand work for our beloved Methodism. When our people find out what we have in Kansas City in the way of a Bible school, they will fill it with young ladies who want to be trained to do intelligent work in the church. The school has about forty-five boarders, when it ought to be crowded with young ladies to its utmost capacity. While studying the wonderful advantages of this college, I thought of so many bright girls who are through with their literary education that ought to be in this institution preparing for church work. No one can travel as I do and not be impressed with the church's great need of more trained workers.

Let me say that I don't think that it pays to send a young lady to this school that has not received a good education, at least, in one of our best high schools. A young lady of a very limited education can't take the course. We were delighted with the young ladies we met there. It made us feel very much at home to meet our Mississippi friend, Miss Streater.

We were more than delighted with Miss Gibson, the president of the institution. She is a fine character, and well prepared for the high position she holds. As we came away from the school we prayed that this institution might be put on the heart and conscience of every woman in the church.

We also made a short visit to the home of that great and good man, Bishop Hendrix. He has a lovely home, and deep down in my heart I thanked God for it. A man that has given the best of his life and all of his life to the cause of Christ deserves a good home. As we told him and his good wife good-by and came away, we felt that we wanted to be a better and a more useful man.

But we must not close this letter until we tell your readers something about our visit to the Armour Packing Co.'s establishment. It is an immense affair—a great cruel show. The buildings cover several acres. The company, I understand, employ a thousand men. When we saw so many beeves, hogs and sheep killed here in order to sustain the life of man, we thought of the substitution idea that is so clearly taught in the Old and the New Testament, as well as in universal nature. As we walked around through the blood of these slain animals we could but think of many that tread through the blood of our Lord and count it an unholy thing. Thank God there is a place where we will see it no more. It hurts me to see men crucify my Lord afresh and put him to an open shame. I felt more sorry for the poor sheep than any. They made no resistance at all. They have a goat to lead them up to the slaughter-pen, and then he slips out and leaves them there to die. It looked very much like the devil's goats we have seen among some men and women in the church, who lead off our young people, and thereby get them into trouble. But we must close this, lest it find the waste-basket.

We are now at Richmond assisting in another revival. If we mistake not our faith, we are going to have a great time. When this meeting is over, then we shall return again to Dixie.

You may talk of your rich North and your great West, but give me old Mississippi. Among the galaxy of stars that shine in the skies of our great Union there is none that glitters with more lustre and beauty than Mississippi.

Praying the blessing of the Father upon the readers of the ADVOCATE, I am, Yours fraternally,

W. M. MCINTOSH.
Richmond, Mo., March 16, 1897.

Selections.

A Romanist Opinion.

L. Abbe Martin, a well-known French Romanist priest, has been making a stir by certain truthful remarks about Protestantism. In a recent article he thus described Methodism:

"By reviving every member of Protestantism, Methodism has created a multitude of centers, each with an intrinsic force really wonderful, and has given to them this twofold purpose—to seek inwardly a living experience of evangelical truth, and outwardly to propagate this truth, principally in opposition to Romanism. These are no longer simply individuals called together by chance, but a formidable army, composed of legions of the whole Protestant world, prepared to assault the Roman Catholic Church.

"Every Protestant electrified by the Methodist current feels a certain obligation—first, to possess in himself the divine life, and then to combat, attack, resist, and spread his belief to the remotest parts of the earth. From this comes that enthusiastic fervor which we see in individuals and associations—that absence of the fear of man, that need of expansion, that courage, and also, since I must say it, that generosity in seeking to win others which seem to embrace the world in its loving arms, while for this purpose it pours out its gold, its literature, and its persuasive words.

"What has been the result of this revival? The introduction of Methodism into the Protestant world has not been, as some superficial observers have believed, an event of small importance, and much less an event to be ridiculed by calling it hypocrisy or buffoonery. This revival has shaken the whole Protestant world from one pole to the other. In order to be convinced of this, one needs only to study or observe the events of the day. In its rapid and prodigious development it has invaded, dominated and electrified Protestantism in Germany, Switzerland, France, England, and the United States of America. Its freedom from any particular form permits it to penetrate all kinds of churches, national and independent. Its action on the political, social and religious world has been incalculable.

"Methodism has not yet been profoundly studied by us, for which fact we are to be blamed. It has operated not only on the learned, but on the masses, and communicated its spirit to all. The religious life of to-day, the life of action and expansion, has its center in Methodism. Orphanages, works of charity, educational institutions, propagations of the truth, evangelization, preaching, and practice—all this has been generated by Methodism, and all lives to-day through Methodism.

"This is the church of the future which the Roman Catholic Church will have to meet."—Exchange.

Communications.

From the Interior.

Snnday-school superintendents, like poets, are born, not made. One of the greatest needs of the Methodist Church in the interior is effieient, live, active Sunday school superintendents, teachers, and workers. Some of them, men of sense, enterprise and thrift, are lacking in the gifts, grace and "get ups" necessary for Sunday-school work. It is a drag, a dead drag, from introduction to the benediction. The school looks like a lot of innocent lambs without a shepherd. The whole thing is dull, stupid, and insipid. No wonder the school does not prosper, and has no interest, and not one particle of attraction. It is a dead pull up a steep grade all the time. No wonder the little ones get the idea that religion and worship is a round of dull monotony and of dead forms. Some men have life enough and vigor enough in everything but in religion. This is a drag and drudgery from first to last. I often wonder if some of our so-called Sunday-schools are not the instruments of evil instead of the means of good. First-class preachers, teachers and superintendents are few and far between. Oh, if that brother would only live up and move off like he meant business, like he was in earnest, how glad the children would be, and how the Sunday-school would grew! Some men have a dolorous tone, a pious whine, for everything that pertains to worship—preaching, praying, reading hymns, Scripture lessons, opening the Sunday-school, and hearing the lessons. It is all dead and dry as dust.

Brother, next Sunday get a move on you, and do things like you meant business, as if you were alive and meant to worship the living God. Dead men, dead forms, and dead worships are not well pleasing to God, and they are killing to religion.

In the interior I believe ninety per cent. of the teachers and scholars never look at the Sunday-school lessons till Sunday morning. They put it off till the last, and then get it in a hurry. It is very easy to go through a Sunday-school and pick out the teachers that are teachers—those that have made preparation for teaching. The real teachers are, comparatively, few. "Many are called, but few chosen." The same is true of the scholars. Some study their lessons, and some do not; perhaps one in ten gets the lesson so as to know it and understand it. The others drag along, more dead than alive. We are not getting the best results from our country Sunday-schools. Some of them are better adapted to develop unbelievers than men and women of strong faith. The Jews, specially the Pharisees, went to ruin and were cursed of God while engaged in the forms and ceremonies of religion. They were diligent in tithing mint and anise and cummin—things that smelt pious—but they forgot good morals. They wore the garb of saints, but lived the lives of sinners. We should take heed lest we fall after the same example of unbelief. The Word preached, read, expounded, taught and studied, is not effective nor efficient unless it is mixed with faith by the preacher, reader, hearer, teacher, or student. Faith is the general principle of all pious progress. I could heartily wish the evils here alluded to were confined to Sunday-schools in the interior. Now and then in the remote interior sections one drops in on a Sunday-school where the superintending, the teaching, the singing and reciting are all first-class. Most of this comes of having a pious, efficient superintendent.

At one place Miss C. was teacher of the Bible class. She was educated, sprightly, vivacious, and brimful of life. She played cards for prizes, danced all the fashionable dances with the boys, ran horse-races for fun, was ring leader in every frolic, shot craps with the boys for candy, nuts, bonbons and kisses. This was the leading teacher of the first class in an interior Sunday-school. If dancers lead the dances, they will all fall into the german. Those who shoot craps for candy will crack jokes over Scripture in Sunday-school. By the way, crap-shooting is fast coming to be a fashionable diversion with our young people in some sections. In some places we have prayers in the parlor at nine to be followed by cards and crap-shooting till twelve or one. The old folks snooze and snore up stairs in utter ignorance, or unconcern, about what goes on in the parlor below. Somebody ought to wake up, or be woke up by a sharp blow. At first cards and craps must be omitted on Sunday and Sunday night, but pretty soon some one says, "The better the day the better the deed," and at it they go on Sunday as on other days. The down grade to hell is stoop and awfully slick. The start is slow, but soon the speed is a mile a minute, or more.

I wish these things were confined to the interior, where no one would see them or hear of them. The country catches the contagion in town. Alas! alas! VIATOR.

Notes of Encouragement.

The first preacher in the Mississippi Conference to raise his assessment in full for foreign missions this year is W. A. Terry, P. C., Tranquil circuit. Bro. Terry has secured all his assessments in cash and good subscriptions. May the Lord abundantly bless him and the people of his charge!

M. L. Burton, Wesson, writes that he has about secured all assessments on his charge in cash and good subscriptions. May the Holy Spirit be poured out on people and preacher!

B. S. Rayner, P. C., Fayette circuit, writes me a jubilant note saying he has collected $60 on his assessment for foreign missions, $50 of which had already been forwarded to the Conference treasurer, and that $50 more had been secured in good subscriptions. Besides all this, three missionary societies had been organized with an aggregate membership of one hundred and fifty! "They are infusing new life into the church, and are helping us in our missionary collections," he writes. Of course, they are doing that! Who ever knew a missionary society to hinder the preacher in his work, or interfere with the collections? Oh, short-sighted pastor who refuses to organize his Sunday schools and the women of his charge into missionary societies! Bro. Rayner also writes: "To-day I forward thirty-two new subscribers to 'The World for Christ.' I have preached five times on the subject of missions and distributed considerable literature. My charge seems prosperous along all lines. We are having quite a number of accessions to the church; finances are well up to date." Good for Fayette circuit and the faithful preacher in charge! May God bless them according to the riches of his glory in Christ Jesus!

Ira B. Robertson, P. C., Lake circuit, has forwarded a list of subscribers to "The World for Christ."

At Canton a Woman's Parsonage and Home Mission Society has been organized, and the Woman's Foreign Missionary Society has been awakened from a slumber of six months and reorganized. Eighty-five copies of "The World for Christ" have been subscribed for. The Sunday-school has been organized into a missionary society, and a collection is taken the first Sunday in each month. Twenty-seven accessions to the church.

Reports from the presiding elders are coming in slowly, but all write encouragingly and hopefully.

If the preachers will write to me about what they and their people are doing for the missionary cause, I shall be glad, and will reply promptly. The second Sunday in April I am to spend with Bro. Keen at Laurel and Ellisville; the second Sunday in May with Bro. Forsythe at Poarlington, and the second Sunday in June with Bro. Lewis at Crystal Springs. I hope to get to all the District Conferences and to as many camp meetings as possible this year.

T. L. MELLEN, Miss'y Sec'y.

Bible Distribution.

The attention of all who are interested in Bible distribution is called to the following facts connected with the work of the American Bible Society:

1. By organizing a Bible Committee composed of five or seven persons, and raising the sum of $25, or more, any community desiring it can have Scriptures kept on hand in their midst, so that they can be purchased at the mere cost of manufacture.

2. For supplying Sunday-school children who can read, Bibles can be had from the undersigned in every instance at the mere cost of manufacture, and at half this amount for supplying poor children.

3. The American Bible Society is very hard pressed for means to carry on its noble work, both in home and foreign fields; hence the undersigned would most earnestly urge upon all lovers of the Word of God in Mississippi and Louisiana the following requests:

1. Organize a Bible Committee, raise $25, or more, and establish a depository of A. B. S. Scriptures in every place of any importance where there is none, so that the people, especially the poor, can get the Word of Life cheap.

2. Remind all who love the children of the A. B. S. Sunday-school supply work, and see that every child who can read has a Bible of its own.

3. Call the attention of all good people to the work and needs of the A. B. S., and urge them, both by precept and example, to come up to the help of the Society in its noble work by making liberal offerings thereto. Because of a lack of means to furnish them, many needy and benighted ones are pleading in vain for the Word of God.

Offerings can be sent either to the undersigned at 725 Camp street, New Orleans, or to Wm. Faulko, Bible House, Astor Place, New York.

J. W. MCLAURIN.

From Bro. Currie.

MR. EDITOR: Please allow me to state through your columns why I located and why I joined the M. E. Church. It was not because of persecutions by presiding elder, or any other persecution; nor was it my unwillingness to go to any circuit the Bishop might send me, whether it be Goose Hollow, Red Oak, or any other circuit, because I have served some of the poorest circuits before; had plenty to eat, plenty to wear, and came out with flying colors, going up to Conference with as good clothes and as good showing as any preacher. The reason I located is this: Four years ago, while traveling the Pouchatoula circuit, God impressed me with a call to the evangelistic work. I did not want to leave the itinerancy, for I know that the work of an evangelist would call me away from home for months at a time. During the four years God gave me great results, but still the Spirit kept calling, "Go into the field." Last year at the Montgomery Camp Meeting, kneeling in my tent at the midnight hour, when all was quiet and still, I heard that sweet voice still, "Go into the field." I begged and pleaded that my Father might let me stay in the Conference, but still it was, "Go;" and, to retain my sanctification, I had to keep consecrated. Consecration being my part, and sanctifying God's part, I know not what will come next; but where he leads I will follow. My life and my all is consecrated, Lord, to thee. I never felt the presence of the Lord more than in the last two months, owning, blessing, and leading. The reason I deposited my certificate of location with the M. E. Church was this: When I went home from Conference, and moved back to my old home, with my kindred and friends, to work for the salvation of sinners and sanctification of believers, the church which licensed me to preach and gave me an honorable location locked her doors; turned me out without a shelter to worship under. The M. E. Church threw her doors open and put her arms around me; bid me God-speed to go forward and work for Zion. I asked the prayers of all the brethren, that God will use me as an instrument in his hands of saving thousands of souls.

God is with us here in the meeting at Colfax. The Holy Ghost is falling on the people. Thanking you for the use of your columns, I am,

Yours fully saved and sanctified,
W. T. CURRIE.

P. S.—I do this to correct false reports, and to place myself in the proper light with the people.

W. T. C.

Colfax, La., March 17, 1897.

Correspondence.

From an Old Subscriber.

DEAR READERS OF THE ADVOCATE: For some years I have been a reader of the CHRISTIAN ADVOCATE, and have read many communications that I admired much, and some few that I admired less; but of all that I have read in said paper, there is, nor has been, no communication that I have admired more, and said "Amen!" to more heartily, than to the piece written by Martha Andrews, of Meridian. Her remarks about Meridian life, a city or community where so many persons love to talk about Christ and his love, I am satisfied is more easy to live close to God than in a community where persons are cold and special seasons of worship rare. I am sorry to say that I live in a community where there is much coldness in religious worship; but I hope and pray for better times. Her remarks about how dear old Bro. Woodward is treated by the people of Meridian is an honor to the city at large, and the good words she has to say about her pastor should cheer him up in his ministrations; and that presiding elder who goes to his appointments and makes the woods vocal with the songs of Zion should sing more and louder after reading her cheering words about him; and then, as if to cap it all, what she says about the revival at Central Church, and the differences of opinion about sanctification and the second blessing, is so Christian-like that it seems that all Christians ought to look at and feel about the differences of opinion as she does, and all ought to covet and seek after that blessed peace which passeth all understanding, no matter what name it is called by.

I praise God and rejoice over what I have heard about the revivals at Meridian and elsewhere. God grant that the revival spirit may spread all over this country!

W. R. GRAVES.

Coosa, Miss.

From the Drouth-Stricken Region.

MR. EDITOR: I have just read an article from J. L. Moore in the ADVOCATE, of March 18, relative to the drouth sufferers. I am well pleased that you should give space in the ADVOCATE for this noble cause. And I want to say that the church throughout the Arcadia district is suffering greatly. My work—the Summerfield circuit—situated in Lincoln, Claiborne and Union parishes, is about an average of North Louisiana, so far as wealth is concerned. The people are industrious and economical as any in the State, and yet in the bounds of my circuit I find people who are destitute, not having the actual necessaries of life, and some of these people are members of our church. Bro. Moore's cause is a worthy one.

My work is doing but little in the way of growth. The Conference collections untouched, for the reason that there is no money in the country. I can not get subscribers to the ADVOCATE for the same reason. Congregations are large and appreciative. Our people are spiritual, and, with a faith in God that will not be denied, we are looking for better times. B. H. SHEPPARD, P. C.

Hico, La., March 19, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The following is the annual report of the corresponding secretary, Mrs. Florence E. Russ, to the Parsonage and Home Mission Society at its recent meeting at Felicity:

"Our Parsonage and Home Mission Society is no longer struggling for existence. It has been touched by the finger of God and is destined to live. Shall we not feel honored to be counted as members? The work is three-fold; first, to assist in building and repairing of parsonages; second, to maintain mission schools among the mountain whites and the Cubans in Florida; third, home mission work. Our field is the south and southwest. When we consider that the W. P. and H. M. Society in the first six years of its organization aided and built half as many parsonages as had been built in a century before, no wonder Dr. Morton terms our organization the strong right arm of the Board of Church Extension, and calls upon the brethren to 'help the women who are trying to help you and your families to come up to the measure of their great and holy ambition.'

"This is the decennial year of our society, and efforts will be made to commemorate it worthily by raising $20,000 for the general work. This work of faith and labor of love is being enlarged and strengthened; faithful service is being rendered. When God calls us to work he prepares the way. To quote the words of one of our Bishops, 'Every pastor should respond to our requests, because the good already accomplished by this organization is an incentive to increased zeal and activity in its behalf. Destitute fields have been successfully occupied that could not otherwise have been entered. Other difficult fields would have been abandoned of necessity but for the helping hand extended by the godly women of this society.'

"The purpose of this convention is to gather up the results of the year's work for instruction and encouragement, and in the light of past success plan for the future. Not until the work is thoroughly organized and systematized can we be in direct touch with all parts of the State and furnish a perfectly accurate report.

"Three applications for aid were received during the year. Partly from a depleted treasury, and other reasons, two were rejected. Aid was granted Crowley amounting to $50. We have donated $100 for parsonage at Prudhomme City; the amount will be forwarded in a few days, and two applications are under consideration—only a question of money.

"The office of corresponding secretary is a most responsible one, and upon her faithful labors, assisted by the treasurer, depends much of the success of their auxiliary, and through them the Conference Society is strengthened. Promptness and punctuality in sending reports is very important. We are always glad to hear from the auxiliaries, and be assured that no requests for information or help of any kind will be burden a letter that it shall not be welcome.

"May the Holy Spirit guide and direct us all in what is best for the glory and honor of his name.

"Our Conference Society is composed of nineteen adults and eight juvenile auxiliaries.

"Ten auxiliaries were organized during the year, four disbanded and one barely survived organization. We can do no better work than to encourage and direct the energies of the young people in the church; teach them to do real practical work through the junior auxiliaries.

"A report from our society was presented at the last session of the Louisiana Annual Conference, and thirty-five copies of Our Homes secured. Our Homes, the official organ of our society, is issued monthly, for the small sum of 50 cents per annum. How can a member feel any interest in the work if she does not take and read the paper. The better acquainted they become with the purposes and plans of the organization the more wisdom they will see in its new subscribers added to the list this year."

(To be continued.)

Sisters of the Woman's Parsonage and Home Mission Society of the North Mississippi Conference.

We feel sure that it was by mistake that the program of the Easter service for the Scarritt Bible and Training-school was inserted in the W. P. and H. M. column of the NEW ORLEANS ADVOCATE; and lest it should mislead some, we make this statement: The Central Committee of the Woman's Parsonage and Home Mission Society is making strenuous efforts to raise a decennial offering of $20,000 to meet pressing demands, and we can not divert the money raised by this organization from its legitimate channel, except by authority of the Central Committee. The Executive Committee of your Conference society is striving to devise means to approximate the apportionment to your Conference; therefore, we urge each auxiliary to use all diligence in raising money this year; but send it to Mrs. Rowan Thayer (Greenwood, Miss.), your Conference treasurer, and through her it will go to your general treasurer to meet the demands for which you, as an organization, are pledged. While we would not restrain one benevolent impulse, nor detract from one worthy purpose, we must meet our obligations as a society before responding to other appeals

Yours in Christian love,
MRS. J. S. FEATHERSTON,
Conf. Cor. Sec'y.

If men would exert themselves as earnestly and constantly in performing duty as they do in running away from it, they would find it both easy and enjoyable. Life is beautified and ennobled by quickness to see it and readiness to do it.—Presbyterian.

Selections.

An Experiment.

A New York newspaper once reported a clergyman as saying that the number of words in a Sunday newspaper is very nearly equal to the number of words in the New Testament. There are many, however, who feel that they have abundant time to read the paper, but plead the lack of time as their one great excuse for not reading the Bible. The paragraph suggested to me the question, How much time is actually necessary in order to read the Bible through? I then formed the plan of noting down the amount of time required to read the different books through at an average rate, pausing now and then to make brief memoranda. The intention was not at all to see how much could be read in a given time. I do not believe in hurrying through the Bible as one would hurry through a story-book; but it is my belief that in order to get the full force of a book—in the Bible or out of it—one should read it straight through, and as much of it at a sitting as possible. Reading the whole of Matthew is the best preparation for understanding the last two lines; of Job, for the realization of the triumph of faith; of Ruth or Esther, to get those marvelous stories in all their matchless beauty. Spend two hours some Sunday afternoon in reading the entire glorious prophecy of Isaiah; follow that with an hour and a half with Matthew, and see how the prophecy was fulfilled.

This consecutive reading need not preclude careful and prayerful study of special passages, nor does it militate against reading the same book more slowly, with note and comment. One of the greatest foes to an appreciation of the Bible as literature is scrappy, inconsecutive reading. Once at least, and as often as possible thereafter, read every book in the Bible through from beginning to end with the fewest possible delays and hindrances. Such reading, especially if begun with the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law," will enable you to appreciate more thoroughly the Word of God as literature, to gain new revelations of its inexpressible tenderness, its deep pathos, and its unequaled beauty, manifesting the love of God and teaching us his will. You will find some things in the Bible which you didn't know were there.

In my experiment I found that the reading of the first five books of the Bible required an average of an hour and thirty-four minutes each; the books of Samuel, Kings and Chronicles an average of one hour and twenty-nine minutes each; the Psalms, two hours and forty-three minutes; Mark, one hour; Luke, one hour and forty-two minutes; John, one hour; Acts, one hour and thirty-seven minutes; while such books as Second and Third John, Jude, Philemon, Titus, and some of the prophetical books, required only from one to six minutes each. The amount of time required for the entire Old Testament was thirty-eight hours and twenty-seven minutes, and for the New Testament eleven hours and thirty-four minutes.—Prof. F. S. Goodrich, in Epworth Herald.

God will give you the victory if you do your best. You may fail in the acquisition of earthly treasures, but you can not fail to win the crown if you but try. "I, therefore, so run, not as uncertainly; so fight I not as one that beateth the air." How often do our fondest hopes fade in this life! Our cherished plans crumble, but never a soul has failed to win the sweetest joys that truly trusted God. But how few, comparatively, try to win immortal glory! They give all their time to laying up treasures on earth. How soon these treasures vanish away! The heavenly treasures will abide forever. No one can take them from us. Place your treasures in the bank of heaven, and then your life will be a pleasure here and a glorious reality in the world to come.—Exchange.

No man lives without jostling and being jostled; in all ways he has to elbow himself through the world, giving and receiving offence.—Carlyle.

The sluggard's soothing syrup is labeled "to-morrow."

WALL

Paper.

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Editor Christian Advocate.

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FROM THE WORK.

Rev. F. B. Ormond, Wesley Chapel, Natchez Miss., March 16, 1897: "Our first Quarterly Conference has passed into history, and to-day the pastor and people of Wesley Chapel enter upon the second quarter with very bright and encouraging prospects indeed. Our presiding elder, Dr. Hunnicutt, has been with us several days, and his words of kind advice, admonition and encouragement have infused into the church a new life, and pastor and people are expecting still better things at Wesley Chapel. It has never been my privilege before to attend as pleasant, agreeable and harmonious Quarterly Conference as the first one with Wesley has had this year. We desire the prayers of the church in behalf of Wesley Chapel. Success to the ADVOCATE!"

Rev. W. J. O'Bryant, Ebenezer, Miss., March 17, 1897: "Our first quarterly meeting for the Ebenezer circuit has passed, and, we trust, with good results. The presiding elder, Rev. J. H. Mitchell, was present. He preached with great power and demonstration of the Spirit, presided with dignity, and despatched business with skill and ability. He is one of our best. The financial reports from the stewards for the present quarter showed some improvement. We have about one third of the 'foreign mission' money in hand, and hope to be able to send fifty per cent. of it to our secretary, or all, if possible, by the middle of May. The other collections ordered by the Conference are pretty well secured by cash and subscription. The spiritual condition of our work is on the up grade. We are praying for and expecting great revivals. May the Lord help us in securing subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE, and bless our editor in sending out this sound Christian literature into so many of our homes."

Rev. J. J. Garner, Smyrna, Miss., March 15 1897: "We arrived here (Salem circuit) in December from the Holly Springs district, where we left many friends only to meet new ones in our new field of labor. We have a nice little charge of four churches, a good people to serve, and about as religious as we commonly find them. We feel that the Lord is with us and blessing our labor. We are praying and expecting a good year. The indications are favorable. The Lord has been good to us in giving us a place in his vineyard to work, and in directing the Bishop to send us where he did. Of course, we are trying to do our best by the help of Him who is always willing to help. Thinking it best to take up our foreign missions now, we made the attempt and raised every dollar of it in cash and subscription. Having received the greater part of it in cash, we have been enabled to send twenty dollars to the treasurer of the Foreign Mission Board, and hope to be able to send in the remaining part soon. Feeling that the Lord is removing the difficulties out of the way, we want to walk by faith, and not by sight. 'The Lord is our refuge and strength.'"

Rev. Hyder B. Thomason, Pelican, La., March 11, 1897: "This preacher and his family were graciously received by the good people of Pelican circuit. We had itinerated several years as a country school teacher, and well knew what 'ponnding' meant, for we had been used to the kind that iron gets upon the anvil. But when we got an old-fashioned Methodist ponnding here it melted our hearts into thankfulness to God and love to all mankind. But simultaneously with our arrival we found ourselves, one and all, in the vise-like clutches of 'la grippe,' which seems to have developed an unaccountable fondness (or animosity) for preachers and their families this year. Then the good qualities of our people shone forth. We suffered for no attention and had no want unsupplied. Under the skillful and assiduous treatment of our good Dr. Arn strong we soon recovered. But the kindness of our friends continues; every day brings additional demonstrations of their liberality. They also hear most patiently with their boy preacher's shortcomings, and have the happy faculty of making him feel at home in the pulpit and everywhere else. I have completed the second round of my circuit. Have met every appointment, and have been gratified by large and attentive congregations. The roads have been unspeakably bad; so bad that I have longed for the perfection of aerial navigation. Still I have made about forty pastoral visits—most of them to people who live at such inaccessible places that they were not reached at all by former pastors. I am seeking the lost sheep. Although this work is in the dronth district, our people are in fairly good shape, and we have good prospects for a prosperous year. At a Church Conference, last Sabbath, it was reported that 'none are destitute.' All over the circuit there are signs of spiritual life. Our prayer meetings and Sunday-schools are doing well, but we greatly need an outpouring of the Spirit. I am praying for the same. Oh, that God may give me souls!"

OBITUARIES.

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JAMES GREER FULLILOVE.

In the rich fruitage of a well-spent life, extended long beyond the allotted portion, and filled to its close with the realized promise, "He that honoreth me I will honor," James G. Fullilove passed out of time—this little span—into the eternal life beyond on Jan. 31, 1897, aged eighty-seven years two months and seven days.

He was born in Oglethorpe county, Ga., Nov. 24, 1809, growing to manhood in a godly home, where indnstry and thrift were instilled by precept and example, and from which came sons and danghters who have made their impress on their generation for integrity, fidelity and devotion to duty.

He was most happily married on Jan. 3, 1832, to Miss Tabitha Holmes, a woman of beautiful character, blessed and beloved by all who knew her, and whose memory is as ointment poured forth, in fragrance nnfailing. Two sons—Thomas P. and James H. Fullilove—are the surviving children of this union, which was severed by the death of his wife, after more than fifty years of faithful affection. The writer remembers his heart-broken cry when the companion of a lifetime, his best friend, his loyal and wise helpmeet, lay peaceful in her coffin—"I am shipwrecked! I am shipwrecked!"

Mr. Fullilove was born of the Spirit in August, 1833, and joined the Methodist Episcopal Church, his life thereafter testifying daily to the genuineness of his conversion. In the ardor of business, when every nerve was strung for success, God was still supreme. His integrity was unswerving, his benevolence unbounded, his kindness and courtliness of manner that of a Christian gentleman; for behind all was the humble servant of the Lord Christ, his example and pattern.

In 1835 he moved to Noxubee county, Miss., remaining there until 1845. From thence he again moved to Jackson parish, La., where he lived until 1847, when he came to Caddo parish, his home for the remainder of his long and useful life. He died at the home of his eldest son, Mr. Thos. P. Fullilove, near Shreveport, La.

This was no ordinary life. As we view it through its long vista of years it shines with the steady faithfulness of the stars, true to the highest ideals of strong and noble manhood. His home was always open, its doors swung wide to stranger and friend alike; its hospitality was known far and near; no needy or weary one might ever pass its gates unstrengthened.

We who know them best can almost hear from the far heaven, where these two blessed ones, reunited, are rejoicing, the voice of the King "who shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me. Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

His energy knew no bounds. He was diligent in business, accumulating a large fortune in ante-bellum days, which was swallowed up with the loss of the Confederacy; when, though past middle life, with renewed determination he built a second upon the ruins of the first.

It was with great reluctance that he laid aside the responsibilities and activities of life as the infirmities of age increased. The habits of almost a century and unabated interest in affairs impelled him to continued exertion. The sunset of his days was peacefully spent in the homes of his two sons, where he was ministered to with reverent and tender care and affection; and when the summons came, "It is enough; come up higher," he faded softly out of life as a star in setting sinks from view, and full of the hope of immortality.

The only surviving brother—Mr. J. Tatnm Fullilove—aged eighty five, watched tenderly by the dying bedside. These two brothers had stood side by side through all the vicissitudes of nearly a century of life, and as the shadows of the dark valley crept between their longing, fading vision the pathetic handclasp was as much an earnest of the speedy reunion hoped for as a signal of farewell.

We who remain stand gazing steadfastly up into the open heavens, whither he has departed out of our sight, and long to be there.

He is not dead
Whose good life's labor liveth evermore;
He is but sped
To join the noble gone before.
He is not dead.

EUNICE B FOSTER.

Wesleyan Christian Advocate (Atlanta, Ga.) and Texas Christian Advocate please copy.

(Continued on Seventh Page)

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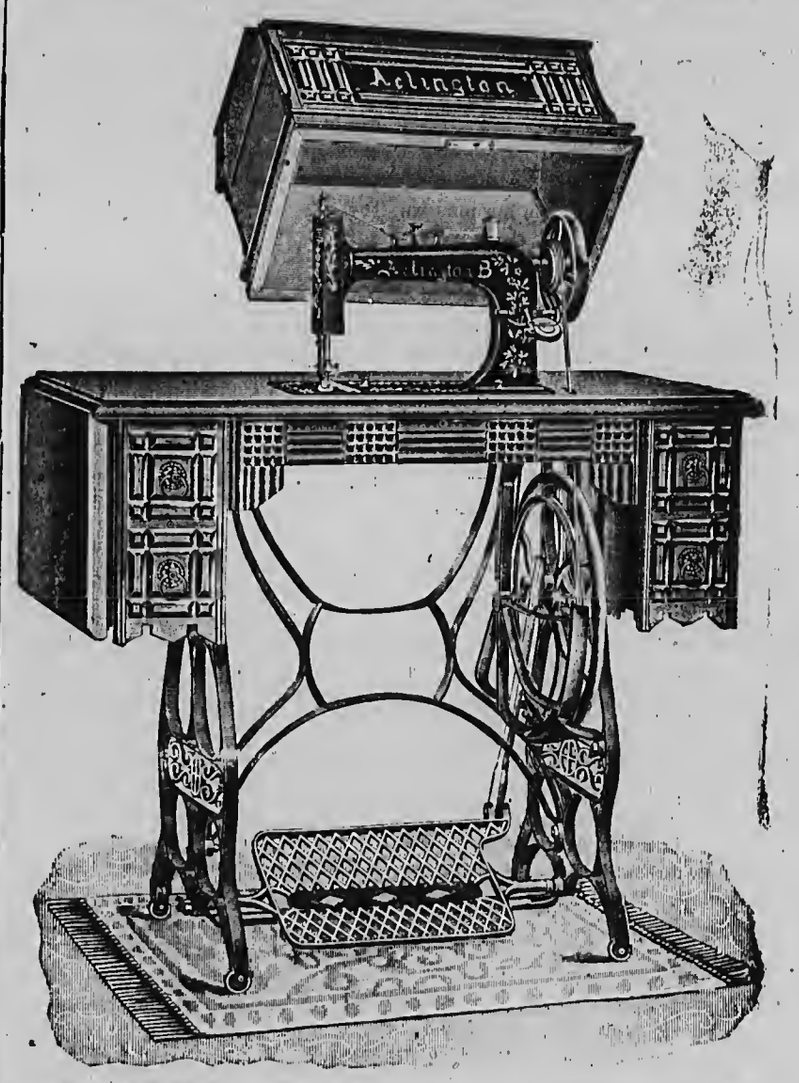

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Thursday, April 1, 1897.

Could I with ink the ocean fill;
Were the whole earth of parchment made:
Were every blade of grass a quill,
And every man a scribe by trade:
To write the love of Christ to man
Would drain the ocean dry,
Nor could the roll contain the whole,
Though stretched from sky to sky.

Idleness is to character what rust is to iron.—Anon.

Generally it is not the burdens we have that crush us, but those we expect to have.

It is better to be seventy years young than forty years old.—Oliver Wendell Holmes.

Of what use is it for a man to make loud professions in church when the world knows that his daily life gives them the lie?

Each day is a page on which you are to write a chapter of history that shall be as lasting as eternity. What sort of history are you writing?

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should never grow old.—James A. Garfield.

Some people talk about "honest doubt" in a way which would seem to indicate that it is the only thing that is honest. Faith may be as honest as doubt, and an ounce of honest faith is worth a ton of doubt.

Many prayers for the evangelization of the world are utterly worthless, for the reason that they mean nothing. How much sincerity is there in such a prayer from the lips of a man who never gives anything for the cause of missions?

Said an eminent surgeon to his assistants, "Don't be in a hurry, gentleman, for we have no time to lose." A wise man was he. If we want to make rapid progress, we must work carefully. Hurry is about synonymous with flurry.

Our Savior was a great talker. He talked from morning till night, and all his talk was inspiring and elevating. Here, as well as elsewhere, his example is worthy of imitation. Moroseness is not religion, or a part of it. Conversation is one of the mediums through which we are to let our light shine into the hearts of our fellow-men.

At the close of every day get yourself right with God and man. Put yourself in communion with God until you feel the blessed assurance of acceptance. Forgive all injuries received from your fellow-men, and make a firm resolve to repair, at the earliest possible moment, any wrong you may have done to another. Thus shall you continually grow in "meetness for the inheritance of the saints in light."

Hammering.

It takes more than one stroke of the hammer to drive a nail; forge a plowshare, construct a steam engine, or carve a statue. Builders and artisans know full well the value of persistent hammering, relying, not upon a few mighty strokes to shape stone and timber and put them in place, but upon a multitude of moderate, carefully directed blows. Too hard a knock might shiver the rock to pieces, or spoil the design being wrought. The workman who rains furious blows, expecting to get through in a jiffy, caring little whether what he does is well or ill done, is not the one most sought after. A physician who attempts to hammer a dangerous disease out of the system by giving one or two large doses of medicine is more than apt to kill the patient. It is related that an enthusiastic youth once pointed to a celebrated painting, and exclaimed, "Oh, if I could thus put a dream on canvass!" 'Dream' on canvass," interrupted the master; "it is the ten thousand touches with the brush you must learn to put on canvass that make your dream."

Haste to succeed, the desire to accomplish one's purpose suddenly by means of a few vigorous licks, is the reason why a large per cent. of mankind fail to accomplish anything worthy. Rome was not built in a day, nor does excellence in any department of industry come to him who will not hammer with unceasing patience. "By hammer and hand all arts do stand."

If acquiring an education were simply a matter of a few weeks' or months' application to books, many would enjoy the fruits of learning who are now content with a knowledge of the three R's, or less. Sharpening and polishing the intellect for effective service, like the making of a telescope, is not the work of a day. Says O. S. Marsden: "Have you the determination that would hammer an education from the stone quarry with Hugh Miller, the patience that would spend a lifetime tracing the hand-writing of the Creator down through the ages in the strata of the rocks? Do you love learning well enough to walk forty miles to obtain a book you could not buy with Abraham Lincoln? Would you, if necessary, wear thread-bare clothes and board yourself? Would you, like Thurlow Weed, study nights by the light of a camp-fire in a sugar orchard? If so, then you are on the royal road to learning, and by and by wisdom, more precious than rubies, will be your crown."

There are many who would like to possess a noble character, but are unwilling to hammer and forge themselves one. Because the formation of virtuous habits, like the construction of a splendid edifice, requires time and vigorous effort, not a few give over the struggle, and make light of those who, by patient continuance in well doing, seek to build themselves up into a holy temple of the Lord. However much we may desire to pass at a single bound from spiritual babehood to mature manhood in Christ Jesus, it is impossible. We can not escape the intermediate stages of development, through trials of faith, many battles with temptation, and the faithful discharge of duty. It may be pleasant to dream that faith alone will speedily secure every spiritual blessing, but to expect it to make all the Christian graces abound in their fullness without the previous development of the same through exercise is to reverse God's order.

In religion, as well as everywhere else, there is no true excellence without laborious effort. We must fight the good fight of faith, wrestle with the powers of darkness, agonize to enter in, run the race with patience, and press towards the mark. It may seem hard that we can not dispense with effort in the kingdom of grace, and trust to an omnipotent God to do everything for us; but God's "ways are not our ways." He helps in proportion to our faithfulness and obedient love for him.

Symmetry of character costs many prayers, tears, and ceaseless hammering. Many a sinner would be willing to become a saint if he could do so without effort. But this can not be. Sin is forgiven in a moment, but its blighting effects upon character are overcome only by a slow, laborious process. The subduing of sinful tempers, affections and desires, though accomplished through grace, is a toilsome process. It is as if we were rowing up stream with our Lord as helmsman. He tells us to pull one oar, and he takes the other, but he never pulls both oars for us. When we cease rowing, we either go round in a circle or are swept back by the mighty current of sin.

What a boon it would be to religious teachers if all believers, young and old, could be transformed at once into full-grown Christians, wise in the things of God, and free from all carnal affections! If a short cut to saintliness could be found, then, indeed, there would be little need of preaching to any save to sinners. But no, the rough marble of a regenerated life that has just been hewn by the Spirit from the great quarry of sinful humanity must be shaped and polished and prepared for a place in the "building which, fitly framed together, groweth into a holy temple in the Lord." Growth in grace and in the knowledge of God must be preceded and accompanied by continual instruction and exhortation, "line upon line, and precept upon precept; here a little, and there a little." The preacher who hopes to rout Satan and establish believers in the faith by the delivery of two or three powerful sermons is doomed to disappointment. The fever of sin, though driven away by an Almighty hand, leaves the victim weak and in need of milk rather than meat.

What a vast saving of time and trouble it would be if children could be made wise, obedient and religious by some lightning process! Parents, however, know that the proper training of childhood does not end with a few corrections and admonitions.

The father of John Wesley once asked his wife, Susannah Wesley, why she repeated a certain thing twenty times to one of the children. She replied, "Because nineteen times are not sufficient."

The reformer also is deceived if he thinks that a few speeches and efforts are enough to convert the masses into ardent adherents of the cause he advocates. Blow must follow blow, fact must be piled upon fact, truth upon truth. Neither prohibition nor any other moral reform can be long maintained in any commonwealth save by a constant campaign of education. We must keep hammering away with the mallet of the gospel upon the rock of indifference and wickedness until it crumbles into fragments. Our Lord bestows the energy to wield the hammer; we must direct its force.

The hammering process has its place in every field of effort, whether it be making needles, building ships, training the mind, writing books, or preparing sermons. An English clergyman once remarked to the Bishop of Litchfield: "Why, my lord, it is the easiest thing in the world to preach. Very often I choose my text after I go into the pulpit, and then go on and preach a sermon, and think nothing of it." "Ah, yes," replied the Bishop, "that agrees exactly with what I hear the people say, for they hear the sermon, and they, too, think nothing of it."

If we would attain eminent usefulness and reach full perfection, we must not shrink from the hardships, buffetings and hard knocks of life. When the hammer of affliction and misfortune descends upon us, happy are we if we endure, for then shall we receive the crown of life. "No pains, no gains; no cross, no crown."

Whosoever Will Rescue Mission.

Mr. J. H. Haag, superintendent of the Whosoever Will Rescue Mission, 608 Bienville street, has published in pamphlet form his first annual report. This mission, as our readers have already been informed, is conducted upon the principle of ministering to the bodies as well as the souls of men. Here, as well as in all large cities, there is a great deal of destitution. There are large numbers of men who are in urgent need of food, clothing, shelter, and indeed everything that makes life comfortable. Men thus situated can not be reached by ordinary ecclesiastical agencies. They do not attend our churches and will not. What they need first is the relief of their physical wants. Vain are all efforts to reach them with prayers and preachments so long as they are unsheltered, unfed and almost naked. The heart that sympathizes with their physical suffering is the only heart that can reach them with a gospel message. The hand that supplies their physical wants is the only one that can break to them the bread of everlasting life. This is the principle upon which this mission is conducted. The results have been gratifying in the extreme. Fifteen thousand meals have been furnished; five thousand persons have been clothed; thirty-one thousand one hundred and ninety-four have been lodged. The number of converts who have brought forth fruits meet for repentance is about seven hundred.

This mission is purely an individual enterprise. Bro. Haag is a member of Dryades Street Church—Rev. S. S. Keener, pastor. The mission, however, is purely an individual enterprise, which had its origin in Bro. Haag's consecrated heart and head. It has received many contributions from followers of the Man of Galilee. Those who wish to serve God by serving humanity can not do so more effectively than by sending contributions to Bro. Haag.

In Behalf of Armenia.

For the past ten days or more New Orleans has been honored with the presence of two distinguished representatives of the cause of poor, down-trodden Armenia, viz.: Miss Willimina Armstrong, general secretary of the Woman's Department of the Armenian Relief Association of America, and Dr. Hintlian, a celebrated physician, who is a native Armenian. On the twenty-fourth Miss Armstrong addressed a large audience of women in the spacious banquet hall of the St. Charles Hotel. On the night of the twenty-sixth both she and Dr. Hintlian addressed a good audience in the hall of Sophie Newcomb College.

Miss Armstrong is a physician and, having travelled extensively in Armenia, is thoroughly posted on Armenian affairs. Dr. Hintlian, with a good stereopticon, throws upon the canvass representations of scenes of Armenian suffering that are absolutely startling.

They have awakened great interest in the cause. A branch of the Armenian Relief Association has been organized with Miss Katharine Minor as chairman.

An Episcopal Firebrand.

Bishop H. M. Turner, of the African Methodist Episcopal Church, in The Missioner's Voice, which he edits, the other day gave unfortunate counsel to his negro readers of the Southern States, advising them to arm themselves against lynching parties, and shoot down their assailants. He declares that he has kept this counsel to himself for seven years, lest it might meet the disapproval of his brother Bishops, but he is now determined "to speak it, preach it, tell it, and write it." This is the counsel of a madman, who "casteth firebrands, arrows and death" throughout a community. The course which he urges the colored people of the South to take would be a calamity for all concerned. No such advice as the Bishop gives is needed. On the other hand, he might wisely counsel the ministers and people who are within his influence to walk with such devotion, to cultivate such honesty and purity of conduct, and to exemplify such a character as to render them above suspicion. We deem it worthy of emphasis just here to say that we have not been able to ascertain a single instance of any crime of violence, such as has been usually punished by lynching in the South, charged against any of the colored membership or congregations, lay or clerical, belonging to our denomination in any part of the Southern States during the recent years in which mob law has been in vogue. We trust that no other negro leader will countenance the utterances of Bishop Turner. Such a policy as he advocates, if carried out to any considerable extent, would make the cause of the negroes a hopeless one, for it would deprive them of the sympathy and support of their best and most influential friends. —Central Advocate.

Sensitive persons who are always expecting to be slighted would suffer less, perhaps, if they could realize how little the air, manner and gesture of some people answer to their thoughts. One of the strongest preachers we know looks mad at his congregation when in a tender strain, and on one occasion, we remember, as he cried, "I love you," bent over the pulpit and shook his fist fiercely at the brethren in the front row.—Richmond Advocate.

At Gloster.

By invitation of the pastor, we lectured at Gloster last Friday night in the City Hall. This was our first visit to this place. Gloster is quite a thriving town, claiming a population of 1,200. The new Methodist Church is a very neat building. Its present seating arrangements are only temporary, and the lecture was the beginning of a movement to have it properly seated. A revival meeting was in progress at the Presbyterian Church. By making a change in their hour of service, our Presbyterian brethren were able to attend the lecture, which they did in full force. The attendance was sufficient to fill the hall.

We preached on Saturday night at the Presbyterian Church. Sunday morning we occupied the pulpit at the Methodist Church. On Saturday morning and on Sunday night we had the privilege of hearing Dr. R. E. Jones, pastor of the First Presbyterian Church at Meridian, who is assisting the Gloster pastor, Rev. Mr. Spurlin, in his meeting. Dr. Jones is a very strong preacher and deeply spiritual.

Our church in Gloster seems to be quite prosperous. We had the pleasure of visiting our old-time friend and former presiding elder, Rev. W. B. Hines, who now makes Gloster his home. He has been ill of late, but is now on his feet, and was able to be at church on Sunday. We were pleased also to meet Sister Hines. During our stay in Gloster we and our better half were domiciled at the district parsonage, which is tenanted by the presiding elder, Dr. Hunnicutt, and the pastor, Rev. M. M. Black, and their charming families. Dr. Hunnicutt is getting on finely on his district.

On Saturday evening in company with the district parsonage crowd we had a delightful drive to the Sam Jones Camp Ground, a distance of three miles or more by the carriage road, though much nearer by rail. The weather was perfect. The forests were clothed in a beautiful, many-tinted robe of verdure, profusely adorned with flowers—dogwood, crab-apple, honeysuckle, hawthorn, and the like. The camp ground is picturesquely located in a narrow hill-bordered valley, through which runs a beautiful little stream, which is fed by a number of springs which burst out from the foot of the hills. One of these springs is the centre of attraction of the campus on account of its boldness and the crystalline clearness of its waters.

Rev. J. W. Welborn.

Rev. J. W. Welborn is no more. He died this morning. He had been a Methodist preacher for sixty-three years—fourteen years a member of the South Carolina Conference. A great man has fallen.

J. W. TINNIN.

Tryus, Miss., March 24, 1897.

NOTES.

Mrs. C. W. Carter, of Jackson, La., is visiting friends in the city.

Dr. W. H. Milburn is booked for the commencement sermon at Cornell University.

We were pleased to meet in the city a few days since Bro. L. W. Carradine, of Fayette, Miss.

Kosciusko station is experiencing great prosperity under the pastorate of the talented and aggressive Park.

The commencement sermon of Nashville Female College will be preached by Dr. W. B. Palmore, May 13.

We were pleased to greet a few days since our genial friend, Rev. C. T. Munholland, of the Louisiana Conference.

Rev. T. W. Adams has made a most auspicious beginning at Hazlehurst. The outlook is decidedly cheering.

Rev. T. B. Clifford is assisting Rev. J. M. Morse, of McComb City, in a revival meeting. He preached last Sunday for Rev. J. A. B. Jones at Magnolia, Miss.

The actual majority of the "communicants" in England are nonconformists. The Established Church is now the church of the minority. Let it cease to be established.—Central Methodist.

Prof. Thomas Carter, of Centenary College, spent several days of last week in the city attending the District Conference.

Last Sabbath was a high day at Jeanerette, La. The pastor, Rev. R. M. Blocker, received six persons into membership in the church.

Two communications in this issue tell the same story concerning the drouth sufferers—one from Rev. B. H. Sheppard, the other from Bro. J. L. Moore.

When a subscriber, whether he be preacher or layman, changes his abode, he should promptly notify us. Our subscription clerk is not omniscient, though some people seem to think so.

We regret to learn that Bro. J. V. Penn, of the Mississippi Conference, had the misfortune recently to get his ankle broken. He is now confined to his bed, but hopes soon to be out, though he will have to go on crutches for some time.

Under the skillful and energetic leadership of the Rev. J. H. Mitchell the Kosciusko district is making decided progress. He will leave to his successor a good district parsonage entirely paid for, and one of the best districts in the Conference.

Rev. R. H. Wynn has had a glorious revival at Algiers. There were twenty-two accessions to the church and a number of conversions. There was a large attendance from the beginning, and great interest. The church has experienced a great spiritual uplift.

Southern people who have followed the interesting series of articles on General Robert E. Lee in Frank Leslie's Popular Monthly, will be pleased to learn that a splendid colored lithograph portrait of the great Confederate is offered by the publisher of that magazine for twelve cents in stamps.

Dr. I. G. John, assistant editor of the Review of Missions, and ex-Missionary Secretary, died at Nashville on the seventeenth. He was in the seventy-first year of his age and had been in the ministry more than fifty years. He was editor of the Texas Advocate for eighteen years and Missionary Secretary eight years.

Two great revivals held by the average evangelist are enough to kill any average church. The evangelist accuses and abuses the Bishops, the presiding elders, the regular preachers, the church members—all better men than himself—and abuse, fault-finding criticism, and suspicion are the prints which remain from his work.—Arkansas Methodist.

Dr. D. W. Dillehay was married on the twenty-fifth to Miss Emma Carradine, daughter of L. W. Carradine, Fayette, Miss. The ceremony was performed in Rayne Memorial Church, the pastor, Rev. H. R. Singleton, officiating. We extend our heartiest congratulations to the youthful couple and wish them unalloyed felicity as they move along the highways of matrimonial life.

The commencement exercises of the Grenada Collegiate Institute will be held May 30-June 2. The commencement sermon will be preached by Dr. Jno. W. Boswell, and the evening sermon to the Epworth League and Missionary Society by Rev. J. A. Randolph. Dr. W. T. Belling will deliver the literary address to the senior class Wednesday, June 2, 10 A. M. The Board of Trustees will meet Tuesday, 9 A. M., June 1.

To tide poor families in New York City over periods of sickness or lack of employment, the Pawnshop Loan Society connected with Dr. Greer's church was established two years ago. Unlike ordinary pawnshops, it gives loans of money on personal property at one per cent. a month, or one-third of the usual charge; it also allows extension of time from five to six months for redemption purposes. Since its organization 68,000 needy persons have been thus assisted—the total amount loaned having been one million dollars. Last year only about two per cent. of these pledges went unredeemed. The institution was started without expectation of profit. Though broadly philanthropical, it is successful as a business and is paying a dividend of six per cent.—Zion's Herald.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

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Drives away every sort of pain—external or internal, in old or young. When you meet with an accident, or are attacked by sickness, MUL-EN-OL, if applied at once, will prevent it from becoming serious. Have it ready. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by FINLAY, DICKS & CO., New Orleans.

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Clergymen given ten per cent. discount on all purchases.

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Important Notice.

THIRD STATE CONFERENCE OF EPWORTH LEAGUES IN MISSISSIPPI, APRIL 29 TO MAY 2.

The Illinois Central railroad (including the Yazoo and Mississippi Valley railroad) will sell tickets to Water Valley, April 27, 28, 29, to return May 3, at ONE FARE FOR THE ROUND TRIP. All pastors in Mississippi will please take notice and announce to their Leagues and congregations at once.

THOMAS B. CLIFFORD,
Pres. Miss. State Conf. of Ep. Leagues.
Water Valley, Miss.

The Advocate for $1.

From now until the first of June we will receive new cash subscriptions at the rate of $1 for nine months. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers after awhile. Meantime, let all who are in arrears pay up, as no one who is in arrears can get the benefit of any of our special offers. Let all our preachers make this offer known to our people at once. We will send a sample Bible for use in canvassing to those who desire it. We will also send sample copies of the ADVOCATE on request.

To Preachers.

To the preacher who sends the largest number of new cash subscribers between now and the first of July we will present either an Arlington B Sewing Machine or a gold-filled watch guaranteed to be a perfect time keeper and to look as well as a gold watch for twenty years, whichever one may be preferred. To the preacher sending the next largest number and also to the one sending the third largest number we will present a set of Clarke's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed until the premium has been awarded. Those who wish to compete for these premiums should notify us at once.

New Orleans District Conference.

The New Orleans District Conference met in the Carondelet Street Methodist Episcopal Church, South, March 25, and continued for four days. Bishop J. C. Keener presided at every session, and his presence proved a benediction to all. Rev. H. H. Ahrens was elected secretary. The reports from the different charges showed that in nearly every instance advance had been made and that Methodism is stronger in the city of New Orleans than ever before. The presiding elder, Rev. J. T. Sawyer, D. D., is greatly encouraged with the outlook for the district for the coming year.

The Conference enjoyed the presence of Rev. Thomas Carter, of Jackson, La., and Rev. J. W. Chambers, president of Whitworth College, Brookhaven, Miss. Both made addresses setting forth the advantages of the institution which they represent.

The report of the secretary of the Woman's Parsonage and Home Mission Society, Miss Lizzie G. Wasson, was a thoughtfully prepared paper and was highly encouraging.

The following were elected trustees of the Seashore Camp Grounds from the New Orleans district: E. P. Mackie, P. Werlein, W. W. Sutcliffe, W. B. Thomson, H. W. Spear, J. H. Campman, A. S. Daniels and D. Zable. The report of the president, Bro. E. P. Mackie, showed that the camp grounds was in a healthy condition and that the last meeting was a success.

Rev. J. M. Etheridge was unanimously recommended to the Annual Conference for admission on trial; at the same session the brother was ordained deacon by Bishop Keener.

The following were elected delegates to the Annual Conference: W. B. Thomson, A. S. Daniels, W. W. Carre and W. W. Sutcliffe. Alternates: T. J. Ferguson and J. Cohen.

The preaching during the Conference by Revs. J. M. Alford, J. F. Scurlock, C. C. Wier, S. S. Keener, J. E. Denson and Thomas Carter was of the highest order and to edification. The Memorial Service, held Sabbath afternoon, in memory of our beloved Rev. J. B. Walker, D. D., was conducted by Bishop Keener, whose tribute to his friend and our friend was touching and impressive.

The next session of the Conference will be held in the Rayne Memorial Church. A.

Orphans' Home.

I desire to call attention to resolution introduced by Rev. J. M. Weems, D. D., and passed at last session of your Conference, setting apart the first Sunday in April (and the succeeding Sundays where needed on circuits) as Orphans' Day. (See Minutes, page 7.) You will also notice that Sunday-schools and Epworth Leagues are requested to adopt Birthday Boxes. It is expected that every congregation, Sunday-school and Epworth League will contribute.

Mr. Clifford will represent me in the field, and will visit the District Conferences (and also charges when necessary) in the interest of the Home.

We have recently conversed with Bishop Galloway relative to the institution. He approves our methods and endorses our plans.

Send money to Rev. M. L. Burton, Wesson, Miss.

MRS. T. B. CLIFFORD, Agent.

TIRED, NERVOUS and weak men and women find new life, nerve strength, vigor and vitality in Hood's Sarsaparilla, which purifies, enriches and vitalizes the blood.

HOOD'S PILLS are the favorite family cathartic, easy to take, easy in effect. 25 cents.

The postoffice address of Rev. W. H. Hatfield is Ouachita, La.

A Painful Silence.

At the time I wrote my first appeal in behalf of Paine Institute, and published it in all of our church papers, I addressed over two hundred and fifty personal appeals to pastors throughout our connection, and sent besides one thousand printed appeals to other pastors in our church. So far as the reports which have come to my office show, collections have been taken in eight congregations. Eleven private responses have also been received. The amount realized is $185.82. I have assurances from a number of brethren that they will at an early date take a collection for the building.

Paine Institute is being taught in what was a stable, and is but little better now. I was there recently. I love my church with my whole heart; but I stood, and looked, and was ashamed. I am certain we have a number of laymen who, if they had stood with me there, would level with the ground our present building and would erect instead a respectable one as quickly as men and money could do it.

I do not believe that our church will let this matter stop here. Will not other pastors throughout our connection, at the earliest possible date, take a collection for this building? This collection may be cash, or subscriptions may be taken, payable on or before the first of October, 1897. Please notify me, however, of the amount of the subscriptions and forward to me the cash raised, since his will help to push the movement.

Are there not laymen throughout our connection who, upon reading what has been said touching the condition of Paine Institute, will send me a contribution towards suitable buildings for Paine Institute? Several have already done so. Is there not a man who will make me a proposition which shall help me to spring the church? Is there not a man who, in the name of God, will erect the building himself? A nobler charity than this would be impossible. R. J. BIGHAM.

Nashville, Tenn.

Why cough and annoy the whole audience when Dr. Bull's Cough Syrup will stop it?

A "Correction" Corrected.

Dr. W. T. J. Sullivan, in last ADVOCATE, "corrected the published Minutes." I have just mailed to the Doctor his original report, which exactly agrees with the Minutes. The mistake was not the mistake of the secretaries.

Again I say: Let the brethren be careful in their criticisms; I still hold their original reports.

J. C. PARK, Stat. Sec.

Kosciusko, Miss.

The popularity of Salvation Oil is not astonishing when we hear of its many cures.

Gone Home.

Mrs. W. C. Payne passed away this morning at 9:30 o'clock. A holy woman has gone. She was the friend of the preachers, the poor, the sick—everybody. She was in the eightieth year of her age. She will be buried by the side of her husband, who passed away fifty-three years ago.

T. W. LEWIS.

Grenada, Miss., March 28, 1897.

For Nervous Depression
Use Horsford's Acid Phosphate.
Dr. W. E. PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good results."

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We will send the NEW ORLEANS ADVOCATE and Harper's Monthly Magazine for $5. As the regular price of the magazine is $4, it will be seen that we make a very liberal offer. In order to get the benefit of this offer, subscribers must pay a full year in advance.

Read our $1 offer.

See our $1 offer.

An Easy Way to Get Started in Business.

I want to tell you how much money I have been making the past month selling a household article for a Pittsburg concern. It is a new style dish washer, and it works just lovely. Any child can wash dishes with it, and neither crack nor break the dishes, nor put their hands in the water. When I first received mine, all my neighbors heard of it, and came to see it work. They were so well pleased that I took orders for six right there, and made over $15. The next week I made $20, and during the past two weeks I have cleared $50; at the same time attended to other duties. When I wrote to Dep't A 5 of the Iron City Dish Washer Co., 81a. A, Pittsburg, Pa., for a circular telling about the dish washer, they sent me a lot of testimonials from those who are using them, and I know that I could make money selling them. If you are looking for something to do, I would advise you to write them for particulars. They started me, and they will surely do the same for you. A READER.

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One package of "LEGGETT'S OLD-FASHIONED PREPARED PIE CRUST" is sufficient to make two large pies. All the necessary material for making rich crust is contained in this package. Add only sufficient water (ice water preferred) to hold together for rolling. Ten cents a pack.

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The Louisiana Immigration Association.

The Louisiana Immigration Association is a chartered institution formed for the purpose of securing desirable immigrants to this State. The association will keep a book in which lists of lands, with their description and price, will be entered for the inspection of such persons as may visit our State with the view of purchasing lands for homes. The office at Shreveport is in a suitable portion of the city, close to all hotels and depots.

The association will also answer all questions by intending homeseekers, who may correspond with its officers. It will also advertise Louisiana abroad, especially in the States of the Northwest. The organization is simply an organized effort to set forth the advantages of Louisiana as a home and to bring together the land-seeker and the land-seller. It relies on the patriotic, public-spirited citizens and land owners to take stock, which is $5 per share. Its charter provides that it shall pay no dividends; hence all stockholders understand that they are uniting in a collective capacity to develop the State. The present is the most suitable time for this work, as the completion of a great trunk line railway to Shreveport from the great grain producing centre, whose commercial emporium is Kansas City, brings Louisiana in close touch with Nebraska, Kansas and the great Northwest. The association earnestly requests land owners, particularly those having large bodies, to send on their lists with postage for correspondence. There will be no fee for entering the lists of lands or correspondence relative thereto.

J. C. MONCURE, President.
J. HENRY SHEPHERD, Treas. and Sec., pro tem.

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$150 IN GOLD GIVEN AWAY.

Who can form the greatest number of words from the letters in "HOLIDAYS" You can make ten or more words, we feel sure, and if you do you will be well repaid. Do not use any letter more times than it appears in "HOLIDAY." Use no language except English. Words spelled alike but with different meaning can be used but once. Use any standard Dictionary. Nouns, pronouns, verbs, adverbs, prefixes, suffixes and adjectives—anything that is legitimate will be allowed. Work it out in this manner. Holy, lay, day, had, etc. Use these words in your list. The publishers of THE SUNNY SOUTH will pay $50 in gold to the person who makes the largest list of words from the letters in the word Holiday; $25 for the second largest list, $10 EACH for the next five largest lists, and $5 EACH for the next five largest lists. For the next twenty five largest lists EACH will receive a Kodak, the regular price of which is $4.00 each. The above rewards are given free and without consideration for the purpose of attracting attention to the South's great illustrated family and literary weekly, which has 12 large pages, 72 columns each issue, all original matter, with the very best long and short stories, in addition to its numerous departments, such as "Woman's Page," "Children's Page," "Pine and Gray Page" and a page devoted to "Southern Industries," etc. To enter this contest it is necessary for you to send 50 cents for a three months's subscription with your list of words and every person sending 50 cents and a list of ten words or more, is guaranteed an extra present by return mail (in addition to THE SUNNY SOUTH) of a 100 page book, "Beside the Bonnie Briar Bush," by the famous Ian Maclaren. This book has attracted more attention in the United States than any book of recent years. Satisfaction guaranteed in every case or money refunded. Lists should be sent in at once. This contest will close June 1st. The names and addresses of successful contestants will be printed in the June 5th issue of THE SUNNY SOUTH. Remember, every contestant gets a prize. Note: If you do not want "Beside the Bonnie Briar Bush" we will send you "The Story of An African Farm," "The Other Man's Wife" or "The Master of Bellentrae." In writing mention the book you want us to send you. Address THE SUNNY SOUTH, Box , Atlanta, Georgia.

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CHOICE EGGS.

I have established a poultry yard at Vossburg, Miss. Eggs of Barred Plymouth Rock, Brown Leghorns and Pekin Ducks, $1 for setting of 13 eggs. Orders must be accompanied by the cash.

Birds for sale Sept. 1st.

R. EDWIN DOWNER.

Mention this paper.

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Possesses in the highest degree the cortex active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

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R·I·P·A·N·S

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER,

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

SOMETHING EACH DAY.

Something each day—a smile!
It is not much to give;
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day—a deed
Of kindness and of good,
To link to closer bonds
All human brotherhood.
O, that the heavenly will
We may all do while here!
For a good deed every day
Makes blessed all the year.

—Exchange.

A Boy's Manner.

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation lately said about a boy. "It wouldn't be worth so much to one who meant to be a farmer, or who had no opportunities, but to a young college student with ambitions it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger, recognizing the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful way. Of course, the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came in the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up by the collar, and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest or the poorest.

The boy has not been in society a great deal. He has not learned orthodox selfishness. He positively can't be easy at the table until his neighbors are waited on; a chair is tortnre if he thinks anyone else is less comfortably seated! He wouldn't interrupt to let loose the wittiest or most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misunderstand, boys. You may be truly unselfish, and yet not have this boy's prize. You may wish to do things for others, and yet feel that you know not how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but to put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.—Congregationalist.

Transformed by a Smile.

Thackeray somewhere warns young people that the world is a looking-glass, and will return such looks, whether of sweetness or sourness, as they cast into it. This is recalled by the following suggestive passage which a secular paper furnishes:

"There are many plain young girls whose faces are lined with discontent and unhappiness. There is a drawn, perplexed expression between the eyes, and the corners of the mouth have a decided droop. These are the girls who have a settled idea that they are plain beyond remedy, and the distressing belief has deepened the lines of dissatisfaction; but in reality there is only a cloud over the face, cast by the habit of unhappiness.

"One morning a certain girl whose face was under this cloud walked out across the sunshine of the common. For a moment the gloom had lifted, the lightness of the morning and her thoughts were unusually pleasant.

"'What a pretty, happy girl that is we just passed,' she heard one of two ladies passing say to the other.

"She looked quickly around, with envy in her heart, to see the pretty girl, but she was the only girl in sight.

"'Why, they mean me! No one ever called me pretty before! It must be because I am smiling.'

"Again, as she was getting on a horse car she heard (be fates were out in her favor): 'Do see that pretty-looking girl!'

"'Well, I declare, I am always going to look happy if this is what comes of it! I have thought myself homely all my life, and here twice in one day I've been called pretty.'

"From that memorable day a new beauty has graced her social circle."—Morning Star.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

"Little Weights."

The superintendent of a large retail store in New York, while talking to a friend one day, said:

"It is not always the most industrious or intelligent salesmen who succeed in our business. Sometimes a peculiarity of speech or manner will make them distasteful to customers. Note that young man who is selling towels, for example. He is too familiar. He leans over the counter, and whispers as if he were the confidential friend of every woman who buys a napkin. He means only to urge his wares, but ladies do not like it. They will not be served by him again. I shall probably be forced to discharge the poor fellow, though he means well."

The trustee of one of our colleges was asked why Prof. Blank was held in comparatively light esteem as a teacher. "He is a learned man, accurate and earnest in his teaching," said the inquirer, "and an honorable gentleman. Yet inferior men are advanced in general esteem, while he remains just where he began ten years ago." "There is but one cause for his failure," was the reply, "his untidy habits. How can it be otherwise with a man who comes on the platform with soiled linen, a greasy coat, and black finger-nails? He looks like a tramp. Good and wise as he is he does not command the respect of the students."

Dr. Wier Mitchell, in a lecture to nurses, said that competent, earnest women sometimes fail in the sick-room because of some peculiarity of habit which renders them unpleasant to their patients. Among these was the use of perfumes. No well bred persons will carry about a scent which may prove offensive to half the people whom they meet. Men and women, in every department of life, find their usefulness impaired by some little habit often unconsciously acquired.—Youth's Companion.

How to Be a Good Visitor.

Many of you girls and boys have been invited to make visits among your friends during the vacation. It is quite an accomplishment to be a good visitor; by that I mean a guest who makes no unnecessary trouble or care in a house.

The first thing to do is to conform to the rules and ways of the household. If an early breakfast is the habit, be sure to have some one to call you in time, if you can not wake up yourself. Finders work to have guests come down to the morning meal after the family have finished, especially in farm houses. You may not think it much trouble to keep your breakfast standing awhile, but it is, nevertheless. Always do what you can in the way of assisting about work, especially in places where the family do their own work. There are many things that you can do that are really helpful. Picking fruit and looking it over, shelling peas, stringing beans, and such like work, which takes time, when those who have a great deal to do are obliged to stop their more necessary work to do that of minor importance.

You boys can always see where you can save steps, time and strength for elders. On a farm there are a great many light "chores" to do which really are a great help to the tired men at night.—Selected.

The temptations to lower one's standard are constant and urgent; in other words, one is solicited continually to come down to the level of the world. He who does thus lower himself so as to curry favor with the multitude, has lost all true manliness. Let him stand on some height, no matter at what cost of pocket or pang of loneliness; let him utter a vigorous refusal to the pride of life and the lust of gain, come in whatever shape they may.—Zion's Herald.

Awarded Highest World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Training Children.

I feel like begging mothers to try especially to cultivate a sense of duty in their children in regard to the food they eat. Let them be taught something of what the best and most nutritious foods are, and taught to avoid, whenever they can, anything which they consider not best to eat. After a little perseverance and careful explanation, I think most children will learn to deny themselves injurious foods and hurtful sorts of sweetmeats almost as easily as they will learn not to tell lies or strike their playmates. They should be taught that any injury to the bodily health, which they can avoid, is as much a sin and disgrace as an injury to the character would be.

And right here a word may be fitly spoken about the importance of keeping the thoughts pure. The thoughts have a subtle and wonderful influence over all bodily tendencies and conditions. Physically as well as spiritually it is largely true that "as a man thinketh in his heart so is he." Children brought up to realize what the oughts of life mean, whether in relation to themselves, their fellow-beings or the lower animal creation, are, other things being equal, far more sunny in disposition, quicker to appreciate and enjoy all sorts of real fun, and, of course, are far better able to assimilate into their own natures the spirit of all true beauty, whether in nature outside them or in human thoughts and deeds.

May the kind heavenly Father keep the hearts of all of us who are teachers and mothers in closest touch with his own, so that we may one day render a good account of the dear ones given into our care!—The Christian at Work.

The Magic of Silence.

You have often heard, "It takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed.

Dollie never came to see Marjorie without a quarrel. Marjorie tried to speak gently; but no matter how hard she tried, Dolly finally made her so angry that she would scon speak sharp words too.

"Oh, what shall I do?" cried poor little Marjorie.

"Suppose you try this plan," said her mama. "The next time Dolly comes in seat yourself in front of the fire and take the tongs in your hand. Whenever a sharp word comes from Dolly, gently snap the tongs, without speaking a word."

Soon afterward in marched Dolly to see her friend. It was a quarter of an hour before Dolly's temper was ruffled and her voice was raised, and as usual she began to find fault and scold. Marjorie flew to the hearth and seized the tongs, snapping them gently. More angry words from Dolly. Snap went the tongs. More still. Snap.

"Why don't you speak?" screamed Dolly in fury. Snap went the tongs.

"Speak!" she said. Snap was the only answer.

"I'll never, never come again, never!" cried Dolly.

Away she went. Did she keep her promise? No, indeed. She came next day, but seeing Marjorie run for the tongs she solemnly said if she would let them alone they would quarrel no more forever and ever.—Christian Age.

A more glorious victory can not be gained over another man than this—that, when the injury began on his part, the kindness should begin on ours.—Tillotson.

If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—Horace Bushnell.

A Model.

As a woman and a mother the Queen is universally acknowledged to be a model. Personally a pattern of virtue, she has banished vice from her court. When distinguished, able and devoted servants have been convicted of glaring wrong to women, she has dismissed them from her service without notice, and has told them, and the world, in the official Gazette, that the Queen has no longer need of their services." One of our leading divines, the Rev. Dr. Downes, editor of Great Thoughts, said, a little time ago, that she is "the purest woman that ever sat on a throne." Napoleon III, late Emperor of the French, once spoke of her as "virtue seated on a throne of freedom." Last, but not least, one of the Boston artillerymen, who visited England last Summer, in toasting the Queen at a public banquet, speaking as a citizen of the United States, mentioned "her queenliness as a woman, and her womanliness as a queen"—a happy phrase which won't be soon forgotten.—Guardian.

Life is continually weighing us in very sensitive scales, and telling every one of us precisely what his real weight is, to the last grain of dust.—Lowell.

HYGIENE.

A Word with the Doctor.

To whiten the teeth take a leaf of "common or garden" sage and rub them well. It has a wonderful effect.

When cooking for an invalid take great care that every vessel used is scrupulously clean, always rejecting those of copper. Enameled pots and pans are best for sick cookery, for they may be quickly cleaned with salt after use.

If there be dust, sand, or an eyelash in the eye it should be removed tenderly by means of a camel's hair-brush or the rolled point of a fine cambric handkerchief. Hold down the lower lid with the forefinger of the left hand and turn up the upper lid with the first finger.

An agreeable disinfectant for use in a sick-room is made by putting ground coffee in a saucer and in the center a small piece of camphor-gum. Light the camphor with the match, and as it burns let the coffee burn with it. The odor is healthful and refreshing.

In the event of a sudden attack of nose-bleeding, so common to children, the simple remedy of raising the right arm will check it in a few minutes.—American.

Things to Remember about Sleeping.

Sunlight is good for everything. The best number of persons to each bed is—one. Away with heavy hangings, either above or below the bed. Beware of a dusty, musty carpet—better sweetness and a bare floor. Do not fail to provide some means for ventilation during the night. Keep the head cool while sleeping, but not by a draught of cold air falling upon it. If a folding-bed must be used, contrive some way to keep it aired and wholesome. Let the pillow be high enough to bring the head in a natural position—no more nor less. Thoroughly air the sleeping room every day; air the beds and bedding as often as possible. A dark, out-of-the-way, unwholesome corner is no more fitted for a sleeping room than for a parlor. A feather bed which has done service for a generation or two is hardly a desirable thing upon which to sleep.—New York Ledger.

The question, "Is alcohol a poison?" is thus answered by Dr. Laborde, of the Paris Faculty of Medicine: "Yes, alcohol is a poison, because it produces those derangements of serious accidents, even mortal, which strike at once the body and the mind. It prevents the man walking straight, and causes him to stagger and fall; it makes him tremble and gives him convulsive shocks; it makes him foolish and criminal, driving him on to murder his mates and even his nearest relations; it reduces him to the state of an imbecile, an idiot, and a brute—that is to say, to the level, and even below that, of an animal. And, beyond that, it condemns him to be the parent of unhealthy children—deformed, epileptic, imbecile, or idiots—disposed to murder their fellows and become criminals." Such is a short picture of alcoholic poisoning or alcoholism.

Liebig Company's Extract of Beef

is the essence of all that is best in beef. Only the best parts of the best cattle, raised by the company on their own grazing fields in Uruguay, are used. That's why it is the best, and for over thirty years unapproached for purity and fine flavor.

For improved and economic Cookery
For refreshing, nourishing Beef Tea

Cure Consumption and lung troubles

New York, March 29, 1897.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address. Sincerely,

T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

EASTER MUSIC

"The Prince of Life," prepared by J. R. Murray, is a beautiful service for Sunday Schools, containing Responsive Readings, interspersed with appropriate songs. Price, 5 cents per single copy

A SPECIAL CIRCULAR

Containing a list of our large and varied stock of music for Easter will be sent free on application.

The new music for 1897 is exceptionally fine, including in addition to the publication above named, splendid solos and duets, and fine anthems for the choir. Among the composers represented are G. W. Marston, E. Marzo, C. A. Havens, G. F. Root and others.

CANTATAS FOR SUNDAY SCHOOLS.

Flower Praise (20c). Festival of the Flowers (30c). Under the Palms (30c).

THE MUSICAL VISITOR

for March will contain a supplement of Easter Anthems. Price, 15 cents

THE JOHN CHURCH COMPANY,
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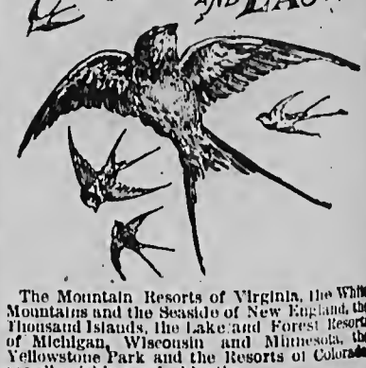

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Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St., Daily.

	Leaves.	Arrive
Memphis and Local.....	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex.....	7:30 a. m	5:50 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

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YOUR ENEMY STOLE IN

An enemy stole into your house one day last week and touched you lightly in passing. You thought little of the matter at the time, for the enemy was only a vagrant current of air. But now you are beginning to learn what mischief the little intruder did, for your back is stiff and painful. Your head aches, and at times you feel dizzy. What has happened? Simply this: the cold has settled on your kidneys. They are overcharged with blood and inflamed. Instead of passing the waste matter out of the body they are damming it up in the blood. Every minute, yes, every heart beat adds to the poison in you. Normal action of the kidneys will purify the blood. Nothing else will.

Warner's Safe Cure

The friend in need. It will reduce the inflammation, so that the grip on the tissues of the blood-vessels is relaxed, and the uric acid is sent on its way out of the body.

Thus You Overcome Your Enemy

Large bottle, of new style, smaller one at your druggists.

OBITUARIES.

(Continued from Third Page.)

LAZARUS—The subject of this tribute, WILLIAM CLINTON LAZARUS, was born in Franklin county, Miss., Sept. 26, 1835; joined the Methodist Church at the age of twenty; was married to Adeline Wright who survives him, Oct. 7, 1857; died of pneumonia in Jefferson county, Jan. 16, 1897.

He leaves a large family to mourn his loss. He was surrounded in his last hours by all his living children and grandchildren, his daughter, Mrs. Wm. Paloter, of Mound City, Ill., having reached his bedside a few hours previous. He was perfectly conscious and his mind clear to the last. To his minister, who visited him, he gave a perfect testimony that he had "made his peace, calling and election sure with God." Such it is to die the death of the righteous. A kind, devoted husband; a fond, indulgent father; a faithful follower of the Lord has gone to his great reward.

Of a very reticent nature, it was the privilege of but few to know and fully appreciate the beauty and true worth of his character. Only in prayer, when his soul seemed poured out as a libation to his Maker, could we catch glimpses of the spirit that glowed within.

Two of the Christian sons but recently preceded him to the better land. These, no doubt, greeted his entrance through the pearly gates, and with glad rejoicings stand with him, and wait for those dear loved ones who still travel life's weary path with eyes so dimmed with weeping that they can scarcely see the way, but who have in their hearts the hope that they will meet again their loved ones gone before—not lost, but gone before.

A FRIEND.

MOSS—SARAH JANE MOSS, widow of the Rev. John Moss, of the Memphis Conference, died at the home of her daughter in Mayfield, Ky., Dec. 15, 1896.

She was a kind, affectionate, self-sacrificing mother; a modest, pure, humble Christian, and a devoted, faithful companion to him who preceded her to the grave by nearly a score of years. It may be truly said of her, "She lived not for herself." Her life was given for those she loved—her husband, her children, and to Him who loved her most. She suffered much. For fifteen years she was afflicted with a chronic disease which caused her constant pain. Disappointment, too, at times touched her heavily. But through it all she was patient, and saw God in cloud and tempest as well as in the clear sky, uttering never a word of complaint. Her last hour was like the calm setting of the Summer's sun, "sinking down in its tranquility." Passing through the valley, she "feared no evil," for her Lord was with her, and the same "rod" and "staff" which had been her stay through a life of more than threescore years still sustained and comforted her.

We buried her by the side of our father with the feeling that to a living man "there is something darker than darkness, more lonely than loneliness, and more silent than silence"—the space in our eye, our ear, our mind which a mother once filled, but which imagination can not now fill. Yet we would not plant over her grave the willow and the cypress, but the laurel and the palm, for she sleeps in Jesus and rests in hope of a glorious resurrection. Her son,

WM. W. MOSS.

HOLOWAY—Miss SALLIE E HOLOWAY was a native of Virginia, and lived sixty-nine years. She was soundly converted to God and became a member of the Methodist Church in early life, and continued faithful to the last. Hers was one of those thoughtful, unselfish lives unmindful of herself, but devoted to the interest and happiness of others. Especially was she attentive to orphans, several of which were cared for and reared by her. Said one who knew her long and well: "If there was a flaw in her character, it was found in indecision." She was too easily influenced. It is possible this was a virtue instead of a vice, as it perhaps evidenced an unquestioning confidence in the honesty and integrity of others. At any rate, it did not touch her relationship or fidelity to God. As strange as it may seem, she always had a horror of death until about the time of her last sickness. After a lengthy conversation on the subject with a friend this all vanished—she had no fear. For some time before her Father called her home she was in an ecstacy of joy. Over and over she shouted, 'Hallelujah! hallelujah!'"

She breathed her last in the home of her niece, Mrs. Lyda Wise, in Holmes county, Miss., Oct. 20, 1896, and her remains were buried in the beautiful cemetery at Pickens, Miss., to await the resurrection of the just.

H. C. MORRAHAD.

BYRD—Bro. WADE BYRD, aged forty-two years, died the eighth day of November, 1896. His sickness was of short duration, but his suffering was intense and severe. He was taken sick on Friday and died Saturday night, leaving a wife and seven children, with a large number of relatives and friends, in deep sorrow because of his absence. When his aged father bade him good-by for the last time in this world he smiled as one at ease, and said he was ready and not afraid to die. The writer, who visited his home a few days before his death, and while he was in good health, had a pleasant and profitable conversation with him in reference to his religious interests and his hope of immortal joys in the region beyond; worshiped with him in his home, had a pleasant service, and parted to meet no more till at the judgment bar of God.

May the sustaining grace of God be sufficient, and give consolation to them and all the relatives; strengthen their prospects; and cause some bright day!

W. J. O'BRYANT.

ADAMS—Mr. G C ADAMS was born in Franklin county, Miss., March 17, 1855, and died at his home near Meadville, Miss., Feb. 2, 1897. In 1883 he was married to Miss Ella G. Smith. He joined the M. E. Church in early life, in which he lived a member until about eighteen months before his death. He and his wife joined the Baptist Church because they were cut off from their church. He always loved the Methodist Church. He was a loving husband, a kind father. He was best liked by those who knew him best. His remains were laid away by Rev. R. S. Gale, of the Methodist Church. He leaves a wife, six children, and a host of friends and relatives to mourn his loss, though we should not weep after our loved ones who sleep in Jesus. He told his wife he was not afraid to die; that he was going to rest, and wanted her to meet him in heaven. Then cheer up, dear wife and children; weep not, for your loved one is on the other shore there, waiting and watching for you.

W. S. SMITH.

DEARMAN—Shot Saturday, the thirteenth of March, 1897, and instantly killed, JOHN AMOS DEARMAN. He was accidentally shot at Mr. S. H. Cooper's by Bro. Cooper's son, Henry, fourteen years old. Amos was nineteen years old the seventeenth day of this month.

This seemed so sad, but, still sadder, the fifteenth day of March—the day I preached Amos' funeral—I was called on to preach Sister Cooper's funeral, the mother of Henry. She was found dead in her bed about daylight. Supposed her death was caused from grief and prostration resulting in neuralgia of the heart. The doctor stayed with Sister Dearman, the mother of Amos, two days and nights. So far she is improving from the shock. Both families are near neighbors and near friends, living near Hinton, Ala. The neighborhood is sadly bereft. May the Lord sanctify this sad bereavement to the good of us all!

J. C. ELLIS, P. C.

Middleton, Miss.

SIMPSON—Mrs. SALLIE SIMPSON was born in Kentucky, Aug. 13, 1813; was converted in 1830, and lived a consecrated Christian until death. She was married to John P. Simpson the first day of May, 1832. She was the good mother of twelve children, who lived to be grown men and women, the youngest of whom is forty years old, and has one grandchild. She has sixty-three grandchildren and sixty-nine great-grandchildren living, besides those that are dead. She was always ready to work for the Master.

S. B. S.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Programme of Preachers' Institute, Brookhaven District, at McComb City, May 4, 5, 6, 1897.

TUESDAY, MAY 4.

8 P. M.—Sermon by W. B. Lewis.

WEDNESDAY, MAY 5.

9 A. M.—The Higher Life—Paper by C. McDonald; subject discussed by M. L. Burton and J. W. Tinnin. Sermon Building Paper by W. B. Lewis; discussed by J. M. Morse, J. W. Chambers, and J. A. B. Jones.

11 A. M.—Sermon by H. C. Brown.

2:30 P. M.—What Should a Preacher Read?—Paper by T. W. Adams; discussed by B. F. Jones, W. G. Backus, and M. L. Burton. The True Idea of the Church. Paper by J. A. B. Jones; discussed by B. H. Rowe, W. M. Williams, and H. A. Gatlin. The Higher Critics—Paper by ——.

8 P. M.—Sermon by T. W. Adams.

THURSDAY, MAY 6.

9 A. M.—Relation of the Church to Education—Paper by C. W. Crisler; discussed by M. L. Burton and J. T. Abney. Are We Doing Our Duty in the Religious Instruction of the Colored People? Paper by W. G. Backus; discussed by W. M. Williams, B. W. Lewis, and H. A. Gatlin.

11 A. M.—Sermon by C. McDonald.

2:30 P. M.—Sabbath Observance—Paper by V. V. Booe; discussed by W. W. Morse, H. A. Gatlin, and J. T. Abney. Exegesis on I. Cor. xv, 29, by B. F. Jones. Relation of Local Preacher to the Church, and His Duty—Paper by B. H. Rowe; discussed by J. A. B. Jones, John Kenon, G. W. Hilvsley, and N. E. Alford. Development of the Prayer Meeting—Paper by W. M. Williams; discussed by M. L. Burton and B. W. Lewis.

8 P. M.—Sermon by V. V. Booe.

E. H. MOUNGER, P. E.

I have used Mul-en-ol, and find it good for many things, but especially for cutaneous diseases, cuts, burns, and corns. In every case it has been eminently successful and satisfactory. I do not want to be without it in my family. Please send it right away, and oblige, Yours truly,

REV. W. M. LEFTWICH.

Nashville, Tenn.

No condition doth Jesus bless but character. He counts no earthly state enviable, least of all a state of unbroken ease. That the happy man is the good man. What a man is in himself—not where he is, nor how he lives, nor how much he has but what a man is—is the ground of blessedness.

What love can do that dares love attempt.—Shakespeare.

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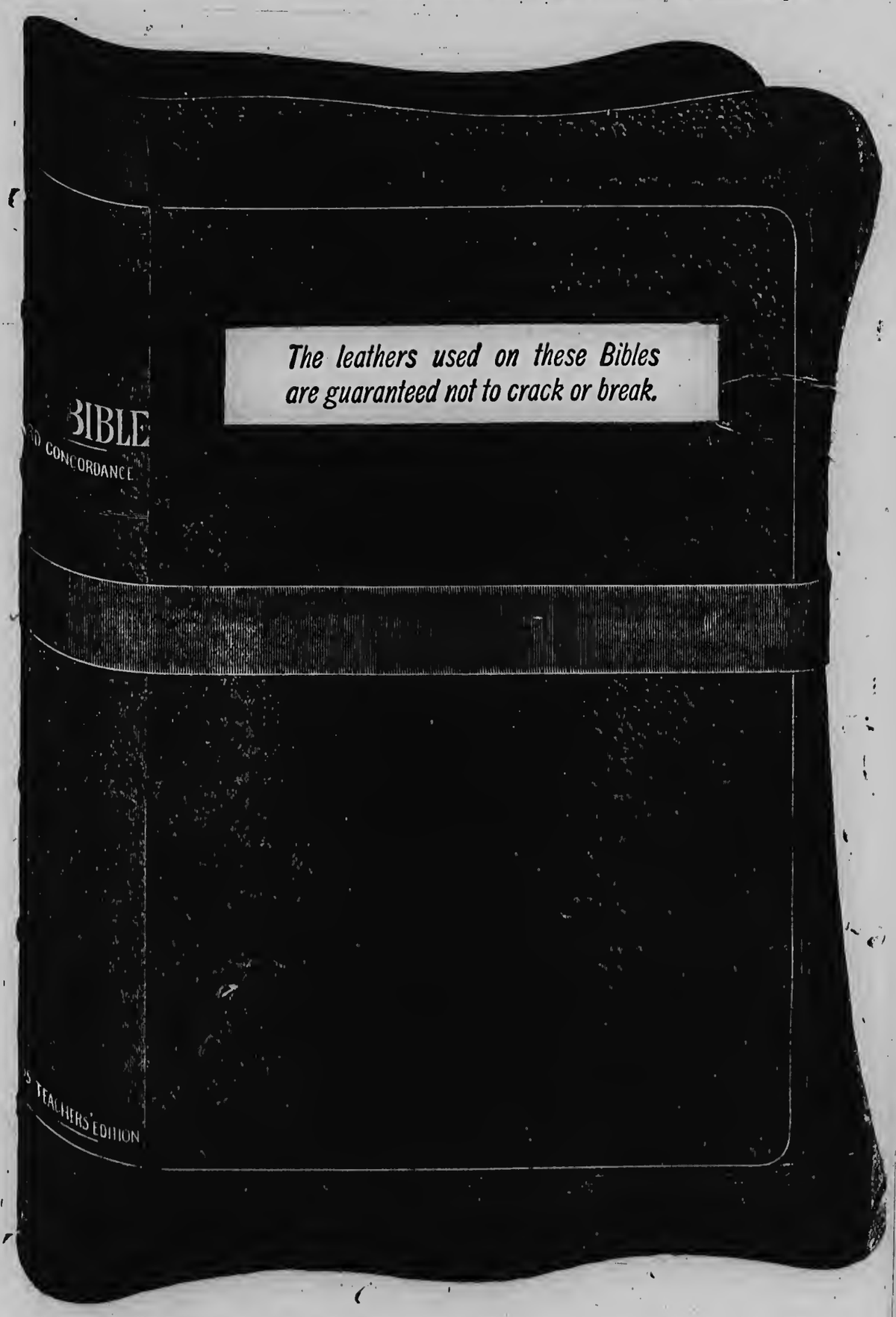

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MARRIAGES.

BROOKS–SHARP.–At the residence of the bride's father, Capt. R. J. Sharp, March 17, 1897, by Rev. J. H. Smith, Miss Mollie H. Sharp to Mr Howard B. Brooks, all of Well Hill, Miss.

FUTCH–GRUNDIE.–At the parsonage in Bolton, Miss., March 23, 1897, at 8 P. M., by Rev. Robt. Selby, Mr. F. D. Futch, of Raymond, Miss., to Miss Meggie Grundie, daughter of Rev. Mr Grundie, of the Baptist Church of Forest, Miss.

McMULLENS–THOMPSON.–At Double Springs Church, March 18, at 8 P. M., by Rev. H. M. Young, Mr. Robt. O. McMullens to Mrs. Hattie C. Thompson, both of Oktibbeha county, Miss.

STOCKETT–LEWIS.–At the Methodist Church, Woodville, Miss., March 24, by Rev. B. F. Lewis, Mr. Thomas G. Stockett and Miss Ethel L. Lewis.

McLEAN–SCHOTEL.–At the Methodist Church in Zachary, La., March 4, 1897, by Rev. Thos. J. Upton, Mr. C. M. McLean to Miss Annie M. Schotel, both of Zachary, La.

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NEWS OF THE WEEK.

DOMESTIC.

It is said that two large cotton mills will be erected in Alabama.

The new Theosophical Temple at San Diego, Cal., is to cost about $500,000.

A tornado struck Anstin, Texas, and vicinity on March 28, doing considerable damage.

The river in front of this city has reached the "danger line," and the levees are being given watchful care.

The Second German Presbyterian Church, in this city, celebrated the twenty-fifth anniversary of its dedication last Sunday.

The plant, franchises and pipe of the New Orlears Sewerage Company were sold, last week, at public auction to a Boston capitalist for $93,500.

The Tennessee students of the Peabody Normal College, located in Nashville, have begun a movement to raise funds for the erection of a monument to George Peabody in commemoration of his philanthropy to the South.

According to reports as we go to press, crevasses in the Mississippi river have occurred at Mound's Landing; Lake Lee, ten miles below Greenville; Pertshire and Stopp's Landing, in Bolivar county; and near Australia—all in Mississippi. Nearly all of Bolivar and Washington counties will go under water. Issaquena and parts of Sunflower and Sharkey will also be flooded. Greenville, Rosedale, Stoneville and in fact all the delta towns south of Rosedale to Vicksburg will be under water soon.

ARMSTRONG & McKELVY, Pittsburgh.
BEYMER-BAUMAN, Pittsburgh.
DAVIS-CHAMBERS, Pittsburgh.
FAHNESTOCK, Pittsburgh.
ANCHOR, Cincinnati.
EckSTEIN, Cincinnati.
ATLANTIC, New York.
BRADLEY, New York.
BROOKLYN, New York.
JEWETT, New York.
ULSTER, New York.
UNION, New York.
SOUTHERN, Chicago
SHIPMAN, Chicago
COLLIER, St. Louis.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SOUTHERN, St. Louis.
JOHN T. LEWIS & BROS CO, Philadelphia.
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SALEM, Salem, Mass.
CORNELL, Buffalo.
KENTUCKY, Louisville.

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National Lead Co., 1 Broadway, New York.

It has been found impossible to run the University of Chicago on $500,000 a year, and in response to an appeal for more funds it is announced that Mr. John D. Rockefeller has promised to augment his past gifts, aggregating $8,000 000. by a further sum of $10,000,000.

The women's clubs of Columbus, Ohio, have inaugurated a movement which is intended to assist Mark Twain to discharge his financial obligations from the sales of the books he is now at work upon. They will ask the co-operation of women's clubs everywhere, each member to pledge herself to purchase one copy.

FOREIGN.

Serious fighting has taken place in Crete between the insurgents and the Turks.

England has called a halt in the coercive measures against Greece in the Cretan difficulty. France will probably follow the lead of Great Britain.

The British government has addressed a strong protest to President Kruger, of the Transvaal Republic, in South Africa, against the proposed federation arrangement with the Orange Free State.

It is said that the objects of Cecil Rhodes' present visit to Portugal is to negotiate with that country for the purchase of Delagoa Bay, Africa. The sum offered by England, it is said, is £30,000,000. This would fill up the depleted Lisbon treasury and enable England to cut off the Boer Republic forever from a seaport, leaving them completely at the mercy of Great Britain.

A French syndicate is building a large gambling hotel at Ain Soofar, one of the stations of the Damascus railway, which is intended to form a refuge for the gamblers at Monte Carlo when the Monaco license terminates.

Negotiations are afloat at the instance of the Spanish minister for a revision of our treaties with Spain, particularly with a view to bringing the rules as to the treatment of naturalized citizens into conformity with more modern treaties.

The ambassadors of the powers have held a meeting in Constantinople to consider a dispatch from the foreign admirals in Cretan waters, stating that it is daily becoming more evident that a continuance of Turkish authority in Crete is impossible, and recommending that a European governor-general be appointed, and that the Turkish troops be withdrawn.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Jonestown	Apr. 4, 5
Austin	11, 12
Shaws	13
Cleveland	17, 18
Hollandale	19
Clarksdale	24, 25
Lyon	25, 26
Duncan	27
Hill House	May 1, 2
Rosedale	8
Holly Wood	8, 9
Friar's Point	10
Bolivar	14
Glen Allen	15, 16
Greenville	17
New Salem	23, 23
Belen	29, 30

J. W. DORMAN, P. E.

GRENADA DIST.—SECOND ROUND.

Coffeeville	Apr. 3, 4
Water Valley cir., at Pleasant Ridge	10, 11
Toccopola cir., at Mayhaw's Ch'l. (Frl.)	16
Paris circuit, at Liberty	17, 18
Grenada circuit, at Sparta	24, 25
Water Valley—Wood Street	May 9
Banner circuit	8, 9
Strathmore	15, 16
Tatum cir., at Dogwood Flat. (Thurs.)	20
Charleston circuit, at Sowbey	22, 23
Slate Springs circuit, at Bethlehem	23, 30
Chapel Hill cir., at Gore's Springs. (Tu.)	June 1
Pittsboro cir., at Antioch (Thurs.)	3
Bixey, at Old Town	5, 6

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus station	Apr. 3, 4
Colombus circuit	10, 11
Brooksville	17, 18
Crawford	21, 22
West Point	May 1, 2
Tibbee	8, 9
Binqualak	13, 16
Winstonville	(Wed.).. 19
Singleton	20, 23
Hebron	23, 30

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Nesbit	(Fri.)..Apr. 2
Hernando and Coldwater	3, 4
Senatobia	(Wed.).. 7
Coertland	13, 11
Longtown	(Thurs.).. 14
Tyro	17, 18
Batesville	23, 25
Wall Hill	May 1, 2
Barges	14
Pleasant Grove	15, 16
Pleasant Hill	21
Cockrum	22, 29
Eureka	June 5, 6
Arkabutla	12, 13

District Conference, May 27-30, at Senatobia. Program later.

T. C. WIER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Verona and Nettleton	Apr. 3, 4
Aberdeen circuit	8
Prairie circuit	10, 11
Quincy	19
Tremont	17, 18
Fulton	24, 25
Houston	29
Houston mission	30
Buena Vista	May 1, 2
Sparta	8, 9
Shannon	16, 16
Okolona circuit	22, 23

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Pine Springs circuit, at Winfield	Apr. 3, 4
Ripley and N. A. sta., at Ripley	10, 11
New Albany circuit, at Ingomar	17, 18
Ripley circuit, at Dumas	24, 25
Jonesboro circuit, at Ebenezer	May 1, 2
Iuka circuit, at Harmony	(Tues.).. 4
Booneville circuit, at Blackland	8, 9
Saltillo circuit, at Hebron	(Wed.).. 12
Marietta circuit, at Blythe's	15, 16
Pleasant R. cir., at Patterson's	(Fri.). 21
Brown's Creek cir., at Mt. Pleasant	22, 23

HESLEP R. TUCKER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Olive Branch circuit, at Center Hill	Apr. 3, 4
Red Banks circuit, at Union	10, 11
Cornersville circuit, at Ebenezer	17, 18
Mt. Pleasant circuit, at Early Grove	24, 25
Ashland circuit, at Union Hill	May 1, 2
Pontotoc circuit	8, 9
Abbeville circuit	15, 16
East Holly Springs circuit	22, 23
Holly Springs circuit	29, 30

J. D. CAMERON, P. E.

DURANT DIST.—SECOND ROUND.

Sallis, at Spring Grove	April 2
Pickens, at Pickens	3, 4
Poplar Creek, at Prospect	8
Ethel, at Bethel	13, 11
Salem, at Smyrna	17, 18
Walthall, at Lebanon	24, 25
Eupora, at Eupora	28, 29
Belsons, at Lawrence Deadwing	May 1, 2
Ackerman, at Weir	7
Chester, at Pisgah	8, 9
Ebenezer	13, 16
Louisville	21
Rural Hill, at Plattsburg	22, 23

J. H. MITCHELL, P. E.

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MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Binnsville, at Wahalak	Apr. 3, 4
DeKalb, at Pleasant Ridge	10, 11
Vimville, at Pleasant Hill	17, 18
N. Kemper, at Mt. Pleasant	24, 25
Lauderdale, at Lauderdale	May 1, 2
Linwood and Indian Miss., at Mellen	15, 16
Daleville, at Bethel	22, 23
Chunkey, at Sageville	29, 30
Porterville, at Union	June 5, 6
Meridian—East End	12, 13
Meridian South Side	18, 16
Neshoba, at North Bend	18, 20
Toomsuba, at Toomsuba	26, 27
Rose Hill, at Rose Hill	July 3, 4

C. G. ANDREWS, P. E.

BRANDON DIST.—SECOND ROUND.

Shiloh, at Shiloh	Apr. 3, 4
Brandon station	4, 5
Westville, at Gum Springs	9
Steen's Creek, at Harrisville	10, 11
Montrose, at Garlandsville	17, 18
Decatur, at Decatur	21
Forest, at Harpersville	24, 25
Clarksburg, at Lodobar	May 1, 2
Raleigh, at Bay Springs	8, 9
Walnut Grove, at Pine Grove	13, 18
Hillsboro, at Contrell	19
Carthage, at Rocky Point	22, 23
Morton, at Independence	29, 30
Trenton	June 5, 6

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST.—SECOND ROUND.

Shubuta, at Quitman	Apr. 3, 4
Ellisville and Laurel, at Laurel	10, 11
Winchester, at Big Bock	17, 18
Wayne mission	(Wed.).. 21
Pachuta, at DeSoto	24, 25
Heidelberg, at Sandersville	May 1, 2
Waynesboro and S. L., at Waynesboro	8, 9
Vossburg, at Goodwater	15, 16
Energy, at Union	22, 23
Enterprise and Stonewall	29, 30
Eastabuchie, at Augusta	June 5, 6
Mathersville, at Liberty	12, 13
Leaksville	19, 20
Williamsburg	26, 27
Mt. Carmel	(Wed.).. 30
Fuller	July 3, 4

L. OAKLEY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

(In Part.)

Adams, at Bethel	Apr. 3, 4
Magnolia and Osyka, at Osyka	10, 11
Summit and Topisaw, at Topisaw	17, 18
Providence, at Providence	24, 25
Crystal Springs	May 1, 2
Gallman, at Old Crystal Springs	1, 2
McComb City	8, 9
Whitestown, at Pisgah	8, 9

E. H. MOUNGER, P. E.

A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. "Brown's Bronchial Troches" give immediate and effectual relief.

SEASHORE DIST.—SECOND ROUND.

Lumberton, at L	Apr. 10, 11
Pearlington, at L. Town	17, 18
Columbia, at Palue's O	24, 25
Biloxi station	May 1, 2
Whitlington, at Coleville	8, 9
Escalawpa, at Orange G	15, 16
Moss Point station	22, 23
Galloway, at Smith's C	26, 30
District Conference, at Lomberton	June 3-7
Hattiesburg station	12, 13
Bay St. L., at Long Beach	19, 20
Ocean Springs, at Scranton	26, 27
Americus	(Tues.).. 28
Vancleave, at Union	July 3, 4
Gulf Port	(Tues.).. 5

District Conference at Lumberton, Thursday, June 9, 1897. Pastors will please communicate with Rev. W. H. Huntley at Lumberton, and give the names of their delegates elect and the ex-officio members of the District Conference. Conference will convene at 9 A. M. Opening sermon at 11 A. M. by Rev. H. B. Trevilion, of Columbia, Miss.

C. A. POWELL, P. E.

NATCHEZ DIST.—SECOND ROUND.

Roxie, at Knoxville	Apr. 9, 4
Wilkinson, at Macedonia	10, 11
Gloster	17, 18
Meadville, at Galatia	May 1, 2
Barlow, at Brandywine	8, 9
Washington, at Kingston	15, 16
Percy Creek	22, 23

W. L. O. HUNNICUTT, P. E.

Gloster, Miss.

JACKSON DIST.—SECOND ROUND.

Benton, at New Hope	Apr. 9, 4
Jackson—First Church	11, 12
Madison, at Madisonville	17, 18
Canton	24, 25
Terry, at Byram	May 1, 2
Lake City and Lodi, at Phillip's	8, 9
Camden, at Soule Chapel	15, 16
Silver Creek and B. L., at S. City	22, 23
Tranquil, at ——	29, 30
Yazoo City	June 12, 13
Fannin, at ——	19, 20
Flora, at Brownsville	26, 27

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rolling Fork, at Cary	Apr. 9, 4
Anguilla, at Sunflower	10, 11
Warren, at ——	17, 18
Mayersville, at Mayersville	24, 25
Satartia, at ——	May 1, 2
Port Gibson	8, 9
South Warren, at ——	15, 16

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For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Colfax, at Nugent	Apr. 2
Montgomery, at St. Maurice	7
Evergreen and Bunkie, at Bay Hills	13
Pineville, at Bethel	20
Spring Creek, at Camp Ground	10
Boyce, at Eden	May 1, 2
West Alexandria	8, 9
Alexandria	9, 10
Chicot	12
Washington	13, 16
Big Cane	18
Grosse Tete	19
Simsport	23, 29
Ola, at ——	27
Columbia	29, 30
Jena and Jonesville, at ——	June 1
Dry Creek	3, 6
Natchitoches	8

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Tchoupitoulas Street, Gretna and Gouldsboro, at Gretna (11 A. M.)	Apr. 4
Dryades Street (7:30 P. M.)	4
Covington and Talisheek, at Mandeville	10, 11
Moreau Street	18
White Castle	24, 25
Carondelet Street	May 2
Algiers	3
Louisiana Avenue	16
Craps Street, Slidell, and Pearl River, at Slidell	22, 23
Felicity Street	30
Rayne Memorial	June 19
Plaquemine and Donaldsonville, at D.	13, 28
Lower Coast, at Port Eads	26, 27

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Tallulah, at Tallulah	Apr. 3, 4
Lake Providence, at L. P	10, 11
Waterproof, at Waterproof	17, 18
Vidalia and Oakley, at Oakley	24, 25
Harrisonburg, at Harrisonburg	May 8, 9
Wilmsboro, at Magnolia	10, 10
Oak Ridge, at Collusion	22, 23
Bootts, at Jones'	29, 30
Hastrop, at Mer Rouge	June 5, 6
Desaird, at Desaird	12, 13

Election of delegates to District Conference.

Please get your foreign mission collection as far as possible.

R. F. WHITE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mooringsport, at Pine Hill	Apr. 3, 4
Jordan st. and Greenwood, at Caddo Ch.	10, 11
North Bossier at Alden	18, 9
Shreveport First Church	24, 25
Pelican, at Bethel	May 1, 2
Caddo, at Stonewall	8, 3
Grand Cane and Logansport, at L	15, 16
Pleasant Hill, at ——	22, 23
Holly Grove, at Negrest	26, 27
Fort Jessup, at ——	28, 30
Mansfield	June 6, 7

OPELOUSAS DIST.—SECOND ROUND.

Crowley	Apr. 3, 4
Opelousas, at Opelousas	10, 11
Indian Bayou, at Bethel	12
Prudhomme, at Eunice	17, 18
Pisquemine Srnice, at Church Point	24, 25
Lake Arthur	May 1, 2
Lake Charles—Broad Street	May 1, 2
Lake Charles—Jackson Street	3, 4
West Lake, at Sulphur Mine	5, 6
French Mission	8
Grand Cheniere	14, 15
Abbeville, at Prairie Gregg	17, 18
Jeanerette	19, 20

District Conference at Jeanerette, May 26, 27 and 28.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

H. O. WHITE, P. E.

Crowley, La.

BATON ROUGE DIST.—SECOND ROUND.

Franklinton, at Franklinton	Apr. 3, 4
Slaughter, at Salem	10, 11
Zachary	17, 18
Baycu Sara, at Star Hill	24, 25
Baton Rouge	26, 27
Baton Rouge—Second Church	28, 29
Meadows and Antioch, at Antioch	May 1, 2
East Baton Rouge, at Brookstown	3, 4
Pensbatonia, at Wesley Chapel	10, 11
Port Vincent, at H. H Chapel	15, 16
Live Oak, at Friendship	22, 23
Amite City, at Roseland	29, 30
Pine Grove, at Pine Grove	June 5, 6
East Feliciana, at Gilead	7, 8
Clinton	12, 13
St. Helena	14, 15

The District Conference will convene at Wilson, June 10, 11 and 12.

R. W. TUCKER, P. E.

A SIMPLE CATARRH CURE

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, give the means of treatment and cure as used in my practice, FREE and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address,

Prof. J. A. LAWRENCE, 88 Warren St., New York.

FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Rheumatism and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine FREE and post-paid. You run no risk and save Doctors' Bills. Good Agents wanted. Address EGYPTIAN DRUG CO. New York.

Christian Advocate.

VOL. 44.—NO. 14. NEW ORLEANS, THURSDAY, APRIL 8, 1897. WHOLE NO. 2120

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GOD HAS HIS WORLD IN HAND.

BY REV. H. P. LYMAN-WHEATON.

t a few good folks on the earth to-day
Are weary at sin's long reign;
ey gaze at the prospect, dull and gray,
And their hearts are touched with pain;
is message to such, like a trumpet peal,
We would sound from land to land—
riends, forget not, 'mid woe and weal,
God has his world in hand.

dread the havoc that comes to those
Who set God's law at naught;
d men who sin are their own worst foes,
tern truth by nature taught.
d ye whose eyes are dim with tears,
Who fain would understand
e dark'st problems—dispel your fears,
God has his world in hand.

e the prophet wrote on his fadeless scroll
Of Christ and his peerless reign,
shall see of the travail of his soul,"
an we treat such words in vain?
the eye of faith there's a sky aglow,
And a prophet sweet and grand;
d the hearts grow stronger of those who know
od his world in hand!

—Exchange.

Correspondence.

Letter from "Gilderoy."

When we first got here to Minter y, on the banks of Tallahatchie, wife, greatly to the amusement of children and to citizens generally, isted in calling the river the eet. I thought it was a clear case misnomer, but it is not so now, for river is the street, and Main street hat. The water has been getting her and higher for twenty days, longer. It is still rising. I have good skiffs tied up at the front e. They are home raised—manntured by one of my sons. The s say they are safe—"daisies," and easy. One is painted green, the er red. I have not tried either of m yet, and likely will not unless I obliged to do so. The boys have d every way to tote their mother one of them, but she has a holy ror of water in this shape and ntity. It would take some enragement to persuade her on the at Eastern, or a United States itor. The other day the boys got one of the skiffs just in front of door to show their mother how it was, and one of them put on w extras, just as boys generally when over the boat went bottom ards, and spilt them out in water or fifteen feet deep. I need dly say they both got wet, but did. Wife wanted me to help out, but I said: "No; I did not them in. Let them get out." they came to the surface the ger of the two apologized for boat by saying: "Don't blame boat. It is young, and not broken We were breaking it, and it w us." Experience keeps a good ol for boys. Indeed, some older le learn much in this school. exhibition did not encourage my to take a boat ride. Both of us t be growing old. We have one o many signs of approaching "They shall be afraid of which is high, and fears l be in the way." "The nd tree has begun to flourish" both of us, though "the grasshopper is not yet a burden" to either s. When younger both of us ld have enjoyed a ride in so frail shaky a craft as a skiff or dug-

I do not now care to climb up , nor to go down deep. I take risks. I was a venturesome and ewhat foolhardy boy, but I have n over all that. It took many a p and hard thump to knock it of me. Riding a circuit in a dog would not suit me very well last days. However, I would get used to it if I had it to do. s hard to learn an old dog new s." The bump of caution on my began by a fall of twenty-five from a tree, and other hard licks ed it to grow to good size. We in no danger from this river. trouble all comes from a break the levee on this side of the ty Mississippi. The people are ous and uneasy, but they go d with their work as if no danger impending. This is exactly right. Children and friends far away write as if they thought we were in imminent and immediate danger of being overwhelmed in a flood. If they could look in and see how comfortable we are, tho good cheer at home, and how all the work goes right along, they would give their fears to the wind. I suppose the flood, some four thousand years ago, took most of the people then living by surprise. Fair warning was faithfully given for a long time, but it seemed to them as idle tales. When Jonah told the people of Nineveh that the city would be destroyed in forty days, they repented in sackcloth and ashes. One hundred years later they did not heed nor repent when so faithfully and pathetically warned by Nahum. That all occurred near three thousand years ago. People act the same way now. The warning of the Savior in regard to Jerusalem was heeded by few. The final end of the world will come suddenly, in a moment, in the twinkling of an eye, and, although told of it, millions of people will not be ready for it. They will run then, go flying in every direction, and cry to the rocks and mountains to fall on them to hide them from the face of our coming Lord.

The people here plow, plant, trade, marry, and are given in marriage, just as though an overflow were not impending. Some dance and play cards, progressive euchre, and the like, just as they did when the waters were low. A few are more serious and prayerful than they generally are.

At family prayer this morning I found these words very full of comfort: "For this shall everyone that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." I have read that many a time, but never till now did it so come home to me. There is some sweet passage that suits every close corner we get into in this life. Most of the inspired writers were men of large and deep experience. They had tested the promises they wrote for the comfort of others. They knew whom and what they believed. Some men and women grow too wise while they are yet too young.

GILDEROY.

Notes of Encouragement.

Dr. Andrews, presiding elder of Meridian district, reports $41.60 contributed to foreign missions by Rose Hill, and $1.47 by South Side, Meridian; 20 subscribers to The World for Christ on the Rose Hill circuit, 5 on Daleville, and 10 at Meridian, Central. The good Doctor also reports 5 Woman's Foreign Missionary Societies, 4 Juvenile, 1 Young People's, 2 Sunday-schools, 4 Woman's Parsonage and Home Mission, and 1 Juvenile Parsonage Home Mission Society. Good for the Meridian district! May the number increase! Bro. D. C. Langford and Rose Hill head the list at present.

Bro. W. W. Simmons, presiding elder of Brandon district, reports $7.25 paid to foreign missions by Walnut Grove circuit, P. H. Howse, P. C., and $1.75 by Morton circuit, W. L. Linfield, P. C., and writes: "Other brethren have collected since I saw them, but have not reported the amount. I am satisfied Brandon district will make a better report this year than last."

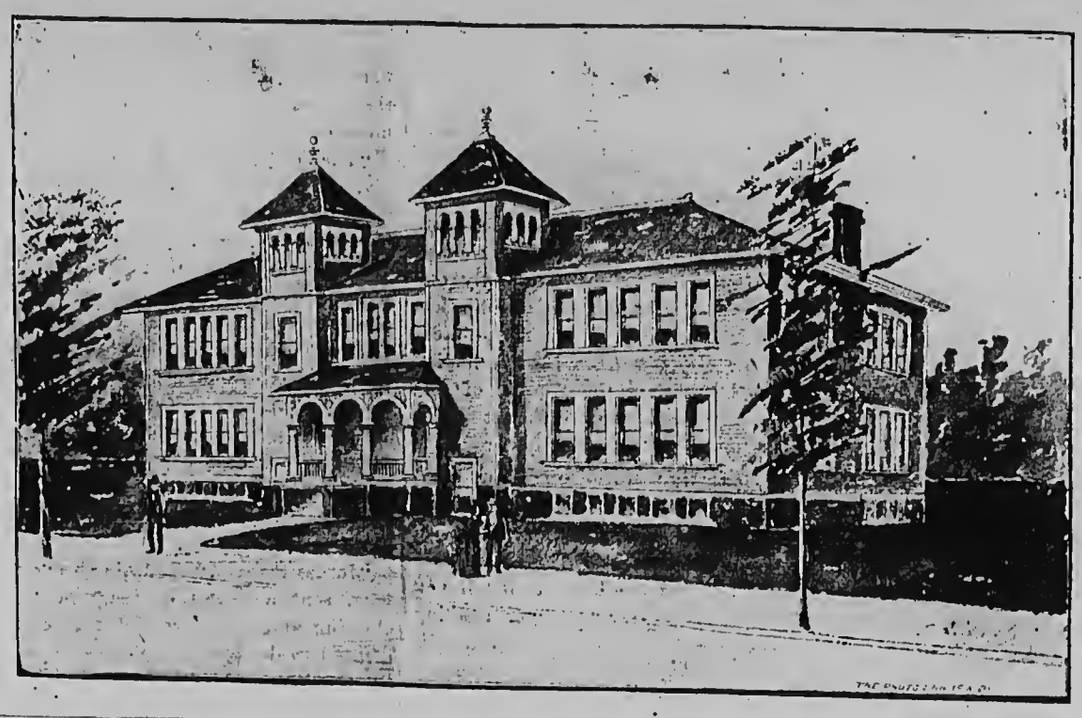
Dr. Monnger, for the Brookhaven district, reports $5 from Caseyville, $2.50 from Adams, $2 from China Grove, $2.65 from Whitestown, and $10 from Wesson. He also reports 20 subscribers to The World for Christ on North Wesson circuit, 10 on China Grove, and 3 on Pleasant Grove, and 4 subscribers to The Methodist Review of Missions on the Whitestown circuit. Don't all the sixteen pastors subscribe for and read the Review of Missions?

Dr. Hunnicutt writes: "Natchez district is alive to missions, some what, in parts. Jefferson Street (Natchez) has sent up $50, and $20 from her Sunday-school. [Good for Bro. T. B. Holloman and his people!] Fayette circuit is ablaze with missionary zeal. It has three missionary societies with 50 members each—all at work and paying monthly dues. It has sent $50 to the Board at Nashville. [Good!] Gloster has sent $20, and expects to send more soon. [Press the subject, Bro. Black, and Bro. and Sister Hunnicutt will help you!] Other places have sent on something, I think. We are using some diligence to collect in every place." May the Natchez district report every cent of every collection in full!

As previously announced, Sunday, April 11, will be spent by me (the Lord willing) at Laurel in the morning and Ellisville at night; Thursday, April 15, morning and night, at Forest; Friday, 16, at Pelahatchie; 29 and 30, at Water Valley with the Epworth Leaguers. The second Sunday in May I am to be at Pearlington; Wednesday, May 26, with the Vicksburg District Conference at Rolling Fork; Sunday, May 30, at old Brownsville, on the Flora circuit. Rev. R. W. Bailey is to occupy my pulpit at Canton, Sunday, April 11.

T. L. MELLEN,
Miss'y Sec'y for Miss. Conf.

Canton, Miss., April 2, 1897.



THE MISSISSIPPI ORPHANS' HOME.

The Mississippi Orphans' Home.

At the session of the Mississippi Conference which met in Natchez, Dec. 14–19, 1892, a committee of five, consisting of W. A. Gunning, A. F. Watkins, M. L. Burton, H. M. Ellis, and Peter James, was appointed "to consider the advisability of establishing a Methodist orphan asylum within the bounds of the Mississippi Conference, and to formulate plans for the same." At the Conference session in Hazlehurst, in December, 1893, the committee reported that but little progress had been made, but expressed their conviction of the importance and practicability of the enterprise, and asked for further time. During the following year the attention of the public was called to the proposed orphanage, and some degree of interest excited. This led to the appointment at the session of the North Mississippi Conference, held in December, 1894, of a committee consisting of J. A. Bowen, J. M. Wyatt, and J. H. Shorard, to confer with a similar committee from the Mississippi Conference as to the practicability of establishing an orphanage under the joint patronage of the two Conferences in Mississippi.

Rev. J. A. Bowen visited the Mississippi Conference during its session in Meridian, Dec. 12–17, 1894, and the Orphans' Home Committee, after consultation with him, recommended in their report the appointment of the suggested Committee of Conference. Their report was adopted, and Bishop Keener appointed as the representatives of the Mississippi Conference: R. J. Jones, W. A. Gunning, and A. F. Watkins.

The first meeting of the joint commission was held in Winona, Miss., March 26, 1895, and the following organization was effected, viz.: President, W. A. Gunning; recording secretary, J. A. Bowen, and corresponding secretary, A. F. Watkins. After careful consideration of the subject, the commission adopted resolutions expressive of their sense of the necessity of the establishment of such an institution, and ordered the corresponding secretary to present to the Methodists of the State, through the columns of the NEW ORLEANS CHRISTIAN ADVOCATE, a report of the meeting and a plea for the Orphans' Home.

An elaborate report, setting forth the practicability of the work, and urging the importance of immediate action in the matter, was presented to the Conferences during their sessions in December, 1895, and a committee of five, consisting of three preachers and two laymen from each Conference, were appointed to constitute a Board of Directors, whose duty it was "to procure a charter, and as soon as practicable locate and put into operation the said Home." Great interest attended the adoption of this report by the two Conferences, and subscriptions were taken up amounting to over $3,100.

In Jackson, Miss., on Jan. 8, 1896, the Board of Directors, consisting of R. J. Jones, W. A. Gunning, A. F. Watkins, M. L. Burton, and John S. Turner, of the Mississippi Conference; and J. A. Bowen, J. M. Wyatt, W. S. Lagrone, J. B. Streater, and J. H. Sherard, of the North Mississippi Conference, met and organized with W. A. Gunning, president; J. M. Wyatt, vice-president; A. F. Watkins, secretary, and J. A. Bowen and M. L. Burton, treasurers. The name, "Mississippi Orphans' Home," was adopted, a committee was appointed to procure a charter, and the secretary was ordered to advertise for bids for location.

On the twenty-third of April, in Winona, Miss., a second meeting was held, at which the charter was adopted, and the town of Water Valley was selected as the location of the Home. At a subsequent meeting held in Jackson, plans for a handsome, commodious and well-appointed building were selected, and a contract for the material and erection of the building closed.

The directors were able to report at the sessions of the Conferences in December, 1896, that the funds of the orphanage amounted to $3,600 in cash and $1,300 in subscriptions, and at their request W. M. Thornton, from the Mississippi Conference, and I. T. Blount, from the North Mississippi Conference, were added to the Board of Directors.

It is hoped that every Methodist congregation in Mississippi will contribute toward this very laudable enterprise. Brethren of the Mississippi Conference will send money to Rev. M. L. Burton, Wesson, Miss., and those from North Mississippi will remit to Rev. J. A. Bowen, Water Valley, Miss. Rev. T. B. Clifford, of Water Valley, Miss., will act as field agent, and assist wherever his services are desired in representing the Home.

Religious services will be held in the orphanage chapel on Friday, April 30, under the auspices of the State Board of Directors, and during session of the State Epworth League Conference.

Selections.

Sliding.

In a coasting frolic up in Maine, the other day, a little boy was seen sliding down the hill on an old family Bible. It struck a newspaper reporter as something novel, but to those who are accustomed to look beyond the average reporter's ken it is not an unfamiliar picture. Men have been using the Bible to slide down the hill on ever since it came into existence. If a church member wants to indulge in the luxury of hating his neighbor, he stretches himself out at full length on the imprecatory Psalms, and away he goes—head foremost. If he wants to break the Sabbath, he has only to lie down on a particular sentence which fell from the Savior's lips, and cut it loose from its context, and down he shoots. If it is drink he is after, Paul's advice to Timothy will let him down as smoothly as the best steel runners on the market. Or, if he is a scholar and longs for the select company of irreverent critics that have gone before, he has only to lie down on the old family Bible and whip out his pen-knife, and slash away at it, and when he comes to himself he will—be there. No; the little boy in Maine didn't invent that Bible game.—Richmond Advocate.

Thaw Them Off.

Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask what he was doing, and he should reply, "Why, I am trying to remove the frost, but as fast as I get it off one square it comes on another," would you not say, "Why, man, let your windows alone and kindle your fire, and the frost will come off?"

And have you not seen people who try to break off their bad habits one after another without avail? Well they are like the man who tried to scratch the frost from his windows. Let the fire of love to God, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away.—H. L. Hastings.

Where Infidelity Begins.

The illustrious John Randolph once said: "When I try to make myself an infidel, I fancy I feel the hand of my mother on my head and her voice sounding in my ear as she taught me to say, 'Our Father, who art in heaven.'" No child ever started out in life a skeptic. The child believes everything told it until it has been deceived by parents and persons who fail to keep their promises. Infidelity begins in the family where the first lie is told, where the first promise is broken, and where deception is practiced by old heads. —Christian Leader.

If one should undertake to account for the popular distaste of Bible reading, one would probably look for the secret in the exotic character of the Book and in those sins which vitiate the appetite for the things of God. But if one would seek a reason for that distaste which dates from early childhood, he must look for it in the impressions which are formed of the Book by children who are left to find it out for themselves. While the foreign dress of the Book may account for the aversion which some people have for it, and sin will account for the aversion of others, there are probably as many more whose distaste is due chiefly to the neglect of parents at a critical period of the child's life. It is just as easy for a child to form a wrong impression of the Bible as it is for him to form a wrong impression of any other book.—Bible Reader.

If angels in heaven ever see things on this earth, they must weep when they see that church member, who has a magnificent farm, fine living, money in bank, notes against his neighbors for loaned money at high rate of interest, walk up and pay twelve or twenty dollars a year for the support of his pastor, while his church stands closed three-fourths of the Lord's days. If devils in hell know about things on earth, they must shout with fiendish joy when they find such men worshiping in little school-houses, while their provender is stored in great barns that cost from five hundred to three thousand dollars. Does God hear the eloquent prayers of such men? If so, the Bible does not tell about it.—Baptist Standard.

We are apt to overestimate the injury which the church is likely to suffer from a particular misfortune. We can not be too zealous for the honor of the church, but we need not worry ourselves overmuch about the reproach which erring brethren may bring upon it, or about the injury which it may suffer at the hands of its enemies. There are timid saints who imagine that every time a good man goes wrong, or every time a brilliant man renounces the faith, the church receives a mortal stab; but the church has received millions of mortal (?) stabs in its life-time, and it seems to be enjoying a reasonable measure of health still.—Richmond Advocate.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self, and seeing and appreciating whatever is noble in others.—Thos. Hughes.

A soul occupied with great ideas best performs small duties; the divinest views of life penetrate most clearly into the meanest emergencies.—James Martineau.

LOST OPPORTUNITIES

BY L. C. HAYDEN

"Of all sad words by tongue or pen
The saddest is it might have been.
Thus wrote the poet long ago.
And oh, the truth, too well we know.

They've echoed down thro' many years
And caused regrets and bitter tears.
They'll echo on from day to day,
Till time and earth have passed away.

Help us, dear Lord, to faithful be;
To do thy work as planned by thee.
Help us to watchful, have a care,
When you shall call may we be there.

And never shrink from thy command
But simply ask thy guiding hand.
Alone there's nothing we can do.
Oh, God, we must be helped by you.

—Exchange.

Communications.

Claiming Too Much.

My beloved brother and fellow-worker, Rev. G. H. Galloway, in reporting his meeting at East End, Meridian, as published in the ADVOCATE, of March 23, claims entirely too much for his newly adopted pet dogma. He says, speaking of the second blessing as preached by Mrs. Mary McGee Snoll-Hall and her new husband:

"One of the truest evidences of the thoroughness of the work is found in the fact that the work has gone out from East End to Central and other portions of the city. Bro. Featherstun has for three weeks been carrying on a meeting, with about twenty-five conversions, and among his most efficient workers were many who were sanctified during my meeting at East End."

That Bro. Galloway had a good meeting at East End is a matter of rejoicing, but that it had any connection with the work at Central is not a fact in the history of our revival as I see it. That a few of the girls in E. M. F. College, who had professed the second blessing at East End, did some faithful work among their fellow-pupils, is a gratifying fact, but in no wise justifies the inference that would be drawn from his words: "and among his most efficient workers were many who were sanctified during my meeting at East End." I fear that Bro. Galloway's mistaken, but honest, desire to glorify a pet dogma has led him to thus claim for that dogma and its advocates more than the true history records them. Why did not Bro. Galloway tell us how many were converted at East End? This way of counting in all who were blessed at a meeting under the general head of "conversions and sanctifications," and then putting that sort of results in contrast with the results of meetings where only conversions are numbered, is an unfair way of glorifying a pet dogma. "About twenty-five conversions at Central," and "over one hundred converted and sanctified at East End," makes a big showing for the second blessing dogma; while in reality, if I had gotten every Christian who got an uplift in his life to name it sanctification or second blessing, I have no idea how far over the hundred mark our meeting would have run.

I hope Bro. Galloway and some others of his peculiar faith will learn by and by that they can not justly claim the whole world of true spirituality for their pet dogma, the second blessing.

It seems to me that Bro. Galloway's presentations of the above-mentioned claims for his pet dogma, as well as his personal allusions to Bros. Ellis and Woodward, were, under the circumstances, in very bad taste. It pains me to be compelled to call attention to these things; but justice demands it. If the preaching of the second blessing had accomplished good, let it rest on what it has done, and not claim for itself that which it has not done.

I have heard it reported several times recently that I had changed my views on this subject since writing my book, "Second Blessing versus Holiness." I do not know how such a rumor started; but I do know that there is not even the shadow of truth in it. My observations and experiences in this charge certainly have no tendency to change my views.

Some of the best people in my charge profess the second blessing, and some of the best people here do not believe in it. I have found no reason to believe that professing the second blessing has made any of them better; and the lives of some do not commend the dogma in the least. I see no reason to change one paragraph of what I have heretofore written.

H. WALTER FEATHERSTUN.

Programme of the Third State Conference of Epworth Leagues in Mississippi,

TO BE HELD IN WATER VALLEY, MISS., APRIL 29 TO MAY 2, 1897.

FIRST DAY.—THURSDAY.

8 P. M.—Conference called to order and opening service conducted by the president, Rev. Thomas B. Clifford, Water Valley, Miss.

"The Starting Point," Rev. Horace M. DuBose, D. D. Jackson, Miss.

SECOND DAY—FRIDAY.

Sunrise prayer meeting conducted by Rev. W. S. Lograme West Point Miss.

9 A. M.—Prayer, Rev. T. L. Mellen, Canton, Miss.

Addresses of Welcome. For the city, by the mayor, B. Leland; for the I. C. R. R. employees, T. H. Haines; for the city press, H. A. Lee; for the Y. P. S. Christian Endeavor, — ——; for the Y. P. Baptist Union, — ——; Water Valley Methodism, Rev. J. A. Bowen; response, by the Hon. Floyd G. Lewis, Meridian, Miss.

Election of officers, appointment of committees, etc.

MORNING CONTINUED.

Devotional Department—

"How to Make the League Prayer Meeting Interesting and Instructive," Miss Lutie Stevens, Tupelo; Miss Lizzie Buell, Vicksburg.

"The League—A Necessity," Joe M. Ramsey, Viola, Tenn.

"Glimpses of the Epworth Rectory, Where the Original League was Organized," Rev. J. S. Oakley Holly Springs, Miss.

AFTERNOON.

This session to be held in chapel at Orphans' Home.

Service conducted by Rev. E. J. Jones, of Jackson, Miss.

Laying of the corner-stone of the Mississippi Orphans' Home, M. E. Church, South, by the State Board of Directors, with two addresses by prominent speakers.

Charity and Help Department—

It answers the question, "Who is My Neighbor?"

"I Was Sick and Ye Visited Me," Dr. Rosa Wiss, Meridian, Miss.

"I Was in Prison and Ye Came unto Me," Miss Laura Rulford, Senatobia.

"One Touch of Nature Has Made the Whole World Kin," Dr. J. C. Ballard, Natchez, Miss.

The League—

"The Pastor's Helper," Rev. J. M. Morse, McComb City; Rev. J. A. Randolph, Macon.

"The League Proposes a Systematic Study of the Bible;" "Thy Word Have I Hid in My Heart," etc., L. P. Brown, Meridian.

NIGHT.

Opening service conducted by Rev. J. A. Randolph, Macon, Miss.

"The Spirit of Missions Is the Spirit of the Gospel."

(a) "The Epworth League a Mighty Factor in Hastening the Coming Kingdom," Rev. J. W. Walling, Brazil.

(b) "The Epworth League the Missionary Incubator," Mrs. W. M. McIntosh, Grenada.

(c) "The Organization of the League Will Facilitate the Collection of Assessments for Missions," Rev. T. L. Mellen, Canton; Rev. W. S. Shipman, Sardis.

THIRD DAY—SATURDAY.

Sunrise prayer meeting conducted by Rev. J. W. Walling, of Brazil.

8 A. M.—Prayer, Rev. W. T. Bolling, D. D., Columbus.

Literary Department—

The Epworth League Endorses the Exhortation, "Covet Earnestly the Best Gifts," Prof. Dabney Lipscomb, Oxford; Miss Lola Lucille Durbin, Natchez.

"The Reading Course for 1897," Rev. H. W. Featherstun, D. D., Meridian.

"The League, through This Department, Proposes a Wider Circulation of Our Church Papers," Rev. Jno. W. Boswell, D. D., Nashville, Tenn.

"The Social Features of the League," Rev. W. T. Bolling, D. D., Columbus.

Musical Selection—"Sailing O'er the Sea," as sung by the celebrated Ohio Quartette: Mrs. Law, Miss Hogshead, and Messrs. H. A. Lee and Edward DeLoach.

11 A. M.—"The League and the Pastor—Their Relation," Rev. T. W. Lewis, Grenada.

"The League in the Country"—

(a) "Its Difficulties, and How to Overcome Them," Sam Martin.

(b) "It Is a Success," Rev. Ben P. Jaco, Olive Branch.

AFTERNOON.

Prayer, Rev. W. M. Young, Pleasant Grove.

"Will the Epworth League, through Its Various Departments, Assist Our Young People in Building Character after the Divine Plan?" C. B. Ames, Macon.

Children's Hour—

Songs, recitations, march, etc., by over one hundred Juniors, conducted by Mrs. W. H. Hartwell and Mrs. T. B. Clifford.

Our Female Colleges—

"The Possibilities of Consecrated Young Womanhood in the Church"—Miss Mamie Easter, Grenada Collegiate Institute; Miss Linnie Gulce, Whitworth College, Brookhaven; Miss Lora Adams, East Mississippi Female College, Meridian; Miss Daisy Dye, Epworth College, Holly Springs; Miss — ——, Port Gibson Female College; Miss — ——, Edward McGehee Female College, Woodville.

Musical selection by the orchestra of the Grenada Collegiate Institute.

Our Male Colleges—

"The Possibilities of Consecrated Manhood in Church and State"—T. Melville Dye, Millsaps College, Jackson; Prof. R. W. Jones, LL.D., State University, Oxford.

SATURDAY NIGHT.

Song service.

"The League and the Revival," Rev. W. M. McIntosh.

8:30—"The Epworth League Stands for Religious Enthusiasm Properly Directed," Judge L. H. Estes, Memphis, Tenn.

FOURTH DAY—SUNDAY MORNING.

9:30—Leaguers will attend the different Sunday schools.

11—Preaching in all the churches—Methodist, Wood Street, Rev. T. W. Lewis, Grenada; Main Street, Rev. W. T. Bolling, D. D., Columbus; Baptist, Rev. A. F. Watkins, Vicksburg; Presbyterian, Rev. J. W. Malone, Grenada; Cumberland Presbyterian, Rev. W. B. Murrah, D. D., Jackson.

AFTERNOON.

3—Open-air meeting in City Park, conducted by Judge L. H. Estes, of Memphis, Tenn.

NIGHT.

Song and prayer service.

Testimony meeting.

Be honest with yourself, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world insincerity is the most dangerous.—James Anthony Froude.

CHRIST ALONE.

BY REV. B. F. WHITE.

"He departed again into a mountain himself alone."—St. John vi, 15.

"Christ is alone," sings the breeze in undertone.
The laughing stars, which eye unbars,
And the silent moon, in voiceless tune,
With the chirp of birds, and lowing herds,
With tender moan say, "Christ's alone."
The peaks above, in tenderest love,
Look from their heights, with glad delights,
That on their slopes a window opes,
Revealing well, in mossy dell,
The bending form, as bowed by storm,
Of them who came to light the flame
Of love divine, and cause to shine
Along life's ways a heavenly blaze
Of heavenly truth for age and youth,
Which, followed well, will break the spell
Of unbelief, and bring relief
To Adam's race, and quite efface
Satanic lies from moral skies,
And bring the day, the heavenly day,
When sin's dark night, with hellish blight,
Shall pass away, and truth's bright day
See Christ alone, can sin atone.

Floyd, La., March 24, 1897.

Dublin, Texas.

Our issue of March 25 contained a clipping from the Pacific Advocate stating that the Morrison meeting at Dublin, Texas, resulted in only one accession to the church. Seeing this, a friend of ours sends us for publication a clipping from the Methodist, which presents the results of the meeting in a very different light. We make extracts as follows:

DEAR BRO. MORRISON: Your coming to our town has blessed many perishing souls. You started a revival fire here that looks like now will never stop. I want to tell you about our protracted prayer meeting that was started soon after the holiness meeting. The holiness meeting was put on foot by the class leaders. We commenced holding them in the cottages, but the interest increased so, and the congregations got so large, we had to get into a larger house; so that noble Christian man, Capt. Smith, gave us a house that would seat about three hundred people. The first night we held our services in the house we could not all get in, so the next day the captain told us to go into his lumber pile and make the house larger. So we went to work and made our house 19x40 feet larger. The first night we found the house not sufficient to seat the anxious crowd, so Capt. Smith told us to go into his lumber again; so we added another 19x40 feet, and still hundreds of people have to stand on the outside. We have had up to date seventy-two conversions, and nearly everyone are grown people, and some of the worst men in our town. As soon as one is converted they go right to work to get some one else saved; and they all testify. We have a testimonial meeting every service, and they have me to conduct that service. It would do you good to hear the men converts testify. They seem anxious to tell the people what the Lord has done for them. As soon as the invitation is extended to the unsaved the new converts go out into the congregation and talk to their friends and get them to come to the altar. Quite a number of the conversions at the prayer meeting date their start at the holiness meeting.

Our pastor, Brother Matthews, attends the meeting, but he has not conducted any of the services, but helps in the other service. The meeting has been conducted by the laymen altogether. All denominations take part; it is indeed a union meeting. More of the converts have joined the Baptist and Christian Churches than the Methodist. We hold one service in a saloon; had good effect. We also hold one service in a prostitute house. We broke up the house by getting the girls converted. We are doing a work that has never been done in our town before.

We are going out into the highways after them. There is a fine opening here for a holiness meeting. We are anxiously waiting for the time to come for you and Sister Morrison to come back. You have certainly won the hearts of the people of Dublin.

I don't think there will be so much opposition to the meeting next year by the members. They see that the meeting did not break up the church, as was predicted by some.

Everyone of the Christians in Dublin that got the blessing of entire sanctification still testify to it; they tell it in our protracted prayer meetings. Capt. Smith says the holiness meeting did the Baptist Church more good than any meeting ever held in Dublin. Bro. Matthews said Sunday his church was more spiritual than he ever saw it. C. H. STRONG.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. E. Kennedy, of Louisiana Conference

The following is the conclusion of the annual report of the corresponding secretary, Mrs. Florence E. Russ, to the Parsonage and Home Mission Society at its recent meeting at Felicity:

(Concluded.)

"The Central Committee have arranged an interesting and instructive reading course. Until recently we had no organized classes in the Louisiana Conference. Several ladies in New Orleans have agreed to begin next month. A handsome silk banner is offered to the society having the largest proportionate number of members taking this reading course.

"The department of systematic giving has had but little encouragement given it in our Conference; and if we can do no more than start a movement in this direction, surely something will have been accomplished; and if it be a good work, God will make it a permanent one. Let all that can give five cents per week for this special fund. If there are members who can not give this, then give one cent per week for one year, but give something.

"A little has been done in the department of supplies.

"Jordan Street Auxiliary, in Shreveport, sent a barrel of ready-made clothing and new material for garments to a destitute preacher's family out West, valued at $26.

"Rayne Memorial Auxiliary, one barrel to Los Angeles, Cal., valued at $47.60.

"Mer Rouge, one of the youngest auxiliaries in the Conference, organized Nov. 25, 1896, have worked with an interest and zeal worthy of competition. They have raised $31.60 for local work, exclusive of dues, and contributed material for clothing for the poor, amounting to $8.25.

"Oak Ridge (juveniles), one of the oldest societies in the State, having been organized May, 1887, has done much excellent work under the able management and Christian influence of their lady manager. The past quarter they have raised $7.90, to provide comforts for an old lady, one of the 'shut ins.'

"The auxiliary at Ponchatoula, La., the only one remaining of five organized by Miss Werlein last year, is growing in interest and good work.

"Jordan Street Auxiliary, in Shreveport, though few in numbers, are active in all lines of Christian work. I never fail to receive their reports on time.

"The district secretaries of the Delhi and Alexandria districts have sent in excellent reports of work done during the year.

"It is to be regretted that the Week of Prayer was not more generally observed. Only some ten auxiliaries held service. The offerings were not so large as hoped for. The auxiliary in Jackson has the honor of raising the largest amount, and also reporting every member a subscriber for Our Homes.

"Your Conference secretary has distributed the literature quarterly, consisting of 3,310 leaflets, 400 programmes for monthly meeting, 175 leaflets for Children's Day and 70 leaflets on the connectional work; 242 programmes and leaflets for Week of Prayer, '97; 108 copies of Help, for conducting and organizing P. and H. M. work. Have written 195 letters and 252 postals; distributed 83 copies of youth annual reports and 18 copies of Our Homes gratis.

"Last October a City Mission Union was formed, consisting of two delegates from each auxiliary in New Orleans. Under their auspices a home for working women has been opened. The Tchoupitoulas Mission work has grown in interest and numbers. The Juniors in Rayne Memorial donated fifty books to the library for the Mission School. During the year the mission may move from the present rented building into a home of its own. Miss Worlein, by individual efforts, raises the amount due for rent and gas, amounting to about $25 monthly.

"Mrs. Meekins, the city missionary, residing in the mission, which is in one of the most depraved portions of our city, is one filled with the Holy Spirit, and works faithfully to 'seek and save that which is lost.' Miss Fuller, missionary in Gretna and Gouldsboro, is a most zealous worker. Her partner says of her: 'Miss Fuller has Gouldsboro; there is little for me to do.'

"Miss Werlein, whose life, talents and money are consecrated to the service of her Master, has contributed $1,000 to a loan fund in sacred memory of her sainted parents. 'No part of the amount secured and set apart as constituting the loan fund is ever donated for any purpose or used for current expenses, but is preserved without diminution as a perpetual fund, held and reserved wholly for temporary loans.'

"To the Preachers' Wives' Loan Fund we have sixteen patrons.

"The Angel Band Loan Fund has two members.

"The Baby Roll has fourteen names enrolled.

"Mrs. J. H. Campman, who filled the responsible office of Conference treasurer most faithfully for several years, was called home last June. 'Faithful unto death, she has received a crown of life.'

"The rescue work is an important feature of the home mission department.

"Bishop Duncan says to look after the neglected classes, especially among women, which is second to no service. It ranks with the most important. Our duty is to

"'Lift up the fallen, laden with sin,
In tender pity lift them up to him.'

"We ponder the Master's commission, 'Go ye into all the world,' and lo, we find 'all the world' pouring its population into our country through our open gates. We have a golden opportunity to Christianize these thousands of foreigners. The great business of Christians is to bring souls to Christ. So long as there is an unsaved one, there is room for added effort in Christ's name. God's purpose is that in us shall all the nations of the earth be blest, and his name honored and glorified before men. God has placed us where our hands must mold the future's weal or woe.

"Let us each enter upon the work of the new year zealously, faithfully doing our part in the Master's vineyard."

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.. Mrs. G. H. Lipscomb.. Booneville
Miss. Conf.... Mrs. E. D. Jones.... Carlisle, Miss
La. Conf..... Mrs. Jno. S. Young... Shreveport.

Our Record for 1896.

Let an anthem of praise go up from the Missionary Society of the North Mississippi Conference for the abundant success which crowns our year's work. Through the earnest prayers and labors of our officers and members our pledges are grandly redeemed on every line. Our motto for the year's work as we entered upon it was 1,000 new members and $1,000 advance in contributions. The reports for the year ending with March show us 1,100 new members and $4,780 raised during the year, which is $1,400 in advance of last year. This includes the support of five day-schools, six Bible women, eight scholarships, seven beds, and three honorary life members, besides the regular pledge. This report shows us results as we may definitely state them; but who can tell the zealous labors, the earnest prayers, the increased love for our Master and the souls for whom he died, the quickening of our heart-lives, which lies back of these figures, and which only the Master can see; and who knows the many souls whose salvation and eternal happiness shall result from the agencies thus set in motion? Oh, sisters; how glad we should be over the successful work done for the Master, and how earnest should be our prayer that every dollar contributed and every new member gained may be mighty forces for further triumphs in this great cause.

And now, while our very beings thrill with praise for success, may there be born into every worker's heart a more earnest resolution that there shall be no diminution in this good work, but that instead it shall be carried forward with increasing power. Who of us are sorry for what we may have given or sacrificed to accomplish these results? Who does not feel that the gain in our own hearts and the great advance in the work does not unspeakably repay us for every effort put forth or every cent given?

My sisters, can you think of anything you might have accomplished with the time, or bought with the money given to this cause, during the past year, that could have yielded a fractional part of the pleasure and gain we realize as we contemplate the year's work? A valiant servant of the Lord, who had given all to his Master in foreign mission service, once said: "I have tried to give the Lord something all my life; but when I tried to give, he poured into my life such blessing I was a still greater debtor." Doubtless, we each feel now that when we tried to give God something, he has returned into our lives of his blessings, "pressed down, shaken together, running over."

Let our praise now blossom into beautiful service and sacrifice. Let this abundant blessing God has given us but constrain us to labor more zealously, pray more fervently, and give more liberally. In the very beginning of the new year's work, even before the stimulating influences of the annual meetings can be felt, let us push steadily on to another year's work. Many of our auxiliaries have a line of work mapped out for several years in the support of specials. These need not wait for further orders or suggestions, but resolutely enter upon the work assumed. Sisters, let us thank God for his rich blessing, and then ask him to teach us to do still greater things, and we will have revealed unto us still more of the fullness of his blessing. MRS. G. H. LIPSCOMB.

Selections.

"Lo! I Am with You Alway."

How discouraged you often are. Do you remember what great speech fell from the Master's lips, when he stood out radiant with resurrection glory? It seems that there must have been the shout of a new song in heaven when he said: "All power is given unto me in heaven and in earth—Lo! I am with you alway, even unto the end of the world." And that mighty burst of utterance is all for you, discouraged soul! We can not say that resting in such truth will lift you above all discouragement. In the world ye shall have tribulation. The royal path of life leads up hill, not down. We may have to climb to reach the top, or even to sit with comfort midway. Temples of life are not built down in the marsh where poisonous vapors brood, but on the hill top. Monuments are reared where they can be seen, and he who would read only the inscription must go up. The city of God is above the white-fleeced clouds. No, we shall not be rid of the things that discourage as long as we are in this world, but put them all into one great mass, and they can be no match for either sentence of God's Word quoted above. We should catch up the damp dew of discouragement and use it to brighten our graces, as a warrior would polish his sword with his breath. This, rather than allow our discouragement to whip the manhood or womanhood out of us, and then plunge us aside to be taunted and mocked by our weakness. Strange that we are often too dull to see God's meaning in permitting discouragement to overtake us. Nothing worse could happen to some of us than to sail always with the wind. We need to be set back betimes. Many a failure in a good cause proves a savory virtue. Our wings often need clipping. Flying is not our business just yet. When we have lost a day, when our great plan is overturned, when great difficulties spring up suddenly, and it seems we can go no farther, how we are humbled, made more thoughtful and reverent, and with larger wisdom as well as a devouter and mightier faith we resume our task.—Mid Continent.

Christians should always live at their best. What would we think of a traveler who should fall into sluggish moods, and wander sometimes from the well-beaten road into the lowlands, where he would be befogged and lose his way amidst morasses? The best living requires a constant fixed purpose to do the will of God, a prayerful attitude, and the daily study of God's words. Thomas was absent one time from the company of the Apostles, and missed that spiritual feast when the risen Lord appeared to his disciples. The Christian soldier needs to have his armor on at all times, for he does not know when Apollyn will fall upon him. Christ says, "Watch and pray that ye enter not into temptation."

WALL

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Editor Christian Advocate.

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FROM THE WORK.

Rev. W. A. Terry, P. C., Tranquil circuit: "I have every reason to be encouraged with my success so far. I have my collections for foreign missions paid up in full and two-thirds of Conference claimants paid. The money has been forwarded. Our first Quarterly Conference was a success. The charge has paid me and the presiding elder about one-fourth of the assessment. We have four Sabbath-schools and two prayer meetings that have been in progress for some time. Pleasant Hill Church was dedicated on the fourth Sunday in February. The people who were active in the erection of that church deserve much credit and commendation for building such a nice and capacious home of worship. We are expecting a glorious year in God's name. Brethren, pray for us."

Rev Thos. J. Upton, Zachary, La., March 27, 1897: "Please allow me to say through the ADVOCATE that the work in Zachary is in no sense retrograding, but rather on the up-grade. Our people have not indicated any dissatisfaction at our return to them for the second year, but seem rather pleased than otherwise, and have manifested their satisfaction by many acts of kindness to the preacher and family. Why, sir; a few evenings since about seventy-five of them came and brought to the parsonage a fine lot of edibles of almost every kind obtainable at this season and needed by a family, and we are literally 'living on the fat of the land.' Congregations are good and attentive, and nearly a score of members have been added to the church since Conference. We love our people dearly, and are glad to know that they love us for the Master's sake. May the Lord bless them."

REVIVAL AT CENTRAL CHURCH, MERIDIAN.

On Sunday, Feb. 28, after a week of preparatory services, I began a revival at Central Church. The meeting continued with two services daily until Wednesday, March 17. The pastor did all the preaching, except two or three strong sermons by Dr. Andrews. The audiences were large at night and quite respectable at the morning services. The results of the meetings, so far as results can be tabulated, are as follows:

1. Between thirty-five and forty conversions.

2. An indefinite number of Christians blessed very sweetly and lifted to higher levels of life.

3. Accessions to the church on profession, 33; besides 18 by letter—aggregating 51.

4. Greater unity in a church disturbed for several years by a profitless theological discussion.

5. More faith in God on the part of the membership—i. e., a recognition of the truth almost lost sight of, that God will bless a church with a revival in the absence of a professional evangelist.

6. The gladdening of very many hearts so hungry for a good old-fashioned "home-made revival." I hear this sort of rejoicing everywhere I go pastoral visiting.

7. The quickening of every arm of the church work—e. g., the Sunday-school had a larger attendance on last Sunday than it has had for years—so reported the secretary.

8. A hard-worked, anxious pastor and a toiling, burdened presiding elder greatly encouraged. Thank God for it all!

In addition to those received during the revival, twenty five others have been received by certificate, making a grand total since the Annual Conference of seventy-six.

H. WALTER FEATHERSTUN.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

CORBAN—The subject of this sketch, Sister ADELIA CORBAN (*nee* Cunningham), was born in Franklin county, Miss., Jan. 10, 1838, and died at her home near Hamburg, Miss., Jan. 22, 1897.

Sister Corban united with the M. E. Church, South, in early girlhood, but was not converted till after her marriage. She was converted at her home sometime in the year 1859. I never met her until a few evenings before her death. While her suffering was great, her mind was perfectly clear and strong. She spoke of her conversion to God, told of struggles in her Christian life, referred to her expected death, and said, "I am ready to go." May God's blessings rest on the sorrowing family.

R. A. BRELAND.

DEEN—J. B. DEEN was born Sept. 17, 1833, and died Dec. 11, 1896, at his home in Covington county, Miss. I became Bro. Deen's pastor in 1895, and was associated with him up to the time of his death. He did not join the church until late in life, not more than ten or fifteen years before his death. On account of his not having identified himself with the church in early life, which is so essential in developing Christian character, and through natural timidity, he was never foremost in the church. He was always faithful in his attendance on the divine services and the ordinances of his church. The last time he was at church he knelt at the altar rail and received the sacrament. I never saw his place vacant at church, except when unavoidably kept away. It was not my privilege to be with him during his last illness.

He was buried near his home by Bro. J. H. Evans, a former pastor. He leaves a wife and ten children to mourn his death. He was a good husband, father, neighbor, and citizen. May he and his loved ones meet around the great white throne in glory!

W. J. DAWSON.

BONNETTE—Died at her home, in Pollock, La., on Jan. 20, 1897, Mrs. IRENE LUCILE BONNETTE (*nee* Thrasher), wife of Dr. J. V. Bonnette, aged twenty-one years ten months and twenty-one days.

It is with more than ordinary sorrow that the writer chronicles the death of Mrs. Bonnette, a woman whose existence reflected all that was good, true, and beautiful in womanhood; whose death was no less than a calamity to the community, the extent of which is only realized now that it can not be repaired by human agency.

To those who were blessed by her love, it was a happiness. To the husband and mother, about whose hearts' hearthstones the ashes of buried hopes are strewn, and whose eyes are wet with tears of love and regret, there rests the consciousness that a happier existence is hers, inasmuch as she was prepared for death, because she was a Christian.

The wealth of a mother's love was lavished upon the darling babe, who can not realize the heavy loss she now sustains.

In contemplating her generous spirit and charitable disposition, we are forcibly reminded of these words, so beautifully spoken of another: "Had a rose been cast at her feet for every good deed, the heap would reach well nigh to heaven." Her example and deeds of kindness have embalmed her memory in the affection of those who survive.

A FRIEND.

HAILEY—Sister NANCY HAILEY, widow of Rev. C. H. Hailey, was born in Anson county, N. C., June 17, 1813, the daughter of Charles Henson. In 1848 she moved with her husband to Kemper county, Miss., where she has since made her home, rearing a family of ten children, six of whom survive her.

In her death the county lost one of its oldest and best citizens, and Union Ridge Church one of its oldest and most devout members.

As a neighbor, she was thoughtful and kind, cheerfully administering to the wants of any in poverty or in distress. As a mother, she was devoted and affectionate, entering with a true mother's heart into all the joys and sorrows of her children. Their sorrows were her sorrows, and their smiles were her smiles. Her husband was a local preacher in the M. E. Church, South, about forty years, and, as his wife, she did her part nobly. True, affectionate, and confiding, she became the queen of the household, and swayed a scepter of love. Her husband passed over the river six'een years ago, and left her in loneliness and deep sorrow.

She joined the Methodist Church in early life and remained its consistent member until the day of her death. She loved her church, its songs, and its services. To her the Bible was a message of love from God, her Father, and her hours of private devotion were seasons of sweet communion. She has been freed from all hindrances, and now offers a more perfect service, and does not see through a glass darkly, but as face to face.

J. J. GOLDEN.

DeKalb, Miss.

HANKERSON — Sister REBECCA J. HANKERSON (*nee* Higdon), widow of the late A. E. Hankerson, was born in Franklin county, Miss., on the tenth day of March, 1824, and died at Port Gibson, Miss., Dec. 9, 1896.

At the age of twenty years she came to Warren county, Miss., and in 1846 was happily married to Arch. E. Hankerson, with whom she lived in great peace for forty-three years. During these years she became the mother of ten children, six of whom are still living.

Sister Hankerson was a faithful and loyal member of the Methodist Episcopal Church, South, for a period of twenty-five years, and her Christian life was one of great joy and cheerfulness. Her faith in the power of Christ to save was unfaltering, and her life and character a continual commentary upon the religion she professed.

During the latter part of her life she was a great sufferer, but always bore her afflictions with that patience and fortitude which has ever marked the experience of the pure and good.

Sister Hankerson was an affectionate wife; a kind, gentle mother, benevolent to the poor, a warm friend of her church, and a devout servant of the Master.

Her death was sudden and unexpected, but her house was in order, and her sun went down to rise again in the full-orbed splendor of eternal glory. To day she is sleeping quietly beside her loved ones in the churchyard at old Red Bone, to await the resurrection of the just. May her Christ an mantle fall upon the shoulders of her surviving children! Farewell, dear friend, but not forever; we shall meet again in the "beautiful beyond."

W. W. HURST.

Vicksburg, Miss.

(Continued on Seventh Page)

Don't imagine for a minute that fine dresses and accomplishments will deceive anybody. "Murder will out"—everybody knows that. Ralph Waldo Emerson said this in another way. He said practically that you couldn't hide anything you did. He said that what people do, and what they think, and what they eat show in their faces. The body is a plastic record. It shows plainly what is being done to it and with it. It tells the condition of the digestive organs. It plainly blabs about constipation. Foul breath, dull eyes, listlessness, sallowness, pimples are almost unmistakable symptoms. Don't believe that you are the only one that knows your condition. Constipation is a serious matter. There is no form of sickness it may not lead to. It fills the body with impurities. It makes it ready for the reception of any sort of disease germs. It is easy to let it run on into something serious. It is easier to cure it. There is a safe, certain, comfortable cure for such constipation. This cure comes in little vials. Its name is Dr. Pierce's Pleasant Pellets. The "Pellets" are tiny, sugar-coated granules. One is a gentle laxative; two a mild cathartic. They cure constipation in a perfectly natural way. You do not become a slave to their use. There are hundreds of preparations offered for this same purpose, but none so certain, and none so safe. The trouble with most of them is that they are violent; and in curing one disorder, start others. Dyspepsia may come just as quickly from taking strong medicines, as from taking no medicine at all. Sometimes the remedy is worse than the disease. There is no other preparation similar to Dr. Pierce's Pleasant Pellets, and so there can be nothing "just as good." Druggists sell them.

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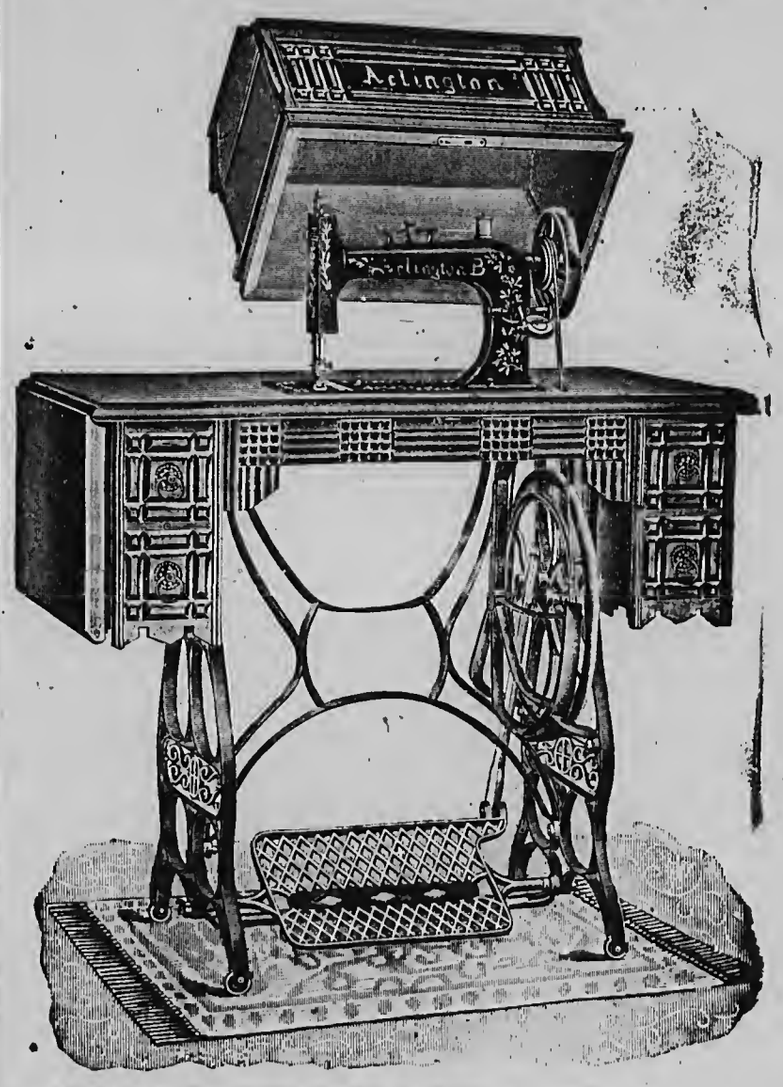

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

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Thursday, April 8, 1897.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."
—Longfellow.

A condition of permanent friendship is a mutual willingness to forgive.

Have something to do, something to love, and something to hope for.—Dr. Chalmers.

We believe in taking religion into politics, but we don't believe in taking politics into religion.

Set yourself to the task of doing the will of God, and you will have little leisure for disputing about his plans.

If some people would give to prayer the time which they spend in growling, they and those about them would be much better off.

A religion that shouts and sings, but makes no effect to pay honest debts, is not the kind set forth in the New Testament.—Exchange.

The critic would get more good out of a sermon if he honestly and earnestly prayed for his pastor before going to church.—Presbyterian.

According to the latest definition a reformer is one who is more troubled about the sins of other people than he is about his own.—Baltimore Advocate.

There is as much difference between reading the Bible and reading about it as there is between eating dinner and reading a bill-of-fare.—Selected.

The bee works because he loves to and stings because he has to. Some men reverse this process; they work because they have to and sting because they love to.

Whenever you feel that nobody cares for you, it would be well for you to inquire, "What have I ever done to make anybody care for me, and love me?" Remember that love begets love.

The world goes into ecstacies over the sculptor who makes imitations of men, but has little to say in praise of mothers and teachers who make real men and women. In heaven this process is entirely reversed.

When Dr. Broadus said the "workers never grumble and the grumblers never work," he was close to the exact truth. Working and grumbling do not harmonize. They are two opposite forces. Religious work promotes soul health, as physical work promotes bodily health. The most ear-splitting calamity-howlers are the men who have quit honest toil and taken to crying hard times, blaming it all on somebody else.—Standard.

Promptness.

Time-killers and loiterers are a thorn in the flesh to the diligent and stumbling blocks in the way of progress. People who think that one time will do as well as another for the performance of some duty or task, can not be counted on for prompt and efficient service, or for grand achievements. An amazingly large percentage of humanity are as ignorant of the value of time as savages are of the power of steam. "Great men," as some one has said, "have ever been misers of moments." That great English statesman, Mr. Gladstone, it is stated, always carries a little book in his pocket, lest an unexpected spare moment should slip from his grasp. Hardly anything is more exasperating to an industrious man, in whose eyes moments are golden, than having to wait in idleness for some man or woman who acts as if time were the most worthless thing in the world. Triflers and time-wasters abound. What a boon it would be if the whole tribe could be reformed or transported!

In many places church goers have formed the abominable habit of arriving late at service, thus disturbing both preacher and congregation. When it is impossible to be on time, as occasionally happens, a late-comer should not feel any compunctions of conscience. But very often people are tardy at service on account of thoughtlessness and censurable neglect to start in time. It is a shame that on Sunday morning so many parents take no pains to get their children off to Sunday school in time for the opening bell. It is, alas! no uncommon thing in scores of Sunday-schools for pupils, and teachers also, to straggle in when the lessons are half over. Such dilatoriness would speedily ruin the public schools, and is but little tolerated in them. While the same methods can not be used to induce children to be prompt at the Sunday-school as in the day-school, parents, teachers and superintendents ought to resort to some expedient to secure punctuality as well as regularity in attendance.

Strangely enough, people who claim that they can't get to church before the services begin, never fail to be at the depot in time to catch a train when they wish to go on a journey; nor do they allow themselves to be late at a wedding or a show.

Sometimes preachers unwisely wait a considerable time for the choir, or for the congregation to assemble, thus punishing the punctual for their punctuality, and encouraging the tardy in their tardiness. The preacher who begins promptly, crowd or no crowd, will soon notice a considerable difference in the matter of prompt assembling. A certain good brother, whom we know quite well, once got in the habit of eating his dinner before going to the Sunday morning service because his pastor was accustomed to delay beginning until near noon for the sake of the late comers.

What an excellent thing it would be if all Christians would avoid trifling employments, and do everything exactly at the time, as the brethren of the ministry promise to do when admitted into full connection. The habit of tardiness grows fast, and, once formed, is no small barrier in the road to success. The man who fails to meet an engagement when there is no good reason for not doing so, practically tells a falsehood. Geniuses and men of education do not always succeed, but oftimes their failures are due largely to lack of promptitude and decision. In this age of push the tardy workman is sure to be left behind. People will put up with inferior work rather than be put to inconvenience and expense by delay. The business world deals harshly with procrastinators. Who would expect a railroad or a manufacturing enterprise to be successful without the rigid observance of promptness?

There is a Spanish proverb which says, "When a fool has made up his mind, the market has gone by." Sir Walter Scott was noted for his punctuality, which was one secret of his prodigious achievements. He made it a rule to answer all letters the day they were received, and by breakfast time he had "broken the neck of the day." Daniel Webster was never late at a recitation in school or college, and he carried this habit of punctuality into court, into Congress and into society. When Gen. Washington's secretary once excused his tardiness by saying that his watch was too slow, the reply was: "Then, you must get a new watch, or I must get a new secretary." The habit of promptness, if formed in youth, will be of incalculable value all through life. It is related that Napoleon once invited his marshals to dine with him, but as they did not come at the hour, he began to eat without them. They arrived just as he was arising from the table. Said he, "Gentlemen, it is now past dinner and we will immediately proceed to business." No other general realized more keenly the importance of taking advantage of "the supreme moment," which we may call "the nick of time." He said that he whipped the Austrians because they did not know the value of five minutes.

As some one has forcefully said, "Don't defer your good deeds until you have time to do them." Very little good work is ever accomplished by those who have an abundance of leisure. It is the men and women who are crowded with work who build colleges, hospitals, churches and orphan asylums, and do the great charities of the world. The summer of eternity will not be long enough to bring to maturity the fruit of a delayed action. If a star or planet were delayed one second, it might throw the whole universe out of harmony. Many a train has been wrecked and many a precious life sacrificed by reason of the dilatoriness of some railroad employee. Many a mercantile firm has gone to the wall because individuals and corporations amply able to meet their obligations promptly have delayed doing so. Cæsar's delay in reading a message thrust into his hands on the ides of March cost him his life.

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Many a poor sinner thinks there is time enough to repent and be saved; but ere he is aware the angel of death knocks at his door, and it is forever too late. Countless thousands are following the advice and prescriptions of that agent of the devil, Doctor Put Off, who tells his patients that there is no need of haste in applying the remedy of divine grace, and thus lures them on to destruction. Reader, is this wicked quack prescribing for thee? If the Lord should say to thee, "This night thy soul shall be required of thee," what of thy readiness to meet him? Where wouldest thou expect to spend eternity. Well has it been said that "late repentance is seldom true, but true repentance is never late."

Cheering News.

Dr. W. B. Palmore, editor of the St. Louis Advocate, makes an announcement in his issue of last week, from which we quote as follows:

I propose to start a loan fund for Central Female College, at Lexington, Mo., the interest on which is to be used to aid in the education of daughters of preachers, and other worthy girls, preparing to teach in home and foreign fields.

If the preachers, ladies, laymen, Epworth Leagues and Sunday schools of our church will help me to secure 5,000 new subscribers to the St. Louis Christian Advocate, at the regular price of $2 each, I will give the entire $10,000 to the said college for the benefit of the above-named beneficiaries.

The same issue contains an article from Bishop Hendrix heartily endorsing the plan, and suggesting that the fund be called "The McAnally Loan Fund" in honor of the late Dr. McAnally, editor of the St. Louis Advocate.

This is a most gratifying piece of news. Dr. Palmore is right when he says that "one of the most imperative needs of Southern Methodism to-day is a well-endowed female college." His proposition is certainly a very liberal one. He ought to secure the five thousand new subscribers within a few weeks. The name suggested by Bishop Hendrix is pre-eminently appropriate. We congratulate the church upon the inauguration of such a movement.

Webster Science Hall, the new building erected by Major Millsaps on the campus of Millsaps College, was dedicated on the second with appropriate ceremonies. Addresses were delivered by Dr. Murrah, Hon. E. Mayes, and Gov. McLaurin. An original poem prepared specially for the occasion was read by Dr. H. Mallard DuBose. The dedicatory service was read by Bishop Galloway.

The Father of Waters.

The eyes of the nation are now fixed upon the Mississippi river. It laughs to scorn the efforts of the mightiest of nations to set bounds to its turbid tide. The entire Yazoo Delta—the garden spot of Mississippi—is inundated to a depth of several feet. The swamp regions of Arkansas have met a similar fate. No Creek, Miss., died a few days since. serious breaks have yet occurred in Louisiana, but as the river is already far above the danger line, and, as it is certain that the maximum has not yet been attained, it is almost inevitable that a part of that State will also go under. Everything that human beings can do is being done to avert the awful calamity. It will be two weeks before the danger is past. An overflow in Louisiana is more serious in its consequences than in Mississippi or Arkansas. Oftentimes a good cotton crop can be made after the water subsides, but not so with cane and rice. A general overflow means no crop at all for South Louisiana.

The Reformation of Criminals.

By a recent act of the Legislature, the State of Indiana has established a new criminal system, with the object in view of reforming criminals. Under the new procedure, the court which tries a prisoner will decide only whether or not he is guilty. If so, he is sentenced to prison without a definite term. The law of the State fixes maximum and minimum terms of imprisonment for each offense, and whether he shall endure the long term or be released with the short one is left largely in his own discretion. The prison officials, including the physician and chaplain, constitute a Board of Commissioners on Parole, and after the minimum limit of a prisoner's term has expired he may apply to the Board for his release on parole or for an absolute discharge. If his conduct has been good, and there is reason to believe that he will be law-abiding, he may be discharged or may be released on parole, but held under surveillance. The latter, of course, is likely to be done much more frequently than the former. If he misbehaves when on parole, he may be rearrested at any time, and must then serve the remainder of the maximum term. If he conducts himself properly until the expiration of that time, he gains his full liberty, or the Board may discharge him at any time, if it is found advisable to do so. The law practically takes away the pardoning power now lodged in the governor.

It is so complete a change from what we have ever had before that it is being watched with the greatest interest by penologists and all men who have studied criminology.—Times-Democrat.

Grant's Tomb.

The grounds around the tomb of General Grant are to be ready for dedication April 20, 1897, the birthday of the great commander. The cost of the work to be done will be about $120,000. The mausoleum, raised through voluntary contributions of the people, cost about $600,000 of itself, and it was made up of over 80,000 different subscriptions. The President of the United States will be present with his entire Cabinet. The North Atlantic squadron, together with as many ships of war from foreign nations as those nations may designate, will assemble in the Hudson river and fire salutes, and the diplomatic corps of all the nations of earth will be in attendance. War veterans and militia from all the States will also be in attendance at the dedication.—N. Y. Observer.

From Senate to Prize Ring.

It seems inexplicable that a man who was once the honored representative of a great State in the United States Senate, and who, by the election of his colleagues, was made Vice-President pro tempore of the United States, should cast these dignities and honors behind his back and consent to be present at a prize fight as the widely advertised, and probably well-paid, reporter of one of the most vulgar newspapers in the country. Think of it, a senator for eighteen years, and presiding officer of that dignified body, taking his place among the roughs and toughs of the land, and describing one of the most brutal exhibitions that degraded manhood has ever presented to the world. Such service undoubtedly received large pecuniary compensation, but what was gained in dollars and cents is far from being commensurate with what was lost in dignity, honor, self-respect, and character.—Exchange.

NOTES.

Rev. Daniel Loftin, of Steens' Creek, Miss., died a few days since.

We are pleased to learn that Mansfield Female College continues to prosper.

Rev. C. A. Powell, of the Seashore district, is active and alive to the interests of his district.

Bishop Charles B. Galloway will deliver an address in Taliadoga, June 22, before the Alabama Chautauqua Assembly.

Rev. J. W. Poston, of the North Mississippi Conference, has been unable, on account of poor health, to do full work during the Winter.

In response to the plea of Miss Willard, the National W. C. T. U. has sent since November last $7,000 to help the sufferers in Armenia.

At Magnolia, Miss., Bro. Clifford took a collection for the Orphans' Home amounting to $80, besides a promise of furnishing one room.

Rev. A. White, of Centerville, Miss., father of Rev. M. L. White, of the Mississippi Conference, is seriously ill. His life has been despaired of.

W. C. MacDonald, who has already given $1,500,000 to McGill University, has just made a further donation of $600,000 to that institution.—Central Methodist.

Under the administration of Rev. J. B. Stone the Winona district is making gratifying progress. All the preachers are at their posts and doing faithful work.

In the Argentine Republic, instead of fining a drunkard, they sentence him to sweep the street for eight days, and a similar punishment exists in St. Petersburg.—Guardian.

That no wine is to be served at the White House during the administration of William McKinley, meets the hearty, enthusiastic approval of all Christian America.—Exchange.

Mrs. Weber, wife of Rev. S. A. Weber, of the South Carolina Conference, and mother of Prof. W. L. Weber, of Millsaps College, died at Greenville, S. C., March 30.

Dr. J. D. Cameron is rendering faithful and efficient service on the Holly Springs district. All the interests of Zion are carefully looked after. He is gathering shekels continually for his district parsonage.

Rev. H. P. Lewis writes: "Bro. J. L. Jordon, Jr., one of our young members, died rather suddenly on the morning of March 31. He died at his home in Carthage, Miss. He leaves a young wife and two small children."

Rev. Jno. T. Sawyer, of New Orleans, will preach the commencement sermon at Whitworth College, June 6, and Rev. I. W. Cooper, president of the Board of Trustees of Whitworth College, will deliver the literary address.

A meeting is in progress at Louisiana Avenue. The pastor, Rev. H. W. Knickerbocker, is his own evangelist. He is preaching a full-orbed gospel with earnestness and unction. The attendance is good and the outlook encouraging.

To-day, as when Paul passed through Athens, the Greeks are lovers of news. In their small kingdom of less than three millions of people there are 152 newspapers, with an aggregate circulation of 175,000. News-sheets written in the language in which Xenophon chronicled the incidents of the "march up" and the retreat, are found in almost every Greek town, both on the mainland and the islands; and those who conduct them are mostly graduates from the National University who have undergone a special training for their work. Some of them employ a staff of from twenty-five to thirty men.—Zion's Herald.

Under the pastorate of this wide-awake and progressive Stevens, Harriston charge is making gratifying progress. One of the best residences in the town has been purchased for a parsonage, and is now occupied by the pastor and his family.

Rev. J. S. Oakley is in the midst of a very prosperous pastorate at Holly Springs. He is much beloved by his congregation and by the general public, with the exception of that small tribe which some one has denominated as "saloonatics."

All the Christian churches in Japan together have 111,588 members. There are in the country 858 missionaries, 831 native ministers and 951 catechists. Of the church members the Roman Catholics have 50,302 (including all baptized children), the Greek Church has 22,576 and the Protestant churches have 38,710.—Observer.

Rev. W. H. Huntley, pastor of the Lumberton charge, is having great success. Bro. Huntley serves one of the best charges in the Mississippi Conference. He expects to build a new church at Poplarville and also at Richburg—work to begin soon. He begins a protracted meeting at Lumberton on April 20, assisted by Rev. I. W. Cooper.

The New York Christian Advocate announces "that Bishop Hurst has just received $55,000 toward the endowment of the American University. Recently the University received a gift of real estate consisting of improved property valued at $25,000. This latest gift, however, is in cash and interest-bearing securities. The donor's name is withheld from the public."

Near Hodgensville, Kentucky, is the farm of 112 acres on which Abraham Lincoln was born. The log cabin stands there as it stood in 1809. The owner of this farm is a New York man who bought it for $3,000. He is now offering it to the United States government for $50,000. Let us try to admire his moderation in not asking $100,000.—Western Recorder.

Mrs. Maria Barbara Cameron, mother of Bros. J. D. and Thomas Cameron, of the North Mississippi Conference, died, March 5, at the residence of her daughter, Mrs. Sarah J. Powell, in Pickens county, Ala., in the ninety-fourth year of her age. She was a consistent, thoroughly consecrated Christian for seventy-five years. A memoir will appear soon from the pen of Rev. J. B. Stone.

We hear good reports from the meeting at McComb City. Large crowds are in attendance, and much interest is manifested. Most of the preaching is done by Rev. T. H. Clifford. Rev. J. A. B. Jones, of Magnolia; Rev. W. M. Williams, of Galiman, and Rev. J. T. Abney have been in attendance. Large results are expected. The pastor, Rev. J. S. Morse, is in great favor with his flock.

Mr. Gladstone has just issued a pamphlet on "The Eastern Crisis," in which he appeals "from official to personal conscience." He points out that until recently misrule and cruelty in the East produced no marked impression anywhere save in England, but now the public conscience of Western Europe has been aroused. Massacres transcending in their diversity, extent and horror all historical record have been perpetrated under the eyes of the six Powers whose ambassadors at Constantinople have "thought their feeble verbiage a sufficient counterpoise to instruments of death, shame and torture." With pardonable pride he points to his own vigorous Eastern policy in 1880, and its happy result in compelling the Turk, without incurring war, to listen to counsels of reason and justice, and honor the treaty of 1878. As soon as the Sultan saw that one of his principal ports was to be jointly occupied by England and Russia, he yielded at once. Now the government of England is pinned to the aprons of two young men without experience, whom a strange providence has placed over a population of 150,000,000 people, and we have the spectacle of "a David facing six Goliaths." And yet Crete was a part of Greece three thousand years ago, while the Ottoman rule in Crete is a thing of yesterday.—Zion's Herald.

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unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

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From now until the first of June we will receivo now cash subscriptions at the rate of $1 for nino months. Moreover, we will givo those who subscribe nnder this offer the benefit of our premium Bible offer. Tako notico that this offer is made only to new subscribors. We will make a liboral offer to our present subscribers after awhilo. Moantime, let all who aro in arrears pay np, as no one who is in arrears can get the benefit of any of our special offers. Let all onr preachers make this offer known to our peoplo at once. We will send a sample Biblo for usc in canvassing to those who deeire it. We will also send sample copies of the ADVOCATE on reqnest.

To Preachers.

To the preacher who sends the largest number of new cash subscribers betweon now and the first of July we will present either an Arlington B Sewing Machino or a gold-filled watch guaranteed to be a perfect time kceper and to look as well as a gold watch for twonty years, whichever one may be preferred. To the preacher sending the next largest number and also to tho one sending the third largest nnmber we will present a set of Clarko's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed nntil the preminm has been awarded. Those who wish to compete for these premiums should notify ns at once.

Drouth Sufferers.

At a called session of the Relief Committee for the drouth snfferers for the 4th Ward, Bienville parish, the following statement and petition was adopted asking aid from the State or elsewhere:

To whom has been assigned the duty of canvassing the different localities of the wards to ascertain the necessities of the people, find after examination that nnless more provisions are provided our people will still be left in a suffering condition, for the reason that many in the beginning had a partial snpply and have divided until the destitution is much greater than at the beginning. In many instances the help received was barely sufficient to remnnerate those from whom they had borrowed. This help was opportune and thankfnlly received, bnt will soon be exhansted. And then what is to become of the many that are without snpplies or credlt? If they leave home to hnnt work, a large number of places will be abandened and some districts depopulated. We, yonr committee, take the liberty to pray the governor to help us, and, by the consent of the legislators, we ask that he appropriate for the dronth-stricken district the sum of $250,000. And in case the appropriation above prayed for is contrary to law and the best interests of the State, that he have these facts published and presented to the good and noble citizens of other States who are willing and anxions to help ns. We trust that the Good Spirit may guide you and all concerned who see this, and prompt overy one to do their duty.

We desire to state further that we have intervlewed the merchants of Ringgold, and that they heartily concur with ns, as they, nnder the circumstances, can not snpply the actual wants of all the sorely distressed and suffering people. We respectfully submit ths above, and will gladly answer any enqniries or receive any donation and distribute the same.

F. J. CULPEPPER,
G. R. MADDEN,
F. C. BOIES,
W. J. TIPTON,

THOS. J. MARTIN, Sec'y.
Ringgold Postoffice, La.

North Mississippi Conference Notes.

This writer spent last Sabbath at Sturgis with Bro. H. M. Yonng and his people, preaching twice and delivering an address on Sunday school and Epworth Leagne work. The indications are that the former will improve and tha' tho latter will soon be organized. Our church here has suffered considerable loss recently by the removal of some of its most useful members; but if those remaining will co-operate in prayer and good works with their energetic pastor, prosperity will come to them. Bro. Yonng and his wife are laboring to finish the parsonage which, when completed, will be a creditable preacher's home. The appropriation made to it by the Parsonage and Home Mission Society was worthily bestowed. The noble women deserve much praise for what they are doing in this line of church work. We were delighted with the good singing by the children and yonng folks from "The Young People's Hymnal." This new publication of our church needs only to be studied and used to be approciated.

The time for Children's Day celebration is again almost at hand. It is in order for each pastor and Sunday-school superintendent to reread carefully paragraph 248, Discipline, 1894, with an eye to business. Let it be borne in mind that this observance at each church is not optional, but obligatory. If for any reason a pastor can not celebrate the day as he would according to the prescribed order, let him observe it as best he can, and good resnlts will follow. By order of the Sunday-school Board, the programs will be sent this year to every pastor in the Conference, in proportion to Snnday-school members in each charge. They may be expected by the fifteenth instant, thns giving ample time for all necessary preparation. Shonld any pastor not receive enongh programs or supplements, we will endeavor to fnrnish all that he really needs on application. After this liberal arrangement by the Snnday-school Board to fnrnish the programs without cost to the churches, it only remains for the presiding olders to call attention to it in the Quarterly Conferences, and the pastors to tako the matter properly in hand, and we will make a better record this year than over before. Let each pastor see to it that his charge does not appear blank in this colnmn of the next Minutes.

Wo are anxious for our brothren and friends of the Delta region in this time of excessive hlgh water. We are reminded of more than thirty years ago, when we had similar experiences in that conntry. May the waters soon assnage, and qniet and prosperity return to that great conntry!

Since writing the above, the dear ADVOCATE is to hand, and read with mnch interest. It is all good to the nse of edifying, bnt specially were we interested in the editorial on "Hammering," and "Viator's" article. Hope he will write again.

G. W. BACHMAN.

Kosciusko, Miss., April 2, 1897.

Spring Rsquires

That the impnrities which have acennlated in your blood during the winter shall be promptly and thoroughly expelled if good health is expected. When the warmer woather comes these impurities are liable to manifest themselves in various ways and often lead to serious illness. Unless the blood is rich and pure that tired feeling will afflict you, your appetite will fail and you will find yonrself "all run down." Hood's Sarsaparilla tones and strengt ens the system, drives out all impurities and makes pure, rich, healthy blood. Hood's Sarsaparilla is the one trne blood parlfier and the best spring medicine. Be snre to get only Hood's.

Dr. Lafferty will shlp a "trial barrel," or less, of his famons flour at a nominal price. Mail him any snm to Richmond, Va.

Missions in North Mississippi Conference.

MR. EDITOR: Will yon please pnblish tho enclosed report showing what has been dono in the North Mississippi Conferonce for missions, first qnartor? Only three presiding olders have complied with roqnest to send in reports—Tucker, Morehead and Burronghs. I report tho other districts from my book, and that may fail to give credit to some who have sent direct to T. B. Holt. If all the presiding olders had sent me report for first quarter, I could havo made correct report to you and wonld have enabled me to comply with tho request of Secretary of parent Board. I hope they will report second quarter.

W. S. SHIPMAN, Treas.

	For. Miss.	Dom. Miss.
GRENADA DISTRICT.		
Grenada station	$140 00	$42 00
Minter City and Strathmore	.. ..	42 05
Coffeeville	75 00	20 00
Chapel Hill	.. ..	8 45
Water Valley circuit	3 00	.. ..
Slate Springs	.. ..	.. ..
WINONA DISTRICT.		
Carrollton station	100 00	.. ..
Vaiden	20 00	.. ..
DURANT DISTRICT.		
Salem	20 00	.. ..
Chester	27 00	.. ..
HOLLY SPRINGS DISTRICT.		
Pontotoc	25 00	.. ..
GREENVILLE DISTRICT.		
Friar's Point	53 00	.. ..
Gunnisou	25 00	.. ..
CORINTH DISTRICT.		
Iuka station	80 00	.. ..
Boonville station	110 00	.. ..
Ripley and New Albany	50 00	.. ..
New Albany circuit	9 00	.. ..
Marietta	4 75	.. ..
Guntown	45 00	.. ..
Corinth circuit	12 00	.. ..
Jonesboro	9 47	.. ..
Ripley circuit	5 00	.. ..
COLUMBUS DISTRICT.		
Cedar Bluff	19 28	.. ..
West Point	75 00	.. ..
Macon	20 00	.. ..
Brooksville	10 00	.. ..
Sturges	15 00	.. ..
Crawford	45 00	.. ..
ABERDEEN DISTRICT.		
Houston and Wesley	90 00	.. ..
Verona and Nettleton	50 00	.. ..
Prairie	15 00	.. ..
SARDIS DISTRICT.		
Sardis station	125 00	.. ..
Como station	115 50	.. ..
Pleasant Grove	10 00	.. ..

It gives immediate relief—we mean Salvation Oil, the great pain-remedy. Price 25c.

Corinth District.

The pastors of the Corinth district are a faithful, loyal and consecrated band of fellow-workers. In every direction in the district there are signs of development and progress. With the plans enterprised and carried ont by these devoted pastors we look for the largest snccess.

The district is assessed for foreign missions $1,000, and in less than fonr months the pastors have raised more than one-third of that amonnt, and good news comes from many places in the district.

Our District Conference will be held abont the first of July, and at that time we desire every pastor in the district to report foreign missions and Bishops' Fnnd in full. One thonsand dollars for foreign missions and the Bishops' Fund in fnll by the District Conference is a possibility within the bonnds of the Corinth district, and ought to be realized. How many will say it shall be done?

With yonr liberal offer we onght to be able to place our Conference organ, the NEW ORLEANS ADVOCATE, in many homes to help us in our great work.

HESLEP R. TUCKER.

There is no donbting the efficacy of Dr. Bull's Cough Syrup. It cnres every time.

Gone Home.

My mother, Mrs. Sarah Martin, died at the advanced age of 91 years and 21 days. She just gave way under the weight of years and died of prostration. I hated to give her np, but was gratefnl to God for sparing her so long to us. By God's grace I will meet her in the beantiful land on high.

Her only boy,

THOS. J. MARTIN.

Terrell, La., March 29, 1897.

Attention.

The monthly meeting of the New Orleans Union Epworth Leaguo, which is to he held in the Algiers M. E. Church, South, has been postponed from the second to the third Thursday in April, which will be April 15. By order of

P. H. FONTAINE, Pres.
W. S. CUSHMAN, Sec.

New Orleans, April 2, 1897.

For Over-Indulgence
Take Horsford's Acid Phosphate.
It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

DO YOU OWN
HORSES OR MULES?

Is Guaranteed to Cure in Every Case

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 24, 1890.
DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. MCDOUGALD.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop'rs,
NEW ORLEANS LA.

Conference Board of Missions, Louisiana Annual Conference.

Received for foreign missions from

Louisiana Avenue, Rev. H. W. Knickerbocker	$19 46
Lower Coast, Rev. C. T. Mumholland	1 30
Dryades Street, Rev. S. S. Keener	22 65
DOMESTIC MISSIONS.	
Patterson, Rev. W. G. Evans	10 00
Total	$81 41

W. B. THOMSON, Treas.,
233 S. Rampart St., New Orleans.

April 2, 1897.

Butter Made in Two Minutes.

A neighbor of mine several days ago sent for one of those Lightning churns, which are sold by a firm over in Pennsylvania. After it came we went over to see it work. We were all surprised, for it made butter in two minutes just as they said it would, and the color was so nice, too. I sent for one and since we have used it we would not be without it for three times its cost. The churn works so easy and then we get more butter than we did the old way. I can appreciate the new invention, for I know how disagreeable it is to churn for an hour on a warm day. My son is making lots of money selling the churn in this township and he never sold anything before in his life. Those who want to make money easy can get full particulars from Dep't A 5 of W. H. Baird & Co., Sta. A, Pittsburg, Pa. Anyone can make at least $100 a month selling them, as every farmer who sees it work orders one.

A DAIRYMAN.

Notice.

The Woman's Foreign Missionary Society of the Shreveport district will hold its Annual Conference at Mansfiold, April 14, 1897. All State officers and officers of auxiliaries in the Shreveport district are earnestly requested to attend.

MRS. S. S. SLIGH,
Cor. Sec. W. F. M. S., Shreveport District.

Read our $1 offer.

Gilt-Edge Investment.

For the purpose of enlarging their plant and business, the Lafferty Complete Flour Company offer a limited amonnt of 7 per cent. bonds, secured by a first mortgage. Each bond is for $30, and the owner, in addition to the interest of 7 per cent., is entitled to share in the business of the mill to an amount that makes the bond the most remnnerative security on the market. They will be sold at par.

The denomination of the bond was fixed at a minimnm snm of $30, so as to furnish an investment for many persons, and gain the widest interest in this accredited Food-cure—tho "Complete Flour." Address John J. Lafferty, President.

Richmond, Va., March 1st.

We invite attention to the ad. of Rev. W. B. Hines in this issue.

See onr $1 offer.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to ns to collect these. Send by postoffice order, or express ordor, or registered letter, or by check on or draft on New Orleans.

W. C. BLACK, Publisher.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

The Mutual Life Insurance Com'y
OF NEW YORK.

Post & Bowles, New Orleans,
Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

(Note this today. This ad. may not appear again.)

$150 —IN— GOLD GIVEN AWAY.

Who can form the greatest number of words from the letters in "HOLIDAY?" You can make ten or more words, we feel sure, and if you do you will be well repaid. Do not use any letter more times than it appears in "HOLIDAY." Use no language except English. Words spelled alike but with different meaning can be used but once. Use any standard Dictionary. Nouns, pronouns, verbs, adverbs, prefixes, suffixes and adjectives—anything that is legitimate will be allowed. Work it out in this manner: Holy, lay, day, had, etc. Use these words in your list. The publishers of THE SUNNY SOUTH will pay $50 in gold to the person who makes the largest list of words from the letters in the word Holiday; $25 for the second largest list; $10 EACH for the next five largest lists, and $5 EACH for the next five largest lists. For the next twenty-five largest lists EACH will receive a Kodak, the regular price of which is $4.00 each. The above rewards are given free and without consideration for the purpose of attracting attention to the South's great illustrated family and literary weekly, which has 12 large pages, 72 columns each issue, all original matter, with the very best long and short stories, and a page devoted to "Southern Industries," etc. To enter this contest it is necessary for you to send 50 cents for a three month's subscription with your list of words and every person sending 50 cents and a list of ten words or more, is guaranteed an extra present by return mail (in addition to THE SUNNY SOUTH) of a 100 page book, "Beside the Bonnie Briar Bush," by the famous Ian Maclaren. This book has attracted more attention in the United States than any book of recent years. Satisfaction guaranteed in every case or money refunded. Lists should be sent in at once. This contest will close June 1st. The names and addresses of successful contestants will be printed in the June 5th issue of THE SUNNY SOUTH. Remember, every contestant gets a prize. Note: If you do not want "Beside the Bonnie Briar Bush" we will send you "The Story of An African Farm," "The Other Man's Wife" or "The Master of Ballentrae." In writing mention the book you want us to send you. Address THE SUNNY SOUTH, Box 22, Atlanta, Georgia.

We offer the Sunny South and NEW ORLEANS ADVOCATE together for $3 65.

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ORGAN GIVEN TO SCHOOLS Churches and SOCIETIES.

DO YOU WANT ONE?

An absolutely unique plan by which any organization can secure a valnable musical implement WITHOUT ONE CENT'S EXPENSE. A very little effort on the part of each member is required. Schools and societies all over the country are getting them; why not yours? Why not find out how to do it, at any rate? Write for particulars.

THE HOSTERMAN PUBLISHING COMPANY,
SPRINGFIELD, OHIO.

Porter's Automatic Chemical Milk Cooler and Creamer

PATENTED.

Will keep your milk cool and sweet in hottest weather. Ripens cream evenly and makes churning easy. Works in any climate. Costs nothing to operate it, and will last 10 years. Every one guaranteed. Write for descriptive catalogne and full particulars.

AUTOMATIC COOLER M'F'G COMPANY,
ROCKDALE, TEXAS.

WILKINSON'S
Matchless Mineral Water
FOR SALE IN GLOSTER, MISS., BY
WM. B. HINES,
In pints, quarts, gallons and demijohns.
Sub-agents desired at various places in Mississippi and Louisiana. Circulars for all who will write for them.

In answering advertisements, please mention this paper.

Leggett's "Old-Fashioned Prepared Pie Crust" is manufactured on scientific principles, so that Pie Crust made from this flour will always be rich and flaky.

The very finest materials are used in its preparation, and it is absolutely pure and wholesome, containing NO ADULTERANTS OR CHEMICALS of any kind.

Only materials used in the household are used in its composition, and in such proportions as to produce the best results.

If you want a perfect Pie use LEGGETT'S PREPARED PIE CRUST.

One package of "LEGGETT'S OLD-FASHIONED PREPARED PIE CRUST" is sufficient to make two large pies. All the necessary material for making rich crust is contained in this package. Add only sufficient water (ice water preferred) to hold together for rolling. Ten cents a pack.

THOS. C. KING,
GROCER.
1401-1403 Dryades Street,
Corner Thalia.

The Most Durable
The Sweetest-Toned
The Handsomest
PIANOS
ARE
MATHUSHEKS.
WILL OUTLAST ANY TWO OTHER PIANOS.
Philip Werlein, L't'd.
614-616 Canal, New Orleans.

Cotton.

With careful rotation of crops and liberal fertilizations, cotton lands will improve. The application of a proper fertilizer containing sufficient Potash often makes the difference between a profitable crop and failure. Use fertilizers containing not less than 3 to 4%

Actual Potash.

Kainit is a complete specific against "Rust."

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

GERMAN KALI WORKS,
93 Nassau St., New York.

Here's Hope! BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free.
GLOBE FURNITURE CO., Northville, Mich.
Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms

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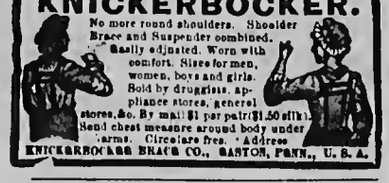

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BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.
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SHOOTHEIA & Co., 26-30 N. William St., New York

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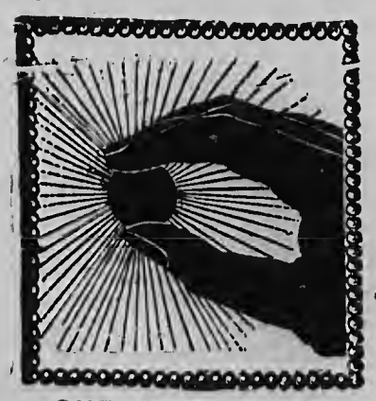

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER,
ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

RIPANS TABULES.
Sold by druggists.

BREAKFAST—SUPPER.
EPPS'S
GRATEFUL—COMFORTING
COCOA
BOILING WATER OR MILK

HOME CIRCLE.

LOVE'S OLD SONG.

BY J. P. BRIGGS.

Just a song at twilight, when the lights are low,
Rising to a lattice from the one below;
But it marks the awakening of a passion new,
And the springtime of a love, tender, fond, and true—

Love that grows more tender and is seen to glow
When the flickering shadows softly come and go,
When the heart would wither in the blighting blast,
When in death she'd seek relief, should that love not last.

Though across life's pathway darkest shadows fall,
Round a happy fireside love has triumphed over all;
Though the heart be weary, sad the day and long,
Through the years a trustful love guards it from all wrong.

Now a glorious sunset steals upon their way,
And with radiant beauty closes life's long, dying day.
Love has been their guiding star all the journey long;
Still to them at twilight comes love's old song.

Parents' Duty to Children.

Parents can not do their duty by their children unless they carefully study individual peculiarities. These peculiarities, moreover, should be traced to their source in parents and ancestry. A girl is morose and given to melancholy. Let the parents examine themselves and see if they have not bequeathed the unhappy disposition to her. Probably if free from it now, one or the other of them possessed it earlier in life. Let such a parent, instead of being impatient with his daughter, go back to his own feelings at the same age, and ask what, in the light of subsequent experience, would have been the best discipline for him then? One boy has a temper like a flame of fire; where did he get it? It is rarely hard to tell. Another has a tendency to secret vice or open wickedness; did not those who have brought him into the world in their youth pursue courses which account for his tendencies? Such inquiries complicate, necessarily, the problem of responsibility in a measure, and yet no child has any voice in saying where he shall be born, what blood shall course in his veins, what tendencies shall impel, or what aspirations thrill, him.

These two facts are, therefore, to be kept always to the front. The responsibility of each individual should be emphasized when the child is dealt with; and yet when courses of training are being decided upon, the child should be regarded not simply as an individual, but as an *offspring*, another link in the age-long chain of human life. The more the underlying unity of parent and child is realized, the better it will be for both. The parent should remember, the wrong he reproves in his child, in a sense is his also, his even though he turned from it years ago.

Parents should always be just to their children. The latter are not responsible for their existence, nor for their tendencies, nor for the circumstances in which they live. Perception of these facts, recognition of the law of heredity, will lead parents to be patient and save them from much injustice; many things otherwise hopelessly obscure in their children's characters it will explain; it will enable them, by recalling what helped and hindered them in earlier days, to decide what will be most helpful to their children, and make possible an adjustment of treatment to nature, so that the worse elements may be more surely eliminated and the best given opportunity and stimulus for growth; and it will enable parents more wisely to advise their children concerning the grave matter of marriage and the beginning of a home.

But after parents have done their utmost, if their ideals are ever realized and they and their children become either useful or happy, they all must be taken in hand by the love of God and made subjects of that regenerating grace which can no more be explained than the source and the distinction of the mind, but the results of which are more sure and splendid than the autumn harvests.—From Heredity and Christian Problems, by Amory H. Bradford.

Buying on Installments.

One of the most interesting phases of the commercial business of the day is the installment system as it prevails in most of the large cities of the Union. While this method certainly has its advantages, it may be questioned whether there is not in it an element which does a great deal of mischief, and leads careless and thoughtless people into financial complications from which they may find it very difficult to escape.

It looks very alluring, this offer to furnish your house without a cent of ready cash; and many an ambitious young couple find it impossible to resist the temptation to have as good as their neighbors, when it comes so easily.

The trouble is that they permit themselves to lose sight of the fact that all of these things must be paid for in due time, and that putting off the evil day does not by any means mean shirking the responsibility or making the payments less. Indeed, this installment practice is nothing more or less than a mortgage which continually accumulates interest.

The householder may have idle days, sick days, unprofitable days, and days when the outgoes are very far ahead of the incomes; but of this the installment system takes no heed whatever. The interest is at work steadily and untiringly. A mortgage never sleeps; the promise to pay works in darkness as well as in daylight, and piles up the obligations, regardless of the ability of the victim to meet it.

People who buy on the installment plan should consider quite as carefully what the end is to be as though they were paying cash down.

One of the alluring advertisements of the day is to the effect that so many cents a day will buy so much. It looks like a very little; and the anxious purchaser, taking counsel of his desires, imagines that there will be no difficulty in paying such a trifle as that. So the purchase is made, and all goes very well for a little while. Then there comes a dull time, and, in some way or other, in the agreement there seems to have been a clause entirely overlooked in the outset which exacts a certain rate of interest as a penalty for failing to meet the original obligation.—Exchange.

Pistols and Pestles.

The duelling pistol now occupies its proper place, in the museum of the collector of relics of barbarism. The pistol ought to have beside it the pestle that turned out pills like bullets, to be shot like bullets at the target of the liver. But the pestle is still in evidence, and will be, probably, until everybody has tested the virtue of Ayer's sugar coated pills. They treat the liver as a friend, not as an enemy. Instead of driving it, they coax it. They are compounded on the theory that the liver does its work thoroughly and faithfully under obstructing conditions, and if the obstructions are removed, the liver will do its daily duty. When your liver wants help, get "the pill that will,"

Ayer's Cathartic Pills.

Do That Which Is Honest.

A gentleman jumping from an omnibus in New York lost his pocket-book. In a little while he discovered his loss, and hastily returned, inquiring of every one he met if a pocket-book had been found. Meeting a little girl of ten years of age he made the same inquiry. She asked, "What kind of a pocket-book?" He described it. Then unfolding her apron, "Is this it?" "Yes, that is mine; come into this store with me." The gentleman examined the papers. "That is all right," said he; "fifteen notes of a thousand dollars each. Take this note of a thousand dollars as a reward for your honesty." "No," said the little girl, "I can not take it. I have been taught in Sunday-school not to keep what is not mine, and my parents would think I had stolen it." "Take me to your parents, then!" She took him to her humble home. The gentleman not only gave the gift, but provided work for the father. Dear children, it always pays to be honest.

The Power of Influence.

A young man recently at a religious meeting told the story of his conversion. It shows how great an influence we may be exerting on others all unknown to ourselves. He said:

On my way to and from my business, I pass a certain home. I am generally on my way about their breakfast time. As I passed one day I saw the head of the house, a man only a few years older than myself, sit down to the table. He had a Bible in his hand, and in the passing glance I saw his wife and little girl, with bowed heads, waiting for him to read. It was only a glance, but it haunted me all that day. It had a purifying influence. The next morning I found myself looking into the window as I passed with curiosity, mingled with more respect than I ever had for religion. Morning after morning it was the same.

I had never been a church-goer, but one Sabbath morning I resolved to go to church near by. I was ignorant of the time, and so I dressed leisurely and sauntered in. The Sabbath-school was in session. I glanced over the classes and was pleased to see my unknown friend teaching a class of young men about my age. Before the year was past I made the good confession. That was twelve years ago, and my faith is stronger to-day than ever, but somehow I always feel that the picture I saw through the open window had more to do with my conversion than anything else.—The Mid-Continent.

The great difficulty with the young men of the present day, as well, for that matter, as the young women, is the fact that they insist upon beginning where their mothers and fathers left off, and as a natural consequence, very frequently end where their fathers and mothers began. Some one has pertinently said that in this country there are only three generations from shirt sleeve to shirt sleeve, that is to say, the grandfather begins life in his shirt sleeves as a day laborer, accumulates, becomes wealthy, passes on his wealth to his sons who enjoy it and spend it, and their sons, dissipating it even more rapidly than themselves, end as day laborers where their grandfathers began.—St. Louis Advocate.

Who does not welcome the man of cheerful and hopeful spirit? The happy countenance, the genial smile, the winning way and the timely word have an inspiring and uplifting influence. Men are attracted and won by a kindly manner and generous action. He is a benefactor who carries sunshine into the home, church and community. A bright optimism is always preferable to a gloomy pessimism.—Presbyterian.

The noblest thing in the universe is honest labor. It is the preservative principle of the world. Labor raises cities, adorns the earth, and beautifies with works of art; whitens the sea with wings of commerce; binds continents together by means of the telegraph; extinguishes barbarism and plants civilization upon its ruins. Thank God for a nation of workingmen.—Rev. G. O. Bacchus.

Fretting is a worry and a torment. He who is given to it is a plague to himself and to all about him. He finds fault with existing conditions. Nothing seems to him right or good. Men and circumstances chafe and annoy him. He can not see the good side of occurrences. He is restless and peevish. Friends try to bear with him, but it is hard work. It requires considerable love and forbearance to put up with his captious moods. It may be a means of grace and a kind of spiritual discipline, but it is one to which no friend or church member should subject another. As the Psalmist says, "it tendeth only to evil," and the sooner one gets rid of it the more is it to his credit, as well as the greater is the happiness of those associated with him. Some natures are much more liable to it than others, but prayer and grace can cure it in any and every case.—Exchange.

HYGIENE.

The Time That Food Should Be Taken.

It is evidently the intention of nature that we should put into the stomach a certain portion of food, the excitement of which, inducing a secretion of gastric fluid by its action, becomes digested. This office of the stomach being effected, it should be left in a state of repose till its powers are restored and accumulated, and this return of energy would in health be denoted by a return of appetite. It is probable that three hours may elapse in health before digestion of a moderate meal is effected, so that the stomach is empty and in a state of repose. It is, therefore, reasonable to allot the same portion of time for the same purpose when the organ is disordered, whilst we have diminished the quantity of our food in order to proportion it to the diminished powers of the organ; yet instead of pursuing this rational plan of diet, many persons are taking food every third or fourth hour, pleading in excuse that they can not do without it. The truth is that when the stomach is disordered the exertion of digesting a single meal, after its excitement and efforts have ceased, is productive of languor, sinking and inquietude, which ought to be calmed or counteracted by medicines, and not by food, for a second meal can not be digested in this state of the stomach. We often tease and disorder our stomachs by fasting for too long a period; and when we have thus brought on what may be called a discontented state of the organ, unfitting it for its office, we sit down to a meal, and fill it to its utmost, regardless of its powers or its feelings. The rules, then, for diet may be thus summarily expressed: We should proportion the quantity of food to the powers of the stomach, adapt its quality to the feelings of the organ, and take it at regular intervals of six or seven hours thrice during the day.—Charlotte Medical Journal.

Our Boys and Tobacco.

The boy who starts out in life as a user of tobacco embarks on an unknown ocean from which he can never return with the same vigor and strength of body and mind, the same sweet breath and clear eye. He may keep in sight of land for a lifetime, and live to be old, but it will be only though a combination of the most favorable circumstances over which he has no control or can not foresee. The smoker is likely any time to be wafted out into the deep waters of serious nervous disease, or injure his eyes or sense of taste, or form a love for exciting food, or even drink, or he may go down on the rock of some acute disease because he has wasted his nervous force and has not vitality enough to resist it. No other known drug except opium has produced such pronounced impressions on the nervous system, so concealed as to be unknown until it is too late to repair the injuries. The tobacco user is not so bad as the inebriate to alcohol, but he comes next to him, and in many ways is entitled to more sympathy. The day will come when there will be as vigorous a crusade against tobacco as against alcohol—a crusade not for moderate use, but for total disuse. It is for women to begin this crusade; few of them use the poison, but they see their husbands and children suffer from it, and they also suffer from it indirectly. Let us then use our influence in every way against it, and do all we can to prevent its use.—Journal of Hygiene.

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There is no doubt about this. Thousands have so testified. The theory is right, the cure is right and health follows as a natural sequence.

Be self-convinced through personal proof.

OBITUARIES.

(Continued from Third Page.)

HUMPHRIES—Rev. AMOS HUMPHRIES was born in Catahoula parish, La., Nov. 5, 1820, and died at his home in Caldwell parish, La., Feb. 8, 1897. His mother died when he was quite a small boy, and he lived with his father and cared for him until his father's death, which was in the year 1843.

Uncle Amos, as he was familiarly called by the aged and the young, was converted and joined the M. E. Church, South, in 1845, and remained within her pale until the day of his death. After losing his father he went to Drew county, Ark., and the same year was happily married to Miss Sarah Ann Ralls, and in 1863 they moved to Union county, Ark., and spent two years, and then removed to Caldwell parish, La. They had born unto them twelve children, ten of whom are still living—five sons and five daughters; all married and live within a few miles of each other. Fifty-three grandchildren and one great-grandchild living, and six grandchildren gone to heaven before. Uncle Amos was a pure, good man, an affectionate husband, an indulgent father, a kind and accommodating neighbor, a true friend, a great peacemaker. Heaven is richer and earth is poorer when such a man dies.

Bro. Humphries was a man of very strong mind. The Bible was the Book of books with him. I suppose he had read and studied his Bible for he had worn several out through hundreds of times. The three days of his affliction with pneumonia were spent with a great deal of patience and resignation, and on being asked by his children and friends as to the future beyond the river, his reply was: "fully prepared. I have prayed and labored, preached, reproved, and exhorted, and am now going to my reward in heaven."

On being asked by his son, A. J. H., if he had any special request to make, he promptly replied that he had, and that was, that the children, grandchildren and family connection would live so as to meet him in heaven. Thank God it can still be said of our people, "they die well."

C. R. GODFREY.

THOMPSON—Died at his home, Bogue Falio, Miss., Feb. 26, 1897, Dr. ALEXANDER HAMAIM THOMPSON. He was born in Amite county, July 25, 1834. His parents moved to Pike county, where he was reared in a religious home. He graduated in the Medical College in New Orleans, La., when a young man and his life has been devoted to his chosen profession.

He was married to Miss Caloula Pepper, Dec. 11, 1856 who bore him three sons and three daughters. Two of these died in childhood. Two daughters, who have married worthy men, and two sons survive him, with the wife of his youth. His children are all grown—all members of the church. He raised a family of orphan children, and they love him as a parent. He joined the church when a young man, and was converted under the preaching of Rev. John G. Jones. He was a man of many noble traits of character, pure in his pleasures, honest in his business, kind in his home, true to his friends, and charitable to all. He enjoyed his religion. In the midst of his extended medical practice he always found time for religious duties. He had the experience of sins pardoned and the presence of the divine favor.

During his illness he called his family about him, blessed them, kissed them tenderly, commended his wife to God and to the care of his sons. He repeated passages of Scripture and encouraged his sons "to hope in God."

As he was the preachers' friend, their wise counselor, and his house ever open to them. In the absence of his beloved pastor, Rev. Mr. Sykes, the funeral services were conducted by Rev. Mr. Jones, Brookhaven.

(By his schoolmate and friend, Wm. Hoover, and his devoted cousin, M. L. J. Hoover.)

THOMPSON—JOSEPH PARK SYKES, son of the late Alexander Thompson and Mrs. Dorothy Womack Thompson, was born near Amelia, St. Helena parish, La., April 3, 1834. Left an orphan at a tender age, he was reared by his brothers, D. W. and J. J. Thompson. At the outbreak of the Civil War, when but fifteen years old, he enlisted in the Confederate Army, and served in the army of Tennessee, being promoted for conspicuous gallantry on the battle-field of Perryville. After serving the term of his enlistment he received a discharge, and entered college at Athens, Ga., remained one year and returned to his home in Louisiana. He afterwards joined Forrest's, and served with distinction until the close of the war.

In 1866 he was married by Rev. Wm. Hoover to Miss Rosa, only daughter of the late Peter Womack and Mrs. Parmelia Womack Kemp. Through her influence, under the preaching of Rev. C. G. Andrews, he joined the Methodist Church in 1872.

He moved to Seguin, Texas, in 1874; the next year moved to Anderson.

On July 9, 1878, the wife of his youth died, leaving him four sons and an infant daughter. He possessed many noble traits of character. His life was full of self-sacrifice.

In 1880 he married Miss Laura Wetherly, who lightened every burden and sweetened his joys by her sympathy and love for him and his children. She survives him, with two

He died April 1, 1896, at Navasota, Texas. His remains were interred in Anderson.

His bereaved and sorrowing sister,

MRS. M. L. J. HOOVER.

Summit, Miss.

MOORING—Mrs. ELIZABETH D. MOORING departed this life Feb. 6, 1897, at the residence of her son-in-law, Jacob Hass, in Caddo parish, La. She was born June 3, 1829; married L. C. Mooring, March 29, 1850. Six children came to bless and honor their union, all of whom survive her.

Sister Mooring was among that number pronounced by our Lord, "The salt of the earth;" a willing, hopeful, faithful worker in her Lord's vineyard, never missing the service of the sanctuary until bodily infirmities forbade. She served long in preparing the elements for the sacrament of the Lord's Supper; and when bodily strength would no longer permit her to attend the public worship, she spent the Lord's day in reading his Holy Word, our own Standard Hymn Book, and the ADVOCATE, which was ever dear to her. She was truly Methodistic, and devoutly pious day by day. Her conversion was in early life, her growth was constant, and her attainment in things divine was great.

Her death was that of the righteous, and her last hours were filled with great peace. God gave her utterance until near the last moment, and she continued as she had done through life—"witnessing for him." She insisted on her friends to be faithful, and urged her children to be good and meet her in heaven. Her godly life and her last words to her pastor bring forth these words with fresh meaning, "Happy are the dead which die in the Lord."

H. W. MAY.

Nashville and Texas Advocates please copy.

WHITE—WILLIAM EDWARD, son of W. T. White and Mrs. M. C. White, was born in Summit, Miss., April 4, 1870; married April 3, 1893, to Miss Alice Fitzpatrick, of New Orleans; died at the home of his parents, McComb City, Miss., Nov. 1, 1896.

The death of this young man threw over the entire community where he resided a pall of gloom. He joined the Baptist Church when a boy, and gave his heart to God. He was lovingly obedient to his parents. His young wife, now a widow, her babe an orphan, can look up to God through her tears and thank him for all the sweet memories of their brief wedded life.

Funeral services were held in the Baptist Church, conducted by the pastor, Rev. Mr. Sibley, and Rev. Mr. Cumston. The eulogy pronounced by the pastor was all that his surviving relatives and friends could desire. He has passed away in the bloom of young manhood, but his pious example remains as a rich legacy to the church.

His loved ones have the prospect of meeting him in that bright world where kindred ties are never severed.

This tribute of love by his father's cousin,

M. L. J. HOOVER.

Summit, Miss.

Sardis District Theological and Pastoral Association.

The Theological and Pastoral Association of Sardis district, North Mississippi Conference, will meet at Batesville on Wednesday, April 21, at 7.30 P. M.; opening sermon by Rev. H. T. Gaines.

PROGRAM OF EXERCISES.

THURSDAY, APRIL 22.

9 A. M.—What Forms of Worldliness Do Most Trouble the Church? What Is the Remedy?—P. E. Duncan, J. H. Smith. Is the Discipline of the Church Administered as It Should Be? If Not, Why Not?—W. M. Young, W. J. Burt.

11 A. M.—Sermon by Jno. R. D. King.

2 P. M.—Is It True, as Charged, That the Preaching of the Gospel is Losing its Power?—M. I. Allen, T. H. Porter, J. R. Wilson. Do We Rely Sufficiently upon the Holy Spirit for Success in Our Ministry?—K. M. Harrison, G. A. Klein.

7.30 P. M.—Sermon by W. S. Shipman.

FRIDAY, APRIL 23.

9 A. M.—How Can We Reconcile the Sovereignty of God and the Sovereignty of Man's Will in Providence?—J. W. Bell, G. H. Jacobs. What Is the Bible Doctrine of Sanctification?—R. O. Brown, J. M. Mussey, W. M. Young.

11 A. M.—Sermon by W. J. Burt.

2 P. M.—Is the World Growing Better or Worse under the Influence of the Gospel?—H. T. Gaines, R. O. Brown, T. C. Wier. Obligation to Support the Ministry and the Institutions of the Church, and the Best Methods for Training Our People in Financial Work—W. S. Shipman, C. P. Moss, Jno. R. D. King.

7.30 P. M.—Sermon by J. W. Bell.

Brethren will please prepare short papers on the subjects in connection with their names, respectively. The reading of these papers will be followed by open discussions.

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Adversity is not without comfort and hope.—Bacon.

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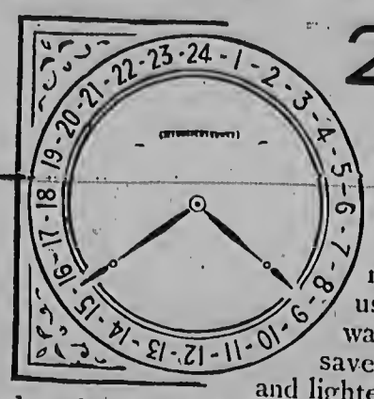

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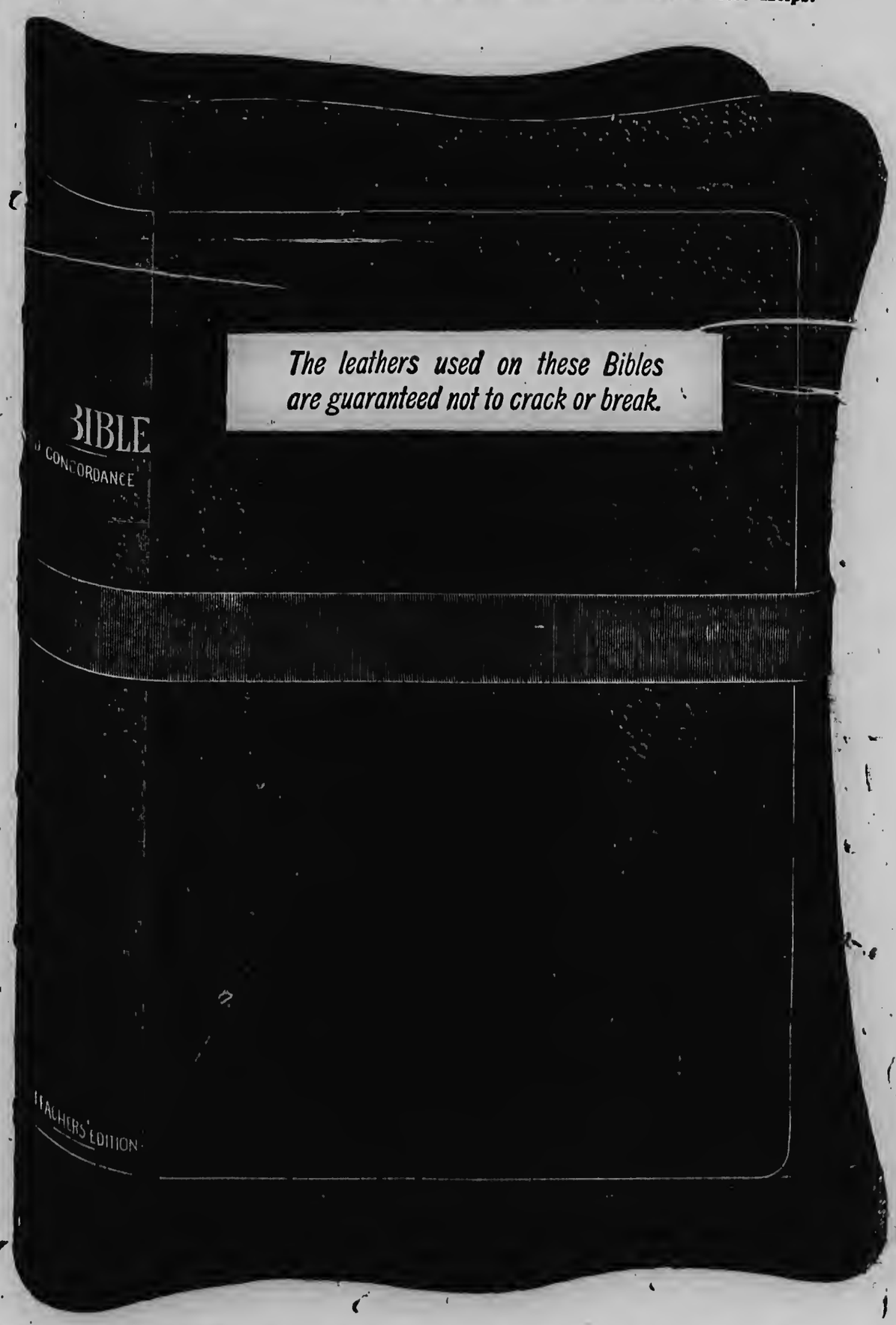

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MARRIAGES.

KOONCE—FRANKLIN.—At the residence of the bride's father, Rev. John Franklin, March 24, 1897, by Rev. H. C. Murphy, Mr. B. F. Koonce to Miss Josephine Franklin; both of Vernon parish, La.

DILLEHAY—CARRADINE.—At Rayne Memorial Church, March 25, by Rev. H. R. Singleton, Dr. David William Dillehay and Miss Emma Herbert Carradine, both of Mississippi.

BALLARD—GRIFFING.—At the residence of the bride's parents, near Velo, Miss., March 10, 1897, by Rev. R. S. Gale, Mr. A. M. Ballard and Miss Iris Griffing, all of Franklin county, Miss.

CUNNINGHAM—DANTZLER.—At the residence of the bride's father, J. L. Dantzler, Esq., March 16, 1897, by Rev. B. P. Patterson, Mr. J. B. Cunningham to Mrs. Mattie Dantzler.

CADENHEAD—MASSIE.—At the residence of the bride's father, in Carthage, Miss., March 25, 1897, by Rev. H. P. Lewis, Mr. Jas. L. Cadenhead and Miss Emma Massie.

HARDY—BLACK.—At the home of the bride, March 31, by Rev. J. G. Cammack, Mr. W. L. Hardy, of Cynthia, Hinds county, to Miss Florence J. Black, near Flora, Madison county, Miss.

NEWS OF THE WEEK.

DOMESTIC.

The Richardson Building, in Chattanooga, Tenn., burned on April 3. The loss on building and contents is about $500,000. Two lives were lost.

A crevasse occurred at Lockport, on Bayou Lafourche, La., on April 1. The flood measured 120 feet in width. Many sugar estates are on this bayou.

The Yazoo and Mississippi Valley railroad are unable to get trains through to Memphis owing to overflow and has abandoned the effort beyond Arcola, the station just south of Leland, Miss.

The water from the upper crevasses has inundated the city of Greenville, Miss. All rail communication is shut off by the flood. The water is spreading over the delta by leaps and bounds.

The Republican leaders are evidently determined to bring about the annexation of Hawaii at any cost, and they are quietly laying their plans with a view to accomplishing the end they have in view in the shortest time possible.

The Federal administration at Washington is taking a most practical and sympathetic view of the disaster in the southern part of the Mississippi Valley, the Secretary of War having telegraphed for information as to destitution and suffering, expressing an intention to urge upon Congress measures of succor and relief.

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, "*Brown's Bronchial Troches*" are wonderfully effective. Avoid imitations.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

PLEASE bear in mind the fact that the "best," or the "standard," in all lines commands a fair price. See list of the brands of Pure White Lead which are the standard. They are the best. Avoid those brands said to be "just as good," offered for "less money," and of "so called White Lead."

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

Two levees just below Helena, Ark., have given way.

Gov. Foster has issued a call to the people of Louisiana to work hard in aiding the army of skilled engineers to save every foot of levee in the State. The flood will be the greatest ever known here, and the levee system, although not fully perfected, can be made to save the fertile lands behind if citizens serve themselves to the highest exertions in the cause.

The members of the Mississippi Levee Board, whose district is being so deplorably devastated by the flood which broke through some of their levees, have memorialized Congress for help in restoring their defenses and closing the breaches made in them. They have no money with which to undertake this work, and they ask an appropriation not to exceed $100,000, to be applied to the closing of these breaks at the earliest practical moment.

The President has sent to Congress the following nominations: Andrew D. White, of New York, to be ambassador extraordinary and minister plenipotentiary to Germany; Wm. F. Draper, of Massachusetts, to be ambassador extraordinary and minister plenipotentiary to Italy; Chandler Hale, of Maine, to be secretary of the embassy of the United States at Rome, Italy; Samuel L. Gracey, of Massachusetts, consul of the United States at Fuchan, China.

A crevasse at Flower Lake, six miles below Tunica, Miss., occurred on April 4. The breaks in the lower district have already filled up the low country of Bolivar, Washington, Sharkey, Issaquena counties, and a part of Sunflower, and even now nearly all of the arable land of that section is under water. The Tallahatchie and Yazoo have submerged many thousand acres of cultivated land already. The water coming through the Flower Lake crevasse, striking a country now brimful of water, will simply spread over the Delta.

FOREIGN.

The City of Mexico seems to be keeping up with the times, or, rather, it has got ahead of them in one matter. The city council has just appointed a bicycle inspector at a salary of $40 a month. His work will be to see that the owners have their machines registered and pay their taxes.

Notice.

To Whom It May Concern, and Especially to the Brethren of the Mississippi Conference:

As many of you doubtless know, I am at Millsaps College trying to fit myself for the Master's service. In order that I may be able to continue my much-needed studies another session, I must have work to do during the Summer months—June, July, August, September. I am willing to teach, to preach, or to do anything that tends toward the uplifting of humanity. Brethren, I must have work. Who will help me to get it? By way of recommendation, I refer, by permission, to Dr. W. B. Murrah.

R. L. WEBB.

Millsaps College, Jackson, Miss.

Think of getting such a paper as the NEW ORLEANS ADVOCATE for $1, with the privilege of our premium offers. See offer on fifth page.

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.
"How to Prevent Face Humors," mailed free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA REMEDIES.

Who opened that bottle of HIRES Rootbeer?

The popping of a cork from a bottle of Hires is a signal of good health and pleasure. A sound the old folks like to hear—the children can't resist it.

HIRES Rootbeer

is composed of the very ingredients the system requires. Aiding the digestion, soothing the nerves, purifying the blood. A temperance drink for temperance people.

Made only by The Charles E. Hires Co., Phila.
A package makes 5 gallons. Sold everywhere.

Over 65000 Purchasers Proclaim

The EMERSON PIANO

The Standard of Perfection.

SWEETEST-TONED. BEST QUALITY. PRICES MODERATE. TERMS TO SUIT.

JUNIUS HART, 1001 Canal St., New Orleans

Agent for Weber, Hardman, Ludwig and other Fine Pianos

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Water Valley cir., at Pleasant Ridge	Apr. 10, 11
Toccopola cir., at Mayhew's Ch'l. (Fri.)	12
Paris circuit, at Liberty	17, 18
Grenada circuit, at Sparta	24, 25
Water Valley—Wood Street	May 1
Banner circuit	8, 9
Strathmore	15, 16
Tatum cir., at Dogwood Flat. (Thurs.)	20
Charleston circuit, at Sockbey	22, 23
Slate Springs circuit, at Bethlehem	29, 30
Chapel Hill cir., at Gore's Springs. (Tu.)	June 1
Pittsboro cir., at Antioch... (Thurs.)	3
Ellzey, at Old Town	5, 6

H. C. MORREHEAD, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit	Apr. 10, 11
Brooksville	17, 18
Crawford	24, 25
West Point	May 1, 2
Tibbee	8, 9
Shuqualak	15, 16
Winstonville	(Wed.) 19
Singleton	22, 23
Hebron	29, 30

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Courtland	Apr. 10, 11
Longtown	(Thurs.) 15
Tyro	17, 18
Batesville	24, 25
Wall Hill	May 8, 9
Burgess	14
Pleasant Grove	15, 16
Pleasant Hill	21
Oeckrum	22, 23
Eureka	June 5, 6
Arkabutla	12, 13

District Conference, May 27-30, at Senatobia. Program later.

T. O. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Red Banks circuit, at Union	Apr. 10, 11
Cornersville circuit, at Ebenezer	17, 18
Mt. Pleasant circuit, at Early Grove	24, 25
Ashland circuit, at Union Hill	May 1, 2
Pontotoc circuit	8, 9
Abbeville circuit	13, 16
East Holly Springs circuit	29, 30
Holly Springs circuit	29, 30

J. D. CAMERON, P. E.

NOW IS THE TIME to purify your blood, and Hood's Sarsaparilla is the best medicine for the purpose. Thousands of great cures prove that it is the One True Blood Purifier.

HOOD'S PILLS are the favorite family cathartic and liver medicine. Price 25c.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen circuit	Apr. 8
Prairie circuit	10, 11
Quincy	15
Tremont	17, 18
Fulton	24, 25
Houston	29
Houston mission	30
Boena Vista	May 1, 2
Sparta	8, 9
Shannon	15, 16
Okolona circuit	22, 23

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Ripley and N. A. sta., at Ripley	Apr. 10, 11
New Albany circuit, at Ingomar	17, 18
Ripley circuit, at Dumas	24, 25
Jonesboro circuit, at Ebenezer	May 1, 2
Inka circuit, at Parmony	(Tues.) 4
Booneville circuit, at Blackland	8, 9
Saltillo circuit, at Hebron	(Wed.) 12
Marietta circuit, at Blythe's	15, 16
Pleasant R. cir., at Patterson's. (Fri.)	21
Brown's Creek cir., at Mt. Pleasant	22, 23

HEZLEP R. TUCKER, P. E.

DURANT DIST.—SECOND ROUND.

Poplar Creek, at Prospect	Apr. 9
Ethel, at Bethel	10, 11
Salem, at Smyrna	17, 18
Walthall, at Lebanon	24, 25
Eupora, at Eupora	28, 29
Belzona, at Lawrence Deadning	May 1, 2
Ackerman, at Weir	7
Chester, at Pisgah	8, 9
Ebenezer	15, 16
Louisville	21
Burial Hill, at Plattsburg	22, 23

J. H. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Austin	Apr. 11, 12
Shaws	13
Cleveland	17, 18
Hollandale	19
Clarksdale	24, 25
Lyon	25, 26
Duncan	28
Hill House	May 1, 2
Rosedale	3
Holly Wood	5, 6
Friar's Point	10
Bolivar	14
Glen Allen	15, 16
Greenville	17
New Salem	22, 23
Belen	23, 30

J. W. DORMAN, P. E.

WINONA DIST.—SECOND ROUND.

Winona circuit	Apr. 10, 11
Carrollton circuit	17, 18
Iodianola	22, 23
West	May 1, 2
Sidon	8, 9
Dublin and Brooklyn	14
McNutt	15, 16
Black Hawk	28, 30

Our Sunday-school and District Conferences will embrace the fifth Sabbath in May, at Acona, on Black Hawk circuit, beginning on Thursday, May 27. Programs will appear later.

J. B. STOKES, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

DeKalb, at Pleasant Ridge	Apr. 10, 11
Vimville, at Pleasant Hill	17, 18
N. Kemper, at Mt. Pleasant	24, 25
Lauderdale, at Lauderdale	May 1, 2
Linwood and Indian Miss., at Mellen	15, 16
Daleville, at Bethel	21, 22
Chunkey, at Sageville	28, 30
Porterville, at Union	June 5, 6
Meridian—East End	13, 14
Meridian—South Side	13, 14
Neshoba, at North Bend	19, 20
Toomsuba, at Toomsuba	26, 27
Rose Hill, at Rose Hill	July 3, 4

C. G. ANDREWS, P. E.

BRANDON DIST.—SECOND ROUND.

Westville, at Gum Springs	Apr. 5
Steen's Creek, at Harrisville	10, 11
Montrose, at Garlandville	17, 18
Decatur, at Decatur	21
Forest, at Harpersville	24, 25
Clarksburg, at Lodobar	May 1, 2
Raleigh, at Bay Springs	8, 9
Walnut Grove, at Pine Grove	13, 6
Hillsboro, at Contreil	19
Carthage, at Rocky Point	21, 22
Morton, at Independence	29, 30
Trenton	June 5, 6

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST.—SECOND ROUND.

Ellisville and Laurel, at Laurel	Apr. 10, 11
Winchester, at Big Rock	17, 18
Wayne mission	(Wed.) 21
Pachuta, at DeSoto	24, 25
Heidelberg, at Sandersville	May 1, 2
Waynesboro and S. L., at Waynesboro	8, 9
Vossburg, at Goodwater	15, 16
Energy, at Union	22, 23
Enterprise and Stonewall	28, 30
Eastabuchie, at Augusta	June 5, 6
Matherville, at Liberty	12, 13
Leaksville	19, 20
Williamsburg	26, 27
Mt. Carmel	(Wed.) 30
Fuller	July 3, 4

L. CARLEY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Magnolia and Osyka, at Osyka	Apr. 10, 11
Summit and Topisaw, at Topisaw	17, 18
Providence, at Providence	24, 25
Crystal Springs	May 1, 2
Gallman, at Old Crystal Springs	4, 5
McComb City	8, 9
Whitestown, at Pisgah	8, 9
Wesson	15, 16
North Wesson, at Beauregard	15, 16
Bogue Chitto, at Wellman	22, 23
Pleasant Grove, at Lenoir's	22, 30
Martinville, at Pine Grove	June 5, 6
China Grove, at Holmesville	12, 13
Caseyville at Bethesda	19, 20
Hazlehurst	22, 27

E. H. MOUNGER, P. E.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

SEASHORE DIST.—SECOND ROUND.

Lumberton, at L	Apr. 10, 11
Pearlington, at L. Town	17, 18
Columbia, at Paine's C	24, 25
Biloxi station	May 1, 2
Whitlington, at Colville	8, 9
Escatawpa, at Orange G	15, 16
Moss Point station	22, 23
Galloway at Smith's C	28, 30
District Conference, at Lumberton	June 5-7
Hattiesburg station	12, 13
Bay St. L. at Long Beach	19, 20
Ocean Springs, at Scranton	26, 27
Americus	(Tues.) 28
Vancleave, at Union	July 3, 4
Gulf Port	(Tues.) 8

District Conference at Lumberton, Thursday, June 3, 1897. Pastors will please communicate with Rev. W. H. Huntley at Lumberton, and give the names of their delegates elect and the ex-officio members of the District Conference. Conference will convene at 2 A. M. Opening sermon at 11 A. M. by Rev. H. B. Trevilton, of Columbia, Miss.

C. A. POWELL, P. E.

NATCHEZ DIST.—SECOND ROUND.

Wilkinson, at Macedonia	Apr. 10, 11
Gloster	17, 18
Meadville, at Galatia	May 1, 2
Harlow, at Brandywine	8, 9
Washington, at Kingston	15, 16
Percy Creek	22, 23
Natchez—Jefferson Street	29, 30
Natchez—Wesley Chapel	30, 31

W. L. C. HUNNICUTT, P. E.

Gloster, Miss.

JACKSON DIST.—SECOND ROUND.

Jackson—First Church	Apr. 11, 12
Madison, at Madisonville	17, 18
Canton	24, 25
Terry, at Byram	May 1, 2
Lake City and Lodi, at Phillip's	8, 9
Camden, at Sonie Chapel	15, 16
Silver Creek and B. L., at S. City	22, 23
Tranquil, at —	29, 30
Yazoo City	June 12, 13
Fannin, at —	19, 20
Flora, at Brownsville	26, 27

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—SECOND ROUND.

Anguilla, at Sunflower	Apr. 10, 11
Warren, at —	17, 18
Mayersville, at Mayersville	24, 25
Satartia, at —	May 1, 2
Port Gibson	8, 9
South Warren, at —	15, 16

J. M. WEEMS, P. E.

Vicksburg, Miss.

Naturally fair complexions would be the rule rather than the exception, as unfortunately it is at present, if the ladies would wholly abandon cosmetics, and more generally keep the blood pure and vigorous by the use of Ayer's Sarsaparilla, the only reliable blood-purifier.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen and Bunkie, at Bay Hills	Apr. 18
Plaquemine	20
Spring Creek, at Camp Ground	10
Boyce, at Eden	May 1, 2
West Alexandria	8, 9
Alexandria	9, 10
Chicot	18
Washington	13, 16
Big Cane	18
Grosse Tete	12
Simsport	28, 29
Olla, at —	27
Columbia	29, 30
Jena and Jonesville, at —	June 1
Dry Creek	5, 6
Natchitoches	8

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Covington and Tallsbeck, at Mandeville	Apr. 10, 11
Moreau Street	18
White Castle	24, 25
Carondelet Street	May 2
Algiers	9
Louisiana Avenue	16
Craps Street, Slidell, and Pearl River, at Slidell	22, 23
Felicity Street	30
Rayne Memorial	June 12
Plaquemine and Donaldsonville, at D.	15, 16
Lower Coast, at Port Eads	23, 27

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Lake Providence, at L. P	Apr. 10, 11
Waterproof, at Waterproof	17, 18
Vidalia and Oakley, at Oakley	24, 25
Harrisonburg, at Harrisonburg	May 8, 9
Winnsboro, at Magnolia	13, 13
Oak Ridge, at Collinston	22, 23
Bonita, at Jones'	29, 30
Bastrop, at Mer Rouge	June 5, 6
Desard, at Desard	12, 13

Election of delegates to District Conference.

Please get your foreign mission collection as far as possible.

B. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Indian Bayou, at Bethel	Apr. 10, 11
Prudhomme, at Eunice	18
Plaquemine Brulee, at Church Point	17, 18
Lake Arthur	24, 25
Lake Charles—Broad Street	May 1, 2
Lake Charles—Jackson Street	2, 3
West Lake, at Sulphur Mine	8, 9
French Mission	12
Grand Chenieres	13, 14
Abbeville, at Prairie Gregg	22, 23
Jeanerette	29, 30

District Conference at Jeanerette, May 25, 26, 27 and 28.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

Crowley, La. H. O. WHITE, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Slaughter, at Salem	Apr. 10, 11
Zachary	11, 12
Bayou Sara, at Star Hill	17, 18
Baton Rouge	25, 26
Baton Rouge—Second Church	25, 26
Mectown and Antioch, at Antioch	May 1, 2
East Baton Rouge, at Brookstown	7, 8
Pouohatoola, at Wesley Chapel	8, 9
Port Vincent, at H ff Chapel	12, 13
Live Oak, at Friendship	15, 16
Amite City, at Roseland	27, 28
Pine Grove, at Pine Grove	29, 30
East Feliciana, at Gilead	June 5, 6
Clinton	6, 7
St. Helena	19, 20

The District Conference will convene in Wilson, June 10, 11 and 12.

R. W. TUCKER, P. E.

ARCADIA DIST.—SECOND ROUND.

Vernon, at New Prospect	Apr. 10, 11
Lansesville, at Grand Bayou	11, 12
Minden, at Minden	17
Valley, at Cotton Valley	24, 25
Calhoun, at Cadeville	May 1, 2
Gansville	8
Ruston	9
Vienna	10
Arcadia	15, 16
Townsville, at Willhite	10
Farmerville, at Marion	11, 12
Bienville	28
Homer	11, 12

B. T. CREWS, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Jordan St. and Greenwood, at Caddo Ch.	Apr. 10, 11
North Sossier, at Alden	18, 19
Shreveport First Church	24, 25
Pelican, at Bethel	May 1, 2
Caddo, at Stonewall	8, 9
Grand Cane and Logansport, at L	15, 16
Pleasant Hill, at —	29, 31
Holly Grove, at Negrett	26, 27
Fort Jessup, at —	28, 30
Mansfield	June 6, 7

J. L. P. SHEPPARD, P. E.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, **Free** and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address,
Prof. J. A. LAWRENCE, 88 Warren St., New York.

FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine **free** and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address EGYPTIAN DRUG CO. New York.

Christian Advocate.

VOL. 44.—NO. 15. NEW ORLEANS, THURSDAY, APRIL 15, 1897. WHOLE NO. 2121

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

ON CALVARY!

O softly whisper Jesus' name!
For us to this dark earth he came;
His errand one of love divine,
To save this sinful soul of mine.

O loudly echo Jesus' name!
Above all those of earthly fame;
He dwells on high, with power to save
The blackest soul from death's dark grave.

O shout the name, in jubilant strain,
Then ring it o'er and o'er again,
Till all mankind shall bow the knee
And say, "My King! I'll live for thee."

—Gospel Voice.

Communications.

The Constitution of Holiness.

BY BISHOP KRENER.

St. Peter, in addressing the church of "strangers" scattered throughout Asia Minor, reminds them that they are the "elect," through the foreknowledge of the Father, and through the sanctification of the Spirit; that it is to the one end of "obedience and sprinkling of the blood of Jesus Christ." To this he urges them as "obedient children." "As He that has called you is holy, so be ye holy in all manner of conversation" (intercourse). Because it is written, "Be ye holy, for I am holy."

This "writing" to which he refers we find in the Pentateuch, addressed to the children of Israel (in Exodus xix, 4). In the desert of Sinai, while encamped before the mount, Moses went up unto God, and the Lord called unto him, saying: "Thus shalt thou say to the house of Jacob: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." So also in Lev. xix, 2: "Speak unto all the children of Israel, and say unto them: Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God." So also it is written in Lev. xx, 7, 8: "Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you."

St. Peter adds much to the weight of this ancient passage by placing it in the front of his Epistle to the Gentiles, dated at Babylon. A passage of such universal and lofty import suggests some wonderful relation between the Creator and the creature; that the Lord should base upon his own nature this demand for holiness. Is he speaking to seraphs or to sinners! Had he said, "Be ye wise, because I am wise;" or, "Be strong, because I am omnipotent;" or, "Be omniscient or omniprosent;" or, as it is in the Sermon on the Mount, "Be perfect, be merciful, as your Father in heaven is merciful"—these are all surprising; but to a fallen creature, who requires daily support, both physical and moral, none is more surprising than the command, "Be ye holy, because I am holy."

There must be some mutual ground, some likeness of nature, that constitutes the holiness of God an adequate reason for holiness in us. The very command argues it, that in some weighty respect we are like God; and as the command precedes our holiness, there must be an inherent unity of being that makes his law of holiness a reasonable law for us. This, doubtless, is to be found in the fact that the Son of God took upon himself the nature of man; therefore, the humanity of Christ has raised us to a plane of being that makes such a law reasonable for men.

The "for" may suggest a yet higher ground, namely: the obligation we are under to him personally—"for I am holy." Indebted to him, as we are, for life, and for a legal offering that satisfies the demand against us, and for his having been made a curse for us, it should be enough for us to know what he wishes to secure our obedience. He was obedient unto death for us; we may well be obedient unto death for his love. His conformity to the will of his Father was the expression of his holiness—"Not my will, but thine, be done." There can be no higher expression of a holy nature than this conformity of will to the will of God, for his will is the law of holiness, and is the transcript of the divine nature.

To implant this holiness in the mind of man was the purpose of Christ's coming into the world. To displace man's enmity toward God, with a desire to do God's will, was to recover fallen humanity, for such a desire would include all expressions of the divine will, whether the law of mercy, of meekness, of patience, of charity, or of humility—"against such there is no law." The penitent sinner oftentimes urges his vow to be wholly God's as a ground of pardon. But this would not constitute a loving desire in the Psalmist's sense, "I delight to do thy will, O God!" To aspire to do God's will, to delight in it, is a result of pardon, and not in any sense the cause of it, for whence could such a desire spring but from the consciousness of God's love—that is, from a new nature.

Holiness is the orbit of a renewed nature. As centripetal and centrifugal forces resolve into the fixed highway of a new world, so the will of man conspires with the will of God in this round of ceaseless harmony.

These forces, both of man's part and of God's part, which maintain this high equable movement, are admirably stated by St. Peter:

1. Gird up the loins of your mind, be sober, and hope to the end for the grace to be brought you at the revelation of Jesus Christ.

2. Fashion yourselves not according to your former lusts in your ignorance, but as obedient children; as he that hath called you is holy, be ye holy in all manner of conversation (intercourse).

3. Pass your time of sojourning here in fear, for the Father, who is without respect of persons, judgeth according to every man's work.

4. For ye know that ye were redeemed, not with corruptible things, such as silver and gold, from your vain conversation, but with the precious blood of Christ, as of a lamb without spot or blemish.

5. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

6. Seeing that ye have purified your souls in obeying the truth; being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever.

It will be seen that in this sublime movement of the soul upon the pathway of glory that the human and the divine power co-operate. The same view of holiness is given in the thirty-fifth chapter of Isaiah: "And an highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon: it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

How often the road carries the traveler! He has only to keep in it. So is it with the highway to the celestial city—the way of holiness. Constant fear and watchfulness lost we miss the way; constant thought of him who is the way; of his incarnation, his word, his death, his resurrection; constant memory of the Father who judgeth, without respect of persons, according to every man's work—this is the route to heaven; St. Paul's route, St. Peter's, and that of

"Apostles, prophets, martyrs,
Who round the Savior stand."

God's holiness is his moral integrity, the harmony of his attributes, the throne of his glory. The Psalmist renders it in all the impassioned warmth of his personal experience: "Thy mercy, O Lord, is in the heavens; thy faithfulness reacheth to the clouds; thy righteousness is like the great mountains; thy judgments are a great deep." In Christ we see that which no words could adequately tell: the beauty of holiness, as it springs from the birthplace of the morning; the bloom of life covered with the dew of perpetual youth. In him are blended all the graces of majesty and mercy, all the depths of humility, all the heights of holiness. At the close of that mighty career by which he redeemed the world and thrilled the universe of intelligent being, in that last prayer as the high priest of his people, he cried: "Father, I have glorified thee on the earth: I have finished the work which thou gavest me to do."

What obedience, what love, what humility, what modesty—yea, what divinity, is there in these syllables!

Several Things.

In my peregrinations to and fro on the earth I find a growing desire among our people, especially among our leading laymen, for larger districts. Shut our eyes to it, stop our ears as we may, there is a growing feeling that a change should be made at this point of our economy. Presiding elders are necessary in our economy, but it is a fact which we must recognize that in many sections of our territory the old time quarterly meeting, with its great crowds from a long distance, is largely a thing of the past. The same conditions do not exist to day that existed twenty years ago, and hence we should change our policy to meet the new conditions as they arrive. One of the chief glories of Methodism is that she has always been able to adjust herself to every condition and to meet every emergency that might arise. It is almost impossible to have preaching on Saturday in our towns; hence the presiding elder's visit is confined to the services of the Sabbath and the business meeting of the officials on Monday.

Now the desire for larger districts is not to save money, though that is not an unimportant item; nor is it to save men, though that is an important consideration; nor is it to secure the appointment of stronger men to this work, though that fact might enter into the consideration of this question; but larger districts are desired:

1. Because the work can be as efficiently served in large districts as in small ones. The presiding elder's presence is not as essential in our town and city churches as it once was, and he could very well spend most of his Sundays in the rural charges, giving special attention to new fields. He might come into the larger towns from some contiguous appointment on Sunday afternoon, preach Sunday night, and hold the Quarterly Conference on Monday. His presence is not necessary for the administration of the sacrament, but he may perform all necessary duties pertaining to his work in this way. It would not mean more work for the presiding elder—only a few more miles of travel.

2. Because the responsibility of the presiding elder's support could be distributed over a larger territory, making it as good, or better, than it is at present, and making it lighter on each particular charge.

I shall not discuss this point, but intelligent, loyal laymen see it, and believe it should be done.

THE EPWORTH LEAGUE.

It is the youngest, but most vigorous child of Methodism. It has thus far survived the frowns of some of its brothers, the sneers of some of its sisters, and the misfortunes of some of its friends. Some folks never like a hopeful thing. They are blue themselves, and don't see why you are not blue, too. They have no use for the Epworth League, very little for the Sunday-school, and are not so powerful struck on the women's societies. Well, everyone to his taste; but I am for those young people. Many a pastor has mourned over the worldliness of his young people, and here is an opportunity to save some of them by putting them to work for Jesus; and the preacher who fails to do it has no moral right ever again to cry out over the worldliness of his young people. No wonder some preachers never amount to anything. Some of them are so severely dignified that they can't get down to where the young people live, and others—well, I have nothing but the profoundest sympathy for them.

Brother, start an Epworth League in your charge, and you will be surprised at the results.

THE LESSONS OF THE PICTORIAL IN LITERATURE.

Every picture ought to please or instruct. Some deed of mercy done, some sweet face, some fair landscape with blooming flowers and running brooks and a vine-clad cottage hard by—all have a helpful and refining effect upon human nature. The nude in art is an expression of the downfall of purity, and though men tell us that, "To the pure all things are pure," yet there are some things that are impure in themselves. God designed that we should learn to subdue, and not inflame, our passions; but every vile picture helps to destroy our moral reserve power and hasten our downfall.

Take the illustrated monthlies of America and Europe, and their pictures are not pure. The female person is exposed until it becomes evil in its suggestiveness. Read the most popular magazines of the day, and you will find that it is quite the thing for much of the female person to be exposed. May God help us! Do you say that refined literary taste demands this? Who created the taste? If it is innate, shall our great periodicals help to fan the fire "for revenue only" until it consumes us? Let an indignant public demand the exclusion of all pictures that suggest immodesty and impurity. Dear reader, you may sneer at this, but there is something in it. I can do one thing: I may not stop the publication of magazines that have these pictures, but I will not see them or permit them in my house. L.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD,
President Mississippi State Conference of Epworth Leagues.

The Epworth League movement in Mississippi is not what it ought to be, but we are encouraged by continued reports which tell of the organization of many new Leagues.

District Epworth League Conferences will greatly help the work. Those hitherto held have proved to be instructive and inspiring. We hope each presiding elder in the State will arrange for one in his district some time during the year.

The one recently held at Coffeeville by Presiding Elder Morehead, of the Grenada district, will prove to be of immense good to the work in the future.

Water Valley alone sent eleven delegates, and two young Leaguers from the country came twenty miles in a buggy, and then traveled thirty miles on the railroad to reach the Conference.

The League in the country is overcoming many difficulties which hitherto confronted it, and letters are being often received telling of many organizations in the rural districts.

A preacher on a large circuit with a small salary writes that he has organized a League with 19 members, reorganized another, and asks for literature, etc., to organize still another.

Many preachers from different parts of the State who heretofore have not attended any of the League Conferences write that they are coming to the State Conference at Water Valley.

We hope that all who intend coming will send in their names as soon as possible in order that the committees may properly arrange for entertainment. Send names to writer of these "Echoes."

The Epworth League at Sardis will clothe two orphans in the Mississippi Orphans' Home at Water Valley. The church there had already furnished about $60, and promised to furnish the matron's room. Hurrah for Shipman and his faithful band of workers!

The League at McComb City is taking on new life. Our friend of former years—"Cliff." Owen—is president. He spent several years in Texas, and caught the enthusiasm which characterizes the Western Leaguers. Rev. Joshua M. Morse, the efficient pastor and friend of the young people, attends every meeting of his League, and by every means in his power is endeavoring to encourage them in every work of faith and labor of love.

This young people's movement in our church is bringing us closer together in the bonds of love and sympathy, and teaching us the lesson that, "One touch of nature has made the whole world kin."

During our recent visit in McComb City we addressed the young people at a special service, and at the conclusion, in response to a proposition, we shook hands with Leaguers from Birmingham, Ala.; Memphis, Tenn., and other parts, besides members of the Young People's Baptist Union and Young People's Society of Christian Endeavor.

"Blest be the tie that binds our hearts in Christian love."

We are obliged to the young ladies of the Port Gibson Female College for a copy of their paper, "The College Spirit." They have just organized an Epworth League, and will be represented at the coming Conference at Water Valley by Miss Ellie May Hartwell.

Rev. J. A. Randolph, corresponding secretary and treasurer of the State Conference, writes that only two Leagues have responded to his notices sent out calling for the five-cent assessment. We hope that each pastor will be kind enough when he reads this to call attention of same to his League. Five cents from each Leagner for expenses of State Conference. Bro. Randolph lives at Macon, Miss.

The "College Journal" has just reached us. It is published by the "Stratford Literary Society" of East Mississippi Female College, Meridian, Miss. The word "Stratford" revives the memories of long ago. The writer of these "Echoes" was reared not many miles distant from this historic town on the Avon, where the immortal Shakespeare was born.

The Conference at Water Valley will be a great occasion. Begin now to pray that the Holy Ghost will come upon us in great power, and that the church throughout the State may feel the influence of the revival that shall be started during the services held here.

We must know the names of those who are coming to the Conference not later than April 20. The Illinois Central railroad will sell tickets, "one fare for the round trip." The Conference opens Thursday night, April 29, at 8 o'clock, and closes Sunday night, May 2.

Water Valley, Miss., April 9, 1897.

Correspondence.

Children's Day Programmes.

MR. EDITOR: Please allow me, through your columns, to call the attention of all our pastors and Sunday-school superintendents to Children's Day service for the third Sunday in May. The Publishing House is now ready to deliver the programmes, which have been prepared with very great care, and are sent forth with the hope that they may prove of very great interest and profit to all our young people. We have endeavored to make the programme a proper combination of that which is bright and interesting with that which is instructive and permanent.

The programme proper consists of sixteen pages, including nine songs of exceptional beauty, all but one of which are taken from our new song book, "The Young People's Hymnal." The music is given in full. There is also a supplement containing the recitations and addresses. Then there is a beautiful folder containing forty points of information of special interest to our people, and answering the forty questions asked on the programme.

The observance of Children's Day in every congregation is ordered by the General Conference. Much good is being accomplished by it. I beg that every superintendent shall order at once a sufficient supply of the programmes, and begin in time to make the occasion all that the church expects of it. Let no school fail to observe the day.

With kind greetings to all our Sunday-school workers, I am,

Fraternally,

JAMES ATKINS,
Sunday-school Editor.

Nashville, Tenn., April 5, 1897.

Selections.

Brains for the Age.

It is not enough to save men. We must build men, and we must build their brains. And the brain material which we use must have been made where science and philosophy are studied from the most earnest Christian standpoint. Men must see these things through God's light, and not through man's blind conceits. But they must see them where light is allowed to shine. As a people, we have a duty as sure and unmistakable to our colleges as we have to missions or to church extension societies, or to any other phase of our great work for which we provide admonishing columns in our Conference Minutes, and for which we urge our membership to pray and give, as looking to the judgment. Pray for the colleges. Give to the colleges. Send the young people to our colleges. Remember that the educated Paul did more to found churches and to set up the visible kingdom than all of the other apostles put together. Back up your Gamaliels with your paying praying.—Pres. James R. Day, LL.D.

Get the Toad Out.

One of Mr. Meyer's matchless illustrations: "Mr. Guinness once told me that at one time all the water failed out of his house at Cliff. They made examination. All the faucets were tight. Everything was in good order. Finally they went to the junction between the house-pipe and the great water-main, and there, squatting in the orifice, was a great toad. Of course there was a plenty of water, but it was outside the toad. None could pass it. Dear brothers, the water of God would flow through your life like a river if you would yield to it; but there is a stoppage somewhere. Get the toad out! Get the toad out! God give us some gunpowder, and blast it out, if need be."—Golden Rule.

CHRIST IS RISEN

BY REV. F. BOTTOME, D. D.

Rise, my soul! 'tis Easter morning!
Winter melting into Spring
Let the heaven and earth adorning
Shines the glory of our King
Christ is risen!
Let the world his triumph sing

All creation wakes to gladness,
Grateful odors fill the air
Songs of praise dispelling sadness
Rise upon the breath of prayer
Christ is risen!
Winds and waves the burden bear.

Saints, your floral tribute bringing
Early at his altar bow!
While the joyous bells are ringing
Lo, the grave is vacant now
Christ is risen!
Put the crown upon his brow.

Crown him, crown him, King of glory
Seated on his Father's throne;
First in all redemption's story
Men and angels make it known.
Christ is risen!
God in Christ and man made one.

Communications.

Hymns.

We have read with pleasure the articles in the Review of our church—one on "Poetry as Related to the Spiritual Life;" also, "Who Wrote Our Hymns?" Abler pens than mine may do justice to their merits, but their perusal led my thoughts to the contemplation of the wonderful beauty and value of our hymns. No divine worship is complete without prayer, nor is any service really worship without the element of praise. Who that loves with David to "go up to the house of the Lord" but rejoices in the service of song? He loves to sing:

"Lord of hosts, how lovely fair
E'en on earth thy temples are."

And when praying for God's blessing on the earthly temple, he joins heartily in these petitions:"

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers."

And often the words have been blest when we sing, "Come shed abroad a Savior's love," and been the means under God of "kindling the flame" in our own hearts. When we are exhorted to live nearer to God—and who can hear but needs such advice?—we sing and often with a blessing, "Return, O Holy Dove, return," and feel that we do earnestly

"Hate the sins that made thee mourn,
And drove thee from our breast."

If our thoughts are led to the contemplation of him "whom, having not seen, we love," how appropriate are these lines:

"I see thee not, I hear thee not,
Yet art thou still with me;
And earth hath not so dear a spot
As when I meet with thee."

Should these verses be selected from Scripture, "Now we see through a glass darkly, but then face to face," we love to sing this hymn:

"Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought."

It is indeed sadly true that many sing these sweet hymns without feeling their truth; but may it not often be that, thus singing, their minds are lifted toward his praise by the words they at first sung thoughtlessly, and thus are brought to the experience of "the truth as it is in Jesus"? But the beauty and spiritual teaching of hymns is not confined to the public worship. Though "praise waiteth for thee in Zion," yet may our Lord be acceptably worshiped in the "dwellings of Jacob." It may be that, "shut in" by providences into the privacy of home, we derive comfort from these spiritual songs, which are, next to the Holy Scripture itself, of value in the spiritual life. In the education of families the young may be especially benefited by reading, singing, or committing to memory these beautiful words. Poetry, it has been fitly said, addresses itself to the mind and soul at the highest, and ideal spiritual loveliness is the vision of the Christian poet. Those who have been trained in childhood, when memory is most retentive, feel the advantage of the mental store of beautiful thoughts expressed in our hymns. What precious memories of childhood are present with us by association with these sweet poems! On the Sabbath morning what a vivid picture is photographed on memory's tablet as we see in thought our sainted parents singing with us, "Welcome, sweet day of rest," at our morning hour of family devotions; and can we doubt that their "willing souls" long ago have "sung themselves away to everlasting bliss"? How priceless such a memory to feel with Cowper that we are children of "parents passed into the skies!" Some hymns bring again to our remembrance our early religious convictions. 'Tis a point I long to know: "Am I his, or am I not?" And we remember the comfort of the closing lines:

"If I have not loved before;
Help me to begin to-day."

On Sunday evenings it was a custom to repeat hymns in rotation, leaving one new one each week, and passing some time in repeating as many old ones as we could. It encouraged our childish and feeble prayers when we read that

"Satan trembles when he sees
The weakest saint upon his knees."

Children often shudder at death, and this hymn was quoted for our comfort:

"Jesus can make a dying bed
Feel soft as downy pillows are."

Another of childhood's pictures, though a sad one, is of the desolate mother gathering her fatherless little ones to her lonely hearth, and singing with them:

"Come let us join our friends above
That have obtained the prize."

And surely it is not unscriptural to think that our earthly praise was mingled with the sainted father who had left us and ascended to sing in the heavenly choir. Another blessing of the knowledge of hymns is the sweet memory of the words when in sickness or wakefulness, we then in those words "can remember thee upon my bed," and they can be instrumental:

"If in the night I sleepless lie,
My soul with heavenly thoughts supply."

It is true, in a great measure at least, that "poets are all who love, who feel great truths, and tell them;" and we, who can not attain to the highest flight of poetic genius, can reap the benefit of genius in being familiar with their beautiful creation. The subject is one that can never be exhausted. Each has his peculiar associations, his own favorites; but let us prize these hymns next to the Word of God in Scripture, and with Keble say not only,

"Help us this and every day
To live more nearly as we pray,"

but as we sing, for is not every hymn a prayer? Let us learn them, teach them, and live them. We will do well to "stand in the old paths," praising the Lord by their use in his lower temple, that we may be better prepared to join the heavenly praises above, remembering that we all

"May be nearer home,
Nearer now than we think."

I have submitted a few thoughts on this subject, true, though not new, and we can not prize too highly these, our church hymns, as a precious means of grace.

M. D. CALLOWAY.

Brooksville, Miss.

A Question of Law.

In the ADVOCATE, of April 1, Bro. J. Louis Moore tells us that "if our people were to send a man into another State to solicit aid without the governor's consent, then the governor could have him arrested and lodged in jail for obtaining goods under a false pretense." While very cordially endorsing the laudable labor of love in which Bro. Moore is engaged, I do not think that his statement of the law should be allowed to pass unchallenged, for the reasons that it is incorrect and a serious reflection upon our free institutions. In the abstract, any one man can secure the arrest of any other one man by properly preferring against him charges of criminal conduct; but the arrest can not be made with safety unless the requirements of the law are observed as to jurisdiction and procedure, and unless justified by probable cause. For such an offense as false pretense, the governor of Louisiana has no more authority to require the arrest of the offender than has the humblest citizen, even though the crime be committed in that State. Outside of Louisiana the governor of that State has no authority or jurisdiction whatever, and can not have anybody "arrested and lodged in jail for obtaining goods under a false pretense," or for any other reason amounting even to the gravest felony. Citizens of Louisiana, with absolute immunity from the authority of the governor of that State, can go into any State in the Union, and with perfect freedom "solicit aid without the governor's consent." Not only this, but any citizen of any State can engage in Christian or benevolent service, solicit charity for the unfortunate, and obtain goods and money from the citizens of his own or of any other State, without becoming guilty of false pretense, unless by false tokens, or statements, or forgery, or other criminal conduct both in intent and act, he defrauds people who rely upon his false representations, when he becomes amenable to the law.

1. Neither the governor, nor the courts of Louisiana within their jurisdiction, have any power to punish arbitrarily for that which is not criminal in its nature or by statute.

2. The governor of Louisiana has no authority or jurisdiction whatever to prosecute infractions of the law committed in other States.

3. To solicit aid for the unfortunate is not a crime anywhere beneath the waving folds of the Stars and Stripes.

This is not written with any intention of unduly criticising Bro. Moore, but simply to indicate that the absolute rights of the people guaranteed to them by Magna Charta, Bill of Rights, Declaration of Independence, Federal and State Constitutions, are not so insecure as the article in question might lead us to believe. W. W. MAGRUDER.

Louisiana Epworth League Conference.

SHREVEPORT, LA., APRIL 22–25, 1897.

PROGRAMME.

THURSDAY, APRIL 22, 8 P. M.

Service of song and prayer, and introduction of delegates and visitors.

FRIDAY, APRIL 23, 9 A. M.

Song and prayer service, Rev. J. L. P. Sheppard.

FRIDAY, 9:30 A. M.

Organization and roll call.
Address of welcome, Mr. J. F. Foster.
Response, Rev. Jno. F. Foster.
Address by State League President, Mr. W. M. Sloan.
Reports from delegates.

3:30 P. M.

Song and prayer service, Rev. J. M. Brown.
Address: "The League and Bible Study," Rev. Fitzgerald Sale Parker.
Address: "The Relation of the League to Church Doctrine," Rev. Lyman F. Jackson.
Three-minute talks by delegates on above subjects.

8 P. M.

Service of song and prayer, and address, by Rev. H. M. DuBose, D. D.

SATURDAY, APRIL 24, 9 A. M.

Song and prayer service, Rev. P. M. Brown.
Address: "The League and Public Worship,"
Address: "The League and Our Book of Discipline," Rev. R. H. Wynn.
Address: "The Leaguer as a Model Church Member," Rev. J. M. Henry.
How to Help the Needy: A Symposium—Misses Marguerite Cain, Lizzie May Sligh, Lena Hughes and Mary L. Rankin.
Reports of committees, election of officers and miscellaneous business.

SUNDAY, APRIL 25, 11 A. M.

Conference sermon, Rev. J. L. Pierce.

SUNDAY, 8 P. M.

Missionary Mass Meeting.

The music of the Conference sessions will be conducted by the celebrated Hemphill Quartette of male voices, assisted by the choirs of the Methodist Churches.

Evangelists.

MR. EDITOR: I see in this week's issue of your excellent paper a note quoted from the Arkansas Methodist which moves me to pen a few dots for the columns of the ADVOCATE. The note alluded to is: "Two great revivals held by the average evangelist are enough to kill any average church. The evangelist accuses and abuses the Bishop, the presiding elders, the regular preachers, the church members—all better men than himself—and abuse, fault finding criticism and suspicion are the fruits which remain from his work."—Arkansas Methodist.

I am a local elder in the Methodist Episcopal Church, South, and help pastors in revivals, and have some "great revivals," and hence am oftentimes called an "evangelist." I do not specially object to the appellation, as it is scriptural; but I greatly object to being counted among the number described in the note. I got out of being so counted by counting myself above the "average evangelist," in at least a moral sense. Were I guilty of the charges contained in that paragraph, I would surrender my credentials and play the hypocrite no longer.

I don't know what the Arkansas Methodist knows about "evangelists;" but I do know that if such accusations against local-preacher evangelists can be sustained, they are amenable to the Quarterly Conferences of which they are members, and should be dealt with and made to stop the violations of vows and church courts, or expelled from the ministry. Our local ministers belong to our beloved church. From our local ranks all of our itinerant ministers come.

Some time ago I remember the common charge against local preachers was, that they did not preach enough. Now the trouble is, they preach too much.

I want it understood that if "abuse" is what it takes to constitute "the average evangelist," I am not an average one. I am either above or below—prefer to be above, and sincerely believe with all of my heart I am above such sin. God bless our dear Bishops; I love them all, and thank God for them; also our toiling presiding elders and pastors.

May the Lord pour upon us all the grace of his power, and make this a year of the greatest revivals in the history of our church! I love the church of my choice, and expect to live and die preaching within her pales so long as she will allow me.

W. D. BASS.

Corinth, Miss., April 2, 1897.

Correspondence.

Third Mississippi State Conference of Epworth Leagues.

MR. EDITOR: Through the columns of your widely circulated paper in Mississippi I ask for space enough to announce to all fellow-Leaguers that the third State Conference will meet in Water Valley, Miss., April 29 to May 2. An excellent program has been arranged, and we expect a large crowd to be present. I have secured very good railroad rates from all parts of the State—the Illinois Central system giving one fare for the round trip, and all other roads in the State a rate of one and one-third fare, certificate plan, to connecting points on the I. C. All delegates not living on the I. C. system should not fail to get certificate with ticket to nearest I. C. connecting point, and have certificate signed at Water Valley to secure reduced rates returning. Hoping to meet many at the Conference and also that you may be there, Mr. Editor, I am,

Yours in the work,

W. N. DELOACH, Ass't Sec.

Grenada, Miss.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Our North Mississippi P. and H. M. S. is in deep sorrow for the death of Mrs. J. H. Thrasher, our faithful secretary of Corinth district. Though young in years and frail in body, her intellectual strength, earnest consecration and sound judgment made her an invaluable worker, and her zeal and enthusiasm were not only an inspiration, but also a reproach to many of longer experience. While we mourn our loss and wonder sadly who can take her place and carry on the work she has so grandly begun, the memory of her lovely life, her brightness and sweetness comes to us like a benediction, and we are grateful that she was given to us even for so short a time.

OVERFLOWED AUXILIARIES.

Our hearts go out in sympathy to some of our most zealous auxiliaries with their true-as-steel district secretary who are in the overflowed section. Some of us who have been in overflows, and who love dearly the noble old river that will sometimes play such merciless pranks on those who dwell behind its levees, know what a disastrous thing an overflow is and how discouraging to planters. We know, too, that the waters always pass off—sometimes in time for a crop (as we hope they will do this year); and how bravely and cheerfully the Delta people meet this misfortune and how quickly they rally after it is past.

This overflow will no doubt effect our parsonage and home mission work to some extent, but we feel sure these submerged auxiliaries will come together again with renewed diligence after "the falling of the waters." In the meantime, for our encouragement, I will state that our corresponding secretary has just informed me that our treasurer, Mrs. Thayer, reports that, after sending for the past quarter to the general treasurer fifty per cent. of dues and $52 from February services, and to Scarritt Bible and Training-school a part of our pledge, she has on hand enough to pay our appropriation to Sturges parsonage and leave a balance for next quarter.

BABY ROLL.

I have been much gratified to see how the interest in this branch of our work is increasing. The following names have been added since last report.

Sardis—William Smylie Shipman, Margaret Baker, Dabney Sparks Irby.

Shelby — Marguerite Poitevent Cornell, Lucille Albecia Wooten, Abner Wallace Wooten.

Paine's Chapel (Strong's)—Charles Clark Cunningham, Lillian May Bradley, Alice Watson Strong, Georgia Anna Strong, Francis Coulter Strong, Sallie Irene Williams, James Thomas Lloyd, Jesse Julius Dukeminies, Mary Loe Edens, Katie Lee Bradley.

Winona — William Ward, Mary Stone Rogers.

Macon—Samuel W. Harkins, Edwin B. Harkins, John Featherston Lucas. MRS. H. W. FOOTE.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.—Mrs. G. H. Lipscomb, Booneville
Miss. Conf.—Mrs. E. D. Jones, Carlisle, Miss
La. Conf.—Mrs. Jno S. Young, Shreveport.

Woman's Foreign Missionary Society, Mississippi Conference.

TREASURER'S REPORT FROM MARCH, 1896, TO MARCH, 1897.

JACKSON DISTRICT.

Bolton	$ 19 65	
Canton	8 65	
Camden Juveniles	2 80	
Canton Juveniles	8 00	
Capitol Street	154 95	
Capitol Street Juveniles	5 40	
First Church	158 00	
Flora	2 75	
Little Jewels (Canton)	50	
Madison	5 90	
Martin	4 70	
Millsaps Juveniles	12 90	
Yazoo City	12 55	
Mrs. Howell	2 75	
Mrs. Crymes	2 35	
		$ 401 85

MERIDIAN DISTRICT.

Central Church Juveniles	$ 6 60	
Central Church	164 81	
East End	34 05	
E. M. F. College	23 65	
Paulding	18 11	
Paulding Juveniles	5 35	
Sageville	4 50	
West End	18 30	
West End Young People	6 35	
West End Juveniles	4 80	
		$ 286 52

NATCHEZ DISTRICT.

Jefferson Street	$ 95 80	
McKendree Gleaners	5 60	
Meadville	10 95	
McNair	6 05	
Nelse	24 15	
Percy's Creek	6 50	
Rodney	11 80	
Truehearts Torch-Bearers	15 95	
Woodville	4 00	
Wesley Chapel	15 70	
A Lady from Kingston	1 00	
		$ 197 50

VICKSBURG DISTRICT.

Burtonton	$ 23 00	
Edwards	29 00	
Mayersville	43 65	
Port Gibson	42 00	
Rolling Fork	10 97	
Raymond	5 75	
Vicksburg	36 70	
Wesley Chapel	5 00	
		$ 196 07

BROOKHAVEN DISTRICT.

Bethesda	$ 12 35	
Brookhaven	24 85	
Bahala	7 30	
Crystal Springs	47 70	
Crystal Springs Juveniles	23 65	
Gallman	1 50	
Union Chapel	1 00	
Wesson	56 51	
Miss Addie Marshall	1 00	
		$ 175 86

SEASHORE DISTRICT.

Bay St. Louis	$ 24 05	
Moss Point	57 95	
Purvis	2 35	
Mrs. E. Lee Whyte	1 00	
		$ 85 35

ENTERPRISE DISTRICT.

Enterprise	$ 11 50	
New Hope	2 28	
Shubuta	46 10	
Vosburg	16 40	
Waynesboro	46 30	
Whitfred	17 09	
		$ 139 57

BRANDON DISTRICT.

Hillsboro	$ 5 80	
Montrose	13 65	
Miss Harriet Williams	5 00	
		$ 24 45
		$1,507 17

Respectfully submitted.

MISS MARY ANDREWS, Treas.

April 2, 1897.

Selections.

Sorrowing as Those without Hope.

As a result of the recent heavy rains a sad disaster occurred in a small village not many miles from this city. On the night of the twenty-seventh of July a boarding-house situated on the banks of a small stream was swept away by the force of the rapidly rising waters, and seven of the inmates, varying in age from eight to fifty years, were drowned in the torrent. One of the sad features of this accident was that, according to the statement of the daily papers, at the time it occurred the young people of the house were preparing to indulge in a dance. We do not belong to the class of those who interpret sudden calamity as indicating God's anger against individual sinners, or as determining the moral quality of human actions; yet it is safe to say that no one, even those who are utterly worldly, or those who so strenuously contend that this so-called amusement is consistent with the maintenance of spiritual religion in the heart, would choose to meet death under these circumstances. But why not? To one who is living as he should, glorifying God in his body and in his spirit, death has no added terror if it meets him in the consolentions discharge of daily duties, or in the innocent festivities of the social circle; nor, if so overtaken, does a shadow darken our hope for their future. But what hope can we have for those who are removed from life while roveling in the delights of the theater, the brothel, the gambling-hell, the saloon, the bar-room or the dance-hall?—Pittsburg Christian Advocate.

Little Sins.

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of possible danger to their good ship; but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post. "You must steer very accurately," said the looker-on, "when only half a point is so much thought of." "Ah! half a point in many places might bring us directly on the rocks," he said. So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to the summit at one bound, but goes the little step at a time.

How to live is the great study of the world. Dying is of comparative unimportance. Mr. Lecky writes that in the Irish legends it is told of a lake in Munster that there were two islands in it; into one of them death could never enter; but age was there and sickness and all the infirmities of life and the pains and woes of dreadful suffering; and the inhabitants, worn and feeble, bowed under burdens which they could not support and which they could not throw off, grew tired of their immortality and looked longingly over to the other island where death reigned, as to a very paradise. They launched their boats upon the gloomy and tempestuous waters and sailed for the shores where they were sure to die, and when their trembling feet trod upon them, they were at rest. We need not shrink from death if we have fulfilled the mission of our life, but welcome it as a boon and a crowning reward.—Burdett Hart, D. D., in "Always Upward."

Vacillation of character lies at the root of unsettledness of opinion—a man knowing the right and doing the wrong—not willing to do an act of manifest injustice if he can avoid it, but hesitating to prevent it for fear of a charge against himself—pitably vacillating because his hands were tied by the consciousness of past guilt and personal danger. How could such a man be certain about anything? What could a mind, wavering, unstable, like a feather on the wind, know or believe of solid, stable truth, which altereth not, but remaineth like a rock amidst the vicissitudes of the ages and the changeful fashions of the minds of men?—Great Thoughts.

Religion is a thing of the heart, and not of the intellect; as the Bible so strongly tells us, "The world by wisdom knew not God." Religion is the banquet of the spirit, not the feast of the mind; and therefore the danger is ever present when men begin to listen to the sermon as a manifestation of intellectual force, and not for its spiritual power.—F. W. Robertson.

I now see more good and more evil in all men than heretofore I did. I see that good men are not so good as I once thought they were, and I find few are so bad as either malicious enemies or censorious separating professors do imagine.—Richard Baxter.

Heaven is for the heavenly-minded. It is the blossoming and fulfillment of the heavenly life, begun here in weakness and sorrow and conflict, with doubts and fears and temptations, but sought and won by the way of faith in God and earnest striving.

A religion which consumes all the time of its votaries in observances and leaves them no time to be kind to the poor and sympathetic toward the unfortunate is a gross travesty on the name.—Southern Churchman.

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Editor Christian Advocate.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

FROM THE WORK.

Rev. H. S Johns, Bayou Chicot, La., March 26, 1897: "I arrived on this circuit the last day of last year, and after three months can report fair congregations, and a reorganization of Sunday-schools. I think everything is in good trim for revivals later on. Will begin here with Bros. Manly and Hughes, of Washington. Have married five couples. I am contented and happy in the work."

Rev. J. A. Parker, P. C., Lecompte and West Alexandria: "A meeting at the latter named place resulted in six additions to the church and a great reviving of the membership; Revs. A. W. Turner, V. D. Skipper (the presiding elder), J. B. Williams and L. F. Jackson being present and assisting. Bro. Williams did most of the preaching with great acceptability to the large congregations which attended the nightly services. The meeting continued for two days, and was very general in its results."

Thos. J. Martin, Lanesville, March 29, 1897: "Bro. H. W. Ledbetter is our pastor. He is a young man of promise. He preaches well. He is full of unction, and, therefore, edifies believers. He holds the attention of his congregations throughout the service. We are looking for a forward move under his warm, spiritual preaching. May the Lord of the harvest call many such to the ministry. The people appreciate and love him. We are not doing as much as a church as we should, but it is not his fault."

Rev. Jno. B Kent, Covington, La., April 1, 1897: "This, the second year for this preacher on the Covington work, is moving off somewhat better than did the first. Congregations are nearly 100 per cent. larger than they were a year ago. So also is the Sunday-school. Two additions on profession of faith, some by letter. A kitchen and dining-room with back porch just added to the parsonage makes it a comfortable home. Bro. McIntosh will hold a tent meeting with us about first of May. Signs are hopeful. We are expecting great times. Pray for us."

Rev. D. C. Foust, Saltillo, Miss., April 3, 1897: "This preacher and his family have been very cordially received on this—the Saltillo—circuit. The people have shown their appreciation in many substantial ways. Since our arrival among them gentle breezes have been blowing in upon us; and on the evening of March 30 a storm burst into our quiet, peaceful home, which lasted only a few minutes, but left in its track about fifty packages—some of them weighing several pounds. All denominations in town were represented in this pounding. The outlook is encouraging all over the work. Congregations increasing. Prospects good for a revival. We have eight Sabbath-schools (two of them Union). We are planning to secure a parsonage, and hope to execute our plans in the near future. At our first Quarterly Conference our model presiding elder, Bro. Tucker, was with us in the spirit of the Master. The Board of Stewards made an increased assessment over that of last year for pastor's support. We are praying for an outpouring of the Holy Spirit. We hope to send soon some subscribers to the Advocate."

Rev. T. G. Freeman, Sallis, Miss., April 3, 1897: "This is my third year on the Sallis circuit. We are moving on tolerably well. I reckon my congregations are better than they have been since I came to this work. The Sunday school interest, I think, is improving. The second quarterly meeting for this year is just past. Bro. Mitchell, the presiding elder, was on hand, doing his work well. Finances real low, grazing real short, though our motto is to keep up even, not set behind. I have not tried my credit in some time; I do not think I have any. We have raised our foreign mission money and sent it off; so that much is off my hands. I make it a rule to take my foreign missions collection early in the year. Since I have adopted that rule I have had but little trouble to get my collection. I wish I could do more for your most excellent paper. I am glad you are giving us such a good paper. Every Methodist family ought to read the Advocate. I am proud of all our church papers and periodicals. I think the Review is excellent—as good as any church can produce. Dr. Hoss is the right man in the right place, with two good eyes, and both of them wide opened. I hope you can come to our District Conference this year; it meets at Pickens. I am going to try to get some subscribers to the Advocate on the $1 proposition. This is surely cheap enough for anyone. I pity the people in the overflowed regions. I fear the worst is not yet. Well, I want Cuba to secure her independence. I want Greece to whip Turkey. May the Lord bless you in your labor of love! Pray for us when it goes well with you."

Rev. Paul D. Hardin, P. C., Decatur, Miss., March 29, 1897: "At the last session of the Mississippi Conference, Bishop Hendrix 'read me out' for the Decatur circuit. We were pleased with the appointment. We have been so royally received and the people have been so good to us until that feeling has ripened into real joy and delight. Congregations are large and attentive and everything is encouraging for a glorious year. Even at this early date 'our labor is not in vain in the Lord.' During this month we have observed 'Veterans' Day' at every church. As the result, I have to-day remitted to Bro. W. M. Thornton, treasurer of Joint Board of Finance, thirty-seven dollars—two dollars more than our entire assessment for Conference claimants. My people rightly appreciate these sacred charges which the Lord has committed to our care, and deem it a happy privilege to contribute to their comfort and support. And more than this, Mr. Editor; they love Christ and his holy church, and are glad to labor and, if necessary, make sacrifices for its prosperity. We have in hand a nice sum for missions, which is being continually increased through the efforts of our faithful collecting committees. We have paid our assessment for district parsonage, and made some much needed repairs on our church here. We have held some class meetings with encouraging success. Our class meeting at Conehatta, the twentieth, was indeed glorious. Brethren, let us revive this time-honored institution of Methodism, and we will find it a great means of grace to our people. We have had five additions to the church; baptized seven infants. Our motto is, Onward and upward.' The Lord Christ, our heavenly Captain, is leading on to victory."

Rev. G. S. Morehead, Redding, Miss., April 2, 1897: "I have just been to the office and got my Advocate, came home and read the letters from some of the preachers. Oh! how it fills my soul with joy to read the letters from the boys of North Mississippi Conference. We are moving along real nicely with our work here on our charge (Chapel Hill), but there is room all along the line for improvement, especially in church work. We have organized one Epworth League on the circuit since I have been here, and we believe it will prove a great benediction to our folks. They are somewhat enthused over the work of our Epworth League. We have one ladies' prayer meeting on our work, organized in great condition, and the good Lord is blessing us in crowning our feeble efforts with the sweet roses of victory. I have witnessed so many sad scenes this year by the bedside of so many dying people. While the earth is deprived of our jewels, heaven has gained stars of glory. I don't know how long that I will live, but one thing—I am in the warfare till death. I love the grand old mother church, the church of my birth. Brethren, pray for me, that I may be a useful man for the church and my God."

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OBITUARIES.

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SALTONSTALL—A. B. Saltonstall was born at Columbus, Miss., July 18, 1855, and died near Williamsburg, Miss., Oct. 21, 1896. He was received into the church at Shubuta by Rev. T. S. West, and was licensed to preach by the Quarterly Conference at Stonewall in 1888, Rev. R. D. Norsworthy, P. E.

When I became acquainted with him he was confined to his house. The recollection I have of him is of one suffering, of one patiently trusting his Lord, confiding his all to God. Through neglect of himself or some one else, he lost his license to preach in 1895, no one being able to represent him to the District Conference. He regretted not having laid down everything and devoting himself to the work of the ministry. He connected his misfortunes and bodily afflictions with his failure to do so. His one desire was to recover, that he might give all his time to his Lord's work.

He died full of faith, triumphing victoriously over the last enemy. He gave all an affectionate farewell. He left an aged mother, a wife, and two little girls that will never know a father's care.

W. J. Dawson, P. C.

THOMPSON—Mrs. Permelia Thompson was born in Alabama in 1825. Her husband, Jno. W. Thompson, died in 1861. The widow and her family of four sons removed to Monroe county, Miss., in November, 1865. Sister Thompson was happily converted when but a girl, and at once joined the Methodist Church, in whose communion she lived and labored for more than a half century. She died, after an illness of three weeks, at the home of her son, Taylor Thompson, Monroe county, Miss., Jan. 23, 1897.

Sister Thompson was a most earnest Christian woman. Her piety was of the happy, joyous sort, and identified her with that class of Christians known as "Shouting Methodists." She had a most unmistakable experience in the deep things of God, that filled her with an abiding joy and peace, and made her life a benediction to others. She was characterized not only by personal piety, but by a loyalty to the church of her choice which is seldom found. Her devotion to the church was second only to her consuming love for the Savior. She was always ready to give an intelligent reason why she was a Christian and why a Methodist. As she lived, so she died. 'Twas but a translation. For her "to live, was Christ, and to die, was gain." The legacy of such a life is of infinitely more value than all the gold and silver of earth. "Servant of God, well done!"

H. T. Cunningham.

Strongs, Miss.

(Continued on Seventh Page)

When the doctor comes to prescribe for any "female weakness," the first thing he insists upon is an examination, and the treatment he prescribes is pretty sure to call for the local applications, so naturally distasteful to every modest woman. These humiliating measures are generally absolutely unnecessary, and there is seldom any reason why a woman should submit to them. This statement is made on the authority of Dr. R. V. Pierce, an eminent specialist in the treatment of diseases of women. For thirty years he has been the chief consulting physician at the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. Doctor Pierce's Favorite Prescription was designed for the cure of all diseases and disorders of the distinctly feminine organs. It has been successful, even beyond the expectations of its discoverer. It acts directly on these delicate and sensitive organs, and brings them back to perfect, vigorous health. Its effect is almost immediate. It allays inflammation, and stops unbearable, nerve-nagging pains, as well as unnatural, debilitating drains on the system. It corrects distressing and painful irregularities, and cures where doctors fail.

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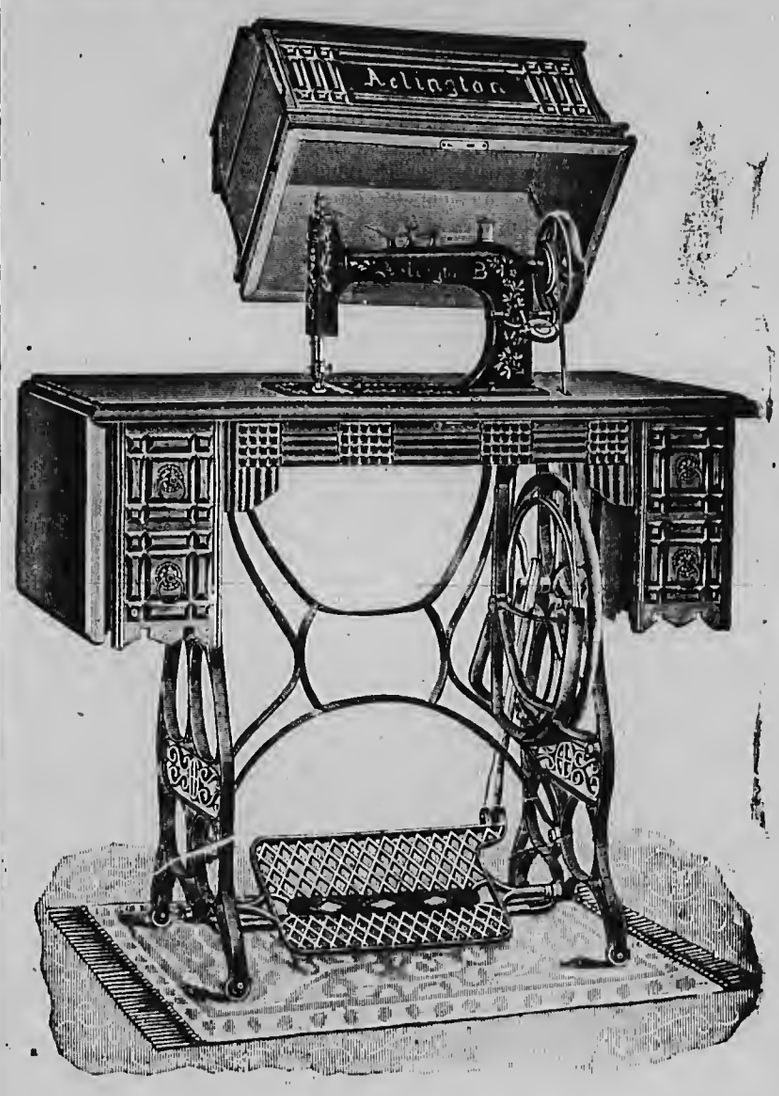

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The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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Thursday, April 15, 1897.

"Whether on the scaffold high,
Or in the battle's van,
The fittest place for man to die
Is where he dies for man."

Thanksgiving is good, but thanksliving is better.—Matthew Henry.

If there are mists in the valley, climb to the mountain top and you will find an unclouded sky.

Most of us do not need any one to comfort us concerning our own shortcomings. We can do that onrselves.

To-day's burden is likely to be heavy enough without adding to it the burdens of a hundred days to come.

Some people claim to have graduated in the school of Christ who have never learned the alphabet of common honesty.

Look upon the bright side of your condition, and your discontents will disperse. Pore not upon your losses, but recount your mercies.—Watson.

The toughest philosophy we have tried to master is that of the preacher who hopes to build up the church by pulling it down.—Baltimore Advocate.

Some people have a prodigious capacity for inventing plans to do nothing with the time, talents and opportunities which God has given them.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does come to like it—in time.—Dinah Muloch Craik.

It is a sad day for any man when he loses his enthusiasm—his capacity for admiration. The "nil admirari" spirit clips the wings of high endeavor and lofty achievement.

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—Jean Paul Richter.

The man who has failed at everything he has undertaken should not conclude that he is good for nothing. He is good material out of which to make a critic of everything in heaven above and the earth beneath.

Some people make no improvement because they have no model but themselves to copy after. They are too full of themselves to see the thousand better models around them in every day life as well as in the pages of history, sacred and profane.

If you have just won a victory over Satan, don't imagine that he will never return to trouble you again. He has only gone off for re-enforcements. Even when he left Jesus in the wilderness, it is said that he departed only for a season.—Selected.

Spiritual Vision.

Faith has been appropriately called the eye of the soul. It performs the same office for the spiritual that the senses perform for the physical nature. Without it God and eternal things can never be made real to us. We may hunger and thirst ever so intensely after a knowlege of divine things, we may long ever so ardently for the revelation of Christ in us; but without faith we shall never experience the certainty of spiritual mysteries, or the renewing, transforming power of the Holy Ghost.

Our wandering steps and faltering purposes are largely due to faintness of spiritual vision. If men could be brought to behold "the bottomless pit" yawning before them just as they see a mighty mountain chasm, or a fiery furnace, if the terrors of the lost were as plain to view a destruction by fire and flood, many, doubtless, who now "walk after the flesh" would fear to do evil. If the beatitudes of heaven were as evident to our eyes as the blooming glories of some splendid flower garden, would we not set our affections more upon things above than upon things of earth?

The kingdom of heaven, however, ought to be as real to the devout believer as the things of sense. If God seems far away, it is because we look for him with the natural eye. The telescope of faith reveals that he is ever near. If a change of heart appears but an empty name, it is because we are blinded by unbelief. If we seek for God by the aid of cold reason, and search for a new heart by scientific methods, the peace of God will never be ours. "Canst thou by searching find out God?" Wicked men say, "Show us God and we will worship him," not understanding that by faith he can be clearly seen and known. Not until there is entire submission and implicit trust do the scales of sin fall from our eyes, so that we apprehend the beauties of religion. No man can see the kingdom of God until he is "born from above," nor will this miracle be wrought in us except on the condition of a present, appropriating faith. When through the exercise of a living faith "the eyes of our understanding have been enlightened," "we know whom we have believed," and perceive the exceeding riches and surpassing glory of the kingdom of grace.

The gospel means very little to people who do not cultivate the faith faculty. The majority of mankind are so taken up with material things, with the pleasures of sense, that the spiritual world seems but a myth. "The things of the Spirit" are foolishness unto them. Religion never means much to any man until he has been made "a new creature in Christ Jesus" by faith; but to the faithful believer a new world transcendently glorious is opened up to view, and as he advances in the divine life the beauties and joys of the way increase more and more. Now he begins to understand the meaning of the apostle's words: "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

Once when the renowned artist, Turner, was engaged on one of his most famous paintings, a lady of rank, who was watching him, said, "Why, Mr. Turner, I do not see in nature all that you depict on canvass." The great artist replied, "Don't you wish you could?" Similarly there are many professed Christians who do not see in religion the grandeur and blessedness that the truly consecrated experience. They are slow to believe that Christ can open the eyes of the heart. They have not brushed away the cobwebs of doubt, and hence they see as through a cloud.

By the aid of the microscope multitudes of living animals can be seen sporting in a single drop of stagnant water, in which with the naked eye nothing can be seen but the aqueous particles themselves. In like manner the Christian, using the microscope of faith, has visions of the glory of God that are entirely imperceptible to the eye of sense. Just as the botanist notes countless forms of beauty and instances of design in the organization of plants that to the eye of the ordinary observer are unseen; so the man who uses the eye of the spirit beholds God working everywhere and overruling everything for the good of his children.

It was the sense of the nearness of God and the truth of eternal things that influenced Moses to "suffer affliction with the people of God," for it is said that "he endured as seeing him who is invisible." Though assailed by the tempter's darts, or, in heaviness by reason of adversity and affliction, we can never despair so long as we have a realizing sense of the presence and protection of Almighty God. Though clouds and darkness be round about us, God in answer to prayer and in response to trustful faith, can open our eyes as he did those of Elisha's servant, so that we shall see

"How life's rugged mountain side
Is white with many an angel tent."

Just as the hunter by careful observation becomes more and more skillful in detecting the presence of game, so the Christian by exercising his vision should have increasingly clearer views of God and duty and destiny. Because the kingdom of heaven is within us and the adversary is invisible, our conflict with the powers of darkness at times has the semblance of a dream. Yet if we "look not at the things which are seen, but at the things that are unseen," and go forward, trusting in the invisible, but all-sufficient God, doubt will give place to certainty, expectation to fulfillment, and faith will at last be lost in sight.

As has been well said, "The reason why the indwelling of Christ is so little recognized by the majority of Christian people arises from the inwardness of his shrine." Christ enters like the gentle zephyr. We can detect no footfall in the passage, or on the stair; we can not discern what he is doing any more than we can follow the workings of nature in the roots of trees in Spring; and because his presence will yield to no test that our sense can devise, we are apt to think that he is not there, and to suppose that it can not be for us to say with Paul: "Christ is in me, the hope of glory." To those who love and trust him, however, he has promised to reveal himself. Let us ever pray that our eyes may not be holden nor our understanding darkened. "This is the victory that overcometh the world, even our faith."

Dedication of Webster Science Hall.

Friday, April 2, was a memorable day at Millsaps College, the occasion being the dedication of our new building, Webster Science Hall. This building, already fully described in the ADVOCATE, was completed in November last, but has only recently been occupied, some delay having been caused by the fitting up of the laboratory, and moving and cataloguing the library—the latter work admirably done by our accomplished librarian, Prof. Swearingen.

Although only partially furnished, Science Hall is a great addition to the material equipment of the college, giving ample room for academic work for many years to come.

The dedication exercises were attended by a large and appreciative audience, among whom were Governor McLaurin, Major Millsaps; Dr. Provine, president of Mississippi College; Presiding Elder Norsworthy, and Rev. R. J. Jones, of Capitol Street Church, besides Bishop Galloway and Dr. H. M. DuBose, who had prominent places on the program.

In his introductory address Dr. Murrah rehearsed briefly the history of the building and the uses for which it was designed. Alluding to the fact that in it were domiciled the departments of Law and the Ancient Classics, as well as that of Physical Science, he took occasion to declare that the purpose of the college organization would continue to be to know and teach the truth, assured that all honest investigation in legitimate fields of research would lead only to a larger knowledge of Him who is the beginning and the perfection of all truth.

Dr. Edward Mayes was then introduced, and read the address of the occasion, a paper of thrilling interest upon the history of higher education in our State. It is only a few years since our people awoke to the fact that Mississippi has a history independent of the personal and political fortunes of a score or less of prominent men; and not a few even in that intelligent audience were gratified to hear for the first time the names of Audubon, Longstreet and Barnard mentioned in connection with our institutions of learning. Indeed, the Doctor's paper, substantially written several years ago upon invitation of the United States Commissioner of Education, has much in it worthy of preservation, and a general desire is felt that it may be soon published in a form that will make it permanently accessible to our people at large.

A fitting tribute was paid, of course, to the liberality of Major Millsaps, and the devotion of Bishop Galloway and others, by which the establishment of the college was made possible.

The ode of dedication, "The House of Wisdom," written for the occasion and read by the author, Dr. H. M. DuBose, received high praise on all sides for its beauty and appropriateness.

A short, stirring address by Governor McLaurin and a dedicatory prayer by Bishop Galloway closed the exercises of the day—a bright and hopeful one in our college history.

"And this leads me to say" that the college is ready now for large contributions from its friends. Our beautiful new building is yet to be properly furnished, the scientific apparatus needs enlargement, the library must have frequent additions to its list of books, both of reference and of general literature. It must not be forgotten that a progressive school is always in need. In educational enterprises, as in all others, capital wisely used opens the way if it does not create the necessity for larger investment. "To him that hath shall be given" has a "business" meaning also.

R.

NEW BOOKS.

A HISTORY OF METHODISM IN THE UNITED STATES. By James M. Buckley. Vol. I. and Vol. II. Christian Literature Co., New York.

The above-named work is a most admirable one. The materials for the preparation of such a work are at the present day almost bewilderingly voluminous. This material the author has utilized with rare skill and discrimination. Moreover, the work is about as thoroughly impartial as it is possible for a human production to be. From start to finish it is clearly seen that it is the author's aim to present the facts of history rather than any theorizings of his own. The literary execution is of highest order. It is sprightly and vigorous, and as lucid as a sunbeam. The author also possesses a very rare power of condensation. Few works contain so much in the same space. Within the compass of a little over nine hundred pages the reader will find all the salient features of Methodist history arranged in admirable order. In mechanical execution the work is superb. It is printed in large, clear type on the best of paper with very wide margins.

Dr. Buckley has been for some years, in our judgment, the most influential personality in the M. E. Church. Through the columns of the great connectional organ, the New York Advocate, and in the committee rooms and on the floor of the General Conference he has wielded an influence greater than that of any Bishop of the church. He is one of the few men who have had the privilege of declining the bishopric. It is well known that he would have been elected to that high office at the last General Conference if he had been willing to accept.

This work, if it does not increase his influence while living, will make it more enduring. It is destined to become a standard. The author deserves the thanks of the church for this most valuable contribution to its literature.

THE SELF-PRONOUNCING SUNDAY-SCHOOL TEACHERS' COMBINATION BIBLE, Containing the Old and New Testaments: translated out of the original tongues; and with former translations compared and revised, showing in simple form all changes, additions and omissions that appear in the revised version, enabling all Bible readers to see at a glance wherein the two versions differ. The text conformable to that of the Oxford Bible, printed at the University Press, Oxford. National Publishing Co., 239 Levant street, Philadelphia, Pa.

The above-named Bible is exactly described by the title. The text is the Authorized version. Wherever the new version differs from the old the change is indicated in foot notes, reference to which is facilitated by a well-devised system of notation. The work is well bound and well printed on good paper. It is the best combination of the two versions we have seen.

Under the pastorate of Dr. H. M. DuBose, First Church, at Jackson, Miss., is enjoying remarkable prosperity. The Sunday congregations are large, both morning and night. The attendance at prayer meeting is also remarkably large. The Epworth League is also in fine working order.

Stir Up the Brethren.

MR. EDITOR: I enclose a communication just received from Bro. Thornton, treasurer of Joint Board of Finance of the Mississippi Conference. I wish you would publish this letter, just as it was written, and I hope every pastor and reader will ponder what Bro. Thornton says. How can we, who are serving charges and receiving a support for our families, be content for our less fortunate brethren to suffer want?

R. D. NORSWORTHY.

Jackson, Miss., April 9, 1897.

Lake, Miss., April 8, 1897.

Rev. R. D. Norsworthy, Jackson, Miss.—

MY DEAR BROTHER: I have received for Conference claimants from your district, first quarter, as follows: Canton, $20; Tranquil, $20; Lake City, $25.35; Yazoo City, $110; total, $175.35

Can't you stir the brethren up on this subject? I can't pay the old veterans at this rate. One district has paid less than $50; another less than $25. Yours fraternally,

W. M. THORNTON.

NOTES.

The postoffice of Rev. W. W. Cammack is Chapman, Miss.

***

Gloster, Miss., has a good Epworth League recently organized.

***

Rev. J. J. Smylie is assisting Rev. H. Armstrong in a meeting at Opelousas.

***

The commencement sermon of North Texas Female College will be preached by Rev. G. C. Rankin.

***

Mrs. Sullivan Bradford, of Columbus, Miss., has given $5,000 to the Presbyterian Board of Missions.

***

Bro. Lagrone is in the midst of a glorious revival at West Point. There have been about thirty accessions to the church.

***

"Cyclone Clifford" is making a decided success of the Orphans' Home agency. He raised $110 at McComb City.

***

Dr. J. G. Patton has given the entire net proceeds of the sale of his book, "Life in the Hebrides," to the foreign mission cause.

***

The annual union meeting of the Sunday-schools of New Orleans will be held at Carondelet Street Church on next Sunday afternoon.

***

Rev. S. S. Keener preached a sermon on Sunday night which is spoken of by those who heard it as a masterpiece; subject, "What Is Man?"

***

Rev. H. H. Ahrens began a meeting at Parker Memorial last Sabbath. The attendance is large, and much interest is manifested. The prospect for a genuine revival is very fine.

***

Bro. Knickerbocker's meeting at Louisiana Avenue is still in progress with increasing interest. There have been many conversions and several accessions to the church. The meeting will continue through the week.

***

Let every League in Louisiana send delegates to the Conference at Shreveport. A fine programme has been arranged, as will be seen by referring to our second page. Bro. Wynn has a notice in this issue in regard to rates.

***

Rev. R. M. Powers, presiding elder of the Dallas district, North Texas Conference, died last Sunday. Bro. Powers was a brother-in-law of Rev. J. L. Pierce, of this city. Bro. Pierce attended the funeral and has not yet returned.

***

A young peoples' missionary society has been organized at Newton with thirty members. Congregations are fine, and the church is decidedly prosperous. This is in keeping with the previous record of the pastor, Rev. D. P. Bradford.

***

The New Orleans City Mission Society will celebrate its third anniversary with appropriate exercises on Sunday night, May 2, at Carondelet Street Church. An address will be delivered by Rev. H. M. DuBose, of the Mississippi Conference.

***

It is said that the military parade at the dedication of the Grant Monument in New York, on the twenty-seventh of April, will be the most imposing demonstration of the kind since the body of Napoleon was brought from St. Helena.

The King's Daughters, of Satartia, Miss., raised recently $17, and forwarded it to Bro. J. L. Moore, Stovall, La., for the dronth sufferers. The generosity of these good women is all the more praiseworthy in view of the fact that Satartia is in imminent danger of an overflow from "the Father of Waters."

***

The commencement sermon for the Epworth College will be preached on the fourth Sunday in May by J. W. Price, of Greenwood. Rev. T. W. Dye, editor of the Memphis Christian Advocate, will deliver the address to the graduates on the following Tuesday at 10 A. M. Rev. J. S. Oakley will deliver the diplomas.

***

Dr. E. S. Camacho, for many years an eminent Roman Catholic Bishop of Tamaulipas, distinguished for his ability, fidelity and purity of life, has recently, from deep Christian convictions, protested against the idolatry taught and practiced in the Roman Catholic Church in Mexico, and has publicly withdrawn from its communion.—Central Methodist.

***

From a private letter from Rev. J. H. Mitchell, presiding elder of the Durant district, North Mississippi Conference, we quote as follows:

We are doing well on the district. Will soon have four new churches to dedicate—all good churches—better than any in the country. The preachers are taking their collections ordered by the Conference, and are succeeding well. A number of them have raised their foreign missionary money in full.

***

Rev. R. S. Woodward, of the Mississippi Conference, died at his home in Meridian on Saturday night, the tenth. The funeral services were held in Central Church. He was buried in Rose Hill Cemetery. Bro. Woodward had been for some years a prominent figure in the Mississippi Conference, filling its leading stations. He was for many years a member of the Alabama Conference. He was a man of most admirable character. Of him it could be as truly said as of any one whom we have ever known, "to know him was to love him." In the regions where he was known he has troops of ardent, devoted friends. A suitable memoir will, of course, be furnished in due time.

***

"Does Modern College Education Educate, in the Broadest and Most Liberal Sense of the Term?" is one of the most important inquiries that could be set on foot. This discussion, which is to be taken part in by President Gilman, of the Johns Hopkins; President Dwight, of Yale; President Schurman, of Cornell; President Morton, of the Stevens Institute; Henry Thurston Peck, of Columbia; Bishop Potter and others of the most distinguished men of both the United States and Europe, is begun in the April Cosmopolitan by a radical inquiry into the educational problem along the lines of Herbert Spencer. President Gilman will follow in a direction almost equally searching. Altogether there is promised the frankest possible expression of opinion, and it seems probable that it will be the most thorough comparison ever made of educational methods with the needs of everyday life at the close of the nineteenth century.

***

"If preachers only knew how much a good sermon is appreciated, they would try to give of their very best." This was a remark lately made by an attentive and observant hearer, and we think it is worthy of repetition. There are great rewards for the men who aspire to be preachers of the highest class. The talk about the failure of the pulpit to attract the best minds is largely "bosh." The best minds in the pews are ready to listen to the best minds in the pulpits. But there must be no carelessness among preachers. There must be signs of thought, of hard work in solitary hours, of study to develop the theme in pointed and lucid sentences, of search for apt illustrations, of appeals which have strong bases of argument to rest upon, in a word, of preparation made evident in every part of the discourse, and which gives it substance and glow. To such preaching men will give ear. They will appreciate its power and listen eagerly to the words uttered, through which the hearts and minds may be quickened. "A man," are the oft-quoted words of Vinet—"A man will be heard by men."—Presbyterian.

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is the greatest known Remedy for Pain.

Always have a bottle in the house. Sold everywhere. Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

The Advocate for $1.

From now until the first of June we will receive new cash subscriptions at the rate of $1 for nine months. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers after awhile. Meantime, let all who are in arrears pay up, so no one who is in arrears can get the benefit of any of our special offers. Let all our preachers make this offer known to our people at once. We will send a sample Bible for use in canvassing to those who desire it. We will also send sample copies of the ADVOCATE on request.

The great favor in which Ayer's Pills are held all over the world has been well earned. They are easy and even pleasant to take, and for all complaints of the stomach, liver, and bowels, are the safest and most thorough medicine in pharmacy. Every dose effective.

To Preachers.

To the preacher who sends the largest number of new cash subscribers between now and the first of July we will present either an Arlington B Sewing Machine or a gold-filled watch guaranteed to be a perfect time keeper and to look as well as a gold watch for twenty years, whichever one may be preferred. To the preacher sending the next largest number and also to the one sending the third largest number we will present a set of Clarke's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed until the premium has been awarded. Those who wish to compete for these premiums should notify us at once.

Attention.

Dear Brethren of the Durant District, North Mississippi Conference:

You will see in the NEW ORLEANS ADVOCATE a program of "The Preachers' Meeting" for Durant district, May 5 and 6, at McCool. Let all the preachers make it a point to be present with carefully prepared papers on subjects assigned them. We have not assigned the local preachers and laymen of the district subjects, for the reason that we did not know who of them could be present, but we very much desire that as many of them attend as possible, and that they come prepared to take part in the discussion of the subjects.

We also desire at this time to have a District Epworth League Conference. We have but few Leagues in the district, but let all the pastors get as many of their churches represented as possible, and we hope to arouse an interest in the League at this time that will result in the organization of many Leagues.

Brethren, please give attention to this notice and do your best to get an attendance. Any member of the Methodist Church in good standing will be recognized as a delegate who may attend.

J. H. MITCHELL, P. E.

Salvation Oil is a certain cure for headache, toothache, earache, etc. Only 25 cents.

The Minister of Education of Korea is a devout Christian and a lay preacher in the Methodist Episcopal Church. He graduated at Vanderbilt University, Nashville, Tenn. His wife also is a Christian. — Central Methodist.

DO YOU OWN HORSES OR MULES?

COLIC & BOTS

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No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 24, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. MCDOUGALD.

PRICE, $1.00 a bottle.

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NEW ORLEANS LA.

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At Seashore Camp Ground a Cottage, furnished, four rooms, dining-room and kitchen. Lately put in thorough repair.

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WILKINSON'S
Matchless Mineral Water
FOR SALE IN GLOSTER, MISS., BY
WM. B. HINES,
In pints, quarts, gallons and demijohns.
Sub-agents desired at various places in Mississippi and Louisiana. Circulars for all who will write for them

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We specially invite the patronage of those whose circumstances demand a service at once inexpensive and refined. Our large and varied assortment affording ample opportunity for judicious selection of tasteful material of very moderate cost.

Notice.

The Texas and Pacific railroad will sell round-trip tickets to all delegates and visitors to the Epworth League Conference in Shreveport at rates as follows: One and one-third fares from points within seventy-six miles of Shreveport; three dollars for round trip from points over seventy-six and less than one hundred miles; one fare from points over one hundred miles. Tickets will be on sale April 21 and 22, good for return to April 27.

With this liberal reduction Leagues on this road ought to be well represented at the Conference.

ROBERT H. WYNN.

$25.00 to $50.00 per week can be made by agents taking orders for "THE EARTH GIRDLED," T. DeWitt Talmage's latest and greatest book; rare, radiant and charming. Hundreds of new photos, lands, scenes, people and places. The World's Wonders as seen and described by the greatest living Preacher and Orator. Over 500 massive quarto pages; agents reaping a golden harvest of orders. One reports 20 sales in 8 hours. Best terms. No capital required. Write for agency quick! American, 3945 Market St., Philadelphia, Pa.

Read our $1 offer.

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EVERY Musical Instrument KNOWN.

Gunnison, Miss.

All the preachers next to the river are in the middle of an inland sea—all that did not flee to the hills. I don't hear from any of them, but know they are safe. Water in my back yard is about 8 feet deep. We have one inch to spare before it is in the floor. There are now seven gaps in the Mississippi side. No mortal can describe the fearful destruction that has been wrought, but we expect God to come out of it all in the end. I have not seen an ADVOCATE in three weeks. About the only communication we have with the outside world are the messages we send through the skies. We hear from up there. Cyclones, fires, famines, all combined, are not much worse than the ceaseless roaring of waters that roll before your front door and laugh and mock as you strive to drive them back. This is a heroic people—some of the noblest on earth. We will get out of all this by the help of God.

R. H. B. GLADNEY.

April 5, 1897.

Notice.

The district meeting of the Woman's Missionary Societies of the Meridian district will be held at Central Church, Meridian, Miss., April 17 and 18. All societies on the district are earnestly requested to send delegates, and all preachers are most cordially invited to attend.

SALLIE SMYLIE, Dist. Sec.

For HOARSENESS, COUGHS, ASTHMA AND BRONCHIAL TROUBLES, use "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

Holly Springs District Conference.

The District Conference of the Holly Springs district will be held in Potts Camp, May 6-9, beginning at 9 A. M. of the first day.

Committees of examination are:

For License to Preach and Recommendation for Admission on Trial into Annual Conference—R. N. Davis, J. E. Buck, J. W. Ramsey.

For Recommendation for Deacon's Orders—N. D. Fly, F. A. Whitson, J. M. Moore.

For Recommendation for Elder's Orders—J. W. Hennell, J. S. Oakley, J. W. Poston.

Saturday will be devoted to the interests of Sunday-school. Papers will be read on the following subjects:

The Sunday-school as an Agency for the Salvation of the Young—M. C. Pegues.

Should Not the Number of Sunday-school Scholars Equal That of Members in the Church?—W. A. Belk.

The Sunday-school as a Bible and Training-school for the Young—E. H. Randle.

Vital Godliness an Essential Qualification for Effective Work in the Sunday-school—S. A. Ellis.

The editor of the ADVOCATE, our Conference colporteur and representatives of our church schools are specially and cordially invited to be present.

J. D. CAMERON.

Holly Springs, Miss.

A Chance to Make Money.

I have made $1,640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a dish washer. I don't canvass at all; people come or send for the washer and every washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear $5,000 this year. My sister and brother have started in the business, and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., Dep't A 5, Sta. A, Pittsburg, Pa., and if you don't make lots of money, it's your own fault, as they will pay you a salary or commission.

Notice to Contractors.

Sealed bids for the remodeling of the M. E. Church, South, in Macon, Miss., according to plans and specifications on file in the office of the undersigned, will be received until ten o'clock A. M. of May 5, 1897; the right to reject any and all bids being reserved.

C. B. AMES, Sec.,
Macon, Miss.

PUBLISHER'S NOTICES.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to March, '98.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

SPRING MEDICINE is a necessity which Hood's Sarsaparilla grandly supplies. It purifies and vitalizes the blood and thus gives tone and strength to the whole system.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

Nowhere else can you get the very best Bible on the market at so low a rate as from the NEW ORLEANS ADVOCATE.

For Indigestion

Take Horsford's Acid Phosphate.

DR. PATRICK BOOTH, Oxford, N. C., says: "I have frequently prescribed it in appropriate cases of indigestion, with great satisfaction."

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists; price, fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The publisher of this paper guarantees the genuineness of this offer.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to us to collect these. Send by postoffice order, or express order, or registered letter, or by check on or draft on New Orleans.

W. C. BLACK, Publisher.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

Gilt-Edge Investment.

For the purpose of enlarging their plant and business, the Lafferty Complete Flour Company offer a limited amount of 7 per cent. bonds, secured by a first mortgage. Each bond is for $30, and the owner, in addition to the interest of 7 per cent., is entitled to share in the business of the mill to an amount that makes the bond the most remunerative security on the market. They will be sold at par.

The denomination of the bond was fixed at a minimum sum of $30, so as to furnish an investment for many persons, and gain the widest interest in this accredited Food-cure—the "Complete Flour." Address John J. Lafferty, President.

Richmond, Va., March 1st.

We invite attention to the ad. of Rev. W. B. Hines in this issue.

Superfluous Hair Can Be Removed.

"I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. Any lady can get this information by addressing MRS. M. N. PERRY, A 187, Box 93, Oak Park, Ill. Mention that you saw this item in CHRISTIAN ADVOCATE, and you will receive a sealed letter in return.

Wanted—Salesmen and General Agents, male and female, local and traveling, to appoint canvassers. No canvassing, capital, or experience required; expenses paid. Net profits $100 monthly. Free samples. G. A. Publishing Co., 3943 Market St., Philadelphia, Pa.

Porter's Automatic Caemical Milk Cooler and Creamer

PATENTED.

Will keep your milk cool and sweet in hottest weather. Ripens cream evenly and makes churning easy. Works in any climate. Costs nothing to operate it, and will last 10 years. Every one guaranteed. Write for descriptive catalogue and full particulars.

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Here's Hope! BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

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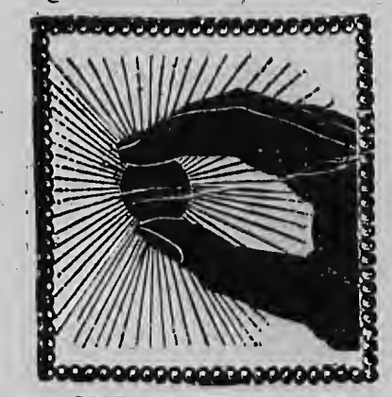

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NO MATTER WHAT'S THE MATTER,
ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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EPPS'S
GRATEFUL—COMFORTING.
COCOA
BOILING WATER OR MILK.

HOME CIRCLE.

FRIENDSHIP.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you see the hot tears falling
From a brother's weeping eyes,
Share them; and by kindly sharing
Own your friendship with the skies.
Why should any one be glad
When a brother's heart is sad?

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out bravely, truly,
Ere the darkness veil the land;
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow;
So, until its happy end,
Your life shall never lack a friend.

—Religious Herald.

Beecher on Ingersoll.

Mr. Beecher has now gone to his rest. The way was long for him, and often very rough. But he trod his path with a buoyant step and far-looking eyes. Great, natural, faulty, beloved, he has gone now, but his words remain. Perhaps Col. Ingersoll and those who were with him will long remember the following selected incident:

Col. Ingersoll was thrown one day into the society of Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics were discussed with decided brilliancy, but no allusion to religion. The distinguished infidel was, of course, too polite to introduce the subject himself, but one of the party finally, desiring to see a tilt between Bob and Beecher, made a playful remark about Col. Ingersoll's idiosyncracy, as he termed it. The Colonel at once defended his views in his usual apt rhetoric; in fact, he waxed eloquent. He was replied to by several gentlemen in very effective repartee. Contrary to the expectations of all, Mr. Beecher remained an abstracted listener, and said not a word. The gentleman who introduced the topic with hope that Mr. Beecher would answer Col. Ingersoll, at last remarked:

"Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude and replied:

"Nothing. In fact, if you will excuse me for changing the conversation, I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired Col. Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking down town to-day I saw a poor lame man with crutches slowly and carefully picking his way through a cesspool of mud in the endeavor to cross the street. He had just reached the middle of the filth when a big, burly ruffian, himself all bespatted, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was!" said the Colonel.

"What a brute he was," they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll—"yes, Col. Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that knock these crutches from under it and leave it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building: an incendiary may reduce it to ashes."

The old man sat down, and silence brooded over the scene. Col. Ingersoll found that he had a master in his own power of illustration and said nothing. The company took their hats and departed.—Religious Intelligencer.

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—Abraham Lincoln.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

A Plan in Life.

No great thing is ever accomplished without planning. There must be an end proposed and the proper steps taken to attain it. He who would build a tower must sit down and count the cost; and before he can count the cost he must consider what kind of a tower he is to build and how large it is to be, that he may be able to count the cost thereof.

There are persons who simply plan for the present day, or for the present week. The work that suits them best is the work that will bring them the most money in their hands to-day; the future they do not concern themselves with. Others plan differently; they are thinking of to-morrow, and the day after; of years and years to come. Some, in matters of health, plan for what will give them pleasure and vigor to-day, but in doing this they overlook the years of weakness, infirmity, and pain that may result from imprudence, from evil habits, from neglect.

There are people of good natural ability who waste their lives in doing work far inferior to that which they might have done, simply because they made no plans for the future, but drifted along from day to day, doing the thing which pleased them or paid them best to-day, without regard to training, qualifications, or final results.

The man who plans his life work wisely and makes his energies bend to its accomplishment, is likely to accomplish very much more than the man who simply drifts without chart or compass, carried, no one knows where, by shifting winds, by eddying currents, and heaving tides. It is not certain that we shall ever be able to carry out the plans which we form, and we are to have our plans in subservience and subjection to the will of the living God. Often the plan of life is made on high, and our ways are not as God's ways, nor are our thoughts as his thoughts. We plan in one direction, he plans in another, and we are to accept his plan, and meekly await his will.

When Mr. Spurgeon was a young man, and came to a house where he was to meet Dr. Angus, and arrange with reference to going through college, a blundering servant girl showed one visitor into one room and the other into another, where they both waited until they were weary, and went away without seeing each other. But as Mr. Spurgeon was walking away there came to him this word, "Seekest thou great things for thyself, seek them not." From that time he abandoned the plans which he had formed, and fell into the plan which God had formed for him, and doubtless accomplished tenfold more than he would have done had he adhered to his own plan and preference. The Lord has places in his work for men of highest culture. He always has use for the Galilean fisherman like Peter, and for the tinker like John Bunyan. So God may have a plan for your life, and if you are willing to be his instrument, his servant, his follower, he will guide you with his eye. And if you find yourself unable to plan in your own behalf, and simply do the work of the day with a glad and diligent heart, you will find day by day your work opening before you, your path growing plain; and there will dawn upon you by degrees the understanding of the will of the Lord, and the opening of the path of duty, by following where you may be a worker together with God, and may accomplish far more than would be possible for you to accomplish working upon any plan of your own.

The first great requisite is faithfulness and obedience, and if we have absolute fidelity to God and steadfast faith in him, then those who are faithful over a few things will be made rulers over many things, when the Lord shall come to reckon with his servants.—The Armory.

What do we live for, if it is not to make life less difficult for each other?—George Eliot.

Strengthening the Memory.

How to strengthen the memory is an interesting question. I think the best way is to use it steadily, making it serve you by giving it definite facts and events to carry, as a pack horse might on a journey. There are many phases of the problem, some people finding that they can not fix dates in their minds, others forgetting the faces and names of friends, and others still having great trouble in committing anything by rote. Devices of rhymes and associations help some persons, and others simply depend on memoranda, and do not tax their memories at all. As a rule, the more we give the memory to do, however, the more quickly and faithfully it will respond to our wishes. In little children memory is very retentive, because their minds are at the stage when impressions are easily made; you know the lines which says that in childhood our minds are "wax to receive, and marble to retain." So that we should be very careful indeed about what we say, what we do, and what we teach, where the dear little ones are concerned.

Some girls have a great deal of trouble in remembering the rules of syntax, the Latin conjugations, and the pages of history which the teacher requires to be recited exactly as they are in the book. Try the method of studying aloud. Go away by yourself to commit your lessons to memory, and then, over and over, slowly, carefully, with your mind and attention fixed on what you are doing, read phrases, sentences, and formulas over and over, and over and over, and by-and-by you will have them by heart. I have often done this when I have wished to learn a hymn or a poem, and I know that hearing what one is studying assists the mere seeing. Then, having other people in the room, talking and laughing, is very distracting to the attention. Try my method, and report results.—Harper's Round Table.

Sir Matthew Hale.

Sir Matthew Hale, the well-known Lord Chief Justice, long ago uttered some weighty sentiments: "I have by long and sound experience found that the due observance of the Sabbath and of the duties of it has been of great advantage to me. As God Almighty is the Lord of our time and lends it to us, and as it is but just we should consecrate this part of that time to him, so I have found, by a strict and diligent observation, that a due observance of this day hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me. And on the other side, when I had been negligent of this day, the rest of the week has been unhappy and unsuccessful to my own secular employments."

It is a good thing to keep one's temper in control. It is a sad thing to have no temper to keep in control. Some men are disturbed because they are disturbed. They regret their temptation to get angry; whereas they would be worth a great deal less in the world if they couldn't get angry. Unless they were temptable, they would be neither admirable nor efficient. Thank God if you have a quick, strong temper; and pray God to enable you to keep it in due check, and use it wisely.—Central Methodist.

Even the death of friends will inspire us as much as their lives. They will leave consolation to the mourners, as the rich leave money to defray the expenses of their funerals, and their memories will be incrusted over with sublime and pleasing thoughts, as monuments of other men are overgrown with moss.—Henry D. Thoreau.

Awarded Highest World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Courtesy to Children.

If we desire our little ones to possess the grace and dignity that lend to manhood and womanhood their peculiar charm, we must begin their training in early youth. The father who touches his hat to his little daughter, who steps back and allows her to enter the room first, because she is a lady, says a thoughtful writer, does much to cultivate this manner, for a girl can not be in the habit of receiving and acknowledging such attentions without acquiring the grace which we desire for her, and the influence of it does not stop there. The little girl who is treated with such consideration invariably responds with a loving service which must endear her to her father's heart. What another child must be bidden to do she does spontaneously. Her feet are ready to run, and her hands are ready to work for him, so that courtesy becomes what it should be, not merely a form, but the expression of love itself; and it is the habit of her life. Perhaps the truest gentleman that I ever knew brought up his daughter by the same standard of manly honor that he did his son. Did he hear her retailing some bit of foolish gossip, "A lady never tells tales," would be his grave rebuke. Did she bump her head or pinch her chubby finger, her refuge was his arms; but his word was: "Courage, my soldier!" And sometimes when she had resisted a sharp temptation or acted with spirit and decision in a sudden crisis, he would say proudly: "That was done like a lady. Allow me to shake hands." Kisses were for every day. She was sure of his affection, and such a training naturally developed many beautiful traits of character which, added to true piety, made of her a charming Christian woman.—Christian Herald.

It is not the strongest point in a man that makes him strongest: it is his knowledge of his weakest point that makes him strong. The strength of a chain is not found in the strongest link, but in the weakest link of the chain.—Rev. R. B. Whitehead.

HYGIENE.

Colds and the Open Air.

Colds are caught more frequently by being in rooms, of which the temperature is not too high, than where it is not high enough. Both are bad, but the former is the greater evil. Halls, Sunday school-rooms, churches and crowded apartments, in general, are often too warm. Seventy degrees is sufficiently warm for anyone. Better to have it a few degrees lower than to have it higher.

In passing from a warm room into the open air the body should be kept as nearly as possible at the same temperature, either by active exercise, or by putting on extra clothing. School children should be taught this by every teacher. To let them run out from a heated room, without any extra clothing on, and heads uncovered, is suicidal. The mouth should be kept tightly shut when passing from a warm room into cold air.

Children are killed, by the hundreds of thousands, every year, by parents and teachers. Herod killed several hundred children in trying to find the Babe of Bethlehem, nineteen centuries ago. We denounce him as a great sinner, and yet the American people, who kill off their children by the scores of thousands, annually, are saints and go to church and Sunday-school, and pray most beautifully, and sing the songs of Zion most pathetically. Children are sent to school with feeble, nervous constitutions, at the age of six, when they should be out in the open air, romping and playing and getting all the health they can. They should not be confined to school a single day before they are eight or nine. They are urged on by ambitious parents and teachers to wade through problems in arithmetic and even grammar before they are ten, when they should have nothing but oral exercises and reading. These children, hot house plants, forced in their mental growth, soon droop, fail in health and die, while the dull ones, who have their out-door amusements and skipped school, become the useful men and women, because they have the bodily health and vigor.—National Educator.

Steaming Hot and made to suit, there is no remedy for weakness and temporary down-heartedness, so quick and sure as a cup of BEEF TEA prepared from

Liebig COMPANY'S Extract of Beef

Good for well people and sick ones. A familiar friend where good cooking is done.

Look for this signature in blue, on every jar. J. Liebig

Leggett's "Old-Fashioned Prepared Pie Crust"

is manufactured on scientific principles, so that Pie Crust made from this flour will always be rich and flaky.

The very finest materials are used in its preparation, and it is absolutely pure and wholesome, containing NO ADULTERANTS OR CHEMICALS of any kind.

Only materials used in the household are used in its composition, and in such proportions as to produce the best results.

If you want a perfect Pie use LEGGETT'S PREPARED PIE CRUST.

One package of "LEGGETT'S OLD-FASHIONED PREPARED PIE CRUST" is sufficient to make two large pies. All the necessary material for making rich crust is contained in this package. Add only sufficient water (ice water preferred) to hold together for rolling. Ten cents a pack.

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1401-1403 Dryades Street,
Corner Thalia.

CHOICE EGGS,
I have established a poultry yard at Vicksburg, Miss. Eggs of Barred Plymouth Rock, Brown Leghorns and Pekin Ducks. $1 for setting of 13 eggs. Orders must be accompanied by the cash.
Birds for sale Sept. 1st.
R. EDWIN DOWNS
Mention this paper.

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The Mountain Resorts of Virginia, the White Mountains and the Seaside of New England, the Thousand Islands, the Lake and Forest Regions of Michigan, Wisconsin and Minnesota, the Yellowstone Park and the Resorts of Colorado are all quickly reached by the

NEW DOUBLE DAILY SERVICE
ST. LOUIS CHICAGO
CINCINNATI LOUISVILLE
maintained by the
ILLINOIS CENTRAL R.R.
Tourist Rates and close connections. Ask local railroad ticket agent for particulars.
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Yazoo & Mississippi Valley
RAILROAD COMPANY.
SCHEDULE IN EFFECT SEPTEMBER 1ST, 1896.
Trains leave and arrive at CENTRAL STATION Howard Ave. and Rampart St., Daily.

	Leaves.	Arrives.
Memphis and Local.....	4:00 p. m	8:00 a. m
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Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.
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reaches out to suffering humanity in the form of a safe, sure and effective remedy for the ills to which flesh is heir. That is why restored millions pay willing homage to

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All experiment was passed long ago. It is known to be a positive cure for

BRIGHTS DISEASE,
URINARY DISEASES,
FEMALE COMPLAINTS,
GENERAL DEBILITY,
AND MALARIA,

and all diseases arising from disordered Kidneys and Liver. Easy to take, leaves no unpleasant taste, produces no ill effects.

Large sized bottles or new style smaller one at your nearest store.

OBITUARIES.

(Continued from Third Page.)

WILLIAMS—Clayton Oliver Williams, infant son of Mr. and Mrs. J. B. Williams, was born at Arcola, Miss., Oct. 28, 1895, and died March 5, 1897.

On Tuesday, March 2, his nurse, a negro girl twelve years of age, became angered from some cause, and, by force, dosed the child with boiling water, from the effects of which it died as above stated. Two physicians did all within the power of medical skill to relieve it, but of no avail. Its suffering was intense, though I never saw anyone bear pain with a greater degree of fortitude. Its patience was marvelous for a child. Clayton was indeed a beautiful and exceptionally bright child. He was so manly, and yet so affectionate, that everyone who knew him admired him. He excited in them a feeling of interest and admiration. The entire community feels the loss. The funeral was conducted in the Methodist Church. At the close of the service there were not many dry eyes in the audience. The cortege was the largest I have seen for many years. The parents and grandmother are completely crushed. Had their baby sickened and died, they could have more easily borne the affliction. It is a wound too deep to be reached by human condolence and sympathy; so we would point the bereaved and sorrowing to Him who wept at the grave of Lazarus and knows all the sorrows of the heart. You have another rich treasure in heaven. Your darling waits at the beautiful gate to welcome you home. May it be your happy lot one day to join those above, and thus make an unbroken family in the kingdom of our God is the prayer of your pastor,

J. C Mimms.

MONTGOMERY—Mrs Polly Ann Montgomery died Jan. 22, 1897, in the home of her brother, Dr. J Y Murry, in Ripley. She had lived here since 1841. She was in her eighty-second year; born in Lincoln county, Tenn. She was twice married—first to Berry Roberts, in McNairy county, Tenn., in 1832; second to Major H. Montgomery, of Tippah county, Miss., in 1839. Her first husband died in Ripley in 1836. She had three children, one of whom, Mrs. Sallie Wilkins, survives her, living in Arkansas. She joined the Cumberland Presbyterian Church at the age of sixteen. All her life thereafter was that of an humble, trusting, sweet-spirited Christian character. She joined the Methodist Church in 1893. One of her chief characteristics was trying to make others happy. The cost of self-abnegation necessary to do this seemed never to have been considered. She loved God, and rejoiced in the success of his church. She was noted for her industry, modesty, and total appreciation, fondness for her relatives and friends, and her steadiness of purpose to live in the "prepared place" forever.

Her memory is precious and valuable to us. God bless those who were so very kind and attentive, ever deeming it a special privilege to watch, to wait, to do for her through the many days she lingered on the margin of the "stream."

J. M. Wyatt.

Ripley Miss.

GERALD Sister Nancy Gerald went to her reward Feb. 26, 1897, after an illness of one month. She was a model Christian. I have known few that were more devoted to God and the church. She was born Sept 26, 1836, and lived to be sixty years old. She was converted early in life and joined the Methodist Church. It was her delight to talk on religious subjects, and especially Christian experience. She took great interest in the sick, always administering to their wants when she could. She always had a word of comfort for those that were sorrowing, and good advice for those that were out of the way.

I do not know the date of her marriage, but will say she was married when young. She has given ten children, eight of which are still living, and all are religious. She had a son who was a Methodist preacher.

Sister Gerald was a good wife and an affectionate mother. May God bless the children, and as the mother is resting sweetly in Jesus, may their last end be like unto hers!

We will miss Sister Gerald at church, and the prayer and testimony meetings, but the will of God be done.

B H. Rawls.

HYATT—Action of the Board of Stewards on the death of Capt C. J. Hyatt, second Quarterly Conference, March 7, 1897:

Whereas, in the providence of God our beloved brother and fellow-laborer, Capt. C J Hyatt, has been suddenly and unexpectedly called to try the realities of another mode of existence, we, as a Board of Stewards, desire to give expression of our feelings in this sudden bereavement, realizing that we have not only lost a brother, friend, and close neighbor, but one of our main stays in the church and community; therefore, be it

Resolved, That we bow with humble submission to this dispensation of God's providence, being assured in our hearts that "he doeth all things well."

Resolved, That in the loss of our brother as bereaved of a wise counselor as a ward, the church one of its main pillars, Sunday-school a faithful teacher, and the community one of its leading citizens.

Resolved, That these resolutions be spread on the Minutes, and a copy furnished the Vidette, the Nashville and New Orleans Christian Advocates for publication.

Geo. P. Hammerly,
Secretary and Recording Steward.

ANDERS—Mrs. Binnie R. Anders (nee Chappell, was born Aug. 4, 1874; professed conversion and joined the M. E. Church, South, at the age of thirteen years, living a faithful Christian life to its close, which occurred Feb. 7, 1897.

Her religion consisted not simply in a profession—not a form of godliness and a denial of the power—but was a living reality. Such was her life and influence within the circle in which she moved that she drew her associates toward her—made friends and retained them. The extinction of such a life is a great affliction to any community that may be so unfortunate as to have such an experience.

May the blessed Comforter sustain the stricken father, mother and husband, and save the precious babe!

J H. Brown, Pastor.

RODDY—Irene May, infant daughter of Bro. T. J. and Sister Alice Roddy, died at the home of her parents in South Vicksburg, March 18, 1897, aged five months and five days.

The messenger of death came very unexpectedly. There was no warning till late in the evening, but the morning's sun found the sweet little flower of the home withered and dead.

As God gathers the jewels home our treasures in heaven are more and more. May the memory of this brief, pure life ever linger as a tie to bind the parents to the home of the innocent and the good!

J. A. Moore, Pastor.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

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Durant District Pastors and Theological Society.

Program for Pastors and Theological Society of the Durant district, North Mississippi Conference, to be held at McCool, May 5 and 6. Rev. H. P. Gibbs will preach the opening sermon Tuesday evening, the fourth, at 7:30 P. M. Rev. W. D. McCullough will preach at 11 A. M., Wednesday, the fifth, on "The Mode of Baptism."

1. An Ideal Sunday-school as to Membership, Management, Equipments—T. G. Freeman.

2. The Advantages of Our Itinerant System Over All Others for Ministerial Development and Efficiency—A. T. Buck.

3. Missions of the Methodist Episcopal Church, South—W. D. McCullough.

4. Effective Ministry. N. G. Augustus.

5. What Is Implied in the Question, "Is There a Church Register Belonging to This Charge, and Has It Been Faithfully Kept?"—H. P. Goar.

6. Collections Ordered by the Conference: How and When Should They Be Taken?—R. M. Evans.

7. Woman's Work in the Church, and the Pastor's Relation to the Same—D. W. Babb.

8. How Do the Church Compare with Former Days as to Her Power?—W. W. Mitchell.

9. Church Loyalty, and Its Importance—J. A. Wilson.

10. The Model Epworth League: Its Constituency, Organization, Methods, and Possibilities—G. W. Bachman.

11. The Work of a Church Conference—W. L. Anderson.

12. The Character of Revival We Need—H. P. Gibbs.

13. The Prospects of the Church in the Rural Districts, and Her Greatest Need—R. C. Calloway.

14. What Are the Things Most Essential in Preparation for Preaching?—W. J. O'Bryant.

15. "Way to Victory"—J. H. Rodgers.

16. The Preacher a Soul Winner—J. C. Park.

17. The Model Pastor—J. J. Garner.

J. H Mitchell, P. E.

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DR. SCOTT MASON,
Wyndham, Va.

Preachers' Institute.

Mr. Editor: Dr. Andrews has appointed the twelfth and thirteenth of May for our Preachers' Institute. The following brethren have been appointed to preach: Rev. Dan Scarborough, the night of the eleventh; Rev. G H. Thompson, morning of the twelfth; Rev. A. T. Bell, night; Rev D. C. Langford, morning of the thirteenth; Rev. R. H. Burnett, night.

The following are the subjects:

1. Pastoral Visiting—Paper by G. H. Galloway; discussed by D. C. Langford.

2. How to Prepare a Sermon Paper by H. W. Featherston; discussed by R. H. Harr.

3. How to Study—Paper by Henry Hawkins; discussed by R. A. Sibley, Jr.

4. How to Conduct Social Meetings of the Church—Paper by Nolan Harmon; discussed by F. M. Crowson.

5. The Revival and the Pastor—Paper by G. H. Thompson; discussed by C. M. Crossley.

6. Has the Necessity of Class Meetings Passed? Paper by Dan Scarborough; discussed by J. J. Golden.

7. Epworth Leagues (in city and country)—Paper by A. T. Bell; discussed by H. W. Van Hook.

8. Should the Church Return to Six Months' Probation?—Paper by Hervey Mollard; discussed by J. H. Holland.

Let Bro. Featherston know of your coming.

Yours, G. H. Galloway.

Meridian, Miss., March 31, 1897.

Sense shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.—William Penn.

A tender conscience is as sensitive to evil as the apple of the eye is to dust.—Dr. Davies.

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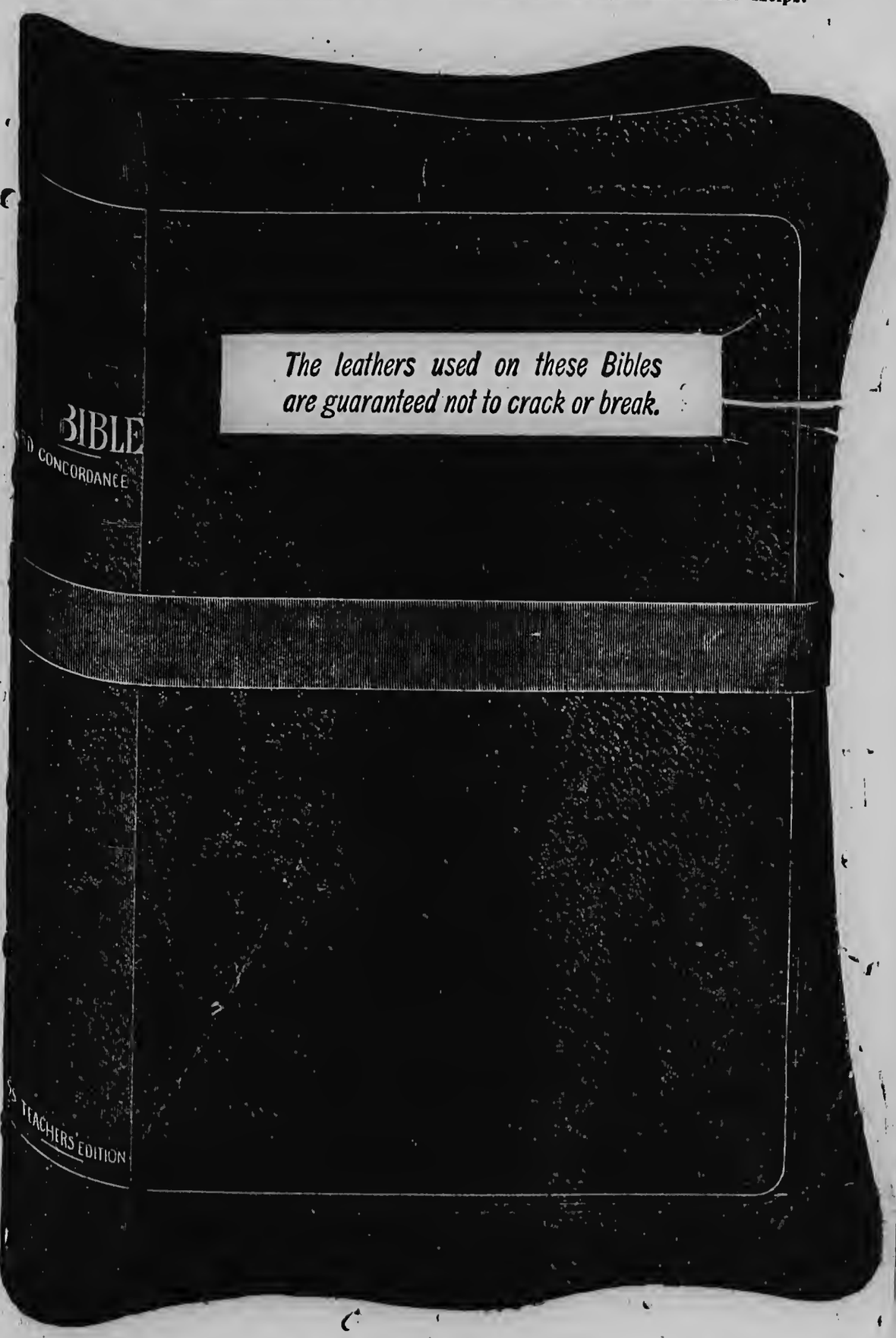

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MARRIAGES.

BEARDSLEE—MERRELL.—At the Methodist Church in Moss Point, Miss., April 8, 1897, at 8 P. M., by Dr. Wm. T. Beall, L. E., Mr. Jos. Beardslee, Jr., and Miss Edna F. Merrell, all of Moss Point, Miss.

May their pathway be one of usefulness and happiness!

HARRIS—WILLIAMS.—At the residence of the bride's mother, in Shuqualak, Miss., April 4, 1897, by Rev. M. E. Tumlin, Mr. C. R. Harris, of Meridian, Miss., to Miss Lida Williams.

RAFFERTY—WALKER.—In the Methodist Church, Canton, Miss., April 7, 1897, by Rev. T. L. Mellen, Mr. Charles F. Rafferty, of Andrew, Ind., and Miss Myra E. Walker, of Madison county, Miss.

ALLMAN—FAIRLEY.—At the residence of the bride's parents, near Cross Roads, Jackson county, Miss., April 7, 1897, by Rev. J. L. Jordan, Mr. M. H. Allman to Miss Ida Fairley.

Rev. J. R. Countiss, of the North Mississippi Conference, writes: "The sewing machine is entirely satisfactory in every way. It is as good as the $65 machines sold in this community."

NEWS OF THE WEEK.

DOMESTIC.

A crevasse occurred at Davis Island, Miss., on April 12. This island is situated in Warren county.

The citizens of Cambridge, Mass., are talking about celebrating the tenth anniversary of the town's exemption from the liquor saloon, which will soon occur.

The Connecticut Senate has passed a bill to compel town officers to display the national flag on all school buildings. The penalty for infringement is placed at $10.

The north-bound Florida special of the Southern Railway and a local south-bound passenger train collided on April 11, at Harrisburg N. C., killing three passengers and wounding six.

Mrs. Leland Stanford, of San Francisco, insured her life for $1,000,000. This is probably the largest policy ever written. The money will go to the Leland Stanford University on her death.

The Louisiana levees are being maintained by the brave and indefatigable people, despite the storms which have for weeks, with intermissions of only a few days, swept over the Mississippi Valley.

The finest block of business houses in Knoxville, Tenn., was destroyed by fire on April 8. The property losses will aggregate $1,600,000. Three men were burned to death, and several others are reported as missing.

Everybody has a good word for Dr. Bull's Cough Syrup. Its fame is world-wide.

ARMSTRONG & McKELVY, Pittsburgh.
BEYMER-BAUMAN, Pittsburgh.
DAVIS-CHAMBERS, Pittsburgh.
FAHNESTOCK, Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO, Philadelphia.
MORLEY, Cleveland.
SALEM, Salem, Mass.
CORNELL, Buffalo.
KENTUCKY, Louisville.

WHITE LEAD is like a great many other articles offered for sale; some good, some bad. (See list of the brands which are genuine, or good.) They are made by the "old Dutch" process of slow corrosion. Avoid getting the other sort by making sure of the brand.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

The river continues to rise along the Louisiana front, from Arkansas City, which is just above the Louisiana State line, down to its mouth. The greatest rise was at Vicksburg, where the river is being re-enforced by the overflow water which went through the crevasses in the Mississippi Delta levee front, and thence to the Yazoo river, through which it is returning to the Mississippi at Vicksburg.

Last week the new battle-ship "Iowa," the largest of the battleships yet built for the United States Navy, was given her official speed trial over the government course, in the neighborhood of Boston. The trial proved that the ship more than met all the requirements of the contract under which she was built for the government. The "Iowa" is a sea-going battle-ship of 11,500 tons displacement.

The Agricultural Department at Washington has been figuring up the damage caused by the flood. The estimates are made up to April 6. The total area under water at the date mentioned was given at 15 800 square miles, of which about 8000 square miles of territory was in Mississippi, 4500 in Arkansas, 1750 in Missouri, 1200 in Tennessee and a small amount in Louisiana. It is estimated that the flooded district contains 39 500 farms. The total value of these farms, distributed in four States, is put at $65,000 000. The live stock on these farms reached a value of $7 500,000, with farm products on hand to the amount of $3,750,000 more.

FOREIGN.

It is said that an increase of territory has been promised King George of Greece if he will submit to the powers in the Cretan affair.

Bands of Greek brigands have crossed the border into Macedonia, and one day last week resisted the Turks in a fight which lasted all day.

It is said that 10,803 rebels in the Philippine Islands have surrendered to Spain. Aside from a few marauders in the province of Nueva Ecija, the remainder of the island is quiet. This surrender is regarded as practically settling the rebellion.

No stands are to be erected in the public parks of London during the approaching diamond jubilee commemoration. It is said that the government has refused an offer of $350,000 for the privilege of erecting a stand in the Green Park, facing Piccadilly.

Lady Henry Somerset has cabled Miss Frances Willard, president of the W. C. T. U., asking that $1,500 be spent for White Ribbon nurses in Crete, as the need there is urgent, and enough money has been sent in to support the Armenian orphans for three years.

If the accounts received from Macedonia prove correct, Europe is now on the eve of the most serious conflict since the termination of the Turco Russian war of 1877. For weeks past the relations between Turkey and Greece have been exceedingly strained, and it has been the restraining influence of the combined action of the great powers alone which has so far prevented an outbreak of hostilities.

Think of getting such a paper as the NEW ORLEANS ADVOCATE for $1, with the privilege of our premium offers. See offer on fifth page.

SLEEP FOR SKIN-TORTURED BABIES

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CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails.

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"How to Cure Skin-Tortured Babies," free.

SKIN SCALP and HAIR Beautified by CUTICURA SOAP.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Toccopola cir., at Mayhew's Ch'l. (Fri.)	Apr. 16
Paris circuit, at Lil lerty	17, 18
Grenada circuit at Sparta	24, 25
Water Valley—Wood Street	May 2
Banner circuit	3, 5
Strathmore	15, 16
Tatum cir., at Dogwood Flat. (Thurs.)	20
Charleston circuit, at Perbey	22, 23
Slate Springs circuit, at Bethlehem	29, 30
Chapel Hill cir., at Gore's Springs (Tu.)	June 1
Pittsboro cir., at Antioch (Thurs.)	3
Kilrey, at Old Town	5, 6

B. C. MORNEHAD, P. E.

COLUMBUS DIST.—SECOND ROUND.

Brooksville	Apr. 17, 18
Crawford	24, 25
West Point	May 1, 2
Tibbee	2, 3
Shuqualak	16, 16
Winstonville (Wed.)	19
Singleton	22, 23
Sabron	29, 30

E. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Longtown (Thurs.)	Apr. 15
Tyro	17, 18
Batesville	24, 25
Wall Hill	May 2, 3
Burgess	16
Pleasant Grove	15, 16
Pleasant Hill	21
Cockrum	22, 23
Eureka	June 5, 6
Arkabutla	12, 13

District Conference, May 27-30, at Senatobia. Program later.

T. O. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Cornersville circuit, at Ebenezer	Apr. 17, 18
Mt. Pleasant circuit, at Early Grove	24, 25
Ashland circuit, at Union Hill	May 1, 2
Pontotoc circuit	8, 9
Abbeville circuit	15, 14
East Holly Springs circuit	22, 23
Holly Springs circuit	29, 30

J. D. CAMERON, P. E.

WINONA DIST.—SECOND ROUND.

Carrollton circuit	Apr. 17, 18
Indianola	24, 25
West	May 1, 2
Sidon	8, 9
Dublin and Brooklyn	14
McNutt	15, 16
Black Hawk	22, 30

Our Sunday-school and District Conferences will embrace the fifth Sabbath in May, at Acona, on Black Hawk circuit, beginning on Thursday, May 27. Programs will appear later.

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Quincy	Apr. 16
Tremont	17, 18
Fulton	24, 25
Houston	29
Houston mission	30
Buena Vista	May 1, 2
Sparta	8, 9
Shannon	15, 16
Okolona circuit	22, 23

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

New Albany circuit, at Ingomar	Apr. 17, 18
Ripley circuit, at Dumas	24, 25
Jonesboro circuit, at Ebenezer	May 1, 2
Iuka circuit, at Fairbony (Tues.)	6
Rienzi circuit, at Blackland	8, 9
Saltillo circuit, at Hebron (Wed.)	13
Marietta circuit, at Blythe's	15, 16
Pleasant R. cir., at Patterson's (Fri.)	21
Brown's Creek cir., at Mt. Pleasant	22, 23

HESLEP R. TUCKER, P. E.

DURANT DIST.—SECOND ROUND.

Salem, at Smyrna	Apr. 17, 18
Walthall, at Lebanon	24, 25
Enpora, at Enpora	28, 29
Belsona, at Lawrence Deadning	May 1, 2
Ackerman, at Weir	7
Chester, at Pisgah	8, 9
Ebenezer	15, 16
Louisville	21
Rural Hill, at Plattsburg	22, 23

J. H. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Shaws	Apr. 16
Cleveland	17, 18
Boltondale	19
Clarksdale	24, 25
Lyon	26, 26
Duncan	25
Hill House	May 1, 2
Rosedale	5
Holly Wood	8, 9
Friar's Point	15
Bolivar	14
Glen Allen	15, 16
Greenville	17
New Salem	22, 23
Belen	29, 30

J. W. DORMAN, P. E.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.—J. H. Newman.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Vimville, at Pleasant Hill	Apr. 17, 18
N. Kemper, at Mt. Pleasant	24, 25
Lauderdale, at Lauderdale	May 1, 2
Linwood and Indian Miss., at Mellen	15, 16
Daleville, at Bethel	22, 25
Chunkey, at Fageville	29, 30
Porterville, at Union	June 5, 6
Meridian—East End	12, 13
Meridian—South Side	14, 14
Neshoba, at North End	15, 20
Toomsuba, at Toomsuba	26, 27
Rose Hill, at Rose Hill	July 3, 4

O. G. ANDREWS, P. E.

BRANDON DIST.—SECOND ROUND.

Monirose, at Garlandsville	Apr. 17, 18
Decatur, at Decatur	21
Forest, at Harpersville	24, 25
Clarksburg, at Lodoba	May 1, 2
Raleigh, at Bay Springs	5, 9
Walnut Grove, at Pine Grove	15, 6
Hillsboro, at Contreil	15
Carthage, at Rocky Point	22, 23
Morton, at Independence	29, 30
Trenton	June 5, 6

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST.—SECOND ROUND.

Winchester, at Big Rock	Apr. 17, 18
Wayne mission	(Wed.) 21
Pachuta, at DeSoto	24, 25
Heidelberg, at Sandersville	May 1, 2
Waynesboro and S. L., at Waynesboro	3, 2
Vossburg, at Goodwater	15, 15
Energy, at Union	22, 23
Enterprise and Stonewall	28, 30
Escatabuchie, at Augusta	June 5, 6
Meltonville, at Liberty	12, 13
Louisville	19, 20
Williamsburg	26, 27
Mt. Carmel	(Wed.) 30
Fuller	July 3, 4

L. CARLEY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Summit and Topisaw, at Topisaw	Apr. 17, 18
Providence, at Providence	24, 25
Crystal Springs	May 1, 2
Gallman, at Old Crystal Springs	1, 2
McComb City	2, 9
Whitestown, at Pisgah	8, 0
Wesson	15, 16
North Wesson, at Beauregard	15, 16
Bogue Chitto, at Wellman	22, 23
Pleasant Grove, at Lenoir's	29, 30
Martinville, at Pine Grove	June 5, 6
Ohina Grove, at Homesville	12, 13
Caseyville at Bethesda	13, 20
Hazlehurst	26, 27

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

SEASHORE DIST.—SECOND ROUND.

Pearlington, at E. Town	Apr. 17, 18
Columbia, at Paine's C	24, 25
Biloxi station	May 1, 2
Whitlington, at Colerville	8, 9
Escatawpa, at Orange G	15, 16
Moss Point station	22, 23
Galloway, at Smith's C	29, 30
District Conference, at Lumberton	June 3-7
Hattiesburg station	12, 13
Bay St. L., at Long Beach	19, 20
Ocean Springs, at Scranton	26, 27
Americus	(Tues.) 28
Vancleave, at Union	July 3, 4
Gulf Port	(Tues.) 5

District Conference at Lumberton, Thursday, June 3, 1897. Pastors will please communicate with Rev. W. H. Huntley at Lumberton and give the names of their delegates elect and the ex-officio members of the District Conference. Conference will convene at 9 A. M. Opening sermon at 11 A. M. by Rev. H. B. Trevilion, of Columbia, Miss.

C. A. POWELL, P. E.

NATCHEZ DIST.—SECOND ROUND.

Gloster	Apr. 17, 18
Meadville, at Galatia	May 1, 2
Harlow, at Brandywine	8, 9
Washington, at Kingston	15, 15
Percy Creek	22, 23
Natchez Jefferson Street	29, 30
Natchez—Wesley Chapel	30, 31

W. L. C. HUNNICUTT, P. E.

Gloster, Miss.

JACKSON DIST.—SECOND ROUND.

Madison, at Madisonville	Apr. 17, 18
Canton	24, 25
Terry, at Byram	May 1, 2
Lake City and Lodi, at Phillip's	8, 9
Camden, at Sonic Chapel	15, 15
Silver Creek and B. L., at S. City	22, 23
Tranquil at —	29, 30
Yazoo City	June 12, 3
Fannin, at —	19, 20
Flora, at Brownsville	26, 27

E. D. NORSWORTHY, P. E.

VICKSBURG DIST.—SECOND ROUND.

Warren, at —	Apr. 17, 18
Mayersville, at Mayersville	24, 25
Satartia, at —	May 1, 2
Port Gibson	8, 9
South Warren, at —	15, 16

J. M. WEEMS, P. E.

Vicksburg, Miss.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

North Bossier, at Alden	Apr. 18, 19
Shreveport First Church	24, 25
Pelican, at Bethel	May 1, 2
Caddo, at Stonewall	8, 9
Grand Cane and Logansport, at L	15, 15
Pleasant Hill, at —	22, 23
Bolly Grove, at Negreat	26, 27
Port Jessup, at —	29, 30
Mansfield	June 5, 7

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Pineville, at Bethel	Apr. 20
Spring Creek, at Camp Ground	10
Boyce, at Pider	May 1, 2
West Alexandria	5, 2
Alexandria	9, 10
Chicot	15
Washington	15, 16
Big Cane	18
Grosse Tete	19
Simsport	22, 23
Ola, at —	27
Columbia	29, 23
Jena and Jonesville, at —	June 1
Dry Creek	5, 6
Natchitoches	9

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Bayou Sara, at Star Hill	Apr. 17, 18
Baton Rouge	28, 26
Baton Rouge—Second Church	25, 26
Meadows and Antioch, at Antioch	May 1, 2
East Baton Rouge, at Brookstown	2, 3
Pomchalonia, at Wesley Chapel	8, 9
Port Vincent, at Hoff Chapel	12, 13
Live Oak, at Friendship	15, 16
Amite City, at Rosetta	22, 23
Pine Grove, at Pine Grove	29, 30
East Feliciana, at Gilead	June 5, 6
Clinton	6, 7
St. Helena	19, 20

The District Conference will convene in Wilson, June 10, 11 and 12.

R. W. TUCKER, P. E.

DELHI DIST.—SECOND ROUND.

Waterproof, at Waterproof	Apr 17, 18
Vidalia and Oakley at Oakley	24, 25
Harrisonburg, at Harrisonburg	May 2, 3
Winnsboro, at Magnolia	15, 16
Oak Ridge, at Collinston	22, 23
Bonita, at Jones'	29, 30
Pastrop, at Mer Rouge	June 5, 6
Desaird, at Desaird	12, 13

Election of delegates to District Conference.

Please get your foreign mission collection as far as possible.

B. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Prudhomme, at Eunice	Apr. 15
Plaquemine Brulee, at Church Point	17, 18
Lake Arthur	24, 25
Lake Charles—Broad Street	May 1, 2
Lake Charles—Jackson Street	3, 5
West Lake, at Sulphur Mine	8, 9
French Mission	13
Grand Chenieres	16, 16
Abbeville, at Prairie Gregg	22, 23
Jeanerette	15, 30

District Conference at Jeanerette, May 25, 26, 27 and 28.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

H. C. WHITE, P. E.

Crowley, La.

NEW ORLEANS DIST.—SECOND ROUND.

Moreau Street	Apr. 16
White Castle	17, 18
Carondelet Street	May 1
Algiers	2
Louisiana Avenue	
Craps Street, Slidell, and Pearl River, at Slidell	22, 23
Felicity Street	29
Rayne Memorial	June 5
Plaquemine and Donaldsonville, at D.	12, 13
Lower Coast, at Fort Kads	19, 20

JOHN T. SAWYER, P. E.

Influence is as inseparable from character as the fragrance is from the flower, or the shadow from the substance.—Wm. M. Taylor.

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I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must now retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer, which anyone is free to accept. Address,

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Christian Advocate.

VOL. 44.—NO. 16 NEW ORLEANS, THURSDAY, APRIL 22, 1897. WHOLE NO. 2122

Rev W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

THE HIGHER LIFE.

BY R. O. ALLEN.

[illegible] life divinely sweet,
[illegible]ess day of love and light,
[illegible]s new morn and evening meet
[illegible] return of leaden night.

[illegible] a sky of cloudless blue,
[illegible]ant light of smiles aglow
[illegible]ces fresh with morning dew
[illegible]ons of heavenly music blow.

[illegible]ed joy untold.
[illegible]pitiless souls shall live for aye;
[illegible]dreamed beauties still unfold.
[illegible] sweet light of endless day.

[illegible]ne" shall that day shine
[illegible]glad, enchanted sight!
[illegible]hou know that deep, sweet flow
[illegible]ite and love and light!

—Epworth Era.

Correspondence.

Open Letter to Rev. J. M. Beard, Editor of the Pentecostal Age.

DEAR BROTHER: Consulting my references, I should have excused myself from addressing you in this public way, but your conduct in intruding yourself upon me and my people, and the preachers of the Seashore district, has been so unseemly and reprehensible that to be silent longer is not indicated by the proprieties of the case. Some plain words are hereby placed before you and the church at large.

Your recent excursion into the Seashore district, so far from being in any way creditable to you, has had the effect of depreciating you in the minds of church-loving and God-honoring people. I dare say there is not a bona-fide Methodist within the entire district who endorses your action.

You have effectually fastened the conviction that you are without regard for the limitations and restrictions of your place in the church as a local preacher.

You have shown distinctively your anarchical disposition in that you defy the law, order, and discipline of the church at whose altars you have pledged implicit and undeviating obedience.

You have shown yourself sadly lacking in your appreciation of the vows which you voluntarily assumed, to be subject to the discipline of the church, attend upon its ordinances, and support its institutions."

Your attitude to the public assumes that you occupy a place in the church, authoritatively, which gives you a carte-blanche privilege on any line where you may please to go and hold religious services in the name of the Methodist Episcopal Church (South).

You assume the right to enter any pastoral charge, in any district, in any Annual Conference bounds, appoint and hold protracted meetings without the knowledge or consent of the preacher in charge, presiding elder or anybody else, thereby assuming to yourself a largeness of liberty, peculiarly your own, which would not be indulged by any Bishop or connectional officer in the entire church.

Another thing your attention must be called to: You place your own private business enterprise before the people where you go, as though you had authority under the appointing power of the church to publish a paper and, therefore, have a right to expect the church to sustain you.

Who authorized you to publish a paper for the edification of the people called Methodist? Has any Annual Conference ordered the publication of the paper of which you are the sole custodian and proprietor? Has any Methodist Bishop discovered in you peculiar fitness for the office, and appointed you to the editorship of a paper? If not, why assume so much to yourself, and overlook all the proprieties of your inferior and self-appointed place by appealing to Methodist people to rally to you and sustain you in your staggering venture to supplant the organ of our Conference, which is entitled by every consideration of right, merit, and loyalty to the patronage of our people?

I wish to call your attention to another gross impropriety: You descend to the point of abject, humiliating compromise of the principle of moral right when you attempt to extort from the people, by public appeal and the inevitable collection, the money which is necessary to bring success to you in your doubtful business venture which is altogether your own private affair.

Your recent coming into my territory has shown you capable of misleading your brethren. You assured me in the presence of Rev. I. L. Peebles, in Hattiesburg, Miss., that your prosecuce within the bounds of my district was incidental and not designed. The facts in the case clearly prove the opposite of this statement to be true.

Your visit to McHenry, Miss., was prearranged between you and D. C. Rawls, he going in advance of you to herald your coming. Here you commenced a meeting without the knowledge or consent of our pastor, Rev. Thos. W. Brown, and that, too, on the eve of our Quarterly Conference occasion, which had been announced both in the columns of the NEW ORLEANS CHRISTIAN ADVOCATE and from the pulpit by the pastor. Fearing the consequences of such an act of bravado, you brought your service to a close.

Not content with this expression of contempt for the authorities of the church, you proceeded to Hattiesburg, Miss., where we have a stationed preacher, and which is the residence of the presiding elder of the district, and without meeting or consulting with either as to the situation, and as to whether your services were desired, you took the matter in your own hands and had posters scattered over the town announcing a meeting to begin and continue several days in a hired hall. The pastor immediately sought an interview with you, and besought you in a most brotherly manner not to interfere with him in his work. You paid no attention to his appeals, but went on with your service. When you were called upon next morning by Bro. Peebles and myself, you were still non-committal, and not until the alternity of desisting or going before a committee confronted you did you intimate what you proposed to do. You made the impression on the mind of Bro. Peebles and myself that you were here incidentally and undesignedly, and that you, of course, did not propose any further molestation. Instead of going on and doing something purposely (?) and designedly, you incidentally, accidentally turned up in another part of my district.

Now, in conclusion, I have this to say with reference to your movements: If you regard your course as manly, honorable, fraternal, loyal, or Christly, you need to be treated for more diseases than one. If the second blessing does for people what you claim that it does, you have demonstrated the fact most unequivocally that you are not a beneficiary. I shall have to insist on you staying out of my territory.

Bishop Hendrix and the presiding elders, after much prayer and solicitude, supplied the Seashore district with all the preachers that were thought to be needed to meet the demands in this territory, and you were not appointed; neither are your services needed or desired.

Hoping that you will read this letter and profit thereby, I am,

Yours for the church,

C. A. POWELL.

Hattiesburg, Miss., April 7, 1897.

Some folks would make better progress toward heaven if they would not waste so much time trying to remove obstacles that are not really in the way.

Communications.

The "Whosoever Will" Rescue Mission New Orleans, La.

If anyone wants a practical demonstration and refreshing evidence of what can be accomplished in this, our day and generation, by simply taking God at his word and going ahead, he will be interested in the history of Bro. Haag's Rescue Mission. Its first annual report refers to it as a "veritable gospel romance." We would say that at times the story almost reaches the level of an heroic epic. Indeed, one feels that these workers of the slums—faithful, humble, of fiery zeal—are working out by God's grace new and up-to date chapters of apostolic acts.

MR. J. H. HAAG,
FOUNDER AND SUPERINTENDENT

Bro. Haag's conversion was not only genuine, but overpowering. The change was an astounding one. To his amazed friends it seemed to border on the grotesque. Imagine the young man, who had been steeped in the pleasures of a man of the world, and addicted to every form of self-indulgence, put in his appearance all of a sudden at his relatives' residences, Bible in hand, inaugurating spontaneous prayer meetings. Naturally, everybody felt alarmed and distressed: the young man, intense, high-strung, whose lines of character were in no manner drawn on a commonplace pattern, had evidently lapsed into temporary insanity; no doubt, he would soon recover; still, the business was deplorable. Instead of calming down, however, the flame of the young convert's zeal leaped daily into larger dimensions. Uncompromisingly, he plunged into publicity. Bro. Haag knew nothing about mission work, but forthwith betook himself to the slums of the city, rented a three-story house opposite a notorious resort, and opened a mission. His intention was to make it everybody's spiritual and temporal home, who was outcast, shipwrecked, and despairing of happiness and hope. Henceforth in the city of New Orleans there should be neither man, woman or child forced to echo the Psalmist's awful words: "No man careth for my soul." The mission was to extend the gospel invitation in its broadest, deepest, most literal and practical significance to whosoever would listen to it.

Then the fight begun in earnest. Friends doubted, foes sneered, slandered, and persecuted. The work continued, prospered, and grew. Devoted friends, men of downright gospel pluck and saintly women, gathered about the young missionary, advised, supported, and encouraged him. The writer's intimate acquaintance with the mission dates only two months back, and he is thus barred from giving a complete record of the names and deeds of the workers from the earliest day. So deeply, however, does he feel impressed with the fact that gospel history is being made at the Bienville Street Mission, that he would name here some of these self denying men and women. Mr. Ben H. Green has been identified with the work for nine months. Converted at the mission, to him it has become a special

MRS. J. H. HAAG,
THE "MISSION MOTHER."

means of grace, a help to develop a deeply spiritual nature. Bro. Green has done excellent service in the arduous position of assistant superintendent. He has proved himself a man of whole-souled earnestness and unselfish devotion. In this place it is as well to remark that salaries are diametrically opposed to the Rescue Mission's policy. There is a fine chance for hustling work in its several departments, from executive oversight and gospel preaching down to floor scrubbing and dish washing. Plain food and modest clothing are cheerfully furnished as the Lord provides; spiritual blessings are paid on sight, to all prayerful demand, in heavenly currency; but salaried service is neither sought nor given. That stanch believer in God's Word, in doctrine and practice, Mrs. Monnet, has been an unflinching ally, friend and helper since the earliest day of the mission. Another mainstay God sent in Mrs. Elizabeth Booth Barr, wielding the powerful influence of a womanly woman, of strong character, unconditional consecration, and a deeply spiritual nature. Miss Carrie Clark will be remembered by many a poor, friendless one, as well as by her Sunday-school class. She is one of the most competent, forceful and magnetic Bible class teachers we have ever met. Mrs. J. H. Haag, whom the "boys" (some of them grey-headed) claim as their mission mother, like her husband, has given her all in all to the work, adding to it the infinite charm of an exquisite personality. Miss Emily Keller's sympathetic voice is frequently heard in solos at the mission, never failing to provoke the stormy delight of its habitues, and visibly touching the latent tenderness stored behind many an unpromising or forbidding exterior. Capt. N. Briggs and his estimable wife are also stand-bys. Bros. Demuth, Vail and others are valued helpers.

The mission no longer is a venture and an experiment. It stands an accomplished fact, crowned with spiritual success and a glorious record of good achieved. During the past year it has sheltered over 30,000 men, has dispensed 15,000 meals, and has clothed 5,000 men. There have been held 375 night meetings, 140 noon meetings, 60 outdoor meetings at the levee. Midnight meetings have been inaugurated in the heart of the most sin cursed district of the city. All in all, 80,000 men and women have been reached through the mission hall; 4,000 have gone up to the penitents' bench to be prayed for and dealt with; over 500 cases are on record of men proving steadfast and true, holding positions in the city and giving satisfaction to their employers. Outdoor relief has been granted to hundreds after personal investigation of each individual case.

The policy, methods, and running machinery of the mission—inevitable in a spiritual enterprise grappling with material sin and suffering—are clearly and definitely established on no uncertain lines. Bro. Haag believes that the poor must be helped, in order that they may be enabled to help themselves. He does no more believe in sentimental dilly dallying than the severest sociologist of Josiah Flyut's school. He would not pauperize the workingman, nor pamper the poor. But, still more: Bro. Haag would not set up a cult of pagan indifferentism. He would not subscribe to the doctrine of laissez faire that has branded the brow of every Cain since Abel's death. This young rescue missionary would shout the message of the Christ-love into the ear of every unfortunate, shipwrecked and despairing one in this great city, and he would back it up with such material help as may be called for by dire need in each particular case. Practical common sense unquestionably is one of Bro. Haag's prominent gifts, and he certainly does exercise it in painstaking scrutiny in dealing with the motley crowds that flock to him.

And, oh! the pitiable want one encounters. There are men who, without aid, must go hopelessly down; who, with a little assistance, can be saved—restored to respectability and usefulness on earth, set with their faces towards heaven. There are women who turn with shuddering form and hearts wrung by anguish from the den of sin, who would fain slip from the meshes of accursed vice. After praying and pleading with them, it is a bitter pill to send them back into sin with the cool information that for them there is no shelter, no door of refuge, no city of escape. No wonder information of this kind drove one poor repentant girl to end her life by poison. Bro. Haag feels that he must at once open a Woman's Home, trusting in God for its support. In his first annual prospectus just printed (sent to any address on application) the cry goes forth, "Men of Israel, help!"

Most generously some have given during the past year; still the balance sheet shows a heavy deficit, and the contributions seem to be limited to a number all too small. In the name of our common Savior, whose blessed will was never followed more plainly, more earnestly, more devotedly, than in these enterprises, we ask everyone whose eyes fall on these lines to consider the splendid privilege, the grave duty here extended to him. Brother, sister, you are your brother's keeper. Go to our Father and ask him, and as he bids you, so do. "And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me." (Matt. xxv, 40.) D. D. H.

Bro. Haag makes a special appeal for cast off clothing for men, women, and children. He pays gladly the expressage on any package sent to him. His address is P. O. Box 1077; No. 608 Bienville street.

Selections.

The mountain was as full of the chariots of fire when the prophet's servant did not perceive them as when he did. Christ was just as much present with the disciples when their eyes were holden as when they were open. God speaks with men as truly to day as in the time of Abraham. Theodore Parker says that he was but about five or six years of age when his hand was arrested as he was about to strike a tortoise, and a voice within said, "Don't; that is wrong." When he asked his mother the meaning of it, she told him that it was the voice of God in his soul. It is because our minds are preoccupied with other matters that we fail to perceive God. Like the man with the muckrake, we fail to see the angel by our side. Blessed is the man who, as he goes about his daily business, can see God in trees and flowers and running brooks, present in every moment of time and every event of experience, working out his own loving purposes. The Psalmist recognized, as men of faith will always recognize, that temptations and opportunities, sufferings and joys, are matters of God's ordering. He therefore lives in constant relationship with God. His language is, "The Lord my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." —Expository Times.

There is enough in the composition of both Houses of Congress to give a sharp point to the story of the little boy who once asked his father why a chaplain was employed to pray for the members. "He does not pray for Congress," was the astute reply of the father. "He takes a look at Congress, and then prays for the country."—Exchange.

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—F. W. Faber.

HOW TO LIVE.

BY HORATIUS BONAR.

He liveth long who liveth well!
All other life is short and vain.
He liveth longest who can tell
Of living most for heavenly gain

He liveth long who liveth well!
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being back to Him
Who freely gave it freely give;
Else is that being but a dream.
'Tis but to be, and not to live.

Be what thou seemest; live thy creed
Hold up to earth the torch divine
Be what thou prayest to be made,
Let the great Master's steps be thine

Fill up each hour with what will last.
Buy up the moments as they go.
The life above, when this is past,
Is the ripe fruit of life below.

Sow truth if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure,
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And reap a harvest home of light.

—Exchange.

Communications.

Missions.

It is impossible to awake the church to a live sense of her obligation toward the mission cause without first bringing to bear upon each individual member such missionary intelligence as will cause each one to realize his personal duty. Mere information is of no value unless it be of such a character as will obtain this required end. The spiritual fervor that marks the church at home toward this great subject can be very properly called the spiritual thermometer of that church. We may be intelligent, and yet be fruitless; we may pray much, and yet accomplish but little; we may give liberally, and yet largely fail of our purpose unless with every prayer and with every gift we make an effort to awake others to the same duty that weighs upon us. Certainly unless with every prayer there is a corresponding effort on the part of the one praying to bring in the kingdom of our Christ, that prayer largely is vain.

The mission and purpose of the minister, then, is to enlist a personal interest in the hearts of each individual member to the extent that not only prayers will be offered, but also with every prayer a corresponding effort will be made. "How to arouse a personal interest in each member to the extent that a personal effort will be made by each member" is the problem the church must solve. And when we take a list of the members who are alive to their duty in this great cause of the church, and compare them to the body of her members, and when we think of the enlarged possibilities and opportunities of the church to-day for entering into still larger fields of spiritual conquest, we see the urgent need of the immediate solution of this problem.

It is a fact no less astounding than true that the great body of the church is devoid of a sense of personal responsibility toward the mission cause. And this is astonishingly true with regard to the younger members of the church. And why is this true? Is it because they have ears deaf to the cries of the perishing millions of heathendom and have hearts that are not moved by the spiritual needs of the spiritually needy? Nay, it is because their co-operative interest has never been personally solicited by those whose duty it is to lead them into larger fields of spiritual conquest. The assessment for foreign and domestic missions is made, and a specified amount is apportioned to each church. So this specified amount of dollars and cents is collected, it matters not from whom, seems to be the supreme thought of the modern pastor. He forgets that the mere collecting of a specified amount of dollars and cents for the cause of missions is by no means an index to the liberality and spirituality of that church as a whole; neither is it the full measure of his duty as a pastor. He has other duties to perform of a more lasting character besides merely raising money. He is to teach, to organize into active bodies of workers, and to enlist the personal interest of each member of his church in the great work of saving souls. Say a man is pastor of a church of 200 members. Say the assessment for missions is $200, which is easily raised. Of these 200 members 50 of them give liberally of their substance to the cause of missions. Has the pastor of this people filled the full measure of his duty toward God and his church by merely collecting the full amount of the assessment from 50 of his members? How great would be the increase of usefulness of that church if the other 150 were led into as active fields of operations as the other 50! Instead of $200 for the cause of missions, a vastly increased sum would be given into the treasury of the Lord's house and a larger degree of spirituality and usefulness would mark that church.

Each member, rich or poor, is under the same binding obligation to give to the cause of Christ in proportion as his means allows, whether it be one dollar or one hundred. Those who are wealthy, and who have generally contributed of their substance to the support of the mission cause, are under no more obligation to give than the poorest member; only they are under obligation to give more, because of their larger ability. When the 50 members meet the entire assessment there is a greater tendency to stop here and report the assessment in full than to secure a small amount from the body of the church who pay nothing. But would it not be better for the body of the church, and would it not be infinitely more nearly a fulfillment of the pastor's obligations as a shepherd of the flock, to secure a small contribution from the many who pay nothing than to sit in quiet satisfaction over the thought that 50 members have met the assessment in full? This custom, long established, of the few able ones carrying the financial burden of the whole church must be done away with before the church attains that glad triumph over the world of sin. And the young men and women who constitute her membership must awaken to the great personal obligation that rests upon them individually ere we shall herald that glad morning of the millennium dawn. The young can only be be quickened to a sense of their personal obligations but by a definite organization. MABRY.

[The balance of this article was destroyed by the fire in this building.—EDITOR.]

Correspondence.

Ad Nauseam.

BRETHREN OF THE MISSISSIPPI CONFERENCE: In the ADVOCATE, of the eighth instant, the Conference Missionary Secretary, in his "Notes of Encouragement," refers to the various charges as more or less "ablaze with missionary zeal," and reports divers and sundry collections to date; but all for the man in foreign fields—none for the patient struggler at home.

In the article, "Missions in the North Mississippi Conference," thirty-one charges are reported as having raised $1,397.75 for foreign missions, while but four charges are reported as having raised $112.50 for domestic missions!

It is a fact worthy of sober reflection that within two months after the adjournment of Conference but $15 was sent to the treasurer for "domestic missions," and both came from charges sustained by that fund.

The Word of God draws no such imaginary line of demarkation through the missionary field. The notion is not divinely, but humanly inspired; and the man that is always talking about the man "in far-away lands among the heathen," and never so much as thinking of the missionary in dark places at home, is in spiritual darkness. The missionary setting out for his field of labor in distant lands, whatever trials await him, that of "finance" is not one of them, for he is assured that a powerful church is behind him, and that his checks will be remitted regularly, even if the church has to borrow the money.

The missionary road out at Conference for Desolation Mission feels no such assurance. The church is not behind him. No money will be borrowed to support him. Perhaps he may be forced to throw up his work in order to engage in some secular calling to support his family. At best, if he can survive until the next Conference, he will get in bulk a part of what was promised to support him.

Turning to page 12 of the Minutes, he reads Resolution No. 2, and wonders if his brethren were "hypnotized" when they voted to take the "missionary collections early, and strive to secure every dollar in cash and subscriptions during the first quarter." He would not for an instant permit the indulgence of the reflection that a Methodist preacher could lack consecration to the cause of the Master, be wanting in brotherly love, or, still less, be lacking in a proper sense of moral obligation!

To raise money to supply the wants of the worn-out soldier of Christ, to educate the coming preacher, to build churches, to furnish Bibles to the needy, to sustain the man working in the deserted and dark corners of our own land—each and all of these is as fully important as the support of the man whose lot it is to be "sent across the water."

The Rev. Timothy Simpkins may see himself wasted to a shadow while laboring for souls on Desolation Mission; but let him offer himself for China, or Japan, or Mexico—when, presto, there is a change! In the hearts of his brethren he is at once apotheosized! Listen at the clink of the dollars as they ring on the Conference table! When he returns home from his foreign voyage, mark the ovation! He is no longer plain Timothy Simpkins, but Bro. Simpkins, our missionary from China, etc.

The writer is saying nothing derogatory to the demands of the missionary cause abroad. The church is not doing a hundredth part of what she ought to do in foreign fields, or in home fields, either. The writer is not pessimistic. He is very optimistic. He desires his dilatory brethren to get in motion. Change your monotone of foreign missions, and join with it domestic missions, worn out preachers, church extension, education, Bible cause, etc., and raise the money!

In conclusion, brethren, allow me to commend to your prayerful consideration I. John iii, 17, R. V.: "But whoso hath the world's goods (including quarterage), and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

POIMENOS.

Drouth Sufferers.

MR. EDITOR: I wish to acknowledge receipt of the following amounts contributed for the relief of the drouth sufferers from the readers of the ADVOCATE, all from the State of Mississippi: Mr. W. F. Brahston, $2; Mr. Rowan Thayer, $4.10. From the Christian people of Hookston, Miss.—Mrs. Ada F. Dunbar, 50 cents; Mrs. S. O. Blanks, 25 cents; Mrs. Mittie Ethridge, $1; Mrs. Mary A. Armstrong, solicitor, $5; total, $6.75. Mr. M. C. Shell, $2.50.

Brother Shell instructed me to use his donation for some poor widow or orphans. I most heartily thank him for his instruction. There is a very destitute and worthy set of orphans at Coldwater, Winn parish, La., who shall have this donation. They are the five little children of Rev. W. F. Sanders, of the Louisiana Conference, who died at, or near Coldwater, March 17, 1897. He was a consecrated, devout Christian, and one of the best preachers I ever heard. While he was a very poor man in worldly possessions, he was rich in the grace of God. He had tremendous power over an audience. I have seen the hardest cases all torn up and in tears under his preaching. I have heard the shouts of new-born souls, and I have seen the whole church greatly revived and shouts of "Glory to God" go up at the same time from almost the entire membership. I feel that North Louisiana has lost one of its best preachers in the death of Rev. W. F. Sanders. Sister Mary L. Sanders, wife of Rev. W. F. Sanders, died of pneumonia just nine days before he died. She called her children around her bedside, and after telling them how to conduct themselves, she said: "Children, I have tried to teach you how to live; now I will show you how to die." She was perfectly rational up to death, and seemed happy right in the jaws of death.

Bro. Sanders was struck with paralysis from his waist down some time in February. Just before he died he said to S. D. Borland, his brother-in-law, with a smile on his face: "Sam, I have prepared for this a long time ago. Glory to God, I am ready." He was rational to the last. Just before breath left his body, and after his speech had left him, several of his relatives and friends were standing around his bed and some one spoke of his being prepared for heaven. He raised his hand, and his finger pointed upward. It is said by those that were there the deaths of Bro. Sanders and his wife were the most triumphant ones in this country.

Thanks to all who have come to our relief, and especially Bro. Shell for the orphan fund.

J. L. MOORE.

P. S.—Bro. and Sister Sanders both before dying requested that the children, grandma and uncle from the mother's side take and raise the children—Mrs. Allen and her son, James M. Allen.

"Dublin, Texas."

MR. EDITOR: The letter in your issue, of April 8, from Dublin, Texas, and signed by C. H. Strong, did "present the results of the meeting in a very different light" from that made by the clipping referred to. The Texas Christian Advocate, of March 4, contains an article on "The Morrison Case" by no loss authority than Dr. John H. McLean. From that article I send you a clipping, which refers to the pastor's report, and ought to be correct. So, aside from the accessions (?) of that meeting, there were other "results."

With the plain statement of law and facts bearing upon the case of Mr. Morrison, we are astonished above measure when one writer in the Tennessee Methodist says "he was expelled for preaching to the sinners of Dublin," and the editor of the (Ky.) Methodist says his expulsion was not for "love of law and order," but "hatred for the Wesleyan doctrine of a second work of grace and those who teach it." Regardless of the high-sounding, religious claims of those papers I solemnly protest against such wantonly reckless statements in the face of the published facts, wherein nothing of the kind appears in the history of the case. I further insist that the doctrine of sanctification, or perfect love, is just as dear to other hearts as those in sympathy with the sentiments and utterances of the papers referred to, and further insist that that sacred doctrine can be maintained and enjoyed without working schism in the church by overriding her law and order. We regret to say that, whilst the participants in the Dublin meeting report 165 conversions and sanctifications, the pastor of that station reports that only one person claiming to have been converted at that meeting has joined any church (and that the Christian Church), and he has since returned to the beggarly elements of the world—whilst the Methodist Church, of which Mr. Morrison was a minister, and in whose interests more especially he labored, lost as a legitimate result of such meeting one by expulsion, seven by withdrawal, with more to follow, thus vindicating the statement of the Bishop that such meetings, "held without the consent and against the remonstrance of the pastor, are an unwarranted obstruction and tend to confusion and strife." Mr. Morrison may be, and I doubt not is, sincere, but his reckless disregard of law and order will carry confusion and strife wherever he goes. It only remains to be said that such men and methods have not made the church what it is and will only tend to its disruption.

JOHN H. MCLEAN.

P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference
Mrs. R R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The news from our Parsonage and Home Mission work, though not progressing as we would like, yet gives promise of better organization in the Mississippi Conference.

There have been nine more auxiliaries reported than any other quarter since this department of woman's work found a place in our ranks. Our brave corresponding secretary writes: "The women have been slow to respond until now, but we were never discouraged, for we believed the work was of God." Efforts have been made in every district to change local aid societies into P. and H. M. Societies with very little success as yet; but when our sisters better understand the workings of this organization, I feel they will gladly "wheel into line."

Through our efficient faithful coworker, Mrs. E. D. Jones, secretary of Vicksburg district, we have the following cheering items: At Oak Ridge there is a flourishing auxiliary of 26 members; collected there for all purposes $57.65. Hermanville, Bartonton, Bradley's Chapel, and Carlisle, though of small membership, all are doing something in this branch of work. Port Gibson worthily wears the honor of being the banner society of our Conference. So you see this district has six auxiliaries, and sixty-eight members, and last, but by no means least, was the enrollment of the name of Robert V. Jones, of Carlisle, Miss., on the Baby Roll, and the date of his birth Sept. 8, 1896. Now, with Miss Annie Lucille Heath and Master Robert Jones as leaders in this laudable enterprise, why don't the babies come in flocks to be enrolled?

Our P. and H. M. S. of First Church observed the week of prayer, and our thank-offering fund was about eight dollars. We have twenty-four members. Of the juvenile auxiliary that has been organized here since we reported to this column I will insert the letter of its corresponding secretary, which I hope all our readers will enjoy.

Jackson, Miss., April 9, 1897.

OUR DEAR EDITOR: On the fourteenth of March we organized "the Jackson Jewels," an auxiliary to the Woman's Parsonage and Home Mission Society. The following officers were elected: Bessie Nugent, president; Earle Frantz, vice-president; Ana McLaurin, Jr., recording secretary; Mattye Bonds, corresponding secretary; Caro Colbert, treasurer; Bessie Carnes, agent for literature.

We have copper-cent collections, and have now 82 cents in the treasury. We have enrolled twenty-five members, and our meetings are made so interesting and instructive. Our leader teaches us that God reveals himself to us, his children, through his works, and through his Word—the Bible. She illustrates this by the use of pictures. Every meeting one picture is selected that contains several forms of God's works, as we find them in the world around us, such as landscapes, children, animals, birds, flowers, trees, water, etc. One picture is shown at each meeting, and the members are required to find something in the Bible about each object, and the next meeting these references are read publicly, and up to this time we have not found any of God's works that his Word does not tell something about.

I wish the young people everywhere would adopt this picture-study; for God's promise is, "Acquaint now thyself with him and be at peace, thereby good shall come unto thee."

I want to tell you why we are called the "Jackson Jewels." In Malachi is found these beautiful words. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels;" and our leader told us that if we would love Jesus and work for him here, that we would be counted among his jewels when he comes!

Our president selects leaflets to be read, and at our last meeting the corresponding secretary read "The Missive of Love." I hope to always have cheering news to give you from our little band of workers.

Your little friend,

MATTYE BONDS, Cor. Sec.

We are so glad to welcome "The Jackson Jewels"—our Savior's precious gems.

"Like the stars of the morning
His bright crown adorning,
May they shine in their beauty,
Bright gems for his crown."

Applications from several parsonages for help are already before the Board—Hermanville, Lauderdale, Natchez and others. The Board will respond as far as the treasury will go, but we regret to say the demand far exceeds the power to supply.

MRS. R. R. PARKER.

Selections.

Business Helpful to Religion.

Secular work, so far from being a hindrance to spiritual culture, as many imagine, may be made a help to holy living. The attention, consideration, patience, and self-repression which are required in business are in themselves a discipline of character, and in a good man must tend to confirm and strengthen the corresponding graces. Then there are the cares and uncertainties of business which can not fail to have a positive reflex influence on the spiritual life. The miscarriage of so many of our own plans should confirm our faith in the goodness and wisdom of providence, and be a constant reminder of our dependence upon the Almighty. The fluctuations to which all worldly things are liable should send us oftener to him who changeth not, and whose love is the only enduring portion. Our successes and our gains should lift up our hearts to the Giver of all good, without whose blessing prosperity becomes a calamity and temporal gain an inconceivable misfortune. The perfidy of the deceitful and the roguery of the unscrupulous should incite us to value more highly the truthfulness of God. And, above all, the remembrance that we brought nothing into the world, and will carry nothing hence, should constrain us to "seek first the kingdom of God, and his righteousness." Thus the gulf between the secular and the sacred will be filled up, their jarring will be changed into harmony, and the consciousness that we are serving God not less in our business engagements and household duties than when presenting our praises and petitions, will make toil what it was in Eden—a source of real joy; and thus it will be impossible to tell where the secular ends and the spiritual begins, for both will unite in one mighty stream of activity and feeling.

Such a consummation, and one so devoutly to be wished, is only attainable by entire consecration to the Lord. First give him yourselves, that he may save and sanctify you; then give him your time and your talents—all you have and all you are. Associate Christ, in spirit at least, with all you do; doing all as his servants, and with a view to his glory. Do nothing upon which you can not ask his blessing; embark on no enterprise which you can not ask him to prosper. And for the rest I would simply add in closing: Carry your religious candor and uprightness into your business; bring your business activity and energy into your religion. Make your religion a part of your work and your work a part of your religion; let the same high sense of duty inspire you in the one and in the other; let a scrupulous conscientiousness characterize all you do, whether it be secular or spiritual; let Christ be your Alpha and Omega, and let his favor be prized above the profits of business. Above all, ever bear in mind that your chief end in life is not to provide for this world, which you must soon leave, but to glorify God and to enjoy him forever, and then, day by day, you will find this problem of how to harmonize the secular with the sacred solving itself; but be sure of this: it will only be on the lines indicated in our text, "Whatsoever you do in word or in deed, do all in the name of the Lord Jesus."—Rev. George Davidson, Edinburgh.

It is quite common to mistake our own incapacity for God's unwillingness to give. We can not take more than our hearts and lives can hold, not even of the free and abundant grace of God. The limit of blessing for every man is the limit of capacity. Even God does not put more than a pint into a pint cup. Therefore God's richest blessing is the blessing of enlargement. When a soul submits to him he causes it to grow, making room for more delight and larger power of use in every blessing. God's will to give may always be taken for granted. Our will to receive is not so sure. And when we are disposed to complain of our small share of spiritual blessing, may it not be best to ask ourselves whether it is not our will that fails and our littleness which can not find room to receive? God's apparent grudging we may be sure, is always a sign of our incapacity. What we most need, therefore, is a continual enlargement of soul which comes to men only from the continual presence of God's Spirit. God does not offer gifts at random, much less does he enlarge the soul which has no desire for him. He who thinks that spiritual capacity may be picked up anywhere along life's dusty road, and that he may set his heart upon the earth and then enjoy the full measure of the disciple's happiness besides, will surely be disappointed.—Congregationalist.

WALL

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Editor Christian Advocate.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounde on man or beast.

FROM THE WORK.

Rev. R. M. Blocker, Jeanerette, La., April 12, 1897: "My congregation increases a little every week. We have a steady growth in all the interests of church work—especially in the Epworth League and Sunday-school. We have accessions to the church nearly every Sunday. Within the past two weeks the NEW ORLEANS CHRISTIAN ADVOCATE has more than doubled its circulation among us. We are preparing to erect a comfortable brick church within the next ten months. A widow starts the subscription with a thousand dollars. The editor is hereby invited to attend the district meeting in Jeanerette, beginning May 25."

Rev. J. P. Drake, Bay St. Louis, April 10, 1897: "Several of your readers will rejoice with me of 'the Bay' that, by the good hand of our God upon us,' we can report our pretty church here finished in a style that evokes unqualified commendation. The work was done by a Mr. J ho D. Basson, of Long Beach, who is set down as 'an artist in his line.' He is also a good man, and reliable. Any brother needing nice work well done and at very reasonable figures will find it advantageous to secure his services. The diagonal and panel work and the 'arching' show a master's hand. Of our present status in church work, and our prospects, I hope to write when more at leisure. Only this now: Let all lovers of Zion pray that 'the beauty of the Lord our God may be upon us' here more than ever before, and that in this his earthly temple every one who comes may feel his power."

Rev. R I. Allen, Pleasant Hill, La., April 10, 1897: "I was two months late in getting to my work, because of typhoid fever. I have been here now a few days more than two months, and have been strong enough to do full work. We are comfortably located in the parsonage, which is much improved by my predecessor, Bro. A. J. Jones. He has the sympathy, love and confidence of this people, and richly deserves it all. Dr. Wier was here on our first quarterly meeting doing the work of a faithful presiding elder. The people here enjoy his visits. We have Sunday-schools at all our churches. Expect to observe Children's Day in every one, and are anxious to have the programmes for it. Our Epworth League at this place is getting fairly well. Dr. Watson was elected president last night. Bro. L. W Williamson has filled the place efficiently for the past two months, and is our delegate to the State Conference at Water Valley."

Rev. O. L. Savage, Coffeeville, Miss.: "We have just closed our Second Quarterly Conference. The outlook for the year is very much that of promise. We have paid our assessments in full for foreign and domestic missions, also the Bishops' fund in full—in all, we have spent on our places of worship $626 25. Our Preachers' Institute and Epworth League District Conference met here April 6. Had one-third of the pastors of the district present. A very interesting Epworth League Conference followed the Institute. Rev. H C. Morehead, P. E., was present with us and presided. Rev. G. W. Bachman, our Conference Sunday-school agent and colporter, was with us, and gave us good literature and speeches. The next session will convene at Pittsborough, Miss. Prof. Dabney Lipscomb, of Oxford, was elected president of the Grenada District Epworth League Conference; Miss Lon Hawkins was elected vice-president. Miss Nora Farr, of Tocopola, Miss., was elected secretary and treasurer. The discussion of the Epworth League work was entered into by all the members."

Rev. Jno. A Miller, Ruston, La., April 10, 1897: "This is a year of storms and flood. Much damage has been done, and many lives lost. We deeply sympathize with our suffering friends. The North Louisiana drouth sufferers have been greatly relieved by donations from Christian sympath zers at home and abroad. If these donors could see the gratitude expressed by the recipients, they would feel amply paid for any sacrifice they may have made. The Methodist parsonage at Ruston was made the center of a most extraordinary storm last Thursday evening. It differed from ordinary storms materially in the character of debris left in its wake; with all the blowing and storming it left not a wreck in its track, only a blessing, that will cheer the inmates of this home to their dying day. The larder was absolutely overflowed with substantial groceries and good things to eat. Many of the articles will not have to be duplicated for six months or more; and the preacher's family was specially remembered in nice dresses, and some cash to replenish the pastor's depleted purse. The good ladies of Ruston know just how to do a thing of that sort—to make a preacher's family feel good. Our church is in good condition. We are looking and praying for a glorious revival of religion."

Rev. Isaac L Peebles, Hattiesburg: "I was assigned to this place last Conference, and I must confess that I am glad that I am here. Strange as it may seem, just before Bishop Hendrix read out our appointments, I was impressed that I would be sent here, although prior to this I had not received the least intimation that I would be. We arrived here in the night, but we were met by a polite porter, who conducted us to the Queen and Crescent Hotel, where arrangements had been made by our Ladies' Aid Society for our comfort the rest of the night. The next morning we were conveyed to the parsonage, where we had a cordial reception. We begun work at once, and I am thankful to our Lord to say that our success up to the present has been quite good. Up to the present we have had seventy-five accessions by certificates, vows and baptisms. Our Sunday-school is the best I have ever been pastor of before. The number and interest are increasing all the time. From this time forth we hope to give more time to the ADVOCATE. We have paid $75 to Conference claimants, which is our assessment in full. We have paid $70 for foreign missions, $18 for Bishops, $32 for Bible cause, and something on all the other collections. We have all our collections in cash and subscriptions. Pray for us to become much wiser, holier, healthier, and much more useful, Pray for our work."

Rev. G. A. Klein, P. C., Nesbit, Miss., April 8 1897: "Our dear Bro. T. C. Wier on Friday, April 2, fell and sustained a injuries which prevented his attendance upon our second Quarterly Conference. We regret the accident very much, and trust that it will not prove serious. Bro. Wier has won the hearts of this people by his kind, gentle manners. Expressions of sympathy for him are heard on all sides. He sent Bro. Shipman, of Sardis, to help us out; thus showing his fatherly solicitude for his younger preachers. His selection was very happy. The dignity of the office sits well on Shipman. He makes a good presiding officer, and understands the importance of suiting the length of his discourse to the congregation and occasion. He arrived at Horn Lake depot amid pealing of thunder and the splashing of rain. As there were but two stewards and the writer present, our presiding elder elect decided that the occasion called for a case sermon, which could best be delivered at the Quarterly Conference, so he dispensed with the morning sermon and proceeded to regale the physical man with presiding-elder chicken, cake, pie, etc. After dinner, nothing daunted by the small attendance, our good brother proceeded to business and held our Conference. He dispatched the work with elegant leisure and grace, not seeming to hurry, yet we finished all too soon. Everyone of that 'vast audience' regretted when the time for dismissal arrived. Our stewards' report shows a decided increase over last year. We feel confident that the work will prosper, because the people are praying both for the cause of Christ and for their pastor."

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

JOHNSON—Bro. TITUS G. JOHNSON was born in South Carolina, Oct. 6, 1817, and departed this life near Houston, Miss., March 23, 1897, after three months of severe suffering.

Bro. Johnson professed religion and joined the Methodist Church in early life. While quite a young man he moved to Mississippi, and joined the church by letter at Wesley Chapel, one of the appointments of this pastoral charge, where he remained a consistent member for more than fifty years, till God called him from his labors to his reward. Bro. Johnson was happily married in 1846 to Miss Martha J. Tucker, who departed this life in 1881. This sad event left Bro. Johnson to raise two little boys with which God had blessed this union. In this he succeeded as but few men have done, who have been left without the help and influence of a wife in forming the character of children. These two sons are now grown and have interesting families of their own. They are consistent members of the church, and are honored and honorable members of the community in which they live.

Bro. Johnson was a successful financier and had accumulated a nice property. He was a very quiet man, not being at all demonstrative either in business or religion. He was as modest and refined in his manners and as chaste in his conversation as the most cultured lady.

In the death of Bro. Johnson his children have lost a devoted father, the community a good citizen, the church a loyal member and the pastor a warm friend. He died as he had lived; in peace with his God and his neighbors. His funeral was preached by this scribe in Wesley Chapel Church in the presence of a large concourse of people. "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

J. W. ANDERSON.

Houston, Miss.

(Continued on Seventh Page)

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to March, '98.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

The little key that opens the small padlock is the real thing that opens the massive door. The door that will withstand the attack of a crowbar opens readily with the proper use of a key one-thousandth part as big and strong. Big things are not always the most useful or the most effective. Dr. Pierce's Pleasant Pellets are little, so small that forty of them will go into a vial no larger round than a lead pencil and two inches long. They are tiny, sugar-coated granules, but they do their work more effectively than nauseous doses a hundred times their bulk. They are for the cure of constipation. They cure the hundred and one symptom of constipation. They cure headaches, biliousness, sour stomach, foul breath, heart-burn, palpitation of the heart and pimples, and they assist in the cure of almost every disease with which mankind is afflicted. No one can get well unless the regular, healthy action of the digestive organs is restored. The "Pellets" will do this. One little "Pellet" is a gentle laxative and two a mild cathartic. Without causing any pain, griping or any other unpleasantness, they will restore the natural action of the bowels, and when this is done their use may be discontinued. They are not meant to supersede Nature, but to help her, and that is all she needs. There are druggists who for the sake of a slightly greater profit, will endeavor to sell you something else which they say is "just as good." They are trying to make a profit at the expense of your health.

For the physiology of women, in health and disease, read Dr. Pierce's great work, the "Common Sense Medical Adviser." A copy, paper-covered, free to anyone who will send 21 one-cent stamps, to cover cost of mailing *only*, to World's Dispensary Medical Association, Buffalo, N. Y.

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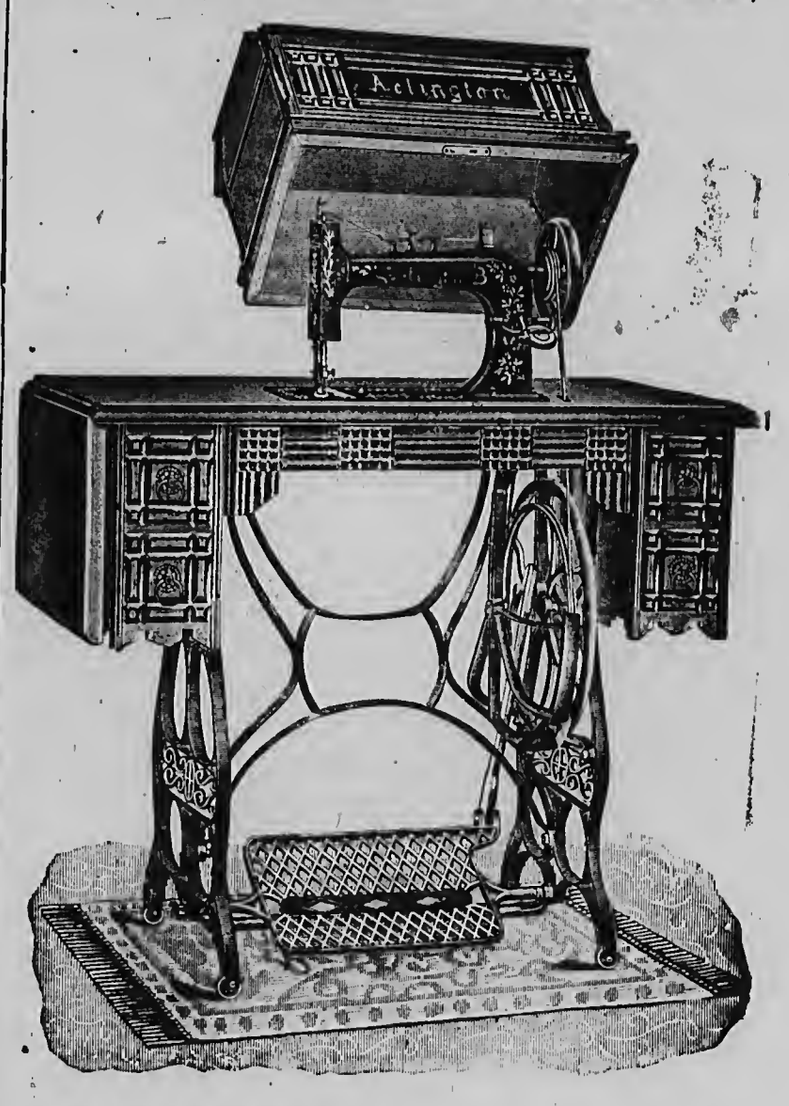

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ARM HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

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To anyone, not now a subscriber to this paper, who will send us $20 50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to May, '98, and send us $18.50 additional, and we will send you the machine.

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Rev. W. C. Black, D.D., Editor and Publisher.

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Thursday, April 22, 1897.

If you have not gold and silver
Ever ready to command,
It you can not towards the needy
Reach an ever open hand;
You can visit the afflicted
Or the erring you can weep
You can be a true disciple
Sitting at the Savior's feet.

Religion is as much needed in the work shop as in the sanctuary.

Believe what you preach if you want anybody else to believe it.

Some one has described a smile as "music that you see instead of hearing it."

The disposition to say cutting things will inevitably grow upon him who indulges it.

He renders you a service who shows you your faults, whether he be friend or foe.

Talking loudly about the faults of others will not keep the world from seeing your own, though some people seem to think so.

Luther said concerning impure thoughts, "I can not prevent birds from flying over my head, but I can keep them from building their nests in my hair."

Every duty, even the least, involves the whole principle of obedience, and little duties make the will dutiful—that is supple and prompt to obey.—H. E. Manning.

When I was a young man I was sure of everything; but in a few years, finding myself mistaken in a thousand instances, I became not half so sure of most things as before. —John Wesley.

A man who lives right and is right has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

A young preacher recently spoke of his Sunday morning sermon as very unsatisfactory. When asked what he thought was the cause of his disappointment in the sermon, he said: "It was pulled before it was ripe." There are others.—Baltimore Advocate.

Lord Beaconsfield says: "The secret of success in life is for a man to be ready when his opportunity comes." The trouble with some people is that they are too blind to see the opportunity when it comes. Others see it, but, alas! they have not made the needful preparation.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations — these are the silent threads of gold which, when woven together, gleam so brightly in the pattern of life which God approves. —F. W. Farrar.

Formalism.

The tendency of mankind the world over is to make religion a matter of pomp and ceremony, of rites and observances, rather than of spiritual communion and the practice of goodness. To some people religion means little more than "church-going, attending a particular church, singing out of a particular hymn-book, being set within a certain regular surrounding of circumstances." Numbers are so sectarian as to believe that all who do not worship after their peculiar manner worship in vain.

There is a subtle temptation that comes to all to rest satisfied with the externals of religion, with profession and confession, and to pay little heed to the state of mind and heart. As ofttimes, on account of care and worldly anxiety, believers are not in the spirit of worship when they go to the house of God, or when the hour for private devotion arrives, they are almost sure to worship in a mechanical way, making little effort to fix their thoughts and affections upon divine things, and easing their consciences by resolving to be more devout next time. How frequently, while the minister is preaching or praying, the wits of many of his hearers are wool gathering. The business man, though apparently attentive, lays plans for the coming week; the young people picture to themselves the pleasures of the next social event; this and that member of the fair sex comments mentally upon the apparel and headgear of the sisters present; and so on with the majority of the congregation, perhaps.

Just as compositors frequently set type without taking note of the force of the "copy," so it is not uncommon for Christians to go through the forms of religion without considering their real significance, or being profited spiritually thereby. It is so easy to lapse into formalism that few escape it altogether.

The decline of spirituality is nearly always attended by ritualism, by the multiplication and emphasis of forms and ceremonies. Heart worship requires effort and attention. As familiarity with any important thing oft begets indifference to it, so familiarity with the great truths of Christianity may be followed by inattention to their spiritual character and practical exhibition. It is a sad fact that our sinfulness and love of the world sometimes draw our hearts away from God even when we attempt to worship him.

A man may congratulate himself that he is all right because he is thoroughly orthodox, and yet he may be utterly destitute of vital godliness. The Pharisees believed all the law, but though apparently the most religious, they were of all the Jews the most unspiritual. No man, however rich or respectable or cultured, is a true disciple if he loves the praise of men more than the praise of God. Not every church member who pays the preacher and attends the services of the sanctuary enjoys the power of godliness. From time to time an expression like this is heard: "I have joined the church and attended its services. I do no evil. What more could be expected?" So it is with thousands. Know thou this, O self-satisfied man—thou art not yet in the kingdom. Thou must renounce thyself, and let Christ be all in all. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Formalism is frequently more dangerous than impiety, for the sinner knows that he is in the road to destruction; but the formalist thinks that he is secure when all the while he is asleep by the roadside, being dosed with sedatives by Satan.

A prayer or a sermon, however beautifully clothed, is vain if not backed up by faith and feeling. Artistic music in church worship, though innocent in itself, is a snare to some people who find pleasure in it, not as a means of grace, but as an end of sensuous gratification. The love of display and the court paid to fashion in many Protestant Churches is a shame to Christianity and a stumbling block to the spread of true piety.

There is a strong temptation to consider prayer, song, preaching and giving, not as means of grace, but as ends in themselves. Men may use the forms of prayer, and sing, and contribute of their store, not because they expect to be made better thereby, but because these things are commonly regarded as efficacious apart from the ultimate object sought. How plainly, however, the Apostle Paul shows that the religion of the Lord Jesus consists not in any form of worship or self-denial whatsoever, but in the love of God ruling in the heart. "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. . . . Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." A man might fast as often and as strictly as a Pharisee, and still be little better off unless his eye was singly fixed upon God.

While it is of the utmost importance that our performance of religious duties be characterized by regularity, we must guard against mechanical piety, which is pharisaical, joyless, and deadly. Unless we are careful always to make our profession tally with our experience, our testimony will soon have a hollow ring, and deceive nobody but ourselves. We must serve God whether we feel like it or not; but to profess what we do not feel is to bring temptation and a snare.

As Dr. Joseph Parker has well said. "If Jesus Christ were with us to-day, he would alter the religious standpoint of many men, and thunder upon their closed ears the solemn words that Christianity is not an affair of meats and drinks, of bell ringing and magic, of church-going and hymn-singing, but of life, love, pureness, sanctity of heart and completeness of consecration. This is not an affair of hand-washing, hair-combing, clothes-wearing, attitude, mechanism, or manual service. The religion of the kingdom is a condition of the heart."

Let us "examine ourselves whether we be in the faith." Do we perform our religious duties perfunctorily, or is it because we love God, and expect a blessing therein? Do we find pleasure in the path of duty, or is our devotion formal and joyless? Though forms are often abused and may become a source of temptation to the careless, to discount or to discard them it is to be guilty of infinite folly. The Master, "as his custom was," went into the synagogue on the Sabbath day, and, though the Son of God, submitted to all the rites of the Jewish law. Paul enjoins that "all things be done decently and in order." They who worship God after no particular method and observe no stated seasons of devotion will soon not worship him at all. But if we do not worship in spirit and in truth, our offerings are an offense unto God.

At Natchez.

In response to a joint invitation by the pastor, Rev. T. B. Holloman, and the Ladies' Aid Society, we gave a lecture in the chapel of Jefferson Street Church, Natchez, on the night of the fifteenth. A mere glance at the interior of the auditorium showed that the deft hand of women had been actively engaged in preparation for the occasion. Flowers of exquisite loveliness were there in great profusion, arranged with that exquisite taste so characteristic of the ladies of Jefferson Street Church. The audience was very fine. The seating capacity had been increased by putting a number of chairs in the aisles.

Bro. Holloman is in the midst of a very prosperous pastorate. He has large congregations not only at the Sabbath services, but also at the week-night prayer meeting. He is exceedingly popular not only among Methodists, but among others as well. The Sunday-school is remarkably flourishing.

We were domiciled during our stay in the home of Sister Mary Reed, to whom and to her interesting family we are much indebted for their generous hospitalities. We were entertained most delightfully. We also enjoyed the hospitalities of Bro. E. A. Enoch. We had the pleasure of meeting old parishioners too numerous to mention. We also met Bro. F. B. Ormond, pastor of Wesley Chapel, who is in the midst of a successful pastorate.

The pleasure of the trip to our old parish was marred somewhat by a telegram announcing the fire in the ADVOCATE office. We lost no sleep over it, however, but came home next day, cancelling, in order to do so, a lecture engagement at Centerville.

Our Fire.

At one o'clock P. M., on Thursday, the fifteenth, fire broke out in the Gauche Building, just opposite the ADVOCATE office, and in a very few hours it was a mass of smouldering ruins. This building was one of the most famous and beautiful buildings in the city. It was a magnificent specimen of Moresque architecture in imitation of the celebrated Alhambra. Its cost was more than $300,000. Despite the heroic efforts of the fire companies the flames soon spread to buildings across Camp and Poydras streets, and a number of them were reduced to ashes, among them two newspaper offices—the Telegram and the German Gazette. The ADVOCATE building was badly damaged, but not destroyed. The contents of the building were also considerably damaged. The direct loss was covered by insurance; but there will be a considerable indirect loss not covered by insurance policies. Our readers will understand the force of this language when they are informed that on account of the damaged condition of the building we are unable to use our press. Hiring press work is an expensive luxury. We were in Natchez when the fire occurred, but came home next day.

Now is a good time for delinquent subscribers to pay what they owe. We hope our preachers will aid us not only by securing new subscribers, but also by collecting from delinquents. Many people are abundantly able to pay their dues, but neglect to do so.

Our neighbor, the Times-Democrat, did a handsome thing in offering to do the press work for this week's issue of the ADVOCATE free of charge. Although, for reasons not necessary to be specified, we did not accept the offer, the generous spirit that prompted it is fully appreciated. Many thanks to our magnanimous confrere. May it long live and prosper!

The Flood.

As shown in our news columns, Louisiana as well as Mississippi is suffering from the flood. Here in the city the situation is critical. The river is about a foot higher than ever before, and is still rising and will continue to rise for probably two or three weeks. It is within the range of possibility that history may repeat itself. This city was inundated in 1735 from December until June—a period of six months. It was under water again in 1849. The levees, however, are much higher and stronger now than they were then. Moreover, a large force is now at work elevating and strengthening them. Everything that human skill and muscle can do will be done to keep out the flood, and we believe that these efforts will be successful. Yet time only can tell what the result will be. The river is eight or nine feet higher than a large part of the city.

To the Leagues of the Mississippi Conference.

GREETING.

All Epworth delegates who pass through Jackson on the twenty-eighth and twenty-ninth, en route to Water Valley, will be met at the Union Depot by committees of the Jackson Leagues, who will take pleasure in showing them brotherly courtesies. Those delegates who remain in Jackson, waiting for outgoing trains, will be provided for in the houses of local Leaguers. Let all delegates wear badges, either of their local Leagues or of the Conference.

Yours for the League,

HORACE M. DUBOSE.

Jackson, Miss., April 19, 1897.

Lauderdale, Miss.

MR. EDITOR: Let me thank you for your editorial on "Hammering." It was unusually good.

My people are very thoughtful of their pastor, especially is this the case at Lauderdale. They exerted themselves when I was married in the reception they gave my wife.

There will be a new church built at Marion this year. We are going to have a camp meeting at the springs this year. Bro. Bonrdeaux has given us twenty acres within a quarter of a mile of the three mineral Red Sulphur, White Sulphur and Chalybeate Springs, and embracing the bold mineral spring.

H. W. VAN HOOK.

Our Hope in Politics.

Three or four years ago the nation was waiting for the salvation of the Lord through municipal reform. For the past twelve months it has been waiting as confidently for salvation through politics. Americans have always counted politics among their favorite gods, but it has been left to the present generation to pay it such honors as to excite the envy of even the Almighty Dollar. We do not worship politicians as much as we once did, perhaps, but our hope is still in politics. We worship a spirit. The heathen Chinee worships a spirit. He buys a little wooden idol, and sets it up in his home; if there is a hole in its head, the Good Spirit will enter in and his home will be safe. We do not worship our Congressmen—we prefer to abuse them; but we have a hope that if we can ever get men in Congress with an opening in their heads, the spirit of politics will enter in, and in some way or other the country will be saved. Great is politics! It has made some men rich: why should it not make us all rich? It has given some men employment: why should it not give us all employment? Why should it not cure all our ills, tie up our bruised thumbs, relieve our dyspepsia, run our business, and let us all go fishing? That is our hope, and that is why we have been crying so loudly all the year, "O Baal, hear us!" That is why we have been getting desperate and have been jumping upon the altars and cutting ourselves with knives and lancets. And though there has never been in all our history any voice or any to answer or any that regarded, our faith is unchanged: our hope is in politics!—Richmond Advocate.

NOTES.

Rev. J. M. Alford has a meeting in progress at Tchoupitoulas.

***

Rev. J. F. Scurlock has a meeting in progress at Moreau Street.

***

Dr. W. T. J. Sullivan has had a fine revival at Corinth. He was assisted by Rev. J. A. Bowen.

***

Rev. J. L. Pierce preached a vigorous and well-prepared sermon last Sunday on the resurrection of Christ.

***

Rev. R. H. Wynn, of New Orleans, will deliver the annual alumni address at Centonary College, June 1, 11 A. M.

***

Rev. H. M. Dubose, D. D., of Jackson, Miss., preaches the commencement sermon at Centenary College, Jackson, La., May 30.

***

Rev. H. W. Knickerbocker, of New Orleans, will preach the annual sermon for the Y. M. C. A. of Centenary College on the evening of May 30.

***

Rev. W. H. LaPrade, D. D., of Shreveport, La., will deliver the address to the Literary Societies of Centenary College on the evening of June 1.

***

Gov. McLaurin has called a meeting of the Mississippi Legislature for the twenty-seventh to consider the question of revenue and the building of a new capitol.

***

The case of Orr vs. the city of New Orleans which involved the right of the city to make appropriations to sectarian institutions, has been decided in favor of the city.

***

Rev. A. C. Flowers, recently appointed to Colfax circuit, writes that he has completed his first round and has organized four Sunday schools. Good work that! The people in that drouth stricken region attend church well.

***

The Louisiana Avenue meeting came to a close on Sunday night. It resulted in thirty-odd conversions and sixteen accessions to the church. Bro. Knickerbocker is taking a needed rest this week at Baton Rouge.

***

The anniversary of the New Orleans Sunday-school Union, last Sabbath afternoon, was largely attended. The exercises were very interesting. There were several good recitations and an abundance of choice music. Rev. J. F. Foster delivered the annual address, which was exceedingly appropriate and instructive. The banner for the best general average was awarded to Algiers Sunday-school.

Prof. James Park Hanner, of Millsaps College, was married on the twenty-first to Miss Alice Fitzhugh, the accomplished daughter of President L. T. Fitzhugh, of Belhaven College. We extend our hearties congratulations.

***

The meeting at Parker Memorial is still in progress. Up to Sunday there had been three accessions to the church and a number of conversions. Bro. Ahrens will be assisted this week by Rev. R. M. Blocker, of Jeanerette, La. The attendance is very fine and the interest increasing.

***

If you have an acquaintance who is a true friend, stick to him. Let not his faithful dealing anger you. Let not his corrections alienate you. Profit by his counsels. Appreciate his interest in you. Respect him, love him, until you enter eternity, and then you can not fail to.—Western Advocate.

***

As shown in our news columns war has been declared between Turkey and Greece. There has already been considerable fighting. We think it not all improbable that many of the nations of Europe will take a hand in the affair before the end comes. What the final outcome will be no mortal knows.

***

I am quite unable to understand why professedly Christian men sometimes fear and severely criticise revivals. Probably not a few such critics marched in the great political processions a few weeks ago, carrying flaming torches, shouting themselves hoarse; and yet in relation to the greatest concerns of human society they insist on calmness! The very thing multitudes of men need is to get excited about the subject of religion, to feel themselves guilty sinners in peril of eternal hell, to be moved to cry with tears and outcries for help to God.—Bishop C. D. F.

***

The wisest things are commonplaces. The truest things are commonplaces. The things which the world most needs to hear are commonplaces. Not the one who says a most origiual thing, but he who says a commonplace thing in such a manner that the world must listen, is the greatest teacher or preacher. Prophetic eloquence is the faculty of making dry bones live. He who can speak to men of the common things of duty or righteousness with such earnestness that they take heed and consider, has had his lips touched with a coal from off the altar upon which glow the Ten Commandments and the Sermon on the Mount.—Sunday-school Times.

***

The Christian Register says that the attempt to naturalize the Bible miracles has proved an utter failure. So it has, and so it always will. The Bible miracles are supernatural. The Bible itself is supernatural. To "naturalize" it is to deny its pretensions, and rob it of its power. It is from above, and not from beneath. This has been the faith of the church from the beginning, and because it has held this faith, and holds it still, it has, all through its history, had "obedient to a heavenly vision." It has lived through an inspiration from heaven. Any attempt to "naturalize" any portion of the Christian faith is doomed to failure, and we are glad of it.—Presbyterian.

***

The commencement sermon of the East Mississippi Female College will be preached by Rev. A. F. Watkins, of Vicksburg, Miss. Bro. Watkins is one of our brainiest young men in Southern Methodism and one of our leading preachers in the Mississippi Conference. It is a happy selection for this college for this, the first year since the college has taken on new life. Bro. Watkins will give us a good sermon. Professor Benjamin Meek, LL.D., professor of English in the University of Alabama, will deliver the baccalaureate address of the college, Wednesday evening, June 2. Dr. Meek is one of the finest English scholars in this country. He is an authority in that line wherever he is known. He is also an eloquent speaker, being both scholarly and humorous in style. He is a brother of Hon. Sam Meek, of Columbus, Miss., Judge A. B. Meek, a poet and scholarly man, known throughout the South for his literary productions as well as statesmanship. This will doubtless be an interesting commencement of this most excellent institution.

BURNS AND SCALDS

are quickly soothed with Mul-en-ol, the great panacea for pain. It takes out the fire, reduces the inflammation and prevents soreness.

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is unrivalled as a remedy for pain, both external and internal. Get a bottle now and have it ready when the time of need comes. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by

FINLAY, DICKS & CO., New Orleans.

To Preachers.

To the preacher who sends the largest number of new cash subscribers between now and the first of July we will present either an Arlington B Sewing Machine or a gold-filled watch guaranteed to be a perfect time keeper and to look as well as a gold watch for twenty years, which ever one may be preferred. To the preacher sending the next largest number and also to the one sending the third largest number we will present a set of Clarke's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed until the premium has been awarded. Those who wish to compete for these premiums should notify us at once.

The Advocate for $1.

From now until the first of June we will receive new cash subscriptions at the rate of $1 for nine months. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers after awhile. Meantime, let all who are in arrears pay up, as no one who is in arrears can get the benefit of any of our special offers. Let all our preachers make this offer known to our people at once. We will send a sample Bible for use in canvassing to those who desire it. We will also send sample copies of the ADVOCATE on request.

NO SAFER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or any trouble of the throat, than "*Brown's Bronchial Troches.*"

Notice.

[illegible] Directors and Sunday school Superintendents of the Mississippi Conference:

Programmes for Children's Day services can be had free by applying to Rev. R. W. Bailey, Jackson, Miss. It is urgent that prompt remittance of the entire collection be made to Rev. H. P. Lewis, treasurer, Carthage, Miss. This unusually interesting programme can be easily rendered in a delightful and profitable service, and the opportunity is available to meet the increased interest, demand, and expectation of the children and the church.

J. W. BROWN,
For Ex. Com. of S. S. Board.
Madison Station, Miss.

After a Day's Hard Work
Take Horsford's Acid Phosphate.
It makes a delicious drink and relieves fatigue and depression.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists; price, fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The publisher of this paper guarantee the genuineness of this offer.

Some Notes of Encouragement.

D. P. Bradford, P. C., Newton and Hickory, writes that he has organized a "Young People's Missionary Society" with 30 members at Newton, and that the society is doing well. He has forwarded $23 to the Conference treasurer of Board of Missions, and has secured nearly every dollar of the collections in cash and good subscription. He and his charge lead the Brandon district. Now let us have a Woman's Foreign Missionary Society and a Woman's Parsonage and Home Mission Society in each church.

D. C. Farmer, L. E., supplying Wayne Mission, reports 25 subscribers to "The World for Christ." He expects to forward 25 more subscriptions very soon. He leads the Enterprise district in this item.

Dr. Monnger reports every preacher in charge in the Brookhaven district a subscriber to "The Methodist Review of Missions." No other presiding elder in our Conference can so report for any other district. When every preacher in charge and every local preacher and every intelligent laymen in our Conference takes and reads this admirable publication, our collections for foreign missions will more than double. They ought to be not less than ten times what our people contributed last year.

I would like to have the postoffice address and name of every practicing physician and druggist who is a Methodist, and resides in the bounds of the Mississippi Conference. Will not the preachers in charge furnish me with the same?

J. G. Galloway, P. C., Edwards, reports $105 paid in full for assessment for foreign missions in his charge. This makes Edwards the first charge in Vicksburg district to meet the demands.

Yazoo City, L. S. Jones, P. C., has paid one half of its assessment for foreign missions, and $40 for domestic missions.

T. L. MELLEN,
Miss'y Sec'y Mississippi Conf.

Canton, Miss., April 14, 1897.

See our $1 offer.

Drouth Sufferers.

Rev. W. C. Black, Editor CHRISTIAN ADVOCATE, New Orleans, La.—

DEAR BROTHER: I have written two short articles acknowledging subscriptions received from readers of the ADVOCATE, but failing to see either, I presume your columns are crowded with more important matter.

I thank you for your space for my first communications and for the sympathy and interest you have taken in our cause. Many of our people are still in a destitute condition; but as Spring has opened, with our gardens, and grass for our milk cows, things are much better than in the cold Winter. I acknowledge receipt of $1, Rev. B. S. Rayner; $2, Bay St. Louis Sunday-school. With gratitude and best wishes for your success, I am, Fraternally,

J. L. MOORE.

Stovall, La., April 14, 1897.

Now Is the Best Time

To cure Catarrh quickly, surely and permanently. The cold air of Winter retards the cure—the warm air of Summer favors it. Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of this disease, has discovered a pleasant and sure way of curing it, by a remedy which is smoked in a pipe. It contains no tobacco, gives speedy relief, and makes a lasting cure. For free trial sample by mail, address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

I have used Mul-en-ol, and find it good for many things, but especially for cutaneous diseases, cuts, burns, and corns. In every case it has been eminently successful and satisfactory. I do not want to be without it in my family. Please send it right away, and oblige, Yours truly,

REV. W. M. LEFTWICH.

Nashville, Tenn.

Millsaps College.

MR. EDITOR: As there seems to be some confusion about the time of our commencement, please announce in your next issue that the commencement sermon will be preached by Dr. J. J. Tigert, Sunday, June 6, and Dr. Smith, of the University of Louisiana, will deliver the literary address Monday, June 7. Yours truly,

W. B. MURRAH.

Jackson, Miss., April 16, 1897.

Notice.

MR. EDITOR: As I am already receiving letters from my brethren of the ministry soliciting help for revival meetings, I wish to say, through your columns, that it is my wish to spend a great part of my time in such work, and that if the brethren will notify me of the dates of meetings sufficiently early for me to make my arrangements, I will be pleased to render all the help I can.

J. S. PARKER.

227 North West St., Jackson, Miss.

Notice.

The District Meeting of the Woman's Foreign Missionary Society of the Jackson district will be held in Flora, Miss., May 14 to 16. Each auxiliary is urged to send a delegate, and forward the name at once to Mrs. Donie Ross, Flora, Miss. All ministers in the district are cordially invited to attend.

MRS. R. R. PARKER,
District Secretary.

Slidell, La., March 22, 1897.

My husband suffered with pains in his limbs and sides, and seeing Hood's Sarsaparilla advertised, began taking it. He is now better than he has been for six years past.

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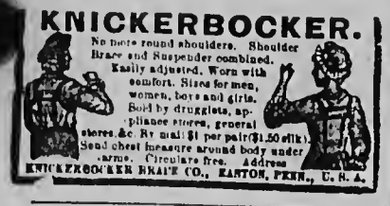

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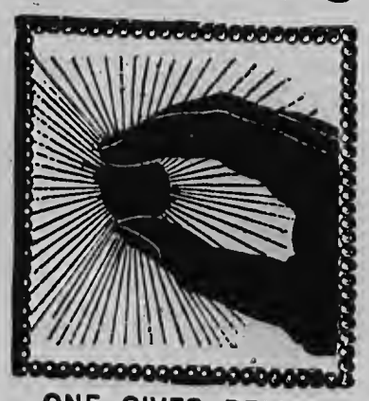

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Rev. Frederic S. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."
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Home Circle.

BLESSINGS NEAR AT HAND.

BY SARAH K. BOLTON.

We look too far for blessings;
We seek too far for joys;
We ought to be like children,
Who find their choicest toys

Oftimes in nearest attic,
Or in some dingy lane;
Their aprons full of weeds or flowers,
Gathered in sun or rain.

Within the plainest cottage
Unselfish love may grow;
The sweetest, the divinest gift
Which mortals ever know.

We ought to count our joys, not woes;
Meet care with winsome grace,
For discontent plows furrows
Upon the loveliest face.

Hope, freedom, sunlight, knowledge,
Come not to wealth alone;
He who looks far for blessings,
Will overlook his own.

The Literary Labors of Genius.

Scott is said to have written "Waverley" in less than six weeks. He wrote very rapidly, seldom revised, and as a consequence, his novels are full of blunders, inaccuracies, anachronisms.

Burns committed his poems to memory as he composed them, and when he sat down to write he had before him no labor of composition, but only the task of writing down what he had already finished.

Gibbon devoted over twenty years of his life to the labor of reading for and writing the "Decline and Fall." It is one of the most stupendous literary feats ever accomplished by the labor of one man.

Thomas Moore often wrote a short poem almost impromptu. He consumed over two years in reading and preparing material for "Lallah Rookh," and two years more in writing that inimitable poem.

Irving wrote the first 120 pages of "Bracebridge Hall" in ten days; the "Alhambra" was mostly written during the three months he spent in that palace; his "Life of George Washington" required nearly five years.

Emerson is reported often to have spent from six months to a year in the composition of one or two short essays. His object was the condensation of the greatest possible thought into the fewest number of words.

Froude passed seven years in collecting materials in writing his "History of England." He was very careful in the selection of data and spent whole days in the effort to verify a single fact or citation.

One of Milton's biographers says that nearly twenty years elapsed between the sketching out of the plan of "Paradise Lost" and the completion of that work. The actual labor of composition was condensed into two or three years.

Dickens says, in the introduction to "David Copperfield," that he spent two years in the composition of that story. He did not usually require so long a time, many of his novels being finished in less than a year, and most of his shorter stories in a few days.

George Eliot is said to have written "Middlemarch" in four months. Some doubt is thrown upon this statement by the fact that she commonly worked slowly, writing with great care and deliberation, and making few erasures after her work was done.

Bancroft devoted nearly thirty years to his "History of the United States," which is not a history of the United States at all, since it ends where the history of the country properly begins. Had the work been continued on the same scale down to the present, seventy-five or eighty volumes would have been required.

Mrs. Clark required sixteen years to prepare the "Concordance to Shakespeare."

Cruden labored nineteen years on his "Concordance to the Bible," and immediately after its publication was sent to a lunatic asylum. He never entirely recoved from the mental disease induced by this gigantic undertaking.

Buckle devoted nearly twenty years to the collection of materials for his "History of Civilization." He wrote only a portion of the introduction, which remains a great monument to his literary and philosophical teachings. If the work had been finished on the same scale as begun, a hundred volumes would not have sufficed.—Exchange.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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Best. Rest. Test.

There are two kinds of sarsaparilla: The best—and the rest. The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit; that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

Benjamin Franklin.

In Paris, Benjamin Franklin was once in the company of some of the most brilliant men of France. While learned and witty, they were also very skeptical, and impolite enough to treat the Bible with great scorn—calling it not only a piece of gross deception, but saying that it was totally devoid of all literary merit.

Franklin alone dissented. When called upon for his opinion—for he was a great favorite with his friends—he excused himself from giving a direct answer such as they sought, saying that his mind had been much occupied upon a book of apparently rare excellence and force which he had purchased at a Paris bookstore. And, speaking of literary characteristics, he remarked that possibly it might interest the gentlemen present to compare his newly-acquired book with the old book which they were criticising.

And so with their consent he read the following:

"God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. His brightness was as the light. He had horns coming out of his hand, and there was the hiding of his power. He stood, and measured the earth. He beheld, and drove asunder the nations. The everlasting hills were scattered. The perpetual hills did bow. His ways are everlasting."

These words made a deep impression. The listeners were full of admiration, and said they were superior to anything they had ever heard. They were "beautiful, grand, sublime."

Then said Mr. Franklin, 'Gentlemen, I have read to you a part of the prayer of the Prophet Habakkuk. I have read from the old Bible which you have been so severely criticising." They did not know the Bible.—American Messenger.

Self-Reliance.

Henry Ward Beecher used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself:

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"'That lesson must be learned,' said my teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reasons why you haven't it,' he would say.

"'I did study two hours.'

"'That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson.'

"It was tough for a green boy; but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration, 'No.'

"I hesitated, and then went back to the beginning, and on reaching the same point again, 'No!' uttered in a tone of conviction, barred my progress.

"'The next'—and I sat down in red confusion.

"He, too, was stopped with 'No!' but went right on, finished, and, as he sat down, was rewarded with 'Very well.'

"'Why,' whimpered I, 'I recited it just as he did, and you said 'No!'

"'Why didn't you say 'Yes,' and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says 'No' your business is to say 'Yes,' and prove it.'"—Ram's Horn.

Life's Little Days.

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We can not carry this load until we are threescore and ten. We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you can not see and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—British Weekly.

Literature at Home.

The question of literature at home thus becomes a very practical question. And it is especially worth talking about now, for a reason which I will try to make clear. It has happened in these later years, on account of several influences, that education even in the more intelligent families is not what it once was, and in the influx of foreign-born settlers we have a larger proportion of families than formerly in which there is no intellectual life. In education the state has undertaken to supplant the family, and the matter of the whole mental training of the young has been more and more turned over to the public school. The state is wholly inadequate to this work, for the reason that nothing can supply in tender years the place of a home intellectual atmosphere in the formation of the habits of children. If they are accustomed to see books, or to hear at table intelligent conversation about the world of men and things reported in books and periodicals and newspapers, they easily form a taste for going to the sources which will inform or interest or amuse them. They will not look upon reading as a task, but as the pleasure it is.—Charles Dudley Warner.

A Lesson in Patience.

One of the happiest little boys I ever saw is a cripple and he will never walk. His lower limbs are paralyzed, and the little fellow is wheeled around in a chair made for his especial use. When I first saw him I thought how awful it must be for a seven-year-old boy not to be able to run and play like other children, and, without thinking, I asked: "Isn't it lovely here? Don't you wish you could run and jump?"

"Yes," said the little fellow, "I might like it, but I'm happy where I am, and perhaps I'd get hurt. Little boys do."

Then I felt rebuked, and the little boy, whistling and singing in the chair, playing with whatever is given to him, the minutes of the hours by which the days are told like sunbeams lighting and gladdening life's pathway, has been a lesson to me ever since I first saw him.—Washington Star.

Good Things to Learn.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you can not see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to attend strictly to your own business. Very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

Lord Macaulay.

Concerning the Sabbath as a civil institution—that is, as a weekly rest day, Macaulay writes:

"That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, and while no smoke rises from the factory, a process is going on quite as important to the wealth of nations as any process that is performed on more busy days. Man, the machine of machines, compared with which all the contrivances of the Watts es and Arkwrights are worthless, is repairing and winding up so that he returns to his labors on Monday with clearer intellect, with livelier spirits, and with renewed corporeal vigor."

Hygiene.

Knowing How to Eat.

The London Chef insists on it that while few know how to cook, also only a few know how to eat, and it mentions Thomas Carlyle as one of those who ruined his stomach by gulping down his food in great gulps. If this be so, then we have the secret of his dyspepsia. Had he followed Gladstone's habit of giving every mouthful thirty two bites before swallowing it he might have been a gentleman instead of a crabbed and sour creature.

The most important hour that a day has in store for us, the axle on which all turns, health, business, wealth, happiness, is that hour which is ushered in by what Byron calls "the tocsin of the soul"—that is, the dinner bell. It is a time for which to prepare ourselves with a joyousness befitting such occasion, and is not to be rushed into soberly and hastily, as if it were of little or no moment.—Journal of Hygiene.

For Cold.

Flaxseed is one of the best remedies for cold on the lungs. Such a cold should never be neglected, for it may speedily result in some more serious ailment. A hot bath or fomentation by compress should immediately be taken, followed by a cool tepid sponging; the latter will prevent taking more cold. Use flaxseed, either ground or whole, pour over it boiling water, let steep, and drain off the liquor, thin it sufficiently so that it can be used for drink. To every bowlful add the juice of one lemon and sugar to make it palatable. Drink freely of this whenever thirsty, or oftener if there is little thirst. The result is wonderful.—Lutheran Observer.

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Bishop Edward Wilson, D. D., LL. D., of Metuchen, N. J., says: "I have taken Warner's Safe Kidney Cure with great advantage and derived much benefit from its use, and unhesitatingly recommend it to my friends."

Rev. J. E. Rankin, D. D., LL. D. President of Howard University of Washington, in a most outspoken manner, says: ... "I have known of several persons who regarded themselves as greatly benefited, and some of them as permanently cured of diseases of the kidney and urinary organs by the use of Warner's Safe Cure. I have known, too, of its being used in similar cases by physicians of the highest character and standing. I do not doubt that it has great virtue. This treatment, I want in the interests of humanity, to recommend."

Among the hundreds of other testimonials as to the efficacy of Warner's Safe Cure from Ministers of the Gospel, are found those of Rev. S. R. FRAZIER, Youngstown, Ohio; Rev. D. RICHARDSON, Chattanooga, Tenn.; Rev. WM. H. EDSON, Clifton Springs, N. Y.; Rev. H. C. WESTWOOD, D. D., Providence, R. I.; Rev. B. F. HUMPHREY, Amboy, Ills.; Rev. S. P. SMITH, Marblehead, Mass.; Rev. C. W. CUSHING, D. D., Bradford, Pa., and J. F. SPENCE, S. T. D., Prest. East Tenn., Wesleyan University.

OBITUARIES

(Continued from Third Page.)

FOWLER-BAXTER—Mrs. ANGELINA FOWLER-BAXTER was born in Jackson, La., in 1819, and in early life was married to James F. Fowler. They came to this city soon thereafter. They were both for a while members of the chapel on St. Mary street, of which Rev. Lewis A. Reed was pastor, as early as 1846. Subsequently they moved to Algiers, and were for many years identified with the fortunes of the Methodist Church there. At that time we were a feeble folk. The society was housed in a frail structure that stood just inside the levee, built of fir without lumber. The few souls that constituted the church were of primitive faith, and happy in working for the Lord. They abounded in hospitality, and aided the preacher as best they could in building up their beloved Methodism. Bro. Fowler professed and lived a godly life, and in his daily pursuit, which was that of a ship carpenter, he was unwearied in trying to save men, and in stemming the current that bore hundreds of them away, far, far away from God. They lived near the church that was afterward built, and both he and his wife were active in its Sabbath-school and in everything that tended to its support. She was a helpmeet for the good man, and raised her children in the fear of God.

After the war, when they had moved to Carrollton, she never rested until she had aroused an interest in building a new church which should supply the place of the one that had now fallen into decay. She lived to enjoy the fruit of her persistent zeal in the services of this house and this congregation.

No one who knew her can doubt that she went safely home. She was to the last very attentive to all her Christian obligations. She prayed an excellent prayer, such as only those who truly know God can pray. Toward the last she could only desire, as David, to dwell in the house of God, that she might see the beauty of the Lord and enquire in his temple. It was her habit, as that of the aged Anna, to speak of her Lord to everyone she met, and to exhort everyone to be religious.

Very late in life she married again. Judge E. O. Baxter lived but a few years after their marriage, and preceded her in the spirit world. She leaves several grandchildren, who mourn her loss, and represent her devotion to the church. Her memory is blessed. "She hath done what she could."

J. C. KEENAN.

In memory of Mrs. A. Fowler-Baxter:

WITHIN THE HAVEN.

"She is not dead, but sleepeth."
Ah, consolation sweet!
Take heart, dear one, who weepeth—
She rests at Jesus' feet.

Faltering, the pilgrim yearneth
For joys that never will cease;
The eye of faith discerneth
The path to eternal peace.

Weary, the bird flies homeward;
Its pinions flutter—fail;
'Tis gently clasped, borne God-ward
To Christ, our "All in all."

The soul, so brave, so trusting,
Hath found its recompense;
And now 'tis safely resting
In the "Rock"—a sure "Defense."

Rest on, dear saint, rest ever;
Look on thy Savior's face;
Naught shall thy spirit sever
From the sunshine of God's grace.

DED.

WILLIAMS—Miss LILLY K. WILLIAMS, daughter of Rev. J. L. and F. A. Williams, was born in Claiborne parish, La., July 11, 1875, and died at Ilico, Lincoln parish, La., March 8, 1897.

She was converted and joined the M. E. Church, South, in her sixth year under her father's ministry, and has lived a consistent Christian life since that time. She usually enjoyed religion, and was an active Christian when opportunity offered. She would lead in prayer at the grove meetings which were held during the revival meetings at Harmony Chapel, the place of her membership.

I was her pastor during the past two years, and spent much time at Bro. Williams'. His wife's health was very bad, and the domestic duties fell upon Sister Keate (as we knew her), and she ministered us with pleasure, and never seemed tired ministering to the comfort and pleasure of the pastor. Through him she instilled the interest of the church, and seemed to realize that in ministering to the servant she ministered to the Master. She did it with grace and cheerfully.

She was a pleasant companion to the young, being cheerful, sunshiny, and pious. She was intelligent, and would have made a very useful Christian, as she was growing in interest in religion and in the knowledge of her Lord and Savior Jesus Christ.

This is an intense bereavement to her father, following so closely upon the death of her mother, which occurred during last Fall, and she being the comfort of his old age. Nothing seemed to give her more delight than to minister to the comfort and happiness of her parents. This she did, especially during her mother's feeble health and her father's bereavement after her mother's death.

Her father says: "I think she suffered more for some time before she died than anyone that I have ever seen. She slept but little, and that little sitting in her chair. When she did lie down it required two strong men to turn her over," and yet she never murmured or complained.

Her illness was protracted, and she was gradually sinking for six months; yet she was cheerful up to the time that I left the work. She now rests with Christ, and her suffering is over. May her father—God's aged servant who has fought so many battles for the Master—find comfort in that fact, and be drawn nearer the Master, and may the whole family be by it cultivated for duty and glory!

ROBERT RANDLE,
Once her pastor.

Big Cane, La.

BONNETTE—Mrs. IRENE LUCILE BONNETTE (nee Thrasher), aged twenty-one years ten months and ten days, wife of Dr. J. V. Bonnette, departed this life at her home in Pollock, La., on the twentieth day of January, 1897, of bronchopneumonia.

She united with the M. E. Church, South, in early childhood—1881—under the pastorate of Rev. A. T. Gallnway. Her walk with God became closer while attending Oak Cliff College, Dallas, Texas, 1893-91. There, as elsewhere, her amiable traits, noble worth and arduous application won for her the love, confidence and esteem of both pupils and teachers.

On the twenty-seventh of June, 1894, she was happily married to Dr. J. V. Bonnette, of Pollock, La. Possessed of amiability, thoughtful care and sacrificing spirit, as well as a vivacious, sprightly disposition, she won friends as by magic. Still it was in the home circle that her charms shone most resplendantly. Those who knew her best loved her most.

So sweet, so gentle was she towards her mother and grandmother that she is missed from the childhood home as though but its recent inmate. In her own home, where she had so nobly presided for less than three years, her Christian character and love were manifested in beautifying her life, and in constant and untiring devotion to her beloved husband. Fond and indulgent as a mother, she spared no pains to promote the welfare and comfort of her little girl babe not yet a year old), who can not realize her great loss.

Sister Bonnette loved her church, and was unremitting in her efforts to advance its interests. She delighted in entertaining the preachers, and always made them comfortable by making them feel at home.

She died as she lived: in the triumphs of a living faith. She gave assurance of having put her trust in the Lord, and said that should she be called away, all would be well. These assurances linger like sweet incense in the memories of friends and loved ones.

The church has lost a faithful member, the little babe a devoted mother, and the husband a loving wife, but their loss is her eternal gain. May the blessings of God comfort and sustain the sorrowing ones, and bring them together again where parting is no more!

V. D. SKIPPER.

Atlanta, Ga.; Dallas, Texas, papers, and Houston Post, of Houston, Texas, please copy.

SKINNER—Francis SKINNER, third son of Lemuel and Nicey Skinner, was born in Darlington district, S. C., May 23, 1815, and died Feb. 10, 1897.

In 1831 he was married to Miss Martha A. Belk, a consecrated Christian, who comforted him sixty one years and fell on sleep. This union was blessed with seven children, two of whom survive him.

He was actively engaged in farming, having moved to Alabama, and about 1839 to Lowndes county, Miss.; thence to Noxubee; thence in 1855 to Pickens county, Ala.

He joined the M. E. Church, South, at Hebron Church in 1833, was for some time steward, and was a liberal supporter of the church. He rendered valuable services toward the comfort of the membership.

A strong constitution was his, and his elastic step gave no sign that he had passed fourscore. He enjoyed the confidence and esteem of all who knew him. He loved the songs of Zion, preferring those of his earlier life.

Every attention that loved ones could bestow, and medical skill, could not stay the dreaded pneumonia. He expressed himself ready to go, leaning on the arms of his Savior.

He sleeps beside his companion in Odd Fellows' Cemetery, Macon, Miss.

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Hall's Family Pills are the best.

When you see a preacher making the Gospel of the Cross small by degrees, and miserably less until there is not enough of it left to make soup for a sick grasshopper, get you gone! As for me, I believe in the colossal, a need as deep as hell, and a grace as high as heaven. I believe in an infinite God, and an infinite atonement—in an infinite love and mercy—in an everlasting covenant ordered in all things and sure, of which the substance and reality is an infinite Christ.—Spurgeon.

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DR. SCOTT MASON,
Wyndham, Va.

Contention and disputation are not the mark of either a great mind or a calm, sweet spirit. The thinker quietly does his best to make his meaning clear, but if there is still lack of perception on the part of his hearers, he simply waits for that justification which time is sure to bring.—James Mudge.

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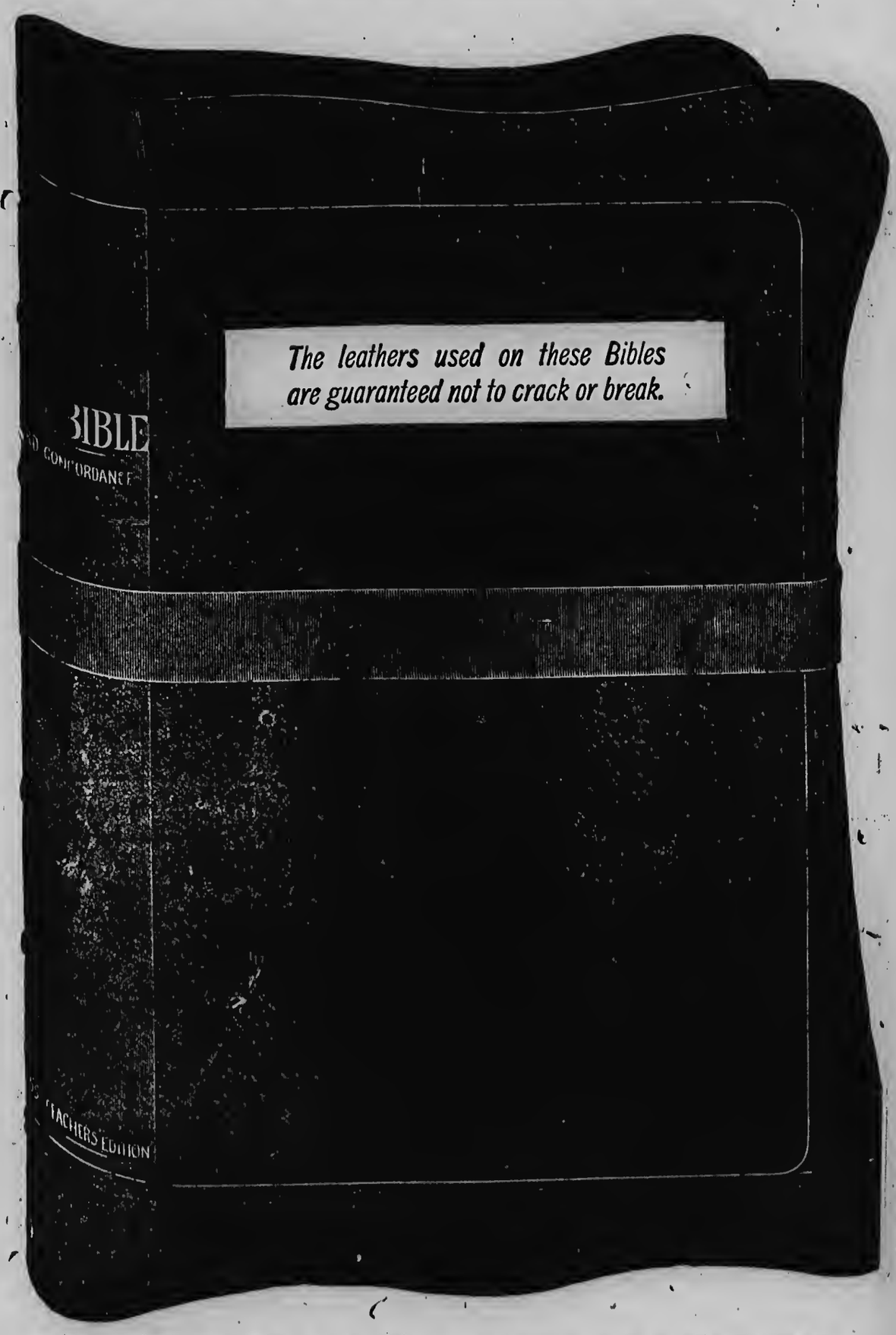

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FOLDEN—VOLENTINE.—At the residence of the bride's father, Mr. Youngblood, near Colfax, La., April 8, 1897, at 8 o'clock, by Rev. A. C. Flowers, Mr. John Folden to Miss Mary Volentine, all of Grant parish, La.

SLOAN—CRAIG.—In the Methodist Church at Abbeville, Miss., by Rev. Ben P. Jacso, Miss Mollie Sloan to Mr. H. E. Craig.

CONNERLY—BIRD.—At the residence of Capt. H. I. Bird, April 2 1897, by Rev. J. W. Tinnin Mr John B. Connerly to Miss Effie Bird, all of Tryne, Miss.

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NEWS OF THE WEEK.

DOMESTIC.

Manual training for girls is to be introduced in the public schools of Chicago.

Philadelphia is raising a fund of $50,000 to insure the success of the Saengerfest which is to be held in that city in June.

Water is rapidly climbing up on the Tensas front. A two hundred and fifty foot break has occurred on the west bank of Lafourche.

One of the subjects that will be considered at the U. C. V. reunion at Nashville next month will be the question of school histories.

A marble bust of Frances E. Willard is to be presented to the Northwestern University, at Evanston, Ill., by Mrs. J. C. Shaffer, of Chicago. Miss Willard is an alumna of that institution.

The contest for control of the federal patronage among the Louisiana Republicans is maintained with unabated spirit, and the members of the Cabinet are getting a familiar acquaintance with the details of Louisiana politics.

Two mass meetings were held in this city last Sunday—one at the St. Charles Hotel, the other at Carrollton. As a result of these meetings all needed funds have been guaranteed to aid the Orleans Levee Board in strengthening the line of earth which protects the city.

The situation in Madison parish, La., is growing hourly worse. The flood of water going through the Biggs break in the levee is fast covering the low lands, and is flooding Bayou Vidal and the greater part of the lands in the southern part of the parish. The water has reached Tallulah, the parish site, some eighteen miles west of Delta.

The fire which destroyed the Moresque Building on Thursday, as well as the offices of the German Gazette and Telegram, on Camp street, and damaged the building and stock of this paper, and other valuable property on Camp and Poydras, was one of the most dangerous and destructive known here for some time; and it very nearly proved one of the worst New Orleans has ever had.

The Louisiana State Board of Medical Examiners, on behalf of the State Medical Society, held an examination recently, at which there were sixty seven applicants, four of whom were colored. Among the successful ones was Dr. Emma Wakefield, a colored woman, who was passed with honors. She is the first woman to be licensed to practice medicine in Louisiana.

FOREIGN.

It is becoming daily more evident that the British government is preparing quietly, but firmly for a tilt with the Boers of the Transvaal.

Austrian torpedo boats were fired on by the insurgents near Kissamo while chasing Greek blockade runners. There has been sharp fighting around Candia between the Turks and the insurgents.

Reports are being widely commented upon in Spanish circles that peace will very soon be established in Cuba through negotiations now in progress between the administration at Washington, the Madrid government and the Cuban Junta at New York, the latter supported by Gen. Calixto Garcia and the Cuban government in the field.

The long-looked for crisis in the southeastern part of Europe has at length arrived, and the outbreak of war, which the powers of Europe have dreaded, has taken place. Turkey, wearied at the frequent and persistent aggressions on the part of Greece, gave the Greek minister at Constantinople his passports, and declared that a state of war with Greece existed.

All uncertainty as to the result of the trouble in Crete is now at an end, as war between Turkey and Greece has been formally declared. Turkey has placed her subjects in Greece under the protection of the German ambassador at Athens, and the United States minister at Constantinople has consented to accord protection to the Greeks remaining in the Turkish capital.

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One dollar at compound interest, well invested, at the end of a century will be worth a thousand dollars; at the end of two centuries will be worth a million dollars; at the end of three centuries will be worth a billion dollars. If man can make so much out of invested funds, how much can God make? How much do you suppose the dollar you give to Christ will be worth two or three centuries after this, when you behold its glorious fruit in the millennial age?—Christian Alliance.

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Water Valley—Wood Street	May 2
Banner circuit	8, 9
Strathmore	15, 16
Tatum cir., at Dogwood Flat. (Thurs.)	20
Charleston circuit, at Scobey	22, 23
Slate Springs circuit, at Bethlehem	29, 30
Chapel Hill cir., at Gore's Springs. (Tu. June	1
Pittsboro c'r. at Antioch (Thurs.)	3
Bilsey, at Old Town	5, 6

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COLUMBUS DIST. SECOND ROUND.

Crawford	Apr. 21, 25
West Point	May 1, 2
Tibbee	8, 9
Shannalak	15, 16
Winston ville (Wed.)	19
Singleton	22, 23
Hebron	29, 30

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Batesville	Apr. 21, 25
Wall Hill	May 5, 9
Burgess	11
Pleasant Grove	15, 16
Pleasant Hill	21
Cockrum	22, 23
Eureka	June 1, 6
Arkabutla	12 13

District Conference May 17-20, at Senatobia. Program later.

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND

Mt. Pleasant circuit, at Early Grove	Apr. 24, 25
Ash and Irene, at Union Hill	May 1, 2
Pontotoc circuit	6, 9
Abbeville circuit	15, 16
East Holly Springs circuit	20, 23
Holly Springs circuit	29, 30

J. D. CAMERON, P. E.

WINONA DIST.—SECOND ROUND.

Ind'anola	Apr. 24, 25
West	May 1, 2
Sidon	8, 9
Dublin and Brooklyn	14
McNutt	15, 16
Black Hawk	22, 30

Our Sunday-school and District Conferences will embrace the fifth Sabbath in May, at Acona, on Black Hawk circuit, beginning on Thursday, May 27. Programs will appear later.

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Fulton	Apr. 24, 25
Houston	29
Houston mission	30
Buena Vista	May 1, 2
Sparta	8, 9
Shannon	15, 16
Okolona circuit	21, 23

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Ripley circuit, at Dumas	Apr. 24, 25
Jonesboro circuit at Ebenezer	May 1, 2
Iuka circuit, at Paramony (Tues.)	4
Bonneville circuit, at Blackland	8, 9
Saltillo circuit, at Hudson (Wed.)	12
Marietta circuit, at Blythe's	15, 16
Pleasant R. cir., at Patterson's. (Fri.)	21
Brown's Creek cir., at Mt. Pleasant	21, 23

HESLEP R. TUCKER, P. E.

DURANT DIST.—SECOND ROUND.

Walthall, at Lebanon	Apr. 24, 25
Eupora, at Eupora	25, 27
Belzona, at Lawrence Deadning	May 1, 2
Ackerman, at Weir	7
Chester, at Pisgah	8, 9
Ebenezer	15, 16
Louisville	21
Rural Hill, at Plattsburg	22, 23

J. H. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Clarksdale	Apr. 24, 25
Lyon	26, 26
Duncan	26
Hill House	May 1, 2
Rosedale	3
Holly Wood	8, 9
Friar's Point	10
Bolivar	14
Glen Allen	14, 16
Greenville	17
New Salem	22, 23
Belen	22, 30

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

N. Kemper, at Mt. Pleasant	Apr. 24, 25
Lauderdale, at Lauderdale	May 1, 2
Linwood and Indian Miss., at Meilen	15, 16
Daleville, at Bethel	21, 23
Chunkey, at Fagerville	29, 30
Porterville, at Union	June 5, 6
Meridian—East End	13, 13
Meridian—South Side	13, 14
Neshoba, at North Head	19, 20
Toomsuba, at Toomsuba	26, 27
Rose Hill, at Rose Hill	July 3, 4

C. G. ANDREWS, P. E.

BRANDON DIST.—SECOND ROUND.

Forest, at Harperaville	Apr. 24, 25
Clarksburg, at Lobohar	May 1, 2
Raleigh, at Bay Springs	8, 9
Walnut Grove, at Pine Grove	15, 16
Hillsboro, at Cantrell	19
Carthage, at Rocky Point	21, 23
Morton, at Independence	29, 30
Trenton	June 5, 6

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST.—SECOND ROUND.

Pachuta, at DeSoto	Apr. 24, 25
Heidelberg, at Sanderaville	May 1, 2
Waynesboro and S. L. at Waynesboro	8, 9
Vossburg, at Goodwater	15, 16
Energy, at Union	21, 23
Enterprise and Stonewall	22, 30
Eastabuchie, at Augusta	June 5, 6
Matherville, at Liberty	12, 13
Leaksville	19, 20
Williamsburg	26, 27
Mt. Carmel (Wed.)	30
Fuller	July 3, 4

L. CARLEY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Providence, at Providence	Apr. 24, 25
Crystal Springs	May 1, 2
Gallman, at Old Crystal Springs	1, 2
McComb City	2, 3
Whitestown, at Pisgah	8, 9
Wesson	15, 16
North Wesson, at Beauregard	15, 16
Bogue Chitto, at Wellman	22, 23
Pleasant Grove, at Lenoir's	24, 30
Martinville, at Pine Grove	June 5, 6
China Grove, at Holmesville	12, 13
Caseyville, at Bethesda	19, 20
Hazlehurst	26, 27

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia, at Paine's C	Apr 24, 25
Biloxi station	May 1, 2
Whittington, at Colerville	6, 9
Escatawpa, at Orange G	15, 16
Moss Point station	22, 23
Galloway at Smith's C	22, 30
District Conference, at Lumberton	June 2-7
Hattiesburg station	13, 13
Bay St. L. at Long Beach	19, 20
Ocean Springs at Scranton	26, 27
Americus (Tues.)	29
Vancleave, at Union	July 3, 4
Gulf Port (Tues.)	4

District Conference at Lumberton, Thursday, June 3, 1897. Pastors will please communicate with Rev. W. H. Huntley at Lumberton, and give the names of their delegates elect and the ex-officio members of the District Conference. Conference will convene at 2 A. M. Opening sermon at 11 A. M. by Rev. H. B. Trevillion, of Columbia, Miss.

C. A. POWELL, P. E.

NATCHEZ DIST.—SECOND ROUND.

Meadville, at Galatia	May 1, 2
Barlow, at Brandywine	8, 9
Washington, at Kingston	15, 16
Percy Creek	22, 23
Natchez—Jefferson Street	29, 30
Natchez—Wesley Chapel	30, 31

W. L. C. HUNNICUTT, P. E.

Gloster Miss.

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LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Spring Creek, at Camp Ground	Apr. 30
Boyce, at Eden	May 1, 2
West Alexandria	6, 7
Alexandria	9, 10
Chicot	13
Washington	13, 14
Big Cane	15
Grosse Tete	19
Simsport	22, 23
Olla, at ——	27
Columbia	29, 30
Jena and Jonesville, at ——	June 1
Dry Creek	5, 6
Natchitoches	9

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baton Rouge	Apr. 25, 26
Baton Rouge—Second Church	25, 26
Mollows and Antioch, at Antioch	May 1, 2
East Baton Rouge, at Brookstown	2, 3
Pinchamonia, at Wesley Chapel	8, 9
Port Vincent, at Hoff Chapel	12, 13
Live Oak, at Friendship	15, 16
Amite City, at Richland	22, 23
Pine Grove, at Pine Grove	29, 30
East Feliciana, at Gilead	June 5, 6
Clinton	6, 7
St. Helena	19, 20

The District Conference will convene in Wilson, June 10, 11 and 12.

R. W. TUCKER, P. E.

DELHI DIST.—SECOND ROUND.

Vidalia and Oakley, at Oakley	Apr 21, 25
Harrisonburg, at Harrisonburg	May 8, 9
Winnsboro, at Magnolia	15, 16
Oak Ridge, at Collinston	22, 23
Bonita, at Jones	29, 30
Bastrop, at Mer Rouge	June 5, 6
Desaird, at Desaird	12, 13

Election of delegates to District Conference.

Please get your foreign mission collection as far as possible.

B. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND

Lake Arthur	Apr. 24, 25
Lake Charles—Broad Street	May 1, 2
Lake Charles—Jackson Street	2, 3
West Lake, at Sulphur Mine	8, 9
French Mission	11
Grand Chenier	12, 13
Abbeville, at Prairie Grez	22, 23
Jeanerette	29, 30

District Conference at Jeanerette, May 25, 26, 27 and 28.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

Crowley, La. H. O. WHITE, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carondelet Street	Apr. 25
Algiers	May 1
White Castle	8, 9
Louisiana Avenue	15
Grape Street, Slidell, and Pearl River, at Slidell	21, 22
Felicity Street	22
Bayne Memorial	June 12
Plaquemine and Donaldsonville, at D.	19, 20
Lower Coast, at Fort Eads	21, 27

JOHN T. HAWTHORN P. E.

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Christian Advocate.

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W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE HIGHER LIFE.

BY ADELAIDE PROCTER.

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart,
Save only God alone;
In little things to own no will,
To have no share in great;
To find the labor ready still,
And for the crown to wait;

Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
The daily weight you feel;

In toils that praise will never pay,
To see your life go past;
To meet in every coming day
Twin-sister of the last;
To hear of high heroic things,
And yield them reverence due,
But feel life's daily sufferings
Are far more fit for you.

To own no secret, soft disguise
To which self-love is prone,
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art,
That no one thinks you care,
And say to your poor, bleeding heart:
"How little you can bear!"

O 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this?

—Exchange.

Communications.

Some Glimpses of Munsey.

BY IMMANUEL PADRONOWSKI.

claimed Sir Philip Sidney: "I r heard the old song of Percie Douglas, that I found not my moved more than with a trum- Anyone who can read Mnn- sermons without stir must be phlegmatic, or capable of a self- inment we don't envy and don't es to possess. Indeed, we deem lf greatly indebted to any man can bring to us an intellectual that can so innocently exalt xhilarate both mind and spirit such innocent and ennobling Even such a writer as Junius say: "Grateful as I am to the Being whose bounty has im- d to me this reasoning intellect, ever it is, I hold myself propor- bly indebted to him whose en- ened understanding communi- another ray of knowledge to ." But Munsey not only "in- s the understanding, but corrects nlarges the heart."

e sermons of Munsey are a dis- contribution to the pulpit liter- of our language, and will on- until it ends. This is very high , to be sure; but we are ea- ned to utter it. We should said as much, we hope (for one's respect makes one desire to have ourage to avow his convictions), ve never seen Bishop Keener's atr, or had we never seen the tes to Munsey collated by the p at the close of the first series ese sermons—tributes we never until we had read all these ser- and noted all the conclusions are the basis of this article.

hen we first read the Bishop's ate we were just short of ement at the tremendous sig- nce and import of its breadth logium. After reading some- of these sermons we were k with its justice, and we re- d to say, "Avaunt all dread of pations of extravagance from ritic, under the august sanctions ch an authority."

is worth while to focus some of ost glowing rays of the Bish- anegyric, so as to buttress our stimate. On page 16 of the in- ction Bishop Keener says: re are many who will cherish emory of his genius and friend- as the most impressive and val- xperience of a life-time." On 16 and 17: "On the eternity of on retribution, and on the work ation, he pronounced discourses that constituted an event in the life of the hearer never to be forgotten." On page 17: "And yet, above all, his imaginative lift and creative power could only be compared to that of the sixth book of Paradise Lost in its sustained grandeur." On page 18: "It is questionable to my mind if there ever lived any greater master of an audience, either in this country or England." These are only a few expressions from the Bishop's tribute; but the reader will observe the immeasurableness of their commendation.

It almost deters comment to say anything about Munsey after Bishop Keener's description. For breadth of survey, nice discrimination of attributes, felicity and force of characterization, vividness of point, "rich economy of expression," yet freedom and play of periods, it is a masterpiece. Still we venture thus far:

William Elbert Munsey, D. D., was not only a genius, but an intellectual and psychological prodigy. Outside the testimony of many most competent estimates, one needs only to read his sermons for internal evidence most irrefutable. He had an intellect of rare acumen and robustness, and an imagination one of the most imperial ever vouchsafed to man. Considering his lack of education, his struggles with "res angusta domi," and his short life, the marvel is that he produced what he has. From internal evidence there is incontestable proof that his taste was ripened by; his judgment, as well as years, chastening his imagination, guiding its flight, but not impairing its wing. He had a finesse, not to say intuition, of research, so that, on any theme, he brought to its discussion and elucidation not only the ripe result of the labor and learning of master minds in their respective spheres, but he fused these in the crucible of his own mind and heart, and poured them in molten wealth upon his theme. This aptitude and felicity of endowment reminds one of Erskine, who, although not a deeply read lawyer, yet "pro hac vice" could concentrate in his speeches all the riches of black-letter lore, and all centuries of the ripest erudition of law, and elucidate his positions to the wonder and delight of most learned compeers. It is worth while to quote Lord Campbell's remarks in the "Lives of the Lord Chancellors" to emphasize this trait of Erskine's wonderful gifts. He says: "Regularly trained to the profession of the law; having practiced thirty years at the bar, having been attorney general over seven years, having been present at many trials of high treason, and having conducted several myself, I again peruse, with increased astonishment and delight, the speech delivered on this occasion by him who had recently thrown aside the scarlet uniform of a subaltern in the army, which he had substituted for the blue jacket of a midshipman, thrust upon him while a school-boy. Here I find not only great acuteness, powerful reasoning, enthusiastic zeal, and burning eloquence, but the most masterly view ever given of the English law of high treason, the foundation of all our liberties." Again, in speaking of Erskine's great speech on "The Rights of Juries," Lord Campbell says: "We supported his propositions with a depth of learning which would have done honor to Selden or Hale. So the roughly had he mastered the subject, and so clear did he make it, that he captivated alike old black-letter lawyers and statesmen of taste and refinement." What matter if Erskine had not given years to the study of the law?—that his head was not encumbered with tomes of black-letter and stores of erudition? These were his products. And they are the richest repositories of law on their respective topics. How did he do it? Answer who may. How does a magnet, that is run through sand and rubbish and litter, collect what are its affinities?

(To be continued.)

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD,
President Mississippi State Conference of Epworth Leagues.

Everything will be in readiness for the State Conference when this issue of the ADVOCATE reaches its readers.

Water Valley is making elaborate arrangements to receive and entertain the Leaguers who come from all parts of the State.

Preachers, both old and young, are coming from the stations, circuits, and missions. Several presiding elders will be present.

A country charge some distance from the railroad, and several counties south of Water Valley, will send twelve delegates. The pastor will accompany them. He writes us an enthusiastic letter. The League in the country can be made a great success.

South Mississippi will be well represented. Natchez and Jackson have sent quite a number of names. Meridian and McComb City will each send six or seven delegates.

The City Itemizer and the Water Valley Progress will each issue special Epworth League editions of their paper during the Conference.

We will endeavor to furnish the readers of the ADVOCATE with a synopsis of the proceedings in next week's issue.

The laying of the corner-stone of the Mississippi Orphans' Home on Friday afternoon of the Conference will be a very interesting occasion. The services will be conducted by the State Board of Directors, and short addresses will be delivered by Dr. Jno. W. Boswell, of Nashville, Tenn., and Dr. H. M. DuBose, of Jackson, Miss.

We have received the programme of the Durant District Epworth League Conference, to be held at McCool, Miss., week following the State Conference. We are glad to hear of this, and wait to see who will be the next presiding elder to hold a similar meeting in his district.

If this meets the eye of any Leaguer or pastor whose League has not sent the five-cent assessment for State expenses to Rev. J. A. Randolph, you will please insist that it be sent without delay to Water Valley. It is much needed.

The mayor of Water Valley is a ruling elder in the Presbyterian Church, and besides delivering the address of welcome for the city, will also represent the two local societies of Christian Endeavor. We thank God for Christian men in high places, and feel that our interests are safe in their hands.

Bishop Galloway writes us that he is sorry he can not be with us at Water Valley. Engagements of long-time standing prevent him. The Bishop is in full sympathy with the League movement, and is himself an up-to-date Leaguer. The whole church loves and honors him.

Several Mississippians are on the programme for the third International Epworth League Conference, to be held in Toronto, Canada, July 15-18. What an opportunity to witness for Christ and make an impress for good on thousands of young lives!

The railroads are now figuring on rates, etc., to Toronto. Very soon we hope to let our readers know the exact expense of the trip. At least fifty ought to go from Mississippi.

This League movement and all these gatherings mean—more efficient workers for God and the church. It means training for active service, and under the influence and power of the Holy Ghost this mighty army of young people is to become a mighty factor in winning souls to Christ and hastening the "coming kingdom."

Water Valley, Miss., April 24, 1897.

N. O. City Mission and Church Extension Society.

The Anniversary of the New Orleans City Mission and Church Extension Society will be held in Carondelet Street Church at 7:45 P. M., Sunday, May 2, 1897. Dr. Horace M. DuBose, of Jackson, Miss., is to make the annual address. This society has been organized under the provisions of our Discipline, and deserves the hearty support of all loyal Methodists in our city. It hasd one great good, and can be much more useful in this very needy field for mission work if our people will rally to its support as they should. Let us all be at Carondelet on the night of May 2.

JOHN T. SAWYER.

Selections.

The Constitution of Faith.

BY BISHOP J. C. KEENER.

The Apostles said unto the Lord, "Increase our faith." The Savior replied, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." At another time he said, "If ye had faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."

But Christ did neither of these miracles, though he did things equally as difficult. They were clearly impossibilities to the Apostles; and if they were to be taken as tests of faith, they assuredly had no faith; this was exactly what the Savior wished them to know. So far as any increase of such faith as they had was to be desired, he told them it would be futile. That which they imagined to be faith had no approach to the faith of God. Mere confidence in the word of a man, in a note of hand, in the affection of a parent, in the efficacy of a prescription, is often misconceived for an illustration of faith; but confidence, however implicit, or repose in another, has nothing of vital faith in it.

Faith exists only in the region of the impossible. Not until all natural power is exhausted, of ordinary intellectual, or of historic belief, can there be any demand for faith; only in the region of truth beyond man's reach can there be any prayer for it.

That "worlds were framed by the Word of God—that things which are seen were not made of things which do appear"—that Jesus of Nazareth made this world, and created all things visible and invisible—that he died for me (for my sins)—that my sins are forgiven for his sake—that he arose from the dead—that he ascended to heaven—that he is now there in his manhood—these are truths that can only be grasped by some now supernatural power of belief—our present natural power can not truly receive them: and that supernatural power is faith; which is a gift, conferred in answer to prayer—to very earnest prayer, such as a repenting sinner, seeking life and pardon, at the hands of God, can pray.

In the Old Testament the word "faith" occurs but twice—in Deuteronomy and Habbakuk. It is used in the Gospels and Epistles as the vehicle of supernatural power—as a wire may be the conductor of immense electrical energy: so the least faith having the expression of a divine power can move a mountain. The idea that faith is but a spiritual apprehension of truth, is surely corrected by the Savior's illustration. It is power in the region of the impossible.

When the Apostles saw that under the bare word the fig tree withered away, down to its roots, and expressed wonder, Christ said, "Have faith in God." "If you say to this mountain, Be thou removed, it shall obey you."

So that it is an immense power in the word, of one who believes, that Christ would emphasize: say that of an apostle, or minister of reconciliation.

Faith not only can do these great things, but must do them if they are done at all. "We are saved by grace through faith, and that not of yourselves, it is the gift of God—not of works lest any man should boast." Faith that was such an instrument with the patriarchs, judges, and martyrs of the Old Testament, and has such a history in the development of the church, is still that gift of power which is available to the translation of a man into a son; of a man "from the power of darkness into the kingdom of God's dear Son."

It is specially for the use of man, not for the use of angels. Christ is its author and finisher. By the taking up man into the divine nature—that is, his incarnation—he laid the foundation for the union of divine power with human. By his manhood his life became a possession of the race; whether for an offering of merit, or a power of life. Abel's faith in Christ was recognized and accepted, and he obtained a witness of the Spirit that he was righteous.

This power of faith was perfected by Christ, in his revelation of the Trinity—the full glory of the Godhead presented to the eye of faith, which St. Paul desired to apprehend fully.

Though Christ had done so many mighty works, yet they believed not in him; though the glory of the Father was revealed in his person, yet they saw it not. He left earth to send the spirit, to accomplish that which his incarnate glory could not effect. The spirit came with a power that raised Christ from the dead; and that was adequate, through the operation of faith, to raise the dead soul from trespasses and sins into the life of Christ.

From all which we see man's part, and also God's part in the constitution of faith:

1. Faith is in answer to prayer—therefore a gift.

2. It is necessary to any spiritual blessing.

3. It is a power—through the spirit of power. It is an infinite power, adequate to the whole system of salvation—to the preacher, to the penitent, to the world.

4. It is for man—infinite as it is—because Christ answers to it; and the Spirit testifies to it.

5. It is confined to Christ; in that justifying faith has Christ crucified as its only object. It is confined to Christ, because, "he is our wisdom, our righteousness, sanctification, and redemption." It is confined to Christ, because in him there is infinite and eternal room; for the approbation of that faith which works by love; and which for every measure of faith yields a measure of love.

6. There is no merit in co operating with God in this work of faith: because it is only what we ought to do: but a great sin if we do it not.—Texas Advocate.

Embroidered Evils.

We wrote "embroidered veils." But the types, with that strange perverseness which occasionally characterizes them, had it "embroidered evils." And the transposition set us to thinking. Yes, it is the embroidery put upon evils that does most of the harm. Sin, in its naked plainness and native hideousness, would not often be embraced. It has to be adorned and made attractive by some external accessories before it gets much power to entice.

The arch deceiver understands this very well. He blinds and fascinates the unwary by tricking out wickedness in fine array so as to make it presentable in the best society; and when it thus appears in respectable guise, no longer repulsive, people imagine it is not at all like its plebeian brother in rags and dirt. So long as it does not shock their refined tastes nor wound their polite sensibilities, they consider it in no way dangerous. Hence one of the prime duties of the hour is to speak plainly, and avoid euphemisms, evasions, and circumlocutions. Much iniquity is covered up and excused by petty phrases. Strip off the fringes, the diversified decorations of wrong, and fewer will choose it.

Sin as a caterpillar is bad enough, but sin as a butterfly is a thousand times worse. Though the worm puts on wings gaily colored, it is a worm still, and the swallow makes its meal off it just the same. The snare of words is a very real one. To change the name of a thing is not to change its character, though it appears to do so in the minds of most. There is much less disgust awakened, as a rule, by "defalcation," or "financial irregularity," than by plain "theft;" but the people who have been the immediate victims of the swindler evince a preference for the shorter word. The good old Anglo-Saxon "lie" goes straight home, and ought to be used when there is clear occasion, instead of the polysyllabled paraphrases which are pleasanter to the feelings of the falsifier. One's "no" should be no in such matters—a "no" that has not the slightest suspicion of "yes" anywhere lingering about it. A single stitch of embroidery put upon evil, whether in word or deed, makes him or her who handles the needle a tool or ally of the wicked one.—Zion's Herald.

Brilliant, but Useless Sermons.

Sir Astley Cooper, on visiting Paris, was asked by the surgeon "en-chef" of the empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times.

"Ah! but, Monsieur, I have done him one hundred and sixty times. How many times did you save life?" continued the curious Frenchman, after he had looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of the thirteen. How many did you save out of one hundred and sixty?" "Ah, Monsieur, I lose dem all; but de operation was very brilliant." Of how many popular ministries might the same verdict be given! Souls are not saved, but the preaching is very brilliant.—Spurgeon.

The Rev. J. M. Buckley, D. D., of New York, is not only a first-class editor, but a capital preacher. He is at home on any subject of which he treats and writes, and speaks to the point, and with force and pungency. He has been recently giving a course of lectures on "Extemporaneous Preaching" before Gammon Theological Seminary, which have attracted ministers of all denominations, and which are spoken of in high terms. A man who defines his terms as clearly and comprehensively as he does in the following instance will command attention anywhere as an able and discriminating thinker and speaker. Extemporaneous speaking, he says, is "the delivery of thoughts previously conceived and adapted with more or less fullness and precision, together with such thoughts as may occur and such feelings as may arise, in an arrangement of words, sentences, and paragraphs wholly the birth of the occasion." He who prepares himself after this standard will be no ranting declaimer, or loose-jointed thinker, but will bring to the pulpit his best possible preparation in the study, and then seize the thoughts and illustrations that come with the delivery, or are begotten of personal contact with his audience, when mind is quickened and heart is stirred. No one will object to, but welcome, sermons constructed after this fashion.—Presbyterian.

THIS PATH IS BEST FOR THEE!

He chose this path for thee:
No feeble chance, or hard, relentless fate,
But love, His love hath placed thy footsteps here.
He knew the way was rough and desolate;
Knew how thy heart would often sink with fear
Yet tenderly He whispered, "Child, I see
This path is best for thee."

He chose this path for thee
Though well He knew sharp thorns would pierce thy feet,
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day;
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee:
What needst thou more? This sweeter truth to know
That all along these strange, bewildering ways,
Our rocky steeps and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more and thou thyself shalt see
This path is best for thee."

—Quoted in The Christian Guardian.

Communications.

A Meditation.

Who am I? What is my business here? How am I meeting the obligations that are on me? And what will my poor answer be when I go to give account for my behavior here? I look back over the past. I think of the time when I was convicted and was a penitent. "How the pains of hell get hold upon me! I found trouble and sorrow." Indeed, I felt that I would be lost, but when I said: "I can't help it; Lord, save, or I perish!" oh, what a joy came to me! Then by and by I felt a call to preach that I tried to withstand. Thought I must be mistaken, or that the Lord had made a mistake; then was the struggle of my life. I felt it was preach or perish. I yielded, and was happy—yes, how happy! I asked for the church's indorsement, and received license. I was happy; the church had indorsed my call, and given me privilege to begin my life-work.

After a little while I was admitted on trial into the traveling connection of the North Mississippi Annual Conference. I was happier still. I had a place to preach all my own, but responsibilities and duties were often greater than I could bear; but the Lord kept his promise, and success attended my imperfect efforts, and after two years of experience that great and good man, Bishop McTyeire, laid his hand on me and ordained me deacon. The memory of that hour is fresh to-day; the voice of the Bishop seemed the voice of the Savior formally sending me into the world to preach his glorious gospel, and the hearty responses of the preachers seemed like a voice from heaven of all the hosts above indorsing what was being done: My soul was happy.

Two years more of happy experience, and I stood before the Conference for elder's orders, which was the gladdest day of all. This ordination was impressive and solemn. With the laying on of hands I seem to feel the weight of immortal souls and the responsibility of coming years as I would stand and plead with dying men to accept the world's Redeemer, as Bishop Hargrove repeated the solemn words of the ordination service. My soul was exceedingly happy. I was a preacher of the gospel by all the authority of heaven and earth—the most sacred, the most solemn, the most important calling in the universe. Whatever might be the duties of others in the church of God (and there are many that are helpful, important and sacred given by the same Holy Spirit), mine was without mistake to preach the unsearchable riches of Christ. What a glorious work! And after a ministry of fifteen years I am ready to exclaim: "Had I a thousand lives to live, I would spend them all (D. V.) as an humble preacher of righteousness, and that, too, in the Southern Methodist Church." How rich our heritage! What opportunities for work!

Besides preaching, I am to be a pastor, "to feed the flock of Christ;" and from time to time the church has added different duties and requirements of a pastor until he is the busiest man on earth. The fact is, he is overwhelmed with duties, all very much needed to be done, and he is obligated in some sort to do them. He has several hundred members to visit, to rebuke the wayward, stimulate the slothful, encourage the timid and faint-hearted, pray with the sick, talk with the children, console the troubled, and to superintend the Sunday-school, prayer meetings, Woman's Missionary Societies, Parsonage and Home Mission Societies, and Juvenile Societies, Epworth Leagues, to stimulate the building and repairing of churches and parsonages, and to have general control of all the collections ordered by the Conference, and to spend some time soliciting subscriptions for several church papers.

If any man on earth can do the impossible, a Methodist preacher can; but is it not about time for us to call a halt in this matter?

I find myself confronted with some, at least, mathematical impossibilities. I find the list of general assessments to have ten different claims. In addition, we are obligated to take collections for the Bible cause, and an Orphans' Home, and for Sunday-schools, making in all thirteen different claims, and we are expected to take these separately, that each one may stand on its own merit, and also to take these collections early in the year.

Now, I am on a circuit, and can get to my churches but twelve times, at most, during the year; so it can easily be seen what a dilemma I am in. Some will have to wait until the last of the year. And I am urged from several quarters to send in foreign missionary money. Again, I am reminded of my obligation to give a month to the Bible cause, and one to education, and one to the Orphans' Home enterprise, and one to Children's Day work; and the rain and cold weather has destroyed the possibilities of two months. I can't do what I am obligated to the way I am advised to do it. I am in trouble. Will some experienced, resourceful brother, who can manipulate affairs, help me out of this dilemma? I ask, too, have we not reached the place in our Zion where we ought to look out a number of men full of the Holy Ghost and of power, that we may set over these matters in some way? While we give ourselves continually to the Word of God and prayer, we are qualified to preach, but not to be financial agents; and the various financial interests of the church are of too much importance to be any longer bunglingly cared for, and preaching the gospel is enough to engage all the resources of any man on earth. And these are consecrated men of financial skill, who are anxious for a place to devote their lives.

J. H. Smith.

Wall Hill, Miss., March 22, 1897.

Correspondence.

Alabama State Sunday-School Convention.

Mr. Editor: I want to tell you something about the Alabama State Sunday-school Convention, which met at Tuscaloosa, Ala., April 8–11. The Sunday-school at this place elected me as their delegate, supplying me with such information as they thought would be needed. Well, I went, and had the best kind of a time. I had a young friend there who had me assigned to his home, where I remained till I left. They are nice, clever people, and delight in making their friends have a nice time while under their roof.

The streets of Tuscaloosa are about twice the width of most any city, and they are shaded by a row of oaks in the centre and on either side of them. Between the centre row of trees and the side row about five carriages may move along abreast, and then there will be room left. This makes the town a beautiful one, and I think that is one reason why the people are so good—they are not crowded to death in little narrow streets. I do not think there is a more beautiful town in Alabama than Tuscaloosa.

There are sixty-six counties in this State, and forty-four of them are organized—i. e., have county Sunday-school Conventions once a year, besides beat meetings. Each one of these forty-four counties had a representative at the State Convention except one. My county had eleven.

Bro. Meggs, of Indianapolis, of the International Committee, was present with us, and gave us a great deal of information about the Sunday-school work. Mrs. Crafts, of Washington, D. C., was also present, and added wonderfully to the convention. She is connected with the primary work, and understands it thoroughly. We want more such men and women like the two mentioned above.

There is great need of a field worker—a man or woman who will devote their whole time to the work of organizing Sunday-schools in every community where there is not already one. To support this field worker, the convention asked for $2,000 to employ one. One thousand five hundred and twenty dollars was raised in the convention, and the rest will be made up before the next convention, which meets in Birmingham.

The University of Alabama, located in Tuscaloosa, invited the convention to see the wonderful X-ray. The whole 351 delegates went out and saw it. I can not describe it; but if the others who saw it realize, as I do, that God's penetrating eye sees the heart of man just as easily as the X-ray reveals the bones of a human body, I think they were repaid for looking at it.

I had worked here 706 days without one day of rest, and to say that I enjoyed my trip would be inadequate to express it. Lyman.

Brierfield, Ala., April 19, 1897.

Mormonism.

INFORMATION WANTED.

Mr. Editor: There have been from six to ten Mormon elders in St. Landry parish for the last four months. I hear that there are thirty of these elders engaged in missionary work in Louisiana; that the intention of the Mormon Church is to send a great host of elders throughout the South.

Now, this church, if it can be called a church, is so opposite to our teachings that we must post ourselves to warn the people.

True, I have read a good deal on the subject, including the pamphlet of Rev. Oswalt, but I desire a little additional information in reference to the depredations committed by the Mormons during the war and before. I knew their history is as black as midnight, but the details are lacking. I have but few books bearing on the subject, and no library near at hand to consult. Any information sent privately to me will be appreciated, particularly of the founding of this sect, their first military operations, when the idea of Joe Smith was to found a Western Empire, and, latterly, their robberies of emigrant trains, the most noted of which was the Mountain Meadow massacre in 1858.

So far they have made no converts, but seem to be getting considerable encouragement at Turkey Creek. They have, however, been all over the parish, including Opelousas. I have lost no opportunity of preaching against their infamous doctrines.

Probably an article gotten up in brief detail of the most important facts in connection with this sect may be good reading at this time, that the people be placed on their guard. But the information I seek above I should be glad to have at once from anyone.

H. S. Johns.

Bayou Chicot, La.

Durant District Epworth League Conference.

A District Epworth League Conference has been called in connection with the Preachers' Meeting of the Durant district, which convenes at McCeel, May 5. Let every loyal Methodist in the district hear the call, and every community of Methodists send a delegate. Pastors and Leaguers, fill McCool with earnest Methodists, and make Evans feel that it means something to entertain the Methodists of our growing district.

The Epworth League meeting will embrace Wednesday afternoon and evening. A good program is ready.

J. C. Park.

Kosciusko, Miss., April 19, 1897.

Durant District Missionary Meeting.

The annual meetings of the W. F. M. Society and the W. P. and H. M. Society will convene in Kosciusko, May 22, 1897, and will hold two days. Mrs. Mary L. Hargrove will preside, and two societies will meet in joint session. A good program is prepared, and a large attendance is desired.

Let every pastor see that some representatives be sent from his charge.

J. C. Park,
For District Secretaries.

Kosciusko, Miss., April 19, 1897.

I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony. —Phillips Brooks.

W. F. M. S.

Edited Weekly by North Mississippi, Mississipp and Louisiana Conferences

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Booneville
Miss. Conf., Mrs. E. D. Jones, Clarkdale, Miss
La. Conf., Mrs Jno S. Young, Shreveport

Missionary Conference of Shreveport District.

This meeting was called by Mrs. Sligh, district secretary, to be held in Mansfield, April 14. We had a very harmonous meeting of one day and night. There were only ladies present in the day session, and we tried to have an informal meeting, heart-to-heart talks. We had some very encouraging talks. Mrs. LaPrade emphasized the necessity of more system in our work, more promptness in the auxiliaries reporting to their district secretaries, that they may report to the State officers, and thereby insure that correlation of work that is necessary to all well-regulated societies.

We urge promptness on the part of our treasurers. If we have but a few cents, it must be remitted at the stated times. March 1, June 1, Sept. 1, and Dec. 1 are the dates at which the quarterly reports should be forwarded to the State treasurers. If we have nothing to remit, we must send a postal stating that fact, that order may be preserved. While we stress the importance of promptly paying our dues, we must never fail to impress upon our members that the dimes are a secondary consideration; that our heartfelt sympathy and earnest prayers are necessary in order to make the dime most effective.

It is also urged that we put forth more effort to enlist the interest of the children. Where it is not practicable to organize juvenile societies, let them become members of the adult societies, paying 5 cent dues, and taking part in the exercises as far as the older heads deem proper. If they grow up in the work, they will not feel that embarrassment that now hampers the older members.

We must not forget to work for our "literature." Urge our members to take and read our church and missionary papers. If we discussed our "Missionary Advocate" and "Little Worker" as freely as we do the "Delineator" and floral catalogues, no doubt we could find more ready to subscribe.

Shreveport Auxiliary seems to be more alive than most of us. It has the entire support of one Bible woman in China, besides a great deal of other work. The importance of a free distribution of leaflets was discussed. It was advised not only to read them at the society meetings, but to send them to the absent members and keep them reminded. It was decided best to always use the printed blanks that are furnished us for making our quarterly reports. There is less work and more system than we can otherwise attain.

By special invitation the delegates took tea at the college, which we enjoyed. We were much gratified to see some long-needed improvements going on about the college, and more so at the flourishing condition of affairs within. We hope soon to see the school receiving its merited patronage.

The main features of the evening, after devotional exercises by Bro. Harper, were resolutions of sympathy for our beloved State president, Mrs. T. P. Fullilove, in the prolonged and extreme illness of her husband. Our hearts go out to her in this hour of sad affliction. Bro. Harper, in his prayer, touchingly bore her to the throne of divine grace.

Mrs. Ricks read an interesting paper on missions. It was comprehensive, and the best attention was given. Mrs. C. J. Foster read a paper on, "What Woman Has Done," It was very interesting, and full of encouraging facts. It showed deep research, was beautifully read; consequently, much enjoyed.

Every society must send a delegate, if possible, to our annual meeting next Summer. It will be held in Homer at a time not yet decided upon.

L. Paxon,
Dist. Rec. Sec. pro. tem.

Since the meeting we have heard of the death of our faithful friend and sympathizer, Mr. T. P. Fullilove. But for the sustaining grace of her unwavering faith, our beloved leader would be plunged in deepest despair. May our heavenly Father not forsake her!

P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

On April 12 the ladies of Lafayette, La., organized a Woman's Parsonage and Home Mission Society, consisting of ten members. Although comparatively few in numbers at present, they feel confident of enlisting the interest of others in this work, not only on account of its importance, but also because they have the earnest co-operation of their pastor, Rev. I. T. Reams, and that of his estimable wife. The officers elected to serve during the year are as follows: Mrs. J. J. Davidson, president; Mrs. P. D. Bercaud, vice-president; Mrs. Robt. Greig, recording secretary; Mrs. Crow Girard, corresponding secretary; Mrs. Felix Demanade, treasurer.

Lafayette, situated on Vermilion Bayou, is the western terminus of Morgan's Louisiana and Texas and Texas and New Orleans railroads. It has a population of about 3,500, and is one of the growing towns of Southwestern Louisiana. A handsome new church erected last year speaks well for the liberality of its Methodist people, and the zeal and energy of its ladies, who realized by their own efforts in their Ladies' Aid Society during the year about three hundred dollars.

In the midst of this broad field of Catholicism these Christian women are working nobly and faithfully in the "Master's vineyard." Doing the work that is nearest, they are ready, in his service, to spend time, talents and money, and the Lord is blessing their labors of love and faith by encouraging results. Some one has said: "It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a life-long struggle, that makes us valiant." If this be true, the Woman's Parsonage and Home Mission Society at Lafayette is destined to become a power for good, not only to themselves, but to others engaged in this great connectional work.

E. R. Kennedy.

Dear Sisters: When we read such glowing accounts of "what God hath wrought," through the instrumentality of this branch of woman's work in other Conferences, we take courage and press on, knowing that our Leader "is no respecter of persons," and will just as surely bless his work in our hands, if we undertake it "with an eye single to his service," relying on his guidance for success.

For years I did not understand that beautiful Scripture, "Follow me, and I will make you fishers of men." I thought it was a promise only to that anointed band of ministers who proclaim the gospel message from the sacred desk; but, thank God, it has a deeper, sweeter meaning now, and through it I learn that whosoever will "follow" him shall be made fishers of men. There is no ground for discouragement while we are co-laborers with him!

How can we compute what is being accomplished as the result of our efforts? We are plainly told, that "the kingdom of God cometh not with observation." A fisherman might as well gaze on the surface of the sheet of water that is to be the scene of his angling and try and calculate the number of fish that will reward his toil! What can he know of the finny tribe that dip and swim in the crystal depths below? And Christian workers know less of the human tribe, that are to be rescued and saved from the seething depths of sin and worldliness by the "net" of God's "Word." There is an all-important lesson to be learned in the history of those first fishermen. We find when they were not fishing they were "mending their nets."

R. R. Parker.

Selections.

Unanswered Prayer.

It is quite common to mistake our own incapacity for God's unwillingness to give. We can not take more than our hearts and lives can hold, not even of the free and abundant grace of God. The limit of blessing for every man is the limit of capacity. Even God does not put more than a pint into a pint cup. Therefore God's richest blessing is the blessing of enlargement. When a soul submits to him, he causes it to grow, so making room for more light and larger power of use every blessing.

God's will to give may always be taken for granted. Our will to receive is not so sure. And when we are disposed to complain of our small share of spiritual blessing, may it not be best to ask ourselves whether it is not our will that fails, and our littleness which can not find room to receive? God's apparent grudging, we may be sure, is always a sign of our incapacity.

What we most need, therefore, is continual enlargement of soul, which comes to men only from the continual presence of God's Spirit. He does not offer gifts at random; much less does he enlarge a soul which has no desire for him. He who wishes that spiritual capacity may be put up anywhere along life's dusty way, and that one may set his heart upon the earth and then enjoy the full measure of a disciple's happiness besides, will surely be disappointed.—The Congregationalist.

You have been led to trust in Lord Jesus, to receive from him salvation by grace, to unite with his church, and now keep you ever in this doctrine and way of living. Let Jesus be your all in all. There is no life like that of one who lives in the favor of Christ. To receive him as a free gift preserves the soul from self-righteous pride and from self-accusing despair. It makes the heart grow warm with grateful love, and thus it creates a feeling in the soul which is infinitely more acceptable to God than anything that can possibly come from slavish fear.

And knew that your heart will not prosper unless it is filled with an intense desire to help others. He who does not pine to lead sinners to Christ has never been under the spell of Christ's love. At once go to the work of the Lord. Begin at home—visit your neighbors—enlighten the village or the city where you live—scatter the word for the Lord wherever your hand can reach.—Spurgeon.

Perhaps we too often forget that the difficulties of the gospel are not inherent difficulties of human experience. Christianity, as Wesley somewhere says, involves no difficulties, but it does not remove them. If it could be shown that Christianity introduces something into life wholly alien from its common tenor, or assumes principles which we do not act upon, or whose consequences at variance with the natural reason of men, we might pause before receiving its teachings. But if, on the contrary, its mysteries rest on the fundamental mysteries of our finite being; if it takes its stand on human nature as it is, and interprets its aspirations; if it carries the thoughts of which we feel the beginning within ourselves, and opens gleams of hope where we acknowledge that our prospect is clouded, then it can not be monstrous to reject it for reasons on which we should with equal justice declare life itself to be impossible.—Watchman.

One of the greatest of human attainments is the economical use of that which we already have, instead of go a-hunting for new resources because we waste so many of those already in our possession. This is true not only of our money, food, clothing, wood; it is true of our knowledge, thoughts, and words; it is true of our spiritual powers, even of our faith in God. Do we realize that we have spiritual forces lying dormant, powers of faith lying idle and unused?

We would get more answers to our prayers than we do if we would define our requests to those things which we really want. Many a man prays for a baptism from above who would run if he saw it coming; and not a few of those who pray most eloquently that their lips may be touched with a coal from off the altar would faint dead away if they felt an angel go for the tongs.—Rev. J. Lafferty.

If you do not wish for his kingdom don't pray for it. But if you do you must do more than pray for it. You must work for it.—Ruskin.

Never try to persuade others to accept theories you have not wrought into practice yourself.

God never gives a Christian more strength than he needs for the task he is willing to do.

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W. C. BLACK, Publisher.

To Whom It May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

FROM THE WORK.

Laura L. Chevalier, Vidalia, April 19, 1897: "The water is falling slowly. Vidalia is like a flower garden in the midst of waters. Although we have been fighting the waters the last two weeks, the Sunday-school has met regularly. We missed our Easter service. The water prevented our pastor reaching his appointment. God has blessed our Sunday-school!"

Rev. C. H. Ellis, Lutcher, La., April 20, 1897: "One week ago I came to this place with Bro. E. A. Vail to hold a series of meetings. The hall had been secured and notice of meeting given out. The interest has steadily increased. The hall has been well filled the past two evenings and some are seeking. One found pardon last night. Please send me a few copies of ADVOCATE. I find some Methodists here who ought to take your paper."

Rev. W. J. Burt, Tyro circuit, North Mississippi Conference, April 19, 1897: "We have just returned from our second quarterly meeting. Dr. T C Wier was with us. He fed the flock of Christ richly and bountifully on Saturday and Sunday. We all went home stronger, better and happier. The stewards were present and made a good report as before. The preacher reported some improvement at the parsonage; such as a new garden fence and material for a new yard fence. Seven new subscribers for the NEW ORLEANS ADVOCATE, and 50 for the World for Christ. He also reported $27 for the Orphans' Home. We are now taking our collection for foreign missions. We returned home from the meeting just in time to weep with Dr. Harris and his family, who are door neighbors of ours. Lucy, his sweetest, best and fairest daughter of fourteen Summers, fell asleep in Jesus this morning after a few days' illness. May the Lord comfort the weeping family!"

P., Hickory, Miss., April 18, 1897: "Hickory is on the Newton and Hickory work—Bro. D. P. Bradford, pastor. We are well pleased with our pastor. The work is prospering in his hands. He is truly a man of God and in favor with the people. The Lord is graciously present in the services of the sanctuary. The Sunday-school is doing a gracious work for the Lord under the efficient management of our superintendent, Bro. G. B. Harper. Last year at our protracted meeting the Sunday-school scholars were the first to reap the benefits of the meeting, and it was a beautiful sight to see the children made happy in the love of Christ. We have an Epworth League which is doing good and increasing in interest. We are expecting to receive increased impetus through our delegates when they will have attended the State Conference at Water Valley. May the Lord take entire possession of the hearts of the young people and make the Epworth League a great blessing to the church! Delegates elected to the State Conference were: G. B. Harper, president; Dr. E. B Partin, first vice-president; Mrs. G. B Harper, Mrs. J. L. Wells, Mrs. J. McDonald and Miss Ephie Jones, organist. Our weekly prayer meeting is doing good and proves a blessing to those who attend. More anon."

Rev. John W. Ramsey, P. C., Waterford, Miss., April 13, 1897: "Please allow me space in the ADVOCATE to write of a revival that we have just closed at Waterford. This has been a hard place. Whisky was sold illegally, the people gambled and danced. The man who sold liquor was converted and joined the church. Gambling has been broken up, and dancing is a thing of the past. There have been twenty-five accessions to the different churches, with more to follow. Fifteen joined the Methodist Church. Almost the whole town has been taken for Christ, the Lord, and we magnify his great name, and unto the Lord of hosts we ascribe all the praise. Bro. W. D. Bass did all the preaching. He is earnest, a true man of God. God is in him and his work, and he reaches the hearts and consciences of the people. He employs no clap trap methods. Penitents are invited to the altar and converted in the old time way. To those who want help in revival work I would say you can not engage one whose work will be more satisfactory than Bro. Bass. He works in perfect harmony with the pastor. I, myself, and my people thank God he came among us and led our people to Christ. May God bless him in his work wherever he goes!"

Rev. Sam B. Cox, Jonesboro, Miss., April 19, 1897: "I have seen reports from many of the brethren, and they are all encouraging to me, especially, as Rev. G S. Morehead said, those of the North Mississippi Conference. We arrived here shortly after Conference and got in a full month's work in December. Our parsonage and post office are out in the country four miles from the narrow-guage, and nine miles from the standard-guaged railroad. We have five churches, two Sunday schools, one Epworth League of over thirty members, doing good work. Our people are spiritual and prove the feeling genuine by the fruits they show. They have paid the domestic mission assessment in full; half the education assessment in subscription, and foreign missions. Well, let me tell you We had a Good-Friday, all day meeting, with the inevitable 'dinner on the ground.' Rev. B. B. Thomas, of Middleton, Tenn., and Rev. J. M. Wyatt, of Ripley, Miss., were with us in the spirit of the Master. We made a collection of over forty-five dollars We have half the foreign mission money in hand and send it today, the other in good subscription, and will get it by and by. These brethren did my work inestimable service. Our very best of presiding elders, Rev. H. R. Tucker, is moving things all over the district, and especially do we feel him here. I am not a candidate for the waste-basket, so I will desist. Success to the ADVOCATE."

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COLBERT—WILLIE EADS COLBERT.

"Gone to dwell with the pure and good
Where the beautiful dreams of life come true."

God gave her life in Carthage, Leake county, Miss., Aug. 9, 1873, and called her from the walks of men in San Antonio, Texas, Feb. 13, 1897. Here was a nature of inexpressible purity, brightness, sweetness and love. As a child, she was obedient, docile, and affectionate, exhibiting even then many of the characteristics of the beauty which marked her after life. At nine years of age she joined the Methodist Church. She was educated in Staunton, Va. She then came to the home of her parents in Utica, Miss., where, with her two elder sisters and younger brothers, the happiest days of her life were spent. The sudden and sad taking away of her father broke up the happy circle and brought in its train sorrow, sickness and death. The mother went into a decline which soon developed into consumption, and never did invalid have more faithful and tender nursing than that rendered her by her beautiful and affectionate daughter. Her physicians think that the disease which caused her death in less than three years was thus contracted. After this sorrowful time she moved with her sister and brothers to Jackson, Miss., where she was reunited with the church.

It is seldom that so many attractions are centered in an individual as those that marked the personal loveliness of Willie Colbert. She was tall, stately as a queen; fair, golden haired and beautiful, with a gentleness of disposition and a comprehending sympathy which made everybody her friend. A woman of high ideals and fixed principles, possessing an almost morbid sense of duty; kind and just in her estimate of her fellow-men; loyal and faithful to her friends, unselfish and devoted to those bound to her by nearer ties—counting it her chief pleasure to give them happiness. All who knew her were impressed with the unusual strength of her character and the sound judgment manifested by one so young in the administration of the financial interests committed to her. To the older sisters she was a wise counsellor, and to the younger brothers she supplied the place of the mother with forgetfulness of self and in the fear of God.

I count it as one of the privileges of my life to have known and loved her as a friend. In the early Spring, when confiding to me her conviction that the disease had taken hold upon her, she said: "I do not fear. If my Father wants to call me home, is not this as good way to go as any? I may have so long to prepare myself for what he has in store for me."

She went to Mt. Eagle in the Summer, but derived no benefit from the change. In company with her oldest brother she went to San Antonio, Texas. She said to her pastor on the day of her departure: "I used to think I trusted Jesus, but know now I never did before." Her entire sickness was borne with a spirit of patience and courage. As the hours which were bringing the end drew near, she talked to those about her of her trust and hope in the Savior. Even then her thoughts were for others, and a token and message were left for each of the loved ones. "Don't cry, Stella," she said to her sister; "it will excite you, and that might excite me, and I am not one bit afraid;" and as they watched the almost visible meeting with her King, they knew that truly there was no cause for fear. When after the long journey her friends in Jackson looked on the sweet face the smile which was altogether heavenly still lingered there—and it was as the countenance of an angel. May God be magnified by such a life and death!

"I thought to find some healing clime
For her I loved; she found that shore,
That city whose inhabitants
Are sick and sorrowful no more.

"Such sweet communion had been ours,
I prayed that it might never end;
My prayer is more than answered—now
I have an angel for my friend.

"I wished for perfect peace to soothe
The troubled anguish of her breast;
And, numbered with the loved and called,
She entered on untroubled rest.

"Life was so fair a thing to her,
I wept and pleaded for its stay
My wish was granted me, for lo!
She hath eternal life to-day."

LULA GAULDING WATKINS.

Vicksburg, Miss.

(Continued on Seventh Page)

Depression, despondency and despair come to a women when there is any irregularity in the performance of the functions of her womanhood. Even healthy women are nervous, irritable, cross and blue when there is any slight derangement of the organs distinctively feminine. The whole body seems to be influenced by it. The nerves are on edge. Temper and tears come without apparent cause. These things show the importance of womanly health. These things show that there is great, urgent, constant need of such a remedy as Dr. Pierce's Favorite Prescription. This great medicine works directly on but one set of organs in a woman's body. It soothes any inflammation that may be present. It purifies and invigorates. It cures when doctors have failed, and it does away with any necessity of distasteful examinations and local treatment, which are so frequently insisted upon by physicians. The "Favorite Prescription" is the preparation of an eminent and successful practitioner. It has been used by Dr. Pierce in his daily practice in the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., one of the leading medical institutions in the world. It has cured thousands of women and relieved them of the pains and distress that many times lead directly to death or insanity. It can be obtained at any drug store.

Every woman in America ought to have Dr. Pierce's Common Sense Medical Adviser, and ought to read the several chapters of the book devoted to the reproductive physiology of woman. It is of the most vital importance that every woman should know about these things, and they are told in plain, simple, straightforward language by a physician who has made a specialty of the diseases of women. The book contains over 1000 pages, and a copy, paper-covered, may be obtained *absolutely free* by sending 21 one-cent stamps, to cover the cost of mailing *only*, to the World's Dispensary Medical Association, Buffalo, N. Y. If French cloth binding is desired, send 10 cents extra (31 cents in all).

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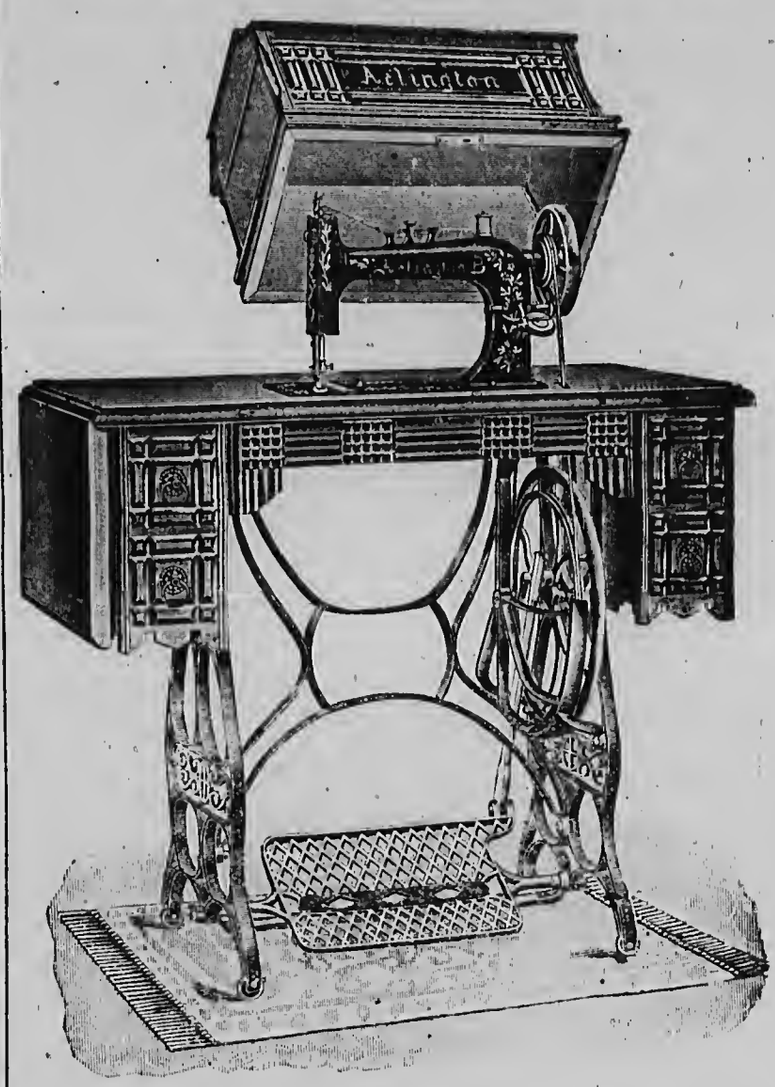

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Thursday, April 29, 1897.

Life evermore is fed by death
In earth and sea and sky;
And, that a rose may breathe its breath,
Something must die.

—J. G. Holland.

A vision of heavenly things is helpful, even though it be quite momentary.

Men are not to make money, but money is to make men. — Lyman Abbott.

Every hour comes with some little fagot of God's will fastened upon its back.—Faber.

Did anybody ever see a captious critic that was willing to take his own medicine?

God pardons like a mother who kisses the offense into everlasting forgetfulness.—H. W. Beecher.

It requires no effort to float down stream, but when you would go up stream, steadily and vigorously must you ply the oars.

Fail! fail! In the bright lexicon of youth, which fate reserves for glorious manhood, there is no such word as fail."—Bulwer.

No biblical conception of heaven so commends it to the human heart as that of a home—"our Father's house of many mansions."

If I could do any good by worrying, I would worry away to my heart's content, but as it is useless, I find best to let it alone.

Cheerfulness is of priceless value in every calling and in every sphere of life, but nowhere does it yield larger results than in Christian work.

If anybody has ever made money or friends or accomplished any good by whining, he ought to proclaim it to the world. Our columns are open to him.

Says a great man, "I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth." Selah.

The thing we have most to fear is not the liveliness of the sinners, but the deadness of the saints —that remoteness from God, that inexperience of the great realities that makes God a name and a report rather than a felt person, and the superb verities the possession of the few rather than the realization of the many.—Dr. Parkhurst.

"What room is there for Christianity in such a crowded life as mine?" said a business man one day to Phillips Brooks. Quoting this in the pulpit, the great divine replied as follows: "This is as if the engine had said there is no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tides. It is as if the man had said he had no room for his soul."

Sober-Mindedness.

The importance of sobriety, by which is meant seriousness, self-control, evenness of temper, and moderateness of conduct, is much dwelt upon in the Scriptures. The Apostle Paul, writing to Titus, exhorts him to teach believers, young as well as aged, to be sober-minded, while Peter also enjoins upon Christians to "be sober and watch unto prayer." A large part of the human race, however, seem to despise everything that has the garb of gravity. Many, alas! consider life a huge joke, meant only for pleasure and frivolity, taking little thought of the morrow, or of destiny. Like the grasshopper in the fable, they fritter away the Summer of opportunity, and when the Winter of reckoning comes wretchedness and ruin stare them in the face.

The stolid indifference which not a few manifest to the warnings and claims of the gospel is but the result of long continued levity and aimlessness. Constant frivolity unfits for grave duties and employments, and prevents noble impulses and gracious influences from taking root, just as repeated raking of soil after the sowing of seed renders their germination impossible. People who lack serious aims and intentions, however pleasant they may be in company, rarely become anything more than ciphers in the world. "Fools make a mock at sin," and the giddy, as well as the unrighteous, "do not like to retain God in their knowledge."

The conviction that life is real and earnest has but slender hold upon multitudes who care for nothing save what they can enjoy through the medium of the senses. Those who are seldom serious after a while become so confirmed in the habit of treating all things lightly that the most important issues in life receive not so much consideration as the eating of a meal or the reading of society news.

Indifference and the spirit of levity keep far more out of the kingdom than does unbelief. A giddy, simpering youth or maiden is often more difficult to convert than an outbreaking sinner. In some sections the young people are so flippant and irreverent that nothing is too sacred to escape their fun-making propensities. They laugh and converse during public prayer, and even joke in the presence of death. Some respect neither age, nor piety, nor the house of God. Where such is the case it is time for mourning and fervent prayer for the spirit of conviction. We might as well expect figs of thistles as to look for worship and piety where solemnity and thoughtfulness are not.

Not all the unrighteous are irreverent, but every irreverent man is unrighteous — yea, even wicked. Would that all could keep in mind the Scripture exhortation, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil." It is stated that during the Revolutionary War Gen. Washington not unfrequently rode ten or twelve miles to attend service and was ever "so deeply reverent as to produce the happiest effect upon the congregation." Would that he had more imitators in this day!

No sensible person expects to see old heads on young shoulders, and we recognize that it is natural for youth to be gay and light-hearted. We must raise our voice, however, against habitual frivolousness so often met with. There ought to be seasons of meditation, moments of soberness, times of thoughtfulness in each life, old or young, in order that one's mind and conduct may not be wholly given up to evanescent things. We do not plead for that form of religious gravity which condemns all gayety, and seldom relaxes into fun-making and gladness.

Soberness does not mean gloom and the wearing of sad apparel, but signifies a realization of important things, a true understanding of the nature of life and the regulation of conduct in accordance therewith. The Bible teaches that we must avoid "foolish talking and jesting, which are not convenient" (that is, befitting), and that "denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." People when in trouble do not go to the frivolous for comfort. We can be sober and yet not sad, serious and yet not gloomy, merry but not flippant, joyful and yet sedate. As some one has happily said, "Christ's doctrines are touched with the sunlight, and flavored with the flowers of the fields." True piety is as cheerful as the day.

Parents are largely responsible for the irreverence and lack of seriousness of their children. Who could expect concern and reverence of them when their fathers and mothers so often act as if there were nothing in religion?

Sober-mindedness also involves self-mastery, which is fundamental in the work of grace. To be sober in the scriptural sense means far more than to abstain from the use of intoxicants. It includes moderation in every department of conduct, evenness of temper and placidity of mind due to the indwelling of the Spirit. As the Expositor's Bible expresses it: "The sobermindedness of the New Testament is something more than the temperance and self control of Plato and Aristotle. Its sphere is not confined to the lowest sensual enjoyments. It is that power over ourselves which keeps under control not only bodily impulses, but spiritual impulses also." Sober-mindedness will keep us from trusting to transient emotion and spiritual exaltation to carry us through. Whether we be in light or in shadow, in the glow of love or in the chill of temptation, it leads us on in the path of duty, bringing to our realization that back of mere impulse and favoring circumstance there should be submission of will and a deep sense of obligation.

Most Christians find it easy to be sober in certain respects, but at other points their desires and inclinations get the better of them. They are imprudent in speech, or rash in action, violent in temper, stubborn as to their own plans, or, perhaps, over-dependent upon feeling. There is great need just now for sobriety in the church. Equanimity and calm dispassionate action will do much towards settling disputes and differences that otherwise will grow worse. While we ought to seek clear conviction as to duty and covet ardent feeling with reference to divine things, we must not estimate our spiritual condition entirely by our feelings. To quote again from the Expositor's Bible: "Impassioned feeling that leads on to conduct, strengthens character; impassioned feeling that ends with itself, weakens it. If religious excitement is not to do us more harm than good, by leaving us more insensible to spiritual influences than we were before, it must be accompanied by the sobriety which refuses to be exalted by such an experience, and which in making use of it controls it. One act of self-denial, one genuine sacrifice of pleasure to duty is worth hours of religious emotion and thousands of pious thoughts." We may not possess wealth or genius or personal magnetism, but if we cultivate sobriety in its various forms, we can not fail of doing good, neither of religious enjoyment.

Bishop Sessums' "Modern Beliefs."

[The following paper was read by Bishop Keener before the New Orleans Preachers' Meeting last Monday morning, and he was, by unanimous vote, requested to furnish it to the NEW ORLEANS ADVOCATE for publication.]

After reading over and over the Picayune's report, April 12, of the summary of Bishop Sessums' Lenten discourses, as made by himself, on "The Old Religion in the New Language," I find it difficult to determine what and how much of the orthodox faith he does accept. He evidently attempts to quadrate Christianity with some modern theories of science, such as Darwin's theory of "Organic Evolution," and "Natural Selection," which personifies an abstraction; theories which Sir Richard Owen, the greatest authority in physiological and biological science, rejects with a weight of anatomical demonstration that has not been answered, proving that there are centers of animated nature which determine its species, and boundaries which can not be passed, no more than those which separate the orbits of planets, or those of the sea, to which the Almighty has said, "This far shalt thou come, but no further;" theories which Lord Salisbury, in his address before the British Association, October, 1894, at Oxford, declares to be "not proven;" theories which Mr. George J. Romanes, the accepted apostle of Mr. Darwin, in all his intricate speculations, repudiated, a little while before death, as visionary and false, and refuted by his profession of faith in the Savior.

I say that this seems to be the general tenor of the Bishop's summary. He says: "The scientific movement in our generation is simply the evolution of a thinking process to seek to transform man's conception of the universe into the realization that it is an actual, vital organism, drawing its existence and perfect machinery from the great, loving, sentient God." And, still further, he identifies nature and God and man in one Pantheistic unity. He says: "Therefore the great mystery of the Trinity is understood now to mean, not that the mysterious triad exists alone in some desert abyss of space, but that God the Father, God the Son, and God the Holy Ghost, are part of the universe, and dwelt in it, and that the external world is but a manifestation of the living God; that man and God and the universe are fused in one." "This," he adds, "is the Christian conception of the Trinity." But I should rather say, this is Schleiermacher's Pantheism.

He throws a cloud upon the personality of God in the following sentence: "The old idea of the church being a select company of God's elect, who, after the wreck of matter and the crash of worlds, will be gathered to a personal God, has been replaced by the grand and inspiring conception of the sublime truth that the true church embraces all humanity, as a family under God, as one common Father, because God is God."

He repudiates as a sort of traditional myth the fall of man, and the gift of a Redeemer, as the basis and necessity of a sacrifice for sin—all which he virtually ignores. "The old idea lags on even to this day of man's having lapsed from his high estate, and of having become debased and corrupted, the image of God having been displaced by evil.... by the sin of some remote, forgotten and unknown progenitor."

His idea of the atonement is simply the power of example in the life of Jesus. Eternal punishment he scouts as an impossible conception: that the sinner will be ashamed of himself, until, after the lapse of ages, he is fit for being restored to the bosom of God. The Incarnation—that is, the unity of God and man—will work out everything, whether here or hereafter, according to the purpose of God, after an evolutionary law; and in "the lapse of ages" all will end in a quasi Nirvana.

If this is the faith of the Protestant Episcopal Church, it reminds one of the ice-pack of the Arctic seas, which moves a thousand miles in longitude without the intrepid mariner's suspicion of any motion; but if it is not, the scientific theories of the good Bishop ought to be corrected at the next General Assembly of its Lay and Episcopal Councils. It certainly differs widely from what we understand to be the true meaning of the Apostles' Creed and the general articles of faith that define Orthodox Protestant Christianity. And in so far as we represent that faith, we beg leave to enter our dissent from Bishop Sessums' most wonderful estimate of modern science and its relation to the Church of Christ.

The scientific world has just about given up the evolutionary theories of Darwin as the convicted and confessed nonsense of the nineteenth century at the very time the Bishop is preparing to constitute them a part of the impregnable foundations of the faith.

In conclusion, we would most respectfully refer the Bishop to the closing sentence of Lord Salisbury's address before the British Association: "I prefer to shelter myself in this matter behind the judgment of the greatest living master of natural science among us, Lord Kelvin, who, from this chair twenty years ago, said: 'The hypothesis of natural selection does not contain the true theory of evolution, if evolution there has been in biology.....I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler.'"

J. C. KEENER.

The Magazines for May.

FRANK LESLIE'S POPULAR MONTHLY.

John P. Ritter, in the May number of Leslie's Popular Monthly, describes, in a liberally illustrated article, "Some American Castles." The "Fair Maids of Morocco" are pictured and described by Frederick A. Ober in the same number. Another important article is "Japan's Three Invasions of Corea," by Teiichi Yamagata, a relative of the great Japanese marquis. The attractive series of papers on "American Universities and Colleges" is continued with an article on the University of Minnesota, by John Cochrane Sweet. A well-known theosophist, Martin F. Gitt, tells in an interesting way "What Theosophy Means." There are many other articles of interest.

THE COSMOPOLITAN.

In the May number of the Cosmopolitan, President Gilman, of John Hopkins University, contributes an article entitled "Modern Education." "The New Congressional Library," by Nannie Belle Maury, is well described and beautifully illustrated in this number. Quite a number of illustrations are given with the article, describing "The Glories of War," by H. Collins Walsh. I. Zangwill writes of "The Turkish Messiah." A charming story, "The History of Lady Betty Stair," is told by Mellie Elliot Seawell.

CASSELL'S FAMILY MAGAZINE.

Cassell's, for May, has an unusual number of illustrations, which set off its unique contents. "The New Railway to London," written by B. Fletcher Robinson; "The Tale of Other Cities," by Grant Allen, are well worth the reading. "American Belles of London Season," by Mrs. Harcourt Williamson, is illustrated from photographs of notable women. "At Other Courts," by Spencer Warren, is also interesting. "The Gift of the Gods" is a splendid continued story.

THE QUIVER.

The Quiver opens with an interesting article entitled "Mementoes of Protestant Reformers," with illustrations. Two serial stories—"When the Morning Cometh," by Evelyn Everett Green and H. Louisa Bedford; "All Through Prejudice," by Scott Graham—add to its attractiveness. A complete story by David Lyall, entitled "Across the Seas," is a well-told story.

THE ST. NICHOLAS.

The St. Nicholas, always the young folks, favorite magazine, has an interesting story by George B. Smith, entitled "General Grant's Ride." Also a number of other stories of interest to the young people.

NOTES.

Rev. J. M. Alford reports five accessions and several conversions as the result of the meeting at Tchoupitoulas.

***

Dr. Sawyer occupied the pulpit of Carondelet Street Church last Sabbath, and preached a vigorous and edifying discourse from Psalms exix, 94.

***

The corner stone of the Mississippi Orphans' Home at Water Valley will be laid with appropriate ceremonies on the thirtieth. Dr. J. W. Boswell, of the Nashville Advocate, will deliver an address.

***

The meeting at Morean is still in progress. Bro. Scurlock has been assisted by Dr. Sawyer and several of the city pastors. Up to Sunday there had been two additions to the church and several conversions.

***

At the close of the present session Rev. C. C. Fisher, of the Holston Conference, will succeed Dr. C. Pope as president of Millersburg (Ky) Female College. Prof. Fisher is a graduate of Emory and Henry College, and has been engaged in educational work fifteen years in Sullins College and Martha Washington College.

***

Prof. John Siebe Johnston, of Homer, La., was married on Sunday, April 11, to Miss Rebecca Mary Ellison, of Jackson, Miss. The ceremony took place at the residence of the bride's mother, Mrs. Mary T. Ellison, near Millsaps College. The groom is a son of Rev. P. A. Johnston, of the Louisiana Conference. The bride is a daughter of the late Rev. J. W. Ellison, of the Mississippi Conference. May their pathway through life be strewn with flowers!

Rev. J. H. McCoy, is the youngest man that ever filled the pulpit of the Methodist Church in the classic city of Tuskaloosa, and he has the largest audiences of any minister in the city, and his congregation is growing with the time.—Alabama Advocate.

***

We invite attention to the notice of Dr. Sawyer on first page. Let the Methodists of the city turn out in full force. Dr. DuBose is a man of pre-eminent abilities both as a rhetorician and an orator. Those who attend have a rare treat in store for them. Then, too, the cause is one which should lie near the heart of every true Methodist.

***

We received about four days since an invitation to deliver an address at the laying of the corner-stone of the Mississippi Orphans' Home. We regret that we could not accept, as it would have afforded us very great pleasure to attend that notable gathering. We have from the first felt very great interest in the movement for a Methodist Orphans' Home.

***

It takes ten minutes on some Sabbath morning to annihilate Huxley; ten more to knock Farrar's "eternity hope" to pieces; ten more to do away with Ingersoll; and about five to close up on the second coming. What is going to become of the poor burdened soul who has drifted into the service, of his bereavements and broken future and penitent feelings? —President Hurst.

***

It is a mistake to suppose that the damage done to the ADVOCATE by the fire is very slight. We stated the fact correctly when we said in our last issue that the building was badly damaged, though not destroyed. The damage to the building (which belongs to the church) is about $2,000. One entire wall, four stories high (the one on the Canal street side), has to be rebuilt. It will be probably two months before we can use our press. This not only entails expense in getting out the ADVOCATE, but also cuts us out of job work.

***

When Noah Webster, the great lexicographer, accepted Jesus as his Savior, with characteristic promptitude he made known to his family his new purpose of life. And the next morning he called them together and told them, with deep emotion, that, while he had aimed at the faithful discharge of his duties as their parent and head, he had neglected one of the most important—that of family prayer. After reading the Scriptures he led them, with deep solemnity, to the throne of grace, and from that time continued the practice, with the liveliest interest, to the period of his death.—Chauncey A. Goodrich, D. D.

***

When the train bringing the McKinley party into Washington stopped at the station, the incoming President found himself, after the custom of like times, greeted by a great concourse of people and surrounded by masses of flowers. Selecting from among these flowers a bunch of the most beautiful, when his salutations were made he walked the length of the platform alone and handed them to the engineer who had brought the train in safety. It was an evidence of delicate courtesy possible, perhaps, only in a democracy, but it revealed, as no message to Congress and no proclamation to a country could reveal, the real nature of the man—the fundamental impulses of his character. Even those disagreeing with him as a statesman must do honor to him as a man.—Harper's Bazar.

***

No man is so great a preacher that he may not be a good pastor, and no man so successful a pastor that he may not be a creditable preacher. Indeed, it seems to us that in doing both the minister will do best in each. No man, to do his best and work the longest, should study the entire day. As a rule, four or five hours of close study is as much as a man can wisely do in a day. The other five or six hours of a ten hour day he should give to other kinds of employment which give fresh air, exercise and diversion. The minister who spends from eight o'clock in the morning until twelve or one in his study, puts in the full afternoon in rapid, systematic and faithful visiting among his people, and has the evenings for his family, social meetings, miscellaneous reading, etc., gives the largest promise of real and prolonged success.—Exchange.

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To Preachers.

To the preacher who sends the largest number of new cash subscribers between now and the first of July we will present either an Arlington B Sewing Machine or a gold-filled watch guaranteed to be a perfect time keeper and to look as well as a gold watch for twenty years, whichever one may be preferred. To the preacher sending the next largest number and also to the one sending the third largest number we will present a set of Clarke's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed until the premium has been awarded. Those who wish to compete for those premiums should notify us at once.

The Advocate for $1.

From now until the first of June we will receive new cash subscriptions at the rate of $1 for nine months. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers after awhile. Meantime, let all who are in arrears pay up, as no one who is in arrears can get the benefit of any of our special offers. Let all our preachers make this offer known to our people at once. We will send a sample Bible for use in canvassing to those who desire it. We will also send sample copies of the ADVOCATE on request.

Nowhere else can you get the very best Bible on the market at so low a rate as from the NEW ORLEANS ADVOCATE.

Read This.

From now until the first of June we will sell our Emerald Bible at $1, instead of $1.15, to subscribers who comply with conditions named in our offer. After June 1 the price will be $1.15.

To the Members of the Mississippi Conference Brotherhood.

DEAR BRETHREN: Bro. R. S. Woodward is dead. Assessment No. 20 is now due and must be paid within sixty days. Remit by post-office money order or registered letter to Rev. B. F. Lewis, at Woodville, Miss.

B. F. JONES,
Sec'y. Conf. B.

Brookhaven, Miss., April 21, 1897.

Iuka Normal Institute.

Rev. H. C. Morrisen, D. D., Nashville, Tenn., will preach the commencement sermon to graduating class of Inka Normal Institute, Tuesday evening, June 1; Hon. J. C. Longstreet, of Grenada, Miss., will deliver the literary address Friday evening, June 4. We have had a prosperous year, and expect a pleasant time during the week.

H. A. DEAN,
President.

NOT EXACTLY RIGHT is the way thousands of people feel. It is because their blood is poor. Hood's Sarsaparilla, the One True Blood Purifier, will promptly set them right.

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We have over four thousand vacancies for teachers each season—several times as many vacancies as members. We must have more members. Several plans; two plans give free registration; one plan GUARANTEES a satisfactory position for the coming Fall. Ten cents, silver or stamps (the regular price is 25 cents), pays for a 100-page book, explaining the different plans, and containing a complete $500 Prize Story, a true and charming love story of College days. No charge to employers for recommending teachers. Address

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EXCELS ALL OTHER COMPANIES IN THE FOLLOWING PARTICULARS:

1—In 1896, it did	$ 11,866,979	more now "PAID-FOR" business	THAN ANY OTHER COMPANY IN THE WORLD.
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3—It had, " " "	1,187,581	more interest income	
4—It had, " " "	3,504,056	more premium income	
5—It had, " " "	4,691,637	more total annual income	
6—It had, " " "	18,010,201	more admitted assets	
7—In 1896, it paid	3,500,130	more to policy-holders	
8—SINCE its organization in 1843 it has paid	183,453,362	more to policy-holders	
9—SINCE 1859, when the next largest company began business, it has paid	178,348,106	more to policy-holders	

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1—Has paid	$178,045,743 76	for Death Claims;	EXCEEDING BY $196,993,805 THE RECORD OF ANY OTHER COMPANY.
2—Has paid	258,959,451 53	to LIVING MEMBERS;	
3—And has accumulated in Net Assets	222,481,698 61	from Unused Income.	
TOTAL PAYMENTS AND ACCUMULATIONS	$659,486,293 90	FOR POLICY HOLDERS.	

POST & BOWLES, New Orleans, La., Managers for Louisiana and Mississippi.

1897.

SEASHORE CAMP GROUND.

The twenty-sixth annual camp meeting at Seashore will open (D. V.) on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale a reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. It is probable tickets will be placed on sale July 1 to 31, and be good to return on until Sept. 30. Two daily mail trains will stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke-envoloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B. Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Lakin, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences. Eminent ministers will assist in the meeting. Bishop C. B. Galloway, and Dr. E. E. Hoss, of Nashville, Tenn., will be specially invited to preach during the camp meeting.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc., apply to

E. P. MACKIE, Pres., New Orleans,
DR. M. F. TUCKER, Vice-Pres., Mobile,
A. S. DANIELS, Chair'n Ex. Com., New Orleans,
D. ZABLE, Fin. Sec't'y, New Orleans,
J. H. BANCROFT, Rec. Sec't'y, Mobile,
W. B. THOMSON, Treas., New Orleans.

Notice.

Owing to the protracted overflow in the Mississippi Delta, the place of meeting for the North Mississippi W. F. M. S. has been changed from Greenville to Holly Springs. This Conference Society will hold its next annual meeting at Holly Springs June 19-22. Auxiliaries will please take notice and elect their delegates. A full attendance is desired. Further particulars will be given later.

MRS. T. B. HARGROVE, Pres.
MISS ELLA GRIDER, Rec. Sec'y.

Notice.

The Mississippi W. C. T. U. will hold its fourteenth Annual Convention in Meridian, May 2-5. The railroads of the State will give reduced rates of 1⅓ fares.

ANNIE E. HARPER,
Rec. Sec. W. C. T. U.

Results of Meeting at Louisiana Avenue.

About 60 conversions, 16 accessions to Methodist and 2 to the Presbyterian Church; some family altars established; some reclamations; membership wonderfully revived. We are now in a position to work for the Master. We have had in the neighborhood of 40 accessions since Conference. God is with us!

HERMAN W. KNICKERBOCKER.

April 26, 1897.

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10 CENTS (silver or stamps) pays for a true love story of college days, and other interesting matter. The regular price of the book is 25 cents. Our business is to secure positions for teachers in schools and colleges. We have a few vacancies in offices, also. Address Southern Teachers' Bureau, Louisville, Ky.

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Sub-agents desired at various places in Mississippi and Louisiana. Circulars for all who will write for them.

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PILLS AND SYRUP OF Iodide of Iron

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How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists; price, fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The publisher of this paper guarantees the genuineness of this offer.

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.
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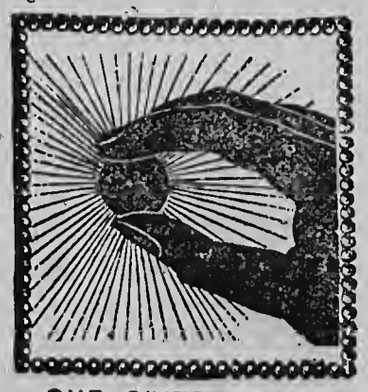

ONE GIVES RELIEF.
NO MATTER WHAT'S THE MATTER,
ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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BREAKFAST—SUPPER.
EPPS'S
GRATEFUL—COMFORTING.
COCOA
BOILING WATER OR MILK.

HOME CIRCLE.

LITTLE THINGS.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of day,
And it smoothes the furrows plowed by care,
The lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind,
I love you, my dear," each night,
But it sends a thrill through the heart, I find,
For love is tender, as love is blind—
As we climb life's rugged height.

We starve each other for love's caress
We take, but we do not give,
It seems so easy some soul to bless,
But we dole the love grudging, less and less.
Till life is bitter and hard to live.

—Floating.

Know Your Own Work.

It is related that a man made "a thousand dollars clear money in one year by minding his own business;" and that he "made another thousand dollars by letting other people's business alone." It is a great thing for a man to attend to his own business; it is very important also that he should learn to let the business of others alone. Because the Lord has set one man at a certain work, it by no means follows that everybody else must do that work, or even help him while he is doing it. The same Master who has given him his work may have given another man an entirely different work, which may be equally important, and to the performance of which he is solemnly bound.

Each man, then, should know and love his own work. He may think it is the most important work in the world: it is, so far as he is concerned; for it is the work which the Lord has given him to do. But he must not disparage the work of others; they may have work just as important as his; work which God has given them to do. He may not see the necessity of their work, he may not know how to do it; but let him beware how he meddles with it.

The gospel track has room enough for all the trains which God sends out; and if they will follow the time table, they will keep out of each other's way. The great difficulty is, when trains undertake to pass each other on a single track, then come collisions, explosions, and troubles of all sorts; but if men keep strictly to their own work, the Lord, who knows his own business, and other people's business, too, will guide and protect and prosper and bless every man who fulfills his mission here on earth.

Your lot may be a lowly lot, your sphere may be very narrow; you may trundle a wheelbarrow while some one else is engineer for an express train. All right! your wheelbarrow will not explode, and if you manage it properly, will not get off the track. You may not go so fast as the express, but in case of emergency you can stop a good deal quicker. Be contented to do little things, provided they are right things, and remember that most of the work which makes a great show is done by many men, while one or two prominent figure-heads get the credit for it; and the little work which you may do single-handed for the Lord may be far greater than the amount actually done by those whose usefulness and success you perhaps may envy. When the Lord shall come to reward his people according to their works, he will not give his reward to organizations, or Boards of Directors, or secretaries, or to great societies; his reward shall be "to give every man according as his work shall be." In that day there will be a careful scrutiny into each individual case. King Ahasuerus, in the midst of royal pomp and luxury, had forgotten how Mordecai the Jew had saved his life; but there came a night when he could not sleep, and then when the Chronicles of his reign were read before him, he enquired what had been done as a return for this signal service, and then Mordecai's time of honor came.

So a day will come when the Lord will remember the cup of cold water given in a disciple's name, and many will be astonished and surprised to know how far-reaching has been the work which they have wrought for God. The word spoken in season, the kindness done to the sick, the sorrowing and the stranger; the gentle training of a little child; the song of praise sung from a devout and loving heart; the tract handed to a passer by; the word spoken by the wayside; the humble testimony to the power, and grace, and goodness of God; the warning word spoken to one who is going astray; the note of cheer uttered in the hour of darkness and despondency—all these, little as they may be thought of, may, in the great day, assume an importance of which we have never dreamed. If we know our own work and keep steadily at it, our toils will certainly tell for the glory of God and the good of our fellow-man, and the Lord will remember our work, and reward it in his own good time.—The Christian.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

Little Things.

Young people in beginning life are apt to be impatient at the first few steps that apparently make no advance, forgetting that seeming "trifles make up the sum of life," just as in building the little bricks laid carefully, one at a time, side by side, and securely cemented together, make at last the great, strong structure. A young man, having exhausted his patrimony in obtaining a professional education, settled himself in a town already filled with successful lawyers to practice law. One day one of these old lawyers asked him how, under such circumstances, he expected to make a living.

"I hope I may get a little practice," was the modest reply.

"It will be very little," said the lawyer.

"Then I will do that little well," answered the young man decidedly.

He carried out his determination. The little things well done brought larger ones, and in time he had become one of the most distinguished jurists of his State.

Again, a certain old Bishop, who was fond of finding odd characters in out-of the way places, was visiting in a quiet neighborhood. One day, in a walk with a friend, he came across a cross-roads settlement of a few houses. Among them was a snug little shoe-shop, kept by an old negro man, which showed signs of prosperity.

Interested in that old cobbler, the Bishop stopped for a chat.

"My friend," he said, "I would not think so small a business as mending shoes would pay so well."

"Ah," said the gentleman with him, "old Cato has the monopoly of shoe-mending in this region. No one else gets a job."

"How is that, Cato?" asked the Bishop.

"Just so, master," replied Cato. "It is only little patches put on with little stitches or tiny pegs. But when I take a stitch it is a stitch, and when I drive a peg it holds."

Little things well done!

The good Bishop used that reply as a text for many a sermon afterward.—Christian Commonwealth.

Politeness at Home.

How much does it cost to say, "I thank you?" Why not practice it at home—to your husband, to your wife, to your domestics? If a stranger does you some little act of courtesy, how sweet the smiling acknowledgment! If your husband or wife, ah, "it's a matter of course;" no need of thanks.

Should a visitor or acquaintance tread on your dress, your best, very best, and by accident tear it, how profuse you are with your "Never mind," "Don't think of it," "Accidents will happen;" if a husband does it, he gets a frown; if a child, it is punished.

"Ah, these are little things," say you. They tell mightily upon the heart, let me assure you, and, little as they are, they disturb peace or create pleasure in the family circle.

A gentleman stops at a friend's house and finds it in confusion. He does not see anything to apologize for; "Never think of such matters." Everything is right—cold supper, cold room, crying children. "Perfectly comfortable!" Goes home where his wife has been taking care of the children or attending the sick, and working her life almost out. Then he does not see why things can not be kept in order; "There never was such cross children before." No apologies accepted at home. Oh, why not look at the sunny side at home as well as abroad, and try pleasant words instead of surly ones?

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not heedlessly report ill of others. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of deprecating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to die at a dissecting table. There is evil enough in man. God knows! But it is not the mission of every man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—Indiana Baptist.

A Woman's Hour.

"Please state to the court exactly what you did between 8 and 9 o'clock on Wednesday morning," said a lawyer to a delicate looking little woman on the witness stand, according to the Detroit Free Press.

"Well," she said, after a moment's reflection, "I washed my two children and got them ready for school, and sewed a button on Johnny's coat and mended a rent in Nellie's dress. Then I tidied up my sitting-room and made two beds and watered my house plants and glanced over the morning paper. Then I dusted my parlor and set things to right in it and washed some lamp chimneys and combed my baby's hair and sewed a button on one of her little shoes, and then I swept out my front entry and brushed and put away the children's Sunday clothes and wrote a note to Johnny's teacher, asking her to excuse him for not being at school on Friday. Then I fed my canary bird and gave the grocery man an order and swept off the back porch, and then I sat down and rested for a few minutes before the clock struck 9. That's all."

"All!" said the dazed lawyer. "Excuse me, Judge; I must get my breath before I call the next witness."

"Thou God Seest Me."

I once read of a father who wanted his son to carry a parcel to a certain place on Sunday, and being told to carry it in his pocket where it could not be seen, the little fellow replied, "God can see in my pocket." "Johnny," said a man, winking slyly to a boy who was tending his father's store, "you must give me good measure; your master is not in." Johnny looked solemnly into the man's face, and replied: "My Master is always in." Johnny's Master was the all-seeing God. Let every one of my little friends, when tempted, adopt his motto. "My Master is always in." It will save you from falling into many sins. "Thou God seest me;" don't forget that. Do you know about Lafayette, that great man who was the friend of Washington? He tells us that he was once shut up in a little room in a gloomy prison for a great while. In the door of his cell was a very small hole cut, through which a soldier watched him day and night. All he could see was the soldier's eye; but that eye was always there. So, no matter where you are, God's eye sees you. If you sin, how dreadful is that eye; if you are good, how blessed!

There's nothing gained by fretting;
Gather your strength anew,
And step by step go onward,
Let the skies be gray or blue.
—Margaret E. Sangster.

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A pure Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

An Ancient Proverb.

He who knows, and knows that he knows, is master.

He who knows, and does not know that he knows, needs a teacher.

He who does not know, and knows that he does not know, needs love.

He who does not know, and does not know that he does not know, is lost.—Journal of Education.

For one thing, we must remember that cheerfulness has to be learned. It does not come naturally. The cheerfulness which comes naturally is not that which our Master bids us to have. We are to be of good cheer in tribulation, and this certainly is not a natural experience. Nor does Christian cheerfulness come as a direct gift from God when we become Christians. All the fine things in Christian nature and Christian culture have to be learned. Even Jesus himself "learned obedience by the things which he suffered." We all have to learn the lessons of beautiful living. Life is a school, and God is continually setting a new lesson for us. George McDonald says: "Till a man has learned to be happy without the sunshine, and therein becomes capable of enjoying it perfectly, it is well that the sunshine and the shadow should be mingled, as God only knows how to mingle them. When we find ourselves facing some unpleasant duty or in the presence of a new trial or sorrow, we should not forget that it is another lesson set for us."—From "The Blessing of Cheerfulness," by J. R. Miller, D. D.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you can't see any good in the world, keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one cares to hear whether you have the earache, headache, or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good-humored man or woman is always welcome, but the dyspeptic or hypochondriac is not wanted anywhere, and is a nuisance as well.—Exchange.

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Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

HYGIENE

Water as a Medicine.

The human body is constantly undergoing tissue change. Worn-out particles are cast off and the dead eliminated from the system, while the new are ever being formed, from the inception of life to its close.

Water has the power of increasing these tissue changes, which multiply the waste products, but at the same time they are renewed by its agency, giving rise to increased appetite, which in turn provides fresh nutriment. Persons but little accustomed to drinking water are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of the natural laws at once produces disease, which, if once firmly seated, requires both time and money to cure.

People accustomed to rise in the morning weak and languid will find the cause in the imperfect secretion of wastes, which many times may be remedied by drinking a full tumbler of water before retiring. This very materially assists in the process during the night, and leaves the tissues fresh and strong, ready for the active work of the day.

Hot water is one of our best remedial agents.

A hot bath on going to bed, even in the warm nights of Summer, is a better reliever of insomnia than many drugs.

Inflamed parts will subside under the continual poulticing of red hot water.

Very hot water, as we all know, is a prompt checker of blood; and besides if it is clean, as it should be, it aids in sterilizing our wound.

A delicate stomach will nearly always gratefully receive a glass or more of hot water.—National Educator.

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OBITUARIES

(Continued from Third Page.)

MRS. ROSA BRILEY LINTON.

Twelve years ago, when I began work in Kavanaugh College, at Holmesville, Pike county, Miss., there came to the college from a farm in the hills a beautiful, black eyed, fair and rosy-cheeked little girl named Rose Briley. She was so beautiful, so gentle, so modest that we all learned to love her. In love of the shy, sweet child, I nicknamed her Rosebud, and she wore the name through all the years of her college life. She passed in course of time from the preparatory to the collegiate departments, and from class to class until, by the time the sweet little girl had grown to a fairer, more radiant young woman hood, she had passed our junior class. She loved the beautiful—she could not do otherwise—and she gave herself during her last year with us to the study of art, the making of beautiful things.

I remember well when she gave her young life to the Master's service and her hand to the church. Reared a Baptist, she very properly became a member of that church. When I saw her make this dedication of herself to this beautiful life, I thought her lovelier than ever.

I went from old Kavanaugh in 1890, but I would hear at times from my beautiful Rosebud. They told me that she taught her loved art for awhile. They tell me that she married Mr. Zeb Linton. That took place on the twenty-sixth of last April. What a honey bride my Rosebud must have made! Ere the honeymoon—prolonged as it must have been—had waned, the "Rosebud" dropped to the tomb. A letter from her sister tells me that she died at Fernwood on Feb. 13, only a month ago. She died in the first throes of beautiful, holy young motherhood. They laid my Rosebud and her own tiny babe away in the grave, and I shall see her no more until I find her as radiant as ever on the hills of God.

It is ever thus: the loveliest things of earth are wont to fade, and the fairest forms must crumble to the dust. Ah, no; "there is no death. That which is loveliest passes upward. God gathers these flowers to his own garden, where beauty never dies and loveliness fades not forever. My Rosebud has been transplanted to be a rosebud forever. Thank God for this lesson his Christ has given us! Farewell Rosebud; we shall meet again.

H. WALTER FEATHERSTUN.

Meridian, Miss., March 12, 1897.

THOMPSON—HENRY CLAY THOMPSON (familiarly known as Rube Thompson) was born in Benton county, Ala., March 7, 1844, and died, after a lingering illness, at his home in Monroe county, Miss., March 20, 1897. On Sept. 28, 1865, he was married to Miss Rhode Hughes, of Alabama. In the Autumn of the same year they emigrated to Mississippi, and settled in the neighborhood where he died. Three children—two in childhood, and another a young daughter just blooming into womanhood—preceded him to the better land. Of the family, the desolate widow alone remains. May a compassionate Father sustain her!

Bro. Thompson embraced religion and joined the Methodist Church at the age of about sixteen, and lived and died in its fellowship. There were periods of estrangement and backsliding, but these were always followed by deep penitence and a restoration to the joys of salvation. As a Christian, he was humble and unpretentious, and none knew his failings better, nor deplored them more, than he. A man of decided convictions, he was always on the right side of every moral question. He was progressive and up to date in his methods of farming, and made for his family an attractive home. Nearly two years ago he was in a low state of health, and his life was despaired of. Though he recovered, he was never strong again. At that time, with his usual forethought and sound judgment, he made his will and adjusted his business, preparatory to his departure. Notwithstanding all this, he had an aversion to dying which never quite forsook him until within a few days of the end. God heard his prayer and the prayers of his friends that this fearing might depart, and his end was not only peaceful, but grandly triumphant. A few hours before he asked an attending friend if he could pray, and on being answered in the negative, his wife insisted that his neighbor could and must pray. Yielding, he said to him, "I hope this will be a blessing to your soul." A few hours later he tried to sing, but was too weak. Calling for his little niece, he asked her to sing and play, "When we get home to that beautiful land," and during the singing was supremely happy. He left messages of affection to loved ones, gave last instructions concerning his funeral, left his parting blessing upon those who had attended him, asking that his neighbors, Dock Bradley and Port Mealar, be especially mentioned in his memoir for their kindnesses, and then calmly fell asleep. We buried him at Lebanon beside his aged mother, who went to heaven just two months before. We shall see him again. "Blessed are the dead who die in the Lord."

H. T. CUNNINGHAM.

Strong's, Miss.

GATLIN—The subject of this sketch, Col. JAMES S. GATLIN, was born in Alabama, April 20, 1811, and died in Johnston Station, Miss., Feb. 21, 1897.

When about four years of age his parents moved to Mississippi and settled in Pike county, where he spent the remaining part of his long life. He was known and loved for his sterling Christian character, his fidelity to duty in all the relations of life.

Bro. Gatlin united with the Methodist Church when a young man, and was ever found true and faithful to his vows and to his church. He loved the church, and was always in his place in the sanctuary when able to do so. It was always interesting and instructive to hear him refer to those apostolic men of God, Drs. William Winans and Benjamin Drake. He was baptized by Dr. Winans, who, with a host of consecrated itinerant preachers, shared the hospitalities of his home.

Col. Gatlin was a safe and trusted counselor, was elected to represent his county in the Legislature, and was a member of the Board of Supervisors for years.

He will be missed, but he left to his family and friends an example worthy of emulation. His wife preceded him to the glory land in 1881. He raised a large family, only two of whom survive him—N. W. Gatlin, with whom he lived after he lost his wife, and John Gatlin, of Magnolia. These noble sons did all they could to contribute to his happiness and well-being in his declining years.

May all who loved him follow him as he followed Christ, and meet in the beautiful beyond! His end was peace, an eternity of bliss his reward.

W. G. BACKUS.

MURPH—ERWIN HOLTON MURPH was born Nov. 24, 1851, and died Dec. 27, 1896.

He was raised a Methodist, and in early life was converted and joined the M. E. Church, South, and from that time was true to his church and his God. For several years he was a steward in the Grand Bayou Church of the Webster circuit, and was ever faithful to the trust reposed in him. His house was the home of Methodist preachers, and many preachers in the Louisiana Conference, as they read this, will recall his kindness and hospitality. His influence was always on the side of right on every question.

He was happily married seventeen years ago to Miss Alice Wimberly, who, with six children, mourn his loss.

As a husband, he was true, considerate, and affectionate; as a father, he was firm, gentle, and loving; and in the highest, noblest sense he was a perfect gentleman. Naturally kind-hearted, of cheerful disposition, of a patient, trustful nature, his generous, joyous nature endeared him to all who knew him at all times, and was true and exemplary without ostentation. He was tender, solicitous, judicious, and benevolent.

As a worker in the church, he was untiring but not noisy; and as a neighbor and citizen, his place will be hard to fill. The holy religion he professed in life sustained him in the dying hour. His faith was bright and strong while the waves of the river of death rolled over him, and in his last moments he waved the palm of victory over death, and then went home to God.

W. WIMBERLY.

Baton Rouge, La.

CONNELL—MARGUERITE POITEVENT, only child of Will and Louie F. Connell, was born Aug. 29, 1892, and died March 9, 1897.

This tells of the passing of a beautiful young life. Marguerite was a remarkable child, beautiful in person, endowed with rare gifts and graces of mind and heart, to which had been added the careful training of a fond Christian mother. She was loved by everyone. Never have I seen in one so young the cluster of the Christian graces so well developed. Not long before the angels came for her pure spirit she asked her uncle, Geo. B. Shelby, to sing, "Blessed assurance, Jesus is mine." "Of such is the kingdom of heaven."

Marguerite has gone. A beautiful bud, loaned to earth for a while, has been plucked by the angel keeper that it may bloom in unsullied luster in the paradise of God. The joy and light and life of the home circle has been broken. Behind her she left an aroma of sweetness, a conception of purity, a vision of beauty, a holy influence that will ever linger in the sacred sanctuary of memory.

May the Father's everlasting arms sustain the bereaved parents in this their sore affliction! Though there is loss for you on earth, there is more in heaven, and after awhile you will clasp your dear one to your hearts, to part no more.

CHAS. A. SPRAGGINS.

MCCULLAR—CLARA MAY, aged about two years, daughter of Bro. Bob and Martha McCullar, died April 12, 1897.

Little Clara May, after an illness of about three weeks, heard Jesus say, "Suffer little children to come unto me," and obeyed the heavenly voice. She is now in heaven. The flower that promised to bloom for earthly parents, and shed its fragrance in their home, has been transplanted to happier regions.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Parents, if you are laden with grief, try Jesus, and see if he does not give you rest.

J. R. WILSON, Pastor.

Central Academy, Miss.

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Geo. D. Prentice once said, with beautiful aptness, "Slander proceeding from the lips of beauty is like a black spider crawling out from among the petals of a rose." He did not tell us what slander proceeding from the lips of a man or preacher was like.—Baptist Standard.

God made the first man after a divine original, and after a divine original, too, he made the first home. J. H. Brown.

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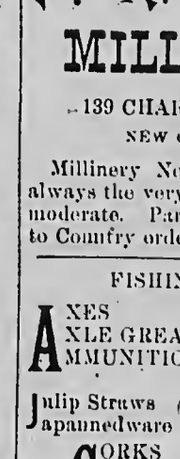

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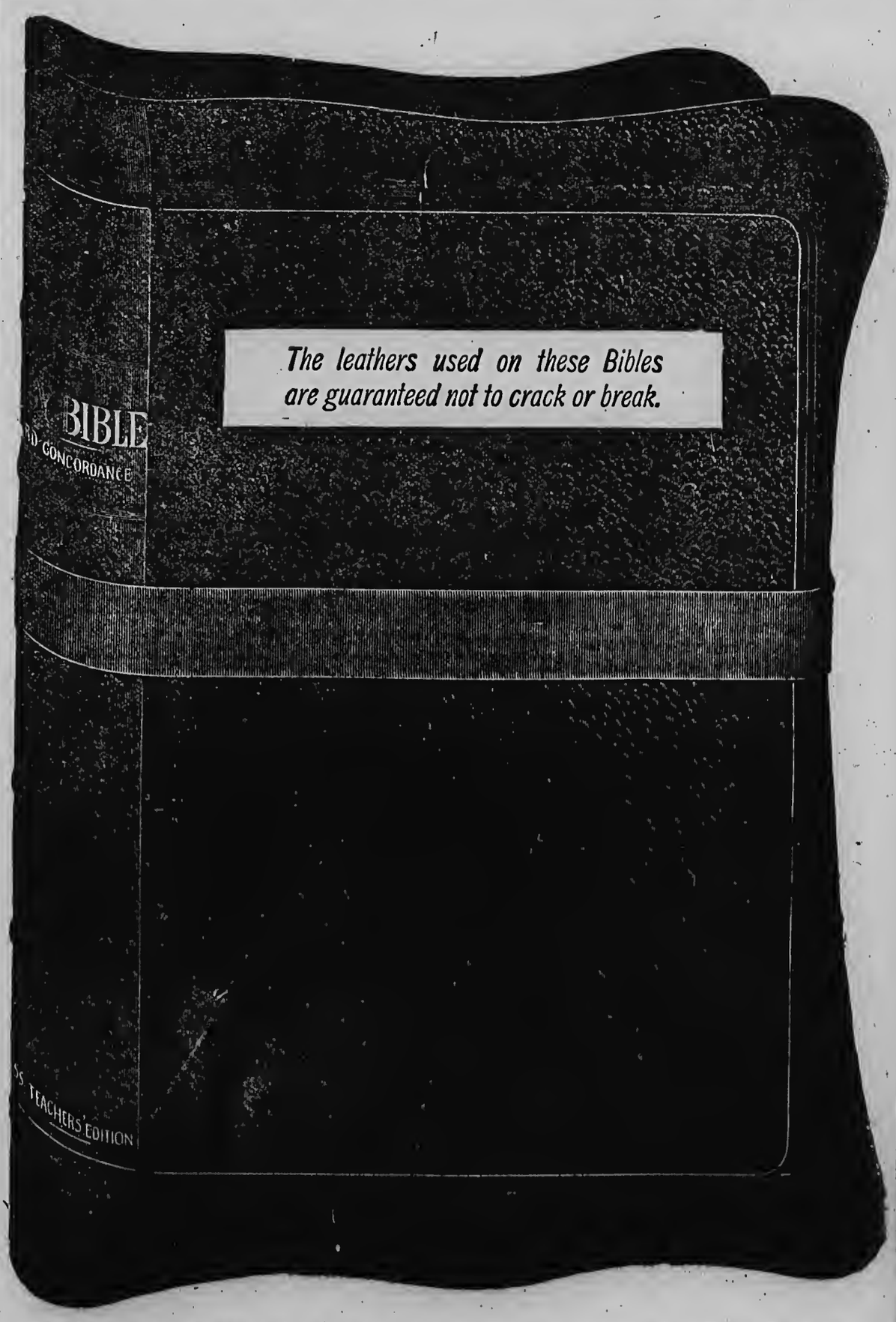

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MARRIAGES.

DURBIN—WALES.—At the residence of the bride's mother, Melwood Park, Tensas parish, La., April 21, 1897, by Rev. Robert H. Wynn, Mr. William M. Durbin, of Natchez, Miss., to Miss Mary Olive Wales.

SESSIONS—WOODS.—At the residence of the bride's father, Dr. T. O. Woods, near Woodville, Miss., April 21, 1897, by Rev. B. F. Lewis, Mr. James Sessions and Miss Edna Woods.

SMITH—BREWER.—At the residence of the bride's father, April 14, 1897, by Rev. D. C. Farmer, Mr. Andrew Smith, of Purvis, Miss., to Miss Ellen Brewer, of Henderson, Miss.

THOMPSON—JOHNSTON.—At the residence of the bride's father, Mr. Geo. Johnston, April 4 1897, at 8 P. M., by Rev. M. T. Martin, Dr R. W. Thompson of Columbia, Miss., and Miss Olivia Johnston, of Hooker, Miss.

APPLEBY-DELOMBRE.—In the Methodist Church at Slaughter, La., April 25 1897, by Rev. W. J. Roberts, Mr. P. W. Appleby to Miss Alma B. Delombre.

MOORE—COWSERT.—At the residence of the bride's brother, Mr. J. B. Cowsert, by Rev. T. J. Bailey, Miss Lon Cowsert and Mr. J. S. Moore, of Acona, Miss.

PEPPER-BOOTHE.—In the Methodist Church at Sardis, Miss., April 14, 1897, by Rev. T. C. Wier, Mr. Archie M. Pepper, of Lexington, Miss., to Miss Lillian Boothe, of Sardis, Miss.

NEWS OF THE WEEK.

DOMESTIC.

A report of a break in the river at Baton Rouge gathered leaders and laborers; but prompt work removed what little danger existed.

The Alabama Legislature has recently established an agricultural experiment station for the colored people in connection with the Tuskegee Institute.

Judge W. S. Holman, of Indiana, the "Watch Dog of the Treasury," died on April 22. He served sixteen terms in the National House of Representatives.

The International Y. M. C. A. Convention met in Mobile, Ala., last week. The ceremonies contained interesting features. Bishop Sessums, of New Orleans, addressed the convention on April 22.

Madison parish is much more generally overflowed than was considered likely or even probable by the Biggs crevasse, and it is said that the total acreage under water has been footed up and is now 45,000.

The dedication on last Tuesday of the magnificent Grant memorial in Riverside Park was one of the most imposing demonstrations ever witnessed in New York City. The splendid tomb in which repose the ashes of the great soldier is now completed, and it was eminently proper that this fact should have been fittingly celebrated.

WHATEVER is worth doing, is worth doing *well*. Painting can only be done well by having the best materials—Pure White Lead and Pure Linseed Oil, properly applied. There is nothing else "just as good." Avoid "mixtures" and unknown brands of White Lead—the "sold-for-less-money" sort. (See list of the genuine brands.)

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR	Cincinnati.
ECKSTEIN	Cincinnati.
ATLANTIC	New York.
BRADLEY	New York.
BROOKLYN	New York.
JEWETT	New York.
ULSTER	New York.
UNION	New York.
SOUTHERN	Chicago.
SHIPMAN	Chicago.
COLLIER	St. Louis.
MISSOURI	St. Louis.
RED SEAL	St. Louis.
SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

A refugee camp has been established at Vicksburg, in which the flood sufferers are being collected.

The delegates to the International Session of the Y. M. C. A., which was held in Mobile, paid a visit to this city last Monday, and were given a reception and shown the principal points of interest in the city.

The third annual convention of the Theosophical Society of America was held on April 25 in Madison Square Garden, New York. The convention was held behind closed doors, none but delegates and members being admitted.

Mrs. Leland Stanford announces that she has made a deed of gift to the Leland Stanford University, to take effect at her death, of the fine Stanford mansion, on Nob Hill, San Francisco, with all its furnishings, paintings and other art works, the whole valued at $1,000,000.

At Salt Lake City the semi-centennial of the arrival of the Mormons in the valley of the Great Salt Lake is to be celebrated the coming Summer, beginning July 20 and ending at midnight on the 24th following. The citizens of Utah have subscribed $100,000 for the celebration, and say it will surpass in splendor anything of the kind ever held west of the Mississippi river.

FOREIGN.

King George of Greece has decided to take the field and make a stand at Pharsalia.

Salonica, the chief city of the Turks in Macedonia, is now menaced by the Greek fleet.

Pietro Accricato, a political fanatic, made an attempt to assassinate King Humbert on April 22. Accricato was arrested.

The French ambassador, M. Camber, has notified the Porte that the French government intends to take under its protection the Greek Catholics in the Turkish Empire. As yet it has not been declared which power will protect the Orthodox Greeks.

Brussels has gone wild over the project of converting itself into a seaport. Not only the people, but the authorities as well, seem to take it for granted that the moment the ship canal connecting the city with the coast is open to navigation, all maritime traffic will at once abandon the port of Antwerp for the capital.

Notwithstanding the reports of Grecian successes which have been so frequent during the past few days, it now appears that these brilliant achievements were but the last desperate attempts to hold the frontier line and stem the tide of Turkish invasion. Apparently the limit of endurance was reached Friday, and the Greeks, worn out with constant fighting and unable to re-enforce their lines, were no longer able to drive back the steadily increasing force of the Turks. After several times defeating the Turkish troops at Mati, the Greeks were finally compelled to give way.

The attempt to serve God without love is like rowing against the tide. Love makes duty sweet. The angels are swift-winged in God's services because they love him. Love is never weary.—Watson.

Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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Agent for Weber, Hardman, Ludwig and other Fine Pianos

From Our Mission Rooms.

Some confusion has arisen as to the publishers of the "Review of Missions" and the "World for Christ." These periodicals are not published by Barbee & Smith, Agents, but are issued under the auspices and by the authority of the Board of Missions of the Methodist Episcopal Church, South. The Secretaries of the Board are the editors and financial agents, and have charge of the mailing lists and correspondence connected with the same. The undersigned respectfully request that all communications for these periodicals be addressed to them.

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WALTER R. LAMBUTH.

Mission Rooms, Nashville, Tenn.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female disease, peculiar to our sex. A simple home treatment, a common sense remedy that never fails. FREE with valuable advice.

MRS. L. HUDNUT, South Bend, Ind.

It is usually the politician out of office who cries up "reform" most loudly and persistently. When once safely in, he gradually sings another tune. This does not speak very well for the ordinary candidate for official station, but it is hard to go against party interests and partisan environments, particularly where the spoils of office are concerned. The public is getting tired of the pre election reformer in municipal, State and national affairs, and would like to see more of the genuine article.—Presbyterian.

A gentleman in Nashua, N. H., has for several years past been in the habit of taking Ayer's Sarsaparilla to tone up his system in the Spring. The result is that he finds himself stronger, happier, and better than he had been for many years before.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Water Valley—Wood Street	May	2
Banner circuit		8, 9
Strathmore		15, 16
Tatum cir., at Dogwood Flat (Thars.)		20
Charleston circuit, at Scobey		22, 23
Slate Springs circuit, at Bethlehem		29, 30
Chapel Hill cir., at Gore's Springs (Tn.)	June	1
Pittsboro cir., at Antioch (Thars.)		3
Ellsey, at Old Town		5, 6

H. C. MORRISON, P. E.

COLUMBUS DIST.—SECOND ROUND.

West Point	May	1, 2
Tibbee		8, 9
Sbuqualak		15, 16
Winstonville (Wed.)		19
Singleton		22, 23
Hebron		29, 30

E. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Wall Hill	May	8, 9
Burgess		11
Pleasant Grove		15, 16
Pleasant Hill		21
Cockrum		22, 23
Eureka	June	5, 6
Arkabutla		12, 13

District Conference, May 27-30, at Sarabobia. Program later.

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Ashland circuit, at Union Hill	May	1, 2
Pontotoc circuit		8, 9
Abbeville circuit		15, 16
East Holly Springs circuit		22, 23
Holly Springs circuit		29, 30

J. D. CAMERON, P. E.

WINONA DIST.—SECOND ROUND.

West	May	1, 2
Sidon		8, 9
Dublin and Brooklyn		14
McNutt		15, 16
Black Hawk		29, 30

Our Sunday-school and District Conferences will embrace the fifth Sabbath in May, at Acona, on Black Hawk circuit, beginning on Thursday, May 27. Programs will appear later.

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Houston	Apr.	29
Houston mission		30
Buena Vista	May	1, 2
Sparta		8, 9
Shannon		15, 16
Okolona circuit		22, 23

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Jonesboro circuit, at Ebenezer	May	1, 2
Inka circuit, at Harmony (Tues.)		4
Booneville circuit, at Blackland		8, 9
Saltillo circuit, at Hebron (Wed.)		12
Marietta circuit, at Blythe's		15, 16
Pleasant R. cir., at Patterson's (Frl.)		21
Brown's Creek cir., at Mt. Pleasant		21, 23

HESLEP R. TUCKER, P. E.

DURANT DIST.—SECOND ROUND.

Belzona, at Lawrence Deadning	May	1, 2
Ackerman, at Weir		7
Chester, at Pisgah		8, 9
Ebenezer		13, 16
Lonisville		21
Rural Hill, at Plattsburg		22, 23

J. H. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Hill House	May	1, 2
Rosedale		3
Holly Wood		8, 9
Friar's Point		10
Bolivar		14
Glen Allen		15, 16
Greenville		17
New Salem		22, 23
Belan		29, 30

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Landerdale, at Landerdale	May	1, 2
Linwood and Indian Miss., at Mellen		15, 16
Daleville, at Bethel		21, 23
Chunkey, at Sageville		29, 30
Porterville, at Union	June	5, 6
Meridian-East End		12, 13
Meridian-South Side		13, 14
Neshoba, at North Hand		19, 20
Toomsuba, at Toomsuba		26, 27
Rose Hill, at Rose Hill	July	3, 4

C. G. ANDREWS, P. E.

BRANDON DIST.—SECOND ROUND.

Clarksburg, at Lodobar	May	1, 2
Raleigh, at Bay Springs		8, 9
Walnut Grove, at Pine Grove		15, 16
Hillsboro, at Contrell		19
Carthage, at Rocky Point		22, 23
Morton, at Independence		28, 30
Trenton	June	5, 6

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST.—SECOND ROUND.

Heidelberg, at Sandersville	May	1, 2
Waynesboro and S. L., at Waynesboro		3, 4
Vossburg, at Goodwater		15, 16
Energy, at Union		22, 23
Enterprise and Stonewall		28, 30
Eastabuchia, at Augusta	June	5, 6
Mathersville, at Liberty		12, 13
Leaksville		19, 20
Williamsburg		26, 27
Mt. Carmel (Wed.)		30
Pulley	July	3, 4

L. CARLEY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs	May	1, 2
Gallman, at Old Crystal Springs		1, 2
McComb City		8, 9
Whitestown, at Pisgah		8, 9
Wesson		15, 16
North Wesson, at Beauregard		15, 16
Bogue Chitto, at Wellman		22, 23
Pleasant Grove, at Lenoir's		29, 30
Martinville, at Pine Grove	June	5, 6
Obina Grove, at Holmesville		12, 13
Caseyville, at Bethesda		19, 20
Hazlehurst		26, 27

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Biloxi station	May	1, 2
Whitlington, at Coleville		8, 9
Escatawpa, at Orange G		15, 16
Moss Point station		22, 23
Gallowsy, at Smith's C		29, 30
District Conference, at Lumberton	June	3-7
Hattiesburg station		12, 13
Bay St. L., at Long Beach		19, 20
Ocean Springs, at Scranton		26, 27
Americus (Tues.)		29
Vancleave, at Union	July	3, 4
Gulf Port (Tues.)		9

District Conference at Lumberton, Thursday, June 3, 1897. Pastors will please communicate with Rev. W. H. Huntley at Lumberton, and give the names of their delegates elect and the ex-officio members of the District Conference. Conference will convene at 9 A. M. Opening sermon at 11 A. M. by Rev. H. B. Trevillon, of Columbia, Miss.

C. A. POWELL, P. E.

NATCHEZ DIST.—SECOND ROUND.

Meadville, at Galatia	May	1, 2
Barlow, at Brandywine		8, 9
Washington, at Kingston		15, 16
Percy Creek		22, 23
Natchez Jefferson Street		29, 30
Natchez—Wesley Chapel		30, 31

W. L. O. HUNNICUTT, P. E.

Gloster, Miss.

JACKSON DIST.—SECOND ROUND.

Terry, at Byram	May	1, 2
Lake City and Lodi, at Phillip's		8, 9
Camden, at Sonie Chapel		15, 16
Silver Creek and S. L., at S. City		22, 23
Tranquil, at —		29, 30
Yazoo City	June	12, 13
Fannin, at —		19, 20
Flora, at Brownsville		26, 27

E. D. NORSWORTHY, P. E.

VICKSBURG DIST.—SECOND ROUND.

Satartia, at —	May	1, 2
Port Gibson		8, 9
South Warren, at —		15, 16

J. M. WEEMS, P. E.

Vicksburg, Miss.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Spring Creek, at Camp Ground	Apr.	30
Boyce, at Eden	May	1, 2
West Alexandria		8, 9
Alexandria		9, 10
Chicot		13
Washington		15, 16
Big Cane		18
Grosse Tete		19
Simsport		29, 23
Olla, at —		27
Columbia		29, 30
Jena and Jonesville, at —	June	1
Dry Creek		5, 6
Natchitoches		9

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Meelows and Antioch, at Antioch	May	1, 2
East Baton Rouge, at Brookstown		2, 3
Ponobatonia, at Wesley Chapel		8, 9
Port Vincent, at Hall Chapel		12, 13
Live Oak, at Friendship		15, 16
Amite City, at Roseland		22, 23
Pine Grove, at Pine Grove		29, 30
East Feliciana, at Gilead	June	5, 6
Clinton		6, 7
St. Helena		19, 20

The District Conference will convene in Wilson, June 10, 11 and 12.

B. W. TUCKER, P. E.

DELHI DIST.—SECOND ROUND.

Harrisonburg, at Harrisonburg	May	8, 9
Winnsboro, at Magnolia		13, 13
Oak Ridge, at Collinston		22, 23
Bonita, at Jonas		29, 30
Bastrop, at Mer Rouge	June	5, 6
Desaird, at Desaird		12, 13

Election of delegates to District Conference.

Please get your foreign mission collection as far as possible.

B. F. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Calhoun, at Cadeville	May	1, 9
Gansville		9
Ruston		8, 9
Vienna		13
Arcadia		15, 16
Downsville, at Willhite		20
Farmerville, at Marion		22, 23
Blenville		29
Homer		29, 30

B. T. CREWS, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Pelican, at Bethel	May	1, 2
Caddo, at Stonewall		8, 9
Grand Cane and Logansport, at L		15, 13
Pleasant Hill, at —		22, 21
Holly Grove, at Negreet		26, 27
Fort Jesup, at —		29, 30
Mansfield	June	5, 7

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lake Charles—Broad Street	May	1, 2
Lake Charles—Jackson Street		2, 3
West Lake, at Sulphur Mine		8, 9
French Mission		11
Grand Chenieres		15, 16
Abbeville, at Prairie Gregg		12, 13
Jeanerette		19, 20

District Conference at Jeanerette, May 13, 14, 15, 16, 17 and 23.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

H. C. WHITE, P. E.

Crowley, La.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers	May	2
White Castle		8, 9
Louisiana Avenue		16
Craps Street, Slidell, and Pearl River, at Slidell		22, 23
Felicity Street		20
Rayne Memorial	June	13
Plaquemine and Donaldsonville, at D.		19, 20
Lower Coast, at Fort Eads		26, 27

JOHN T. SAWYER, P. E.

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Read our $1 offer.

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I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, **Free** and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address,

Prof. J. A. LAWRENCE, 88 Warren St., New York.

FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine **free** and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address EGYPTIAN DRUG CO, New York.

Christian Advocate.

VOL. 44.—NO. 18. NEW ORLEANS, THURSDAY, MAY 6, 1897. WHOLE NO. 2124

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THREE LESSONS.

There are three lessons I would write,
Three words as with a golden pen,
In tracings of eternal light
Upon the hearts of men.

Have hope! Though clouds environ round
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but has its morn.

Have faith! Where'er thy bark is driven,
The calm's disport, the tempest's mirth,
Know this, God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man as man thy brother call;
And scatter like the circling sun,
Thy charities on all.

Thus grave these words upon thy soul,
Hope, faith, and love; and thou shalt find
Strength when life's surges maddest roll,
Light when thou else wert blind.

—Schiller.

Communications.

Some Glimpses of Munsey.

BY IMMANUEL PADRONOWSKI.

(Continued.)

Now, let anyone read Munsey's sermons. One will delight a chemist, another an astronomer, another a mathematician, another an anatomist, another a musician, and so through the category. He had the genius of research, an inspiration of investigation and elucidation. His psychological side was a marvel. It deserves much comment. We may but glance at it, for one can not otherwise half interpret the man. "His nervous system, the most delicately impressible that was ever strung upon a human frame, responded to every breath and movement about him." So says Bishop Keener. This "hair-hung, breeze-shaken" nature; this frame, "tremblingly alive all over," was the result of the interaction of sensibility and imagination. He seems to me, as a youth, to have been like Shelley's "Alastor" in the poem of that name:

"By solemn vision and bright silver dream
His infancy was nurtured. Every sight
And sound from the vast earth and ambient air,
Sent to his heart its choicest impulses."

Everyone knows how glowing temperament, lively (and delicate, by way of distinction) sensibilities, and a vivid imagination, shape the character, and give vibrancy and impressionability to the nervous system, until a man becomes like a most delicate Æolian harp, responsive to the softest zephyrs. As Munsey grew, was solemnized, and finally led into conversion and his holy office, there arose the consciousness that these rare gifts of imagination and exquisite sensibility invested him with a mission. Hence there came, from a sense of duty as well as a play of faculty, the cultivation of imagination. It became a habit. The facility grew by use. His wing grew strong. The long flights, the wheelings and soarings, became "a property of easiness." He roamed through vast circuits in all realms. His kindled, vision-swept soul strung and unstrung his nerves until he became a phenomenon in nervous organization as well as in vividness and sustainedness of imaginative flights. And it was not only of green and sunny countries, and brooks, vales, fragrances, flowers, songs of birds, he mused, or

"Such thoughts as youthful poets dream
On Summer eves by haunted stream."

And while he had many visions "that brought all heaven before his eyes, that dissolved him into ecstacies," yet he knew "the secrets of that prison house" which dilated the eye with horror, racked the frame with shuddering, "froze the blood" and harrowed up the soul;" and night after night the active brain teemed with visions of howling furies and thousand horrors of hell—"All monstrous, all prodigious things." Incensed, for the nonce, and in the creative fury, like Satan, he might say, "Myself am hell." Like Dante, he had trodden the "valley of the dolorous abyss," and, like Bunyan, had gone through the valley of the shadow of death, with its thunders and lightnings, and greans of damned, and horrors of devils. Now, Macaulay says Dante had been in hell, and his visions had shaped his character, and deeply engraven their traceries on his features in furrows of sorrow and woe. And Taine says: "Is there a man living (now) who could withstand the storm of passions and visions which swept over Shakespeare, and end like him as a sensible citizen and landed proprietor in his small county?" Does anyone doubt that Munsey was terribly shaken by his visions? In his close of the first sermon on "Eternal Punishment" he says (after one of his tremendous flights), in speaking of eternity, "The thought has made me restless at night." That is a self-revelation which needs no comment.

How this fine-fibred, delicately constructed being was swept and unstrung by his moods is most forcibly narrated. Bishop Keener says of him on page 14, introduction, "When he came to New Orleans (on a certain occasion), his nervous system was a mere wreck." A writer in the Christian Advocate, of Richmond, Va., speaks of him on one occasion: "Such was his physical prostration after the two Sunday sermons that he tossed on his sleepless bed for two or three nights." On another occasion one speaks of him thus: "The Holy Spirit came down and so filled him that he could neither speak nor move, and was carried from the pulpit as one dead."

It ought to be superfluous, after all we have written and quoted, to say anything further on this phenomenal susceptibility, and its outcome on the man and his auditors. And yet the latter is one of the greatest monuments of the man.

Doubtless it was largely owing to this seizure by the celestial rapture, this divine possessedness, that he owed much of his sway. The reader will remember the very remarkable language of Bishop Keener: "It is questionable to my mind if there lived any greater master of an audience, either in this country or England." The phrase, "master of an audience," is felicitous, of peculiar potency of praise, the highest tribute possible, taken in connection with Munsey's holy aims and achievements. And this is not hyperbole, nor a tribute in the trite or conventional looseness of eulogism. The Bishop records such a triumph in these words (in describing Munsey's figure of the "Lost Soul," after a lecture at Centenary College chapel): "I had heard it before, but to me it was fully as great as ever, while the audience, at its conclusion, was so bewildered as to rise up in an unconscious way, facing each other, and not knowing for some moments whether to remain or leave the room." We doubt if this effect or triumph has its parallel in all the annals of pulpit eloquence. If so, only in a few instances that are worth recording and analyzing here. Unless our memory be at fault, the only effects that approach Munsey's on the occasion in question were those of Massillon upon his utterance of the words, "God only is great;" some incidents in Whitefield's preaching, and effects upon the occasion of Jonathan Edwards' great sermon, "Sinners in the Hands of an Angry God." I leave out of the account St. Augustine and Savonarola, and one or two others, because of circumstances differentiated so widely from those of Munsey. Whitefield's spell was not so all-pervading, so fusing, so unifying, all-mastering. We remember Chesterfield's exclamation, "My God! he is lost," as Whitefield depicted the blind wanderer as he was about stepping over the precipice. But that was only one auditor. We remember how the sailors in the gallery exclaimed, "Take to the long boat!" as Whitefield, in describing a shipwreck, cried, "What shall we do?" But that was only a part of the audience. And Whitefield was one of the most consummate actors; had, in fact, a histrionic education, with a rare culture in elocution, a play of features remarkable, a most lively sensibility, and a voice of flexibility, sympathy, reach and richness beyond almost any ever recorded.

Jonathan Edwards' great sermon, "Sinners in the Hands of an Angry God," caused great groaning and shrieking, and some of the audience seized fast hold of the pillars and braces of the meeting-house to save their sliding feet from the gulf of ruin he was picturing. His voice was feeble, and his manner was anything but oratorical. This action of exciting some of his hearers to seize the pillars might be called a feat, if using that word did not impair the dignity of the occurrence. It was power, mastery; you can not get deeper in the analysis. Still, it lacked breadth of enthrallment.

Massillon's triumph was more like Munsey's in its sweeping inclusiveness of spell, its all-embracing mastery. When he uttered the words, "God only is great," the whole congregation started to their foot, and interrupted the preacher by their murmurs and exclamations of terror and despair. Anyone who will read Abbe Maury's noble description—one of the handsomest descriptive pieces ever written—of this achievement of Massillon's will see that this grand coup was a most elaborate piece of oratorical finesse, and studied for effect with consummate art, and modulated, with a skill of accrescence, to the climax, almost beyond belief. It was such action, such reaching after and calculation of impressiveness, that made the great actor, Baron, say of him: "Here is an orator. We are actors." Then, too, Massillon had great accessories—above all, a most emotional, susceptible, effulve race—in his auditory.

Truth is, it is extremely difficult to adequately estimate just how truly great it is to produce such an effect as Munsey did on the occasion in question. We have sought to impress it by comparing him with others. How shall we better illustrate the rareness and greatness of the achievement? We will borrow an illustration from Macaulay: "One of the French philosophers, who accompanied Napoleon to Egypt, tells us that, when he first visited the great Pyramid, he was surprised to see it so diminutive. It stood alone in a boundless plain. There was nothing near it from which he could calculate its magnitude. But when the camp was pitched beside it, and the tents appeared like diminutive specks around its base, he then perceived the immensity of this mightiest work of man."

Reader, where did you ever see one effect an audience as did Munsey in the premises? Whom did you ever read of in sacred oratory as having done so? Because the man was frail, lank, unprepossessing in "action and utterance," are you, an intellectual creature, who profess "wit and worth and words, action and utterance and power of speech to stir mon's blood," to sneer at his analysis-defying spell? Do you not remember that the lamp Aladdin had was rusty and unshapely, but, at rubbing it, supernal potencies were at beck and call of its owner, beyond "charms, and spells, and conjuration, and mighty magic?"

Reply to an Open Letter to Rev. J. M. Beard,

WHICH APPEARED IN THE CHRISTIAN ADVOCATE, APRIL 22.

To the irrelevant portions of the document we have no time to make reply, but in the interest of truth we must be allowed to correct Bro. Powell when he misstates facts to make us appear in an unfavorable light to the public; as when he declares that we said to him in the presence of Bro. Peebles that my presence in his district was incidental and not designed, when he knew to the contrary. As well as we remember, the statement was made in answer to a question whose object did not seem very obvious, but which I gathered to mean that there was a suspicion on his mind that we had found our way to his territory in order to provoke him to a controversy. To set his mind right on that subject, we beg to say further that thirty-six hours before we broached the horizon of Bro. Powell we had not the faintest intention of ever crossing the aforesaid danger line. A brother who lives near the city, casually meeting us in our office, volunteered the information that he was going to McHenry to hold a meeting pre-arranged between himself and the people, and asked us to accompany him. At that time we did not know that there was a church organization at McHenry, and had embraced the belief that there was not. Our intention at first had been to start a day earlier, but Bro. Rawls consented to wait for us in view of the fact that we had changed our original program to accommodate him—a fact which would subtract at least twenty-four hours additional from the intentionalness and "malice aforethought" of our turning aside into the parts of Hattiesburg and McHenry. Under these circumstances, how could we know that Bro. Brown's Gulf Port Mission embraced the latter place, or that Bro. Powell would hold a Quarterly Conference there at the end of the week, as we never read his announcements in the CHRISTIAN ADVOCATE? We call on Bro. Rawls and all others concerned to clear us from the unwarranted charge that we either knew of the coming of the august presiding elder, or fled terrified from the scene when made aware of it. On the contrary, we did not leave McHenry until near the middle of the day on Saturday, hoping to meet the presiding elder, which purpose was defeated by Bro. Powell's failure to appear until near the close of that day, though advertised to preach at 11 A. M. That we had ministerial sense as well as grace enough to yield up our advantage of being first on the ground, and of having been importuned by the people to stay and preach, the latter at the same time accepting the responsibility of accounting to Bro. Powell for the change of program, is a fact or favor which Bro. Powell is unable to appreciate, and which indeed he scorns. Again, Bro. Rawls did not appear on the scene longer than a few hours in advance of our coming, which was necessitated by the fact that it was financially and otherwise more convenient for us to come by different roads.

2. He asserts in this article—as habitually we understand in the course of his travels throughout his district—that "we are making a staggering attempt to supplant the Conference organ." But if this is true, it is strange that the public and preachers of New Orleans, and even the editor of the organ aforesaid, have never made the discovery or observation. The youth of the enterprise may also in a measure account for its staggering gait at this interesting period of its existence.

3. He says we had posters scattered over the town of Hattiesburg announcing a meeting. This is not according to the facts. We had nothing whatever to do with the printing, or the writing, or the scattering.

4. He assumes that we assume the right to enter any pastoral charge in any district, in any Annual Conference bounds, and hold protracted meetings without the knowledge or consent of the preacher in charge, presiding elder, or anyone else, which would not be indulged by any Bishop or connectional officer in the church. Now, if he had read the Pentecostal Age at about the time of our appearance before the walls of Hattiesburg, he would have discovered that both John Wesley and Francis Asbury, from whom our Bishops derive their authority to preach and govern, were found in precisely the category in which we were discovered at Hattiesburg. And if he had consulted his memory, he would have discovered in justification of our course in failing to interview the presiding elder in question, on the subject in question, that during a long rail-car ride, in which we occupied the same car traveling from McHenry to Hattiesburg, that he diligently avoided entering into conversation with the anarchist who was so hot on his trail.

Again—Bro. Powell's statement to the contrary notwithstanding—we had fully made up our mind to close the meeting at once; and if we are not mistaken, had freely expressed it to one, and, perhaps, more persons, before we saw Bro. Powell or heard his threat to arraign us before the Quarterly Conference, which we had all along taken for granted, as he had published it in the columns of the church organ several months in advance. Under the circumstances, how could we have been any more "in terrorem" after than before that august event?

5. He asserts that we "are responsible for our inferior and self-appointed place"—i. e., local preacher—when the fact is, that our location, like the greatness of some people we wot of, was thrust upon us.

6. He asks, "Who authorized me to publish a paper for the edification of the people called Methodists?" We answer, as He is our witness, the Lord Jesus Christ. That the cause of city missions, anti-saloonism, and the doctrine of doctrines, not only for Methodists, but for all Christians, entire sanctification, had no aggressive organ in this city and the neighboring States, should have been all the authority that any free man, or slave either, required for the performance of so urgent a duty.

7. He says that "there is not a bona-fide Methodist in his entire district who endorses my action in entering his district." The facts are, that we did not hear of a Methodist of any kind who did not, except the preacher in charge and presiding elder aforesaid.

8. "Instead of going on and doing something designedly, you incidentally, accidentally, turned up in another place on my district." In justification of our course, we trust that Bro. Powell has not forgotten that he said more than once in the delayed interview that he forced on us, that he would be glad to have me preach at any point in his district when invited by the preacher.

In conclusion, we beg to say that Bro. Powell ought not to indulge in outrageous charges with only inferences to support them, and that we utterly repudiate the view which is scarcely out of sight at any period of his labored indictment, that the Methodist Church is a feudal despotism, denying freedom of speech, and even of movement, to its ministers as well as laity.

As to his command forbidding us to enter even his territory in the future, we call his attention to the fact that he tramples on both ecclesiastical law and the greatest of the Christ commandments in publishing it, and that the State of Mississippi forbids the posting of even pine timber wastes when not fenced.

Trusting that Bro. Powell will not get angry at us again for performing what we regard a sacred duty to the great Head of the church, we beg to subscribe ourself,

His affectionate friend and well wisher, J. M. BEARD.

Selections.

Temperance at the White House.

Some very remarkable women have illustrated Neal Dow's principles in the last thirty years. It is not as well known among temperance people as it ought to be that Mrs. General Grant made the first move against intoxicating liquor at the White House, she having secured its banishment from the New Year reception of the President. Mrs. Grant was succeeded by Mrs. Hayes, who was an Ohio woman, and a warm sympathizer with the Woman's Crusade. A life long teetotaler, she never offered wine while at the White House. Next came Mrs. Garfield, Mrs. Harrison, and Mrs. Cleveland, all total abstainers, and none furnishing wine to their own guests, though, lacking the co-operation of their husbands, they could not prevent its use at State dinners, as could Mrs. Hayes, because the President's views and practice coincided with her own. Mrs. McKinley is well known to be a total abstainer, so that the six wives of Presidents (President Arthur was a widower) since 1868 have, perhaps, dealt more telling blows against the drinking habit—and, per consequence, the liquor traffic—than any other women who have lived. For "where McGregor sits is head of the table," and what is done at the White House sets the keynote of social observances for millions, and sends its helpful influence out into the great and thoughtless world.

"It is not for kings, O Lemuel, it is not for kings to drink wine," says the best of all books, and yet no king ever lived who was not a wine-bibber! But when the people become the king, they must hold themselves steady of head and hand, or abdicate.—Union Signal.

A Consecrated Personality

Mr. Moody himself offers a unique illustration of the power of a consecrated personality. Much that he says in the way of literalistic interpretation of the Bible carries no weight with many of his hearers, and yet he is a power among all classes of people. His power is in his personal nearness to God. That can not be concealed. Those who hear him are conscious that they are in the presence of a man of God, who knows by experience the great and vital truths of the Christian revelation. This is the secret of his power. The world cares little whether a man is liberal or conservative; whether he believes in literal interpretations of the Bible or is an extreme high critic; whether he is a new theologian or an old theologian; it asks, first, Is he a genuine man, full of the Spirit of God, and one who is devoted to the advancement of the kingdom of God? Mr. Moody's power lies in the fact that no one can doubt his genuineness or his consecration.—Christian Work.

But They All Drink.

It is well known that at certain central agencies a record is kept of the name, position, and standing of nearly every business man in the country. Careful men are employed to collect this information; and it not only includes the amount of property which the parties are worth, but also their standing as regards punctuality, promptness, integrity, temperance, morals, etc. A number of years ago, it is stated, a firm of four men in Boston were rated as "A 1." They were rich, prosperous, young, and prompt. One of them had the curiosity to see how they were rated, and found these facts on the book, and was satisfied; but at the end it was written, "but they all drink." He thought it was a good joke at the time, but a few years later two of them were dead, another was a drunkard, and the fourth was poor and living partly on charity. That one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their rating.—Christian.

MY GUIDE

BY LUCY LARCOM.

O Thou who art my only light,
Thee do I follow through the night
Though home and hope are out of sight
Firm trust in Thee my spirit hath,
Thou knowest my path.

I know not what may yet unfold
[illegible] gates of gold
This is my heaven. Thy hand to hold,
Thy steps to follow through the night,
My life, my light.

Communications.

A Leaf from the Diary of Rev. Thomas Nixon.

BY REV. J. M. WEEMS.

In the home of Bro. William Foster, on Pine Ridge, seven miles from Natchez, we organized the Mississippi Conference on the tenth of October, 1816. I now come to a part of the history of the Mississippi Conference that has not been correctly represented. The conflicts and inaccuracies of statement arises, as I think, from the fact that others have reported events from memory, or as they were reported to have occurred. But as I was present and kept a record of each day's proceedings, I feel that I can give them correctly; and that I may be correct, I now quote from my diary:

Tuesday, Oct. 8, 1816.—Early this morning I started for Conference, in company with Bros. Sellers, Winans, and Whitten. At Bro. Hodges, Bros. Booth and Cotton joined our company. Bro. Sellers and I spent the night with Col. Fleming.

Wednesday, 9th.—This morning we overtook Bros. Winans and Hewitt at Greenleaf, and we all traveled together to Natchez, where we made a few necessary purchases, and then went on seven miles to Bro. William Foster's, where the Conference was to convene the next day.

Thursday, 10th, has come, but there is no Bishop. I preached at 12 o'clock from Matt. i, 21, and the Conference convened at 3 P. M., with Bro. Sellers in the chair, and Bro. Mennifee as our secretary. At 5 P. M. we adjourned to 8 o'clock the next morning.

Friday, 11th.—Conference met at 8 this morning, with Bro. Sellers in the chair. Not a word from the Bishop, and we are feeling anxious about him. At 10 minutes to 10 o'clock Bro. Winans, who was not a member, and, therefore, was not allowed a seat in the Conference, came cautiously up stairs, and asking pardon for interrupting, announced the arrival of Bishop Roberts. The arrival of the Bishop gave us all great joy, for he had come alone through the Indian Nation, and, as he was very much fatigued, we adjourned to 2 P. M. At 12 o'clock Bro. Mennifee preached a strong sermon from Heb. iv, 9. Conference convened at 2 P. M., with the Bishop in the chair, and we worked with a will to 5 P. M., when we adjourned for the day.

Saturday, 12th.—Conference met at 8 o'clock this morning, with the Bishop in the chair. At 12 o'clock to-day the Bishop preached from Heb. xii, 1. His words were attended by the power of the Holy Spirit, and we all felt that he was truly a good man and a great preacher. We held our usual evening session, and adjourned to 8 o'clock Monday morning.

Sunday, 13th.—Bro. Sellers preached to-day at 10 o'clock from Col. i, 28, and after the sermon the Bishop ordained Bro. Thomas Owens a deacon. The Bishop then preached from Jer. ix, 23, 24, and I was ordained an elder. The Bishop told me to-day that I was the first elder he had ordained since his election to the office of a Bishop. At night Bro. Hewitt preached from Rom. vi, 21, 22.

Monday, 14th.—Conference convened this morning, and after attending to some business, the Bishop give us our appointments for the next year. Bro. Sellers located, and Bro. Dixon was transferred to the Tennessee Conference.

Appointments: Mississippi District—No presiding elder, and, by unanimous request of the Conference, Bro. Thomas Griffin was transferred from the Tennessee Conference to fill that office. Natchez and Claiborne, John Meanifee; Wilkinson, John Lane; Amite, Thomas Owens; Pearl River, Peter James; Tombigbee, no preacher; Chickasawha, Elijah Gentry.

Louisiana District—Ashly Hewitt, P. E. Rappedea, A. Fleming; Attakapas, Thomas Nixon; Washataw, Ashly Hewitt.

As there has been some dispute as to who composed this first Mississippi Conference, I will give their names: S. Sellers, J. Mennifee, J. Lane, A. Hewitt, Peter James, E. Gentry, T. Owens, J. Dixon, T. Nixon; total, nine.

In Memoriam.

A mother in Israel has fallen! Maria Barbara Cameron, daughter of John and Catherine Eads, was born Nov. 8, 1803, in Morgan county, Ga., and died at the home of her daughter, Mrs. Sarah J. Powell, in Pickens county, Ala., March 5, 1897, being in her ninety-fourth year. She was married to John Cameron in Tuscaloosa county, Ala., Nov. 23, 1826, and was left a widow in January, 1856. She was converted under the ministry of Rev. E. V. LeVert, and received into the M. E. Church about 1822, thus spending seventy-five years in the Master's service. She was the mother of ten children—five sons and five daughters—all of whom lived to maturity. These all professed religion and joined the church of their mother and father in early life. Three of her sons became preachers: the late Rev. W. E. Cameron, of the North Alabama Conference; Rev. J. D. Cameron, D.D., and Rev. Thos. Cameron, of the North Mississippi Conference. The good old mother was justly proud of her gifted sons. The father and five children preceded her to the better land, and the other five are pressing forward. The writer is informed that not one of the family was ever known to swear an oath, take a drink of whisky, or dance; nor was a harsh word ever heard between father and mother.

Rev. J. P. Glass, nephew of Bishop Hargrove, who lived near the family, said to J. D. Cameron in 1871: "There is one thing no one can say of your mother: that they ever heard her speak an unkind word of anyone."

Her conversion was sound, her consecration complete, her faith unwavering, and her life the most consistent. Her soul seemed at all times full of the love of God and humanity. She was naturally modest and diffident, but when the fire of divine love would burn in her heart, she would tell of God's love in notes of victory. The writer will never forget the halo of glory that played over her almost angelic face at the Hargrove Camp Meeting, forty years ago, when she and her children were praising God together.

In old age, when from dimmed eyesight she could neither read or work, she did not complain. For one hundred and eighty-five days she was confined to her bed; yet, during all these days of suffering, not a murmur escaped her lips. When her mental state was as feeble as that of her body, so that she could not recognize her own children, her mind was clear on the subject of religion. She would sometimes say: "I am ready at any time to go; just waiting for the Master's call. I don't care how soon the good Father calls me home." We are not astonished that such should be the closing of a life given so willingly and lovingly to others. Her life was emphatically spent for others. Nothing seemed to give her more pleasure than to contribute to the happiness of children and friends. Mother Cameron! Yes, I call her mother. Why not? She, for forty years, never ceased to call me one of her boys as we went in and out before her. Our relations to the family were tender.

In the year 1856 Dr. J. D. Cameron and the writer joined the old Alabama Conference together. At one time I was his mother's pastor, and he was my mother's pastor.

Mother Cameron was in many respects a remarkable woman. Our deliberate judgment is that no one has served her day and generation with more unswerving fidelity than she, or succeeded better in bringing up her children religiously. Those who did not read her inner life had but little conception of her moral character. We, who reached the secret chambers of her loving, motherly heart, could better appreciate her consecration of soul. Though modest, she was not afraid for the world to know her life, because it was of God, and like him. Her spiritual perception was deep, and such as afforded her daily communion with her divine Lord.

And now, after a life of ninety-three years of joys and sorrows, triumphs and victories, Mother Cameron has passed to her heavenly home. J. B. STONE.

Correspondence.

Rev. R. S. Woodward.

MR. EDITOR: It was with profound sorrow that I read in the ADVOCATE to-day an account of Bro. Woodward's death. Ever since the news reached me my heart has been sad. I feel that I have been bereaved of a true friend. My mind reverts to our pleasant associations together in Meridian, for which I will always be thankful to our heavenly Father. I shall ever cherish, in sacred memory, his fatherly counsels and timely advice. His words of encouragement were of incalculable help to me, and I will ever be grateful to the Lord that in my early ministry I was thrown with one who had such broad and deep sympathy for a young and inexperienced pastor. I loved Bro. Woodward as a father, and the loss of such an esteemed friend has overwhelmed me with grief. With the Mississippi Conference, and all his host of friends, I mourn the loss of our departed brother. With the sorrowing and grief-stricken family I shed tears of sympathy. With all who loved him I rejoice in the glorious hope of meeting him after a while. D. SCARBOROUGH.

Ceffadoliah, Miss., April 17, 1897.

A Note of Encouragement.

Bro. L. S. Jones is rejoicing. The people of his charge have paid every cent of their assessments for foreign missions, domestic missions, and Conference claimants. One hundred conversions and sixty accessions! "Them that honor Me will I honor." (1. Sam. ii, 30.) May the richest blessings of our God be poured out continually on pastor and people!

T. L. MELLEN,
Miss'y Sec'y for Miss. Conf.

Winona District Sunday-School Conference.

The Sunday-school Conference for Winona district, North Mississippi Conference, will convene at Acona, Black Hawk circuit, May 27, 1897, at 9 A. M.

The following topics are submitted for discussion:

1. How to Link the Pulpit into Harmonious Union with the Sunday-school and Home—John Ritchey, J. F. Evans, Wm. Holmes.

2. What Are the Benefits Derived from a Well-Organized Sunday-school?—J. R. Bingham, J. T. Howell, Eugene Johnson.

3. The Meaning of "On Time" in the Sunday-school as Applied to Teachers and Pupils—K. A. Jones, F. Townsend, W. Brock.

4. The Sunday-school as a Missionary Institution—J. W. Price, L. M. Lipscomb, F. A. Howell.

5. The Right Use of Helps in Studying the Sunday-school Lesson—T. W. Dye, W. H. Sanders, H. H. Estes.

6. Personal Effort in Sunday-school—J. B. Streater, B. B. Sullivan, Harry Estes.

7. What Do We Most Need in the Sunday-school?—R. Thayer, J. W. Lester.

The District Conference proper will begin next day, May 28, at 9:30. The following committees are appointed:

For License to Preach—John Ritchey, L. M. Lipscomb, J. T. Howell.

For Admission on Trial into the Traveling Connection—J. W. Price, W. H. Sanders, J. F. Evans.

For Deacon's and Elder's Orders—T. W. Dye, K. A. Jones; Eugene Johnson.

Recording stewards will please see that their Quarterly Conference Records are on hand.

District Conference sermon will be preached at 11 A. M., on Friday, by Rev. T. W. Dye.

J. B. STONE, P. E.

Notice.

The committees for Opelousas District Conference are:

For License to Preach—R. J. Harp, S. S. Bogan, Wm. J. Porter.

For Deacon's and Elder's Orders—T. K. Faunt LeRoy, I. T. Reames, F. G. Hocutt.

For Admission or Readmission into the Traveling Connection—J. M. Henry, A. J. Netestine, H. Armstrong.

Friday, the twenty-eighth, will be devoted to the Sunday-school cause. Let every Sunday-school in the district be represented by one delegate, besides the superintendent. The subject of Sunday-schools will be discussed.

1. Why Did the Church Make the Sunday-school a Part of Its Machinery?—Discussion led by A. M. Mayo.

2. Who Should Be Superintendents and Teachers? (1) Their Qualifications; (2) How Should They Do This Work?—Discussion led by S. M. Curry. General discussion of the subject in any phase led by Capt. J. N. Pharr.

H. O. WHITE, P. E.

Crowley, La., April 22, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Mission Work in Louisiana.

(Read at the Annual Meeting of the Louisiana Conference Woman's Parsonage and Home Mission Society.)

"Go ye into all the world and preach the gospel to every creature," is the divine command. This applies not only to the heathen in foreign lands, the cannibal in his island home, but also to those, knowing not Christ and his gospel, who live at our very door.

It is easy to think that the heathen, the man who is ignorant of our heavenly Father's care, lives in some strange and distant land; but it is hard for us to realize that in our own country—aye, even in our own beloved State of Louisiana—there are souls just as benighted, living in spiritual darkness just as complete, and, as with the distant heathen, having no hand to turn on the light. How many who give or work for missions have a thought or offer a prayer for our home field? The only missionary idea of the careless giver is a dim, floating vision of slanting-eyed Japs, or long-haired Chinamen. Even the earnest giver places his offering in the missionary hat, breathing a sincere prayer that some foreign idol worshiper may be led into the true way. Others still labor constantly, praying, giving, influencing others to pray and give, but using all their energy for distant souls in darkness. In either case, of carelessness, or earnestness, or zeal, there seems a proneness to forget that in our very reach, at our own door, are those in just as great need of salvation, and in darkness as black as the inhabitants of the foreign land. While we must not forget the foreign brother (for we are all children of one Father), let us also work for the Christianization of our own State.

It is in the mission work as it is in the home. Have you never noticed that those of our own household are often denied needed love and sympathy, while strangers receive our tender attention? 'Tis not that we love the stranger more; 'tis not that we desire to neglect those nearest to us—those we love most; but for some strange, almost unaccountable reason, their very closeness to us hides them from our sight. Let us guard against such sad mistakes in our home, our city, our State, our missionary work.

In viewing the missionary field, let us sweep our eyes from our very feet outward, finally reaching the remotest horizon, but taking in the needs of those near as well as far.

On the other hand, we sometimes hear one who labors in no missionary field say: "I don't believe in foreign missions; I believe in home missions." To such I would say: "Put your belief to account. Use your energies in home mission work. If you are sincere, you will find a great field before you. I might also add, that you will not long be an earnest home worker before your sympathies will widen and widen until the heathen brother also has a place in your heart. By all means, live up to your present belief; engage heartily in domestic mission work; help to give the gospel to the heathen in your very midst."

It is our duty, sisters of the Parsonage and Home Mission Society, to awaken to the needs of our own State; not only to awaken ourselves, but to arouse others. Let us study, inform ourselves, and then spread the information. Our people do not know, they do not consider, or else the moral condition in some of our parishes would be different. I am reminded of the drouth sufferers in our northern parishes.

For some time it was difficult for us to believe that within the bounds of our own fair commonwealth were hunger, starvation, famine. A famine in Ireland or India seemed easy to understand, but that our land had failed to yield her increase, that horrible famine was in our very midst, we scarce could understand. But once having understood, how quickly our people responded!—how willingly the corn and syrup and meat were hastened to the suffering!

(To be continued.)

Tribute of Respect.

The Parsonage and Home Mission Society of Booneville, Miss., at the regular monthly meeting April 19, 1897, passed the following resolutions:

Whereas, God, in his providence, has removed from our midst our sister, Mrs. Annie Bynum Thrasher; therefore, be it

Resolved, That we bow in humble submission to the righteous will of our all-wise Father, being fully assured that our loss is her gain.

Resolved, That in the death of our sister we have sustained the loss of a wise leader, an earnest fellow-laborer, and a loving friend.

Resolved, That we emulate her example of holy living and loving, untiring service for the Master, and that we carry out with greatest faithfulness and diligence the plans so wisely projected by her for the promotion of this great cause.

Resolved, That we extend our deepest and tenderest sympathies to the dear ones so sadly bereaved, and pray that the consolations of Divine Grace may be theirs in this hour of sorrow.

Resolved, That copies of these resolutions be spread upon our Minutes, published in the town papers, NEW ORLEANS ADVOCATE and Our Homes, and a copy thereof sent to the bereaved family.

MRS. ANNIE SPAIN, Pres.
MISS LILLIE MOORE, Sec.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Booneville
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss
La. Conf., Mrs. Jno. S. Young, Shreveport

Owing to the overflow, Greenville is unable to entertain the annual meeting of the W. F. M. S. of the North Mississippi Conference, and Holly Springs has kindly invited us to meet there. While we regret the disaster which prevents Greenville from entertaining the meeting, and promise those earnest women we will accept their hospitality in the future, we thank Holly Springs, and accept her invitation with pleasure.

The round of district meetings of the W. F. M. S. has begun. It is desired that the secretary, or some one appointed by the district secretary, shall write an account of each of these meetings immediately after it closes and forward to the editor of the column for North Mississippi, that there may be no delay in publishing these reports. The pleasure and inspiration of each meeting should be felt as far as possible by all our auxiliaries, and this can only be done as they are made known to us through our column. Let there be no delay in sending the reports in that they may be published in the right order.

"GALLOWAY GLEANERS" OF CARROLLTON.

This noble band of little workers, under the leadership of their zealous lady manager, Miss Mamie Backley, have done great things during the year ending with March, '97. They have contributed for all purposes $105.70. This successful year's work is due to three things—an earnest, diligent lady manager, a feeling of interest among the older people of the church, and children eager to work. I would like to call attention especially to this lady manager. She is a young lady, who, seeing the urgent need of a leader for the children in their work, and without considering so minutely her own fitness or unfitness for the work (as we older ones so frequently do), took up the work with an earnest purpose and loving heart and has carried it on to this prosperous condition. She has left nothing undone that could be done for the pleasure and profit of these children. During six months of last year she was away in Texas, and during her absence each child invested a nickle given by her, so that when she returned the twenty-two nickles given out had grown into $18.50. The children then held a public meeting and each told in rhyme how the money was made. Among other things, these earnest little workers have furnished a bed in the Children's Ward at Soochow. Oh, that the spirit that has inspired this consecrated young woman in her noble work would rest upon many of the young women of our church, that children everywhere, so willing, even eager, to work for the Master, might be led and encouraged to do all that the Galloway Gleaners have done.

MRS. G. H. LIPSCOMB.

Selections.

The One Cherished Sin.

Often from my window on the seashore I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is that when the tide rises it rises, and when it ebbs again it sinks, but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchains it, and will not let it go. Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges and [illegible] mons move them not—yes, they move them; a slight elevation by a Sabbath tide, and again they sink, but not onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some sin enslaves, enchains the soul, and will not let it go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, steer you safely amid the dangerous rocks, and pray for the Spirit of God's grace to fill your every sail and waft you onward over the ocean of life to the haven of everlasting life.—Episcopal Recorder.

There is no key to affliction that key that can unlock eternity. This world has no compensation, but when we can take in another world then there may be compensation. We can fancy if a grain of wheat had intelligence and a soul, and found itself buried in the cold, damp earth of Spring, without light and heat, it might say: "Why am I thus? It is torrible to be underground, terrible to be in the dark. I am likely to decay." But in a few weeks the germ is evolved, the blade has spread, the stalk has expanded, the flower are clad in beauty, the ripe grain on the ear, and then there is the sower. Partial darkness and [illegible] if I might use the phrase, promotes growth, expansion, beauty, and fruit. So it may be with us. It seems to be God's order that night precedes day, sorrow the joy, darkness the light. You may be in the valley but God has a mountain-top for you, and I believe it is true in all life, the deeper the valley the higher the mountain-peak. I believe it is true in all experience also: the deeper the sorrow the richer the joy. Christ's sorrows were greater than his sorrows, and his glory is greater than human glory. And when the persecutor saw some bright spirits [illegible] the throne, and the question was asked, "Who are they up so high, who are just under the throne, and beside the fountain of glory?" the answer was, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Afflictions, then, have a full of meaning, and to many a life is realized the truth, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—Bishop Simpson.

A discerning writer says: "What hinders us most from recognizing the good in others is that we do not see the evil in ourselves." There is a volume of meaning in these words. If we were deeply, humbly conscious day by day, of the evil which lurks and nestles in our own hearts, would be much more apt to put a charitable judgment on the faults of others and at the same time take note of their good qualities. If we are blind to our own defects, we scan the evil in other hearts, magnify it, and make small account of their virtues. This is not fair treatment of ourselves nor of others. A dealing of self-honesty would be helpful to us.—Zion's Herald.

Minding one's own business is one of the sure ways of helping one's neighbor. This is demonstrated by a mathematical nicety in the performance of concerted music. Each performer is conscious of his relation to the whole orchestra, but he is more conscious that if he does not attend to his own part with exactness the whole orchestra will suffer more or less by his laxity in his own particular duty. In the moral and spiritual world one's own business may consist in lending a direct hand to his neighbor, or it may consist in letting his neighbor alone. If anyone has an instrument placed in his hands let him attend to that rigorously.—Sunday-school Times.

The prayer which does not succeed in moderating our wills, in changing the passionate desire into still submission, the anxious, tremulous expectation into silent waiting, is no true prayer.—F. W. Robertson.

He is most spiritual who is master of most forces, who can rise superior to most obstacles, can vanquish the most enemies of the inner life, and has greatest dominion over himself.—J. L. Jones.

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W. C. BLACK, Publisher.

Whom It May Concern:

bout three years ago I received a ple bottle of "Mul-en-ol." I had er heard of it before. I began g it, however, as occasion reed, and soon found that it was that is claimed for it, and more. cuts, burns, bruises, scalds, and kinds of sores, it is superior to remedy I have ever used. It is exceedingly efficacious in colic diarrhœa. For sore throat it is mparably better than anything ow of. I heartily recommend it medicine worthy of a place in y household. W. C. BLACK,
Editor Christian Advocate.

E. M. F. College, Meridian, Miss.

R. EDITOR: I wish to say a d for this institution of learn. I have visited this school eral times during the year, and ust say that I have never seen ore systematic business way anaging a school anywhere. president and his charming e, whose face is so full of shine, seems to have been n for the place. The girls so nice and religious. All of teachers are specialists, who e been trained for their line work, so that every depart- t of the college work seems e linked together, forming a in of literary instruction. J. W. Beeson is a man ee heart and soul is full of citude for the full develop- t of those committed to his e, spiritually and literarily. eissippi Methodists should proud that such a college been located in our historic State for the education of girls. Let every Methodist loves knowledge help our ient president by patronizing college, for I will assure m they can not put their ghters in a better college in State.

y oldest daughter graduated e last year under the presiy of Bro. T. B. Holloman, m I love dearly, and I said when he left the college it would retrograde, but I thankful to say that under leadership of J. W. Beeson college is doing a grand and rious work, which will be like seed-germ placed in the soil, shall come forth to grow and om in sublime beauty, and ng fruit that will bless the re of our girls in fitting m up for a happy and a use- life. May it live long and ish like the green bay tree, se beautiful foliage seems to ke all nature smile!

R. H. BARR.
rville, Miss., April 27, 1897.

UL-EN-OL is the greatest of all tiseptic dressings. Is a sovereign edy for healing flesh wounds on n or beast.

FROM THE WORK.

Rev. Isaac L. Peebles, Hattiesg, Miss.: "Since my last to the ADVOCATE we have a protracted meeting. Our siding elder, Bro. C. A. Powalternated with the preacher harge in the preaching, in the inning of the same. He ached like a presiding elder e enough. His sermons were ng and effectual. The rain rrupted our meeting ever and n, but still we continued. ally we secured the services Bro. A. T. Bell, of Daleville, English musician and Ameripreacher. We had never rd him preach but once beee, but we heard enough then to enable us to form a good judgment of his ability. During the first services after he came the weather was quite unfavorable, and, consequently, our audiences were not as good as we desired. Indeed, one or two services were rained out completely, but finally the Sabbath rolled up with more favorable prospects. At eleven the church was crowded, and Bro. Bell, under the power of the Holy Ghost, swayed the audience. At night the people crowded in more eagerly than before to listen to the man of God who had fed them so bountifully on the truths of the living God the previous service. From these services on until he left us there was no more trouble about securing good audiences. The brethren say much good resulted from our meeting. If any brother wants an earnest, honest, level-headed, cultured, Holy-Ghost preacher, let him get Bro. Bell. He will more than meet his expectations."

It is pleasant to be appreciated. Persons work better when they know that their efforts command approval. Nothing is lost by kindly words of interest and recognition. Flattery is offensive, but appreciation of another's kindness and service is always acceptable.—Presbyterian.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

MORRIS—LAURA ELIZABETH MORRIS (*nee* Taylor) was born at the home of her grandfather, Rev. T. A. Taylor, in Noxubee county, Miss., Aug. 3, 1854, and died at the home of her parents in Winston county, Miss., March 15, 1897; was baptized in infancy by Rev. J. W. Ellis. She was converted in her twelfth year and received into the M. E. Church, South, at Macedonia Church, Shuqualak charge, North Mississippi Conference, by Rev. J. F. Marshall.

She was first married to R. B. Cook, who died in a few months of meningitis, by whom was born one son who was killed in a railroad accident in his twenty-second year. In 1875 she was married to Rev. Benj. F. Morris, of the North Mississippi Conference, Revs. R. G. Porter and B. S. Rayner officiating. Bro. Morris fell at his post and was buried within his charge with masonic honors. Of this union there were born two girls who survive their parents. Elma and Pearl are now orphans indeed, and without means; but no doubt many warm hearts of the M. E. Church, South, and the masonic fraternity will be drawn to them, and substantial aid and comfortable homes provided for them. We extend to them and the parents, brothers and sisters of Sister Morris, all of whom survive her, our deepest sympathies in this bereavement, and pray divine grace may be given to sustain.

At the sight of the mangled and bleeding form of her only son as it lay in the casket Sister Morris received such a severe shock of grief as to become ever afterward an invalid, and her life since then has been one of pain and intense suffering. The writer was privileged to call on her twice during her severest illness, and to talk and pray with her. Her language was prayer and gratitude. She expressed gratification to be able to converse freely with one of God's servants. We also attended her funeral. Her parents—now bowed with the weight of years, cares, sorrows and bereavement—are and have long been very devout Christians. With them she conversed much of her approaching death, stating frequently that she had repented and received pardon for all her transgressions; that she was fully resigned to the holy will of her Lord; that she had peace with God, and that there were no fears for her. She said He would bring her out of all her troubles and pain and give her rest—sweet rest!

She sleeps in Jesus. The dying test and triumph of undying love has again been illustrated, and the Savior is welcoming the wanderers home from the conflicts of sin and temptation and sorrow into everlasting joys.

W. L. ANDERSON.

Rural Hill, Miss.

PATTERSON—On last Sabbath evening we laid to rest in the City Cemetery in Natchez the remains of our long-honored and beloved sister, Mrs. ELIZABETH PATTERSON. The great concourse that followed her to the grave was in striking evidence of the high esteem in which she was held.

In 1836 Sister Patterson, then a bride, moved to this city. Our church register shows that her connection with Methodism began with her entrance into the community. For sixty years she has gone in and out among this people, a faithful, consistent follower of the blessed Master and a true representative of the great church to which she belonged. She loved her church, and those whose good fortune it has been to occupy at Jefferson Street will remember her constancy to duty and interest in its greatest success.

She almost ceased to live and work at the same time. For one of her age she was remarkably active, having completed her eighty-fifth year only a few weeks.

Up to a few weeks since she insisted upon performing her accustomed duties about the house. Her last days were full of peace. She spoke of the approaching end as a philosopher; she awaited her departure with patience. For her the grave had no horrors, and death no fears. A quiet, peaceful life ending in a joyous, child-like trust.

T. B. HOLLOMAN.

March 25, 1897.

LOFLIN—Rev. DANIEL LOFLIN was born on Oct. 14, 1821, and died at his home in Rankin county, Miss., on March 10, 1897.

Bro. Loflin united with the M. E. Church, South, in early life, at the same time being impressed that he was called to preach, and was a faithful local preacher for fifty-five years. A friend has estimated that in those fifty-five years that he preached two thousand five hundred sermons. Had Bro. Loflin kept a diary of sermons preached, miles traveled, funeral and marriage ceremonies performed, it would have been of great interest. Yet he would never accept any pay either for preaching or performing marriage services. He continued to perform these duties and keep up his appointments until a few weeks of his death.

He was a man of stainless character, honest and upright in heart. The testimony of his neighbors to this day is, that his word was his bond, and his testimony in court would have been as good without an oath as with it. Having strong convictions, when satisfied anything was right, it would be difficult to change him.

He was twice happily married. He leaves a wife and a large family of children and grandchildren. His funeral sermon was preached by the writer at Wesleyana Church, and he was buried with masonic honors at the grave. R. BRADLEY.

At the second quarterly meeting of Steen's Creek circuit, Brandon district, Mississippi Conference, held at Harrisville, on April 10, 1897, R. Bradley, P. H. Hale and I. T. Bell were appointed a committee to draft resolutions, and reported as follows:

Whereas, It has pleased God to remove from our midst our beloved brother, the Rev. Daniel Loflin, from earth to enter the joys and rest of heaven; therefore, be it

Resolved, That in the death of our brother one of the old landmarks has been removed, a father in Israel has fallen, one who had endeared himself to a multitude of people.

Resolved, That, considering his long services to the church, having been a local preacher for forty five years and his consistent Christian life.

Resolved, That we deeply sympathize with the distressed family in their bereavement, and pray that God of all grace may comfort and bless them.

R. BRADLEY,
P. H. HALE,
I. T. BELL,
Committee.

(Continued on Seventh Page)

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

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Knowledge will help to keep a family alive. The more they know about their own physiology the better they will be able to take care of themselves. The more a man and woman know about health and sickness, the less trouble they will have with the sickness of their children. Some standard medical book ought to be in every home library. The most complete book of this kind is Dr. Pierce's Common Sense Medical Adviser. It contains more exact information about the human body in health and disease than any other book ever printed in the English language. More copies of it have been sold than of any other medical work. It is written in plain language, free from technicalities, and is the work of a regularly graduated, experienced physician. It contains hundreds of useful receipts, a knowledge of which will prevent much sickness, and save many doctor's bills. It is indexed, and contains over three hundred illustrations. 680,000 copies of this great, 1,008 page work have been sold at the regular price—$1.50 per copy—and now an edition of half a million in strong paper covers is being distributed *absolutely free*. Any one may have a copy who will send 21 one-cent stamps to pay the cost of mailing *only*, to World's Dispensary Medical Association, Buffalo, N. Y. The book bound in French cloth is 10 cents extra (31 cents in all).

Mrs. Bela-H. Howard, of Glen Ellen, Sonoma Co., Cal., writes: "Enclosed find stamps for the 'People's Common Sense Medical Adviser.' I have had two but cannot keep them. I cannot do without one in the house, they save a doctor's visits, and as I live about ten miles from any doctors, their visits come high—(ten dollars). I have been in this place sixteen years, and have only had a doctor for my family once in that time—thanks to your book and your medicines."

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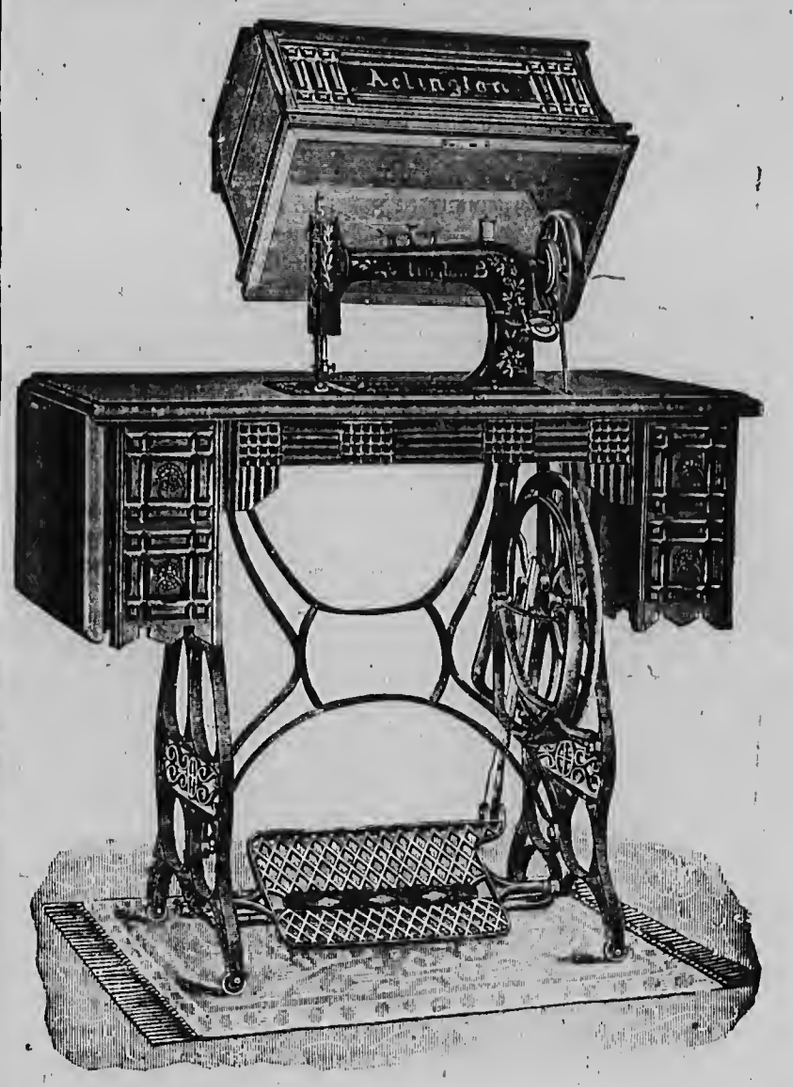

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THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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Rev. W. C. Black, D.D., Editor and Publisher.

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Thursday, May 6, 1897.

"I know not where God's Islands lift
Their fronded palms in air
I only know I can not drift
Beyond his love and care."

An ounce of pulpit preparation is worth a ton of pulpit apologies.—Selected.

You may set it down as a fact that the holiest man is not the one who boasts of his holiness.

About the smallest business you can engage in is that of perpetually thinking about yourself.

A man who does not know how to learn from his mistakes turns the best school-master out of his life.—Beecher.

The pious parson who undertakes to court a crowd will suffer as many tribulations as the fresh youth who sets out to court a flirt.—Selected.

I don't like to listen to those everlasting negations that some ministers deal out from the pulpit. When I go to hear a preacher I want to hear one who believes more than I do.—O. W. Holmes.

There are some who think that to be solemn and dignified and severe is to be good. With them a smile is contaminating, a laugh is heresy, and a joke is richly deserving of excommunication. We feel sorry for them. —Holston Methodist.

The grand difficulty is to feel the reality of both worlds so as to give each its due place in our thoughts and feelings; to keep our mind's eye and our heart's eye ever fixed on the land of promise without looking away from the road we are to travel toward it.—Hare.

Some people pray eloquently for their preacher and for the prosperity of the church who never put anything into the contribution basket. If such prayers could be weighed, it would take several millions of them to weigh as much as the smallest fibre of down on a humming bird's wing.

When a preacher is perpetually making ill-natured flings in the pulpit and out of it at other preachers who are at least his equals in gifts, grace and usefulness, sensible people wonder (1) what good he expects to accomplish by such a course, (2) whether he really thinks he possesses the spirit of our Savior.

One of the best evidences of true discipleship is docility—teachableness. Tried by this standard, there are many these days who are found wanting. In less than a week from the time they first see the light of spiritual day they assume to know more of the mysteries of the kingdom than hoary-headed saints who have a long life of Bible study and earnest, prayerful striving after heart purity behind them. Oh, shame, where is thy blush?

Calls to Liberality.

Self-denial and liberality are duties utterly detestable to the unregenerate heart. None but they who love God practice them continually and find a blessing in them. The covetous and selfish can neither understand nor appreciate the truth that "it is more blessed to give than to receive." However upright a man may be, he can not be a true disciple unless he gives liberally and systematically of his substance to the support of the gospel and to the relief of the various forms of human distress. Many men, however, delude themselves into believing that they can be pious and at the same time shut their ears to the oft-repeated calls for the bestowment of charity. No sin is more persistent or deceitful than covetousness, nor is it confined to the ranks of the non-professors. Hundreds of church members who would scorn to get drunk, or swear, or desecrate the Sabbath, are guilty of stinginess and inordinate love of money. They are as pleasant as May and as devout as a Pharisee until asked for a contribution for some benevolent purpose. Then a cloud at once darkens their brows. Their words become icicles, and the gift, ofttimes lonesome for its smallness, seems to cause as much pain to the giver as the pulling of an eye-tooth.

As Dr. Joseph Parker strongly puts it: "Who would build a house and forget to put the roof on? How many roofless characters there are! How many persons there are who have seven points out of the ten! yea, some have nine out of the ten: the Apostle comes to them and says, As you have health and strength and reason and education and good circumstances, now add this also, i. e., liberality; put in the one thing that is needful." "As ye abound in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

Not for many years have there been so numerous and urgent appeals to the liberality and sympathy of Christian people as during the last few months. In our own section the drouth of last year and the present flood have caused wide-spread and dire distress which will not soon pass away. Hundreds have been rendered homeless, having lost their all in the raging waters, and unless the flood subsides shortly, no crop can be made this year; and so, perhaps, for twelve months many of the overflow sufferers will need assistance. The government, it is true, is doing much to alleviate the general distress, but it can not be expected to do all that ought to be done. So then the generous-hearted and more fortunate must come to the rescue.

But a short while ago a fearful famine was ravaging in several densely populated provinces of India, and touching appeals went all over the world. In Asiatic Turkey thousands of poor Armenians are still on the verge of starvation, and the cry for help comes to us from across the sea. Then, too, on account of the long-continued financial depression multitudes of workingmen are out of employment, and must be tided over the period of forced inactivity.

In view of the general distress and pressing needs of the unfortunate, extravagance and stinginess are doubly sinful. While want exists, it is shameful that any man should be indifferent or self-indulgent. To disregard these appeals and deny ourselves no luxury or pleasure that we may have somewhat to bestow is to prove ourselves unworthy the name of Christian. These are special calls of God to the exercise of liberality and the throttling of selfishness. If unheeded, they will only serve to harden our hearts and dry up the springs of sympathy.

It is a lamentable fact that many are as self-indulgent and miserly as if there were no suffering or poverty in the world. Tens and hundreds of dollars are spent for luxuries, while a few dimes are doled out in the way of charity. How numerous the class who suppose that money saved by the practice of niggardly economy in giving to the church or to the needy is money made!

What sinful extravagance! What detestable close-fistedness many people are guilty of! They cut a big dash in the world, but never entertain the thought that the Lord has any claim upon their substance. The sight of want and woe, the picturing of distress, gives them pain, but does not provoke sympathy or a pecuniary response. Some are like a certain London alderman, who, being solicited by a starving woman for alms, said: "Go away, my good woman, you don't know how you distress me. I'd give ten pounds to have your appetite." The curse of God is pronounced upon those who, having it in their power to relieve want and suffering, turn a deaf ear to its appeals. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

In addition to the special calls for charity mentioned, there are certain benevolent enterprises carried on by the church whose claims must never be lost sight of. There is great danger that during a time like this our people will think themselves excused from contributing to missions and the other regular collections on account of these extraordinary appeals. But if we live economically, and render to the Lord the things that are his, we shall have something with which to help every good cause. Let us not rob Peter to pay Paul, but do our utmost to meet every worthy claim.

We would like to see the man who has been hurt by giving too much to the Lord. What multitudes in the church are suffering from leanness of soul in consequence of extreme stinginess and selfishness! How few have learned that "the liberal soul shall be made fat." Men continually rob God of tithes and offerings, and then foolishly imagine that their prayers for prosperity will be answered. Not many act as if they believed the Scripture, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

If each would do his part, not long would the cry of want be heard. Soon our mission debt would be a thing of the past, and every benevolent enterprise take on new life. But, alas! the majority seem afraid of giving more than their share. Many are content to give nothing, unless pressed repeatedly, and only a faithful few give according to ability. All over the land there is great need of a revival of the grace of liberality and the spirit of self-denial.

The Blue Ribbon.

He is entitled to the blue ribbon. We mean the brother who has made the discovery that the NEW ORLEANS ADVOCATE is not antagonistic, or is only slightly antagonistic, to the liquor traffic. If the editor of the NEW ORLEANS ADVOCATE has a record on any question, it is on the temperance question. Wherever he is known at all he is known as a relentless foe of liquor and the liquor traffic. When in the pastorate he always stressed the temperance question on all proper occasions. During the celebrated Mississippi local option contest of 1886, although he had charge of one of the most important stations in Mississippi (Central Church, Meridian), he made temperance speeches in thirteen counties in the State. His record in the General Conference is known to all who keep posted in church affairs. We are saying only what can be verified when we say that the present advanced position of the M. E. Church, South, on the temperance question would not have been what it is had the editor of the NEW ORLEANS ADVOCATE been willing to make a compromise. Whether in our editorial capacity we have been outspoken in opposition to the sale and the use of intoxicants the files of the paper for the last three and a half years will attest. No other evil has been so frequently and so vigorously handled as the liquor evil. Perhaps after a little some Methodist preacher will discover that the NEW ORLEANS ADVOCATE is in favor of the lottery and other forms of gambling, or that it is the ally of Romanism. What next?

Our reason for penning this effusion will appear to all who will read all the communications in this issue.

The Greco-Turkish War seems likely to result very speedily in the defeat and humiliation of Greece.

A Solemn Protest against Bishop Sessums' Lenten Discourse.

In the Daily Picayune, of April 12, was published an abstract of the last Lenten Discourse of Bishop Sessums, of the Episcopal Church in this city, which has been read by the undersigned with profound astonishment and grief. A polite note was addressed to the Bishop, inquiring whether this published account could be accepted as an accurate statement of what was delivered by him from the pulpit of Trinity Church. Fifteen days have elapsed during which no reply has been received. This silence, in connection with the fact that through twenty-odd days no retraction or modification of that published report has been made, justifies the assumption that the Picayune's statement of the Bishop's view is substantially correct.

The undersigned, ministers of the gospel in different branches of the church of Jesus Christ, unite in this public protest against the exposition of Christianity given by Bishop Sessums as put forth in the Picayune under the sanction of his name. It is, in our judgment, a complete surrender of the whole system of grace revealed in the Holy Scriptures. So far from being "The Old Religion in New Language," it is another religion in language which does not contain a single new suggestion. The syllabus offered to us is only a compend of the old heresies which afflicted the church of God in ages past. The "Old Religion" is swept out of the Scriptures so completely that not a trace is left of that "grace of God which bringeth salvation." This will appear from the following specifications of its numerous errors:

1. Its undisguised Pantheism, in denying the personality of the Divine Being, reduces Him to a mere Fetich.

2. The explicit denial of the fall of man from a state of primitive holiness, with the derivation of a corrupt nature consequent thereupon.

3. In the express denial that Christ hath "redeemed us by his blood," being not a sacrificial offering for sin, but consisting merely in the influence of good example, reclaiming man from the error of his way.

4. In the open disavowal of belief in any judicial process against the sinner, and the absolute denial of the future punishment of the wicked in the world to come.

5. In the assertion of the final restoration of all men to the favor of God in a state of probation after death.

6. The sinking of religion into mere humanitarianism, bounded only by the Second Table of the Law, and in which God has no rights through the practical abolition of the First Table.

7. The significant omission, in a scheme professing to define the Gospel of Christ, of the necessity of faith in the Redeemer and of repentance for sin, of love to God, or any of the graces of the Holy Spirit.

We purposely omit the mention of others, clearly implied in the language of the Bishop, confining ourselves to those which are explicitly avowed, and which spring of necessity from the seed-plot of Pantheism. It is not our design to inflict upon this community a theological controversy which must range over the entire field of Christian doctrine—and that, too, before a tribunal which has no power to issue a formal verdict.

But set for the defense of the Faith, as ministers of the gospel, entire silence would implicate us in the guilt of betrayal of the truth. We can not, therefore, but deliver, once for all, this testimony against another gospel than that delivered us in the Word of God.

(Signed)

PRESBYTERIAN.

B. M. Palmer, E. Forman, R. Q. Mallard, J. H. Nall, S. C. Byrd, Louis Voss, Christopher Russo, F. O. Koelle, R. E. Steele, J. W. Caldwell, Jr.; R. W. Mecklin, Jno. M. Williams, R. H. Alston, W. E. B. Harris, W. J. McMillan.

METHODIST.

J. C. Keener, John T. Sawyer, J. L. Pierce, W. C. Black, Lewis A. Reed, J. F. Senrlock, H. H. Ahrens, Jno. F. Foster, P. H. Fontaine, J. M. Alford, S. S. Keener, H. W. Knickerbocker, J. B. A. Ahrens, Robert H. Wynn, H. R. Singleton.

BAPTIST.

D. I. Purser, D. G. Whittinghill, Jno. F. Purser.

EVANGELICAL LUTHERAN.

G. J. Wegener, C. J. Cramer, C. G. Franke, E. W. Kuss, J. Kossman, F. Evers, O. Goetz, F. J. Lankenau, Conrad B. Gohdes.

Bishop Sessums' Administration.

The following card from Rev. H. H. Waters, rector of St. Paul's Church (Protestant Episcopal) in this city, shows that the extremely radical utterances of Bishop Sessums do not find universal endorsement in his own church:

St. Paul's Rectory, May 1, 1897.

To the Editor of the Times-Democrat:

In your issue of this morning you give a report of the closing session held last night of the fifty-ninth annual council of the diocese of Louisiana. In your report you refer to a resolution which was passed congratulating Bishop Sessums on the success of his administration of the affairs of the diocese, and expressing appreciation of his efforts in the building up of the church of Christ, etc. I regret that you omitted any mention of the circumstances under which that resolution was passed, as such omission compels me to write a word of explanation. While quite willing to bear witness to the hard work and earnest service of the Bishop, I objected to the resolution on the ground that it might imply an acquiescence in his theological teaching, as it has been reported from time to time in the newspapers, and which in many respects is very different from what I have always considered to be the doctrines of our church and the teachings of the Holy Scriptures upon which those doctrines are founded. It was thereupon distinctly stated by the mover that the resolution was not intended in any way to indorse the teaching of the Bishop. This interpretation was accepted by the council, and upon that assumption the resolution was passed, many of those voting for it being strongly opposed to the views of the Bishop. I myself could not admit such a distinction. I believe that teaching constitutes one of the most important elements concerned in "the building up of the church of Christ," and in view of the fact that for several months there has been a great deal of painful discussion, both in and out of the church, as to what the church did teach; and in view of the further fact that there had appeared that very morning in The Times-Democrat an earnest protest against the doctrines promulgated by the Bishop; and considering still further that it was the first time in the history of the diocese, so far as I know, that such a resolution had ever been presented in our council, I felt that (without any statement to the contrary) the community at large would naturally regard it as an indirect indorsement of the teaching of the Bishop; and it is to prevent the possibility of such an impression, so far as I am personally concerned, that I have felt it my duty to supplement the report of the council by this explanation.

HENRY HARCOURT WATERS.

Some Facts in Regard to Mansfield College.

1. Previous to 1896 the president of the college owned and controlled all the instruments, furniture and fixtures necessary to operate the college. Now the church owns and controls the whole.

2. Since June, 1896, between $300 and $400 has been expended in repairs on the main building, dining hall, music rooms, etc.

3. We have recently torn down and are well advanced in rebuilding the session hall, a building 80 by 40 feet, worth when complete more than $1000; will take the place of the old dilapidated hall, which has been a reproach to us for years.

4. All the old dilapidated outbuildings on the campus will be torn down and others better adapted to our wants will be built.

5. The fencing will be rebuilt and repaired and a street will be opened on the south side of the college property, giving convenient access to the K. C. and G. depot.

6. Some of the good people of Mansfield and elsewhere have done nobly in rendering us financial aid in this good work; while others, as good and true as they, unconscious of our need, and the true status of Mansfield College affairs, have left a few of us to carry a burden, which should be shared by all.

It is hoped that this honest statement of the facts will induce every friend of the college to respond liberally and at once to aid us in carrying out our plans. Let all who have subscribed to this fund, send in the amount at once. A. F. Jackson, Mansfield, La., is the treasurer of the Board of Trustees, and will receipt for all amounts contributed.

One more good strong pull, and Mansfield College campus will be the most beautiful spot in the State. Oh! that some large-hearted man who has been blessed in basket and store would come to our relief in this crisis! Respectfully,

J. L. P. SHEPPARD,
Pres. Bd. Trustees.

NOTES.

"Epworth League Echoes," by Rev. T. B. Clifford, was not received for this week's issue.

***

The congregation at Felicity were favored with a very ornate and highly entertaining discourse from Dr. H. M. DuBose.

***

We are in receipt of a letter from Mrs. M. Smylie; but, as she gives neither postoffice nor State, it is impossible for us to reply.

***

Park Avenue Baptist Church, New York, has received a donation of $30,000 from Jane Jones, a domestic servant, this sum representing the earnings of a life-time.

***

Under the pastorate of Rev. R. F. Witt, Brandon station is flourishing. The spiritual state of the church is good and all the Conference assessments will be met in full.

***

Rev. A. White, father of Rev. M. L. White, of the Mississippi Conference, died on the twenty-sixth at his home at Centerville, Miss. A thoroughly consecrated man has gone from toil and suffering on earth to his reward on high.

***

Dr. W. L. C. Hunnicutt spent a day in the city last week on his return from a pleasant trip of a few days to Georgia, where he officiated in a marriage ceremony. He is in good health and spirits. Sister Hunnicutt will remain in the city for several days.

***

We have received a copy of "A Romanza of the Rill," a song published by Philip Werlein, written by Rev. W. L. C. Hunnicutt, D. D., of the Mississippi Conference; music by W. H. Hartwell. We heartily commend this production to all lovers of the art divine.

***

Daniel Webster said: "What makes a man a good Christian makes him a good citizen." As love in its highest sense is the essence of Christianity, so love for country and fellow-men is the essence of good citizenship. Be a patriot worthy of the name, and be an intelligent patriot.—Presbyterian.

***

From a private letter from Rev. J. L. P. Sheppard, the wide-awake presiding elder of the Shreveport district, we quote as follows:

Everything is moving on harmoniously on the district. Our people are hopeful of better things, and we are laboring earnestly and zealously to better our condition in every respect. Not much prospect for improvement in our finances until a crop is made.

***

Mr. Edward Bellamy's new book, Equality, the first which he had published since "Looking Backward," will be awaited with extraordinary interest. After years of preparation the author now puts forward a work which will command universal attention. The new book, which will be published in a few weeks by D. Appleton and Company, will be larger and more comprehensive than "Looking Backward." The scene is the same—that is to say, the world of the twentieth century—and the same characters reappear. But while the new book tells us much that is fresh about the institutions of the world of to-morrow, its especial purpose, as distinguished from that of "Looking Backward," is to account for those institutions by explaining not only their righteousness and reason, but likewise the course of historical evolution by which they were born out of the very different order of things existing to-day. In this part of his work the author has much to say of the meaning of the events of our own times, which he links with the future by predictions of changes now close upon us.

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is the greatest known Remedy for Pain.

Always have a bottle in the house. Sold everywhere. Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

To Preachers.

To the preacher who sends the largest number of new cash subscribers between now and the first of July we will present either an Arlington B Sewing Machine or a gold-filled watch guaranteed to be a perfect time keepor and to look as well as a gold watch for twenty years, whichever one may be preferred. To the preacher sending the next largest number and also to the one sending the third largest number we will present a set of Clarke's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed until the premium has been awarded. Those who wish to compete for these premiums should notify us at once.

The Advocate for $1,

From now until the first of June we will receive new cash subscriptions at the rate of $1 for nine months. Moreover, we will give those who subscribe under this offer the benefit of our premium Biblo offer. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers after awhile. Meantime, let all who are in arrears pay up, as no one who is in arrears can get the benefit of any of our special offers. Let all our preachers make this offer known to our people at once. We will send a sample Bible for use in canvassing to those who desire it. We will also send sample copies of the ADVOCATE on request.

Read This.

From now until the first of June we will sell our Emerald Bible at $1, instead of $1.15, to subscribers who comply with conditions named in our offer. After June 1 the price will be $1.15.

Bitter Taste.

IT AIDS IN THE DETECTION OF UNWHOLESOME FOOD.

Daniel Webster, in the famous White trial in Salem, Mass., years ago, declared that "murder will out." This maxim has been found applicable to many other things besides murder. Housewives know it to be true when there is alum in baking powder. A bitterness in the bread at once betrays the alum's presence. It can't conceal its true nature. The alum bitterness "will out," and because it will, physicians, who understand the harmful effect of alum on the system, are at a loss to know why people continue to buy baking powders containing it. All baking powders sold for twenty-five cents a pound and less contain alum. There is surely no economy in using these cheap powders. For a pure cream of tartar powder, as Dr. Price's was shown to be at the World's Fair, goes so much farther and gives so much better results, there is no doubt of its being more economical in the long run.

Opelousas, La.

Rev. J. J. Smylie has just held a meeting here, which, owing to the run-down and demoralized state of the church, was a success. There were a few clear and bright conversions, a number were reclaimed, the best members were greatly blessed, and are now more united, and there were nine accessions by ritual and otherwise. Sixteen additions this year. One can get no better help than Rev. Jim J. Smylie. Praise the Lord.

H. ARMSTRONG.

Notice.

The district meeting of W. F. M. S. of Enterprise district will be held in Enterprise, Miss., May 28 to 30. Every auxiliary is urged to send a delegate, and all ministers are cordially invited to attend. Names should be sent to Mrs. L. Carley, Enterprise, Miss.

ANNA TROTTER, Dist. Sec.

City Mission Anniversary.

On the occasion of the Annual Meeting of the New Orleans City Mission and Church Extension Society, the large auditorium of Carondelet Street Church was filled by the Methodists of this city. After singing, prayer was made by Rev. S. S. Keener, and Rev. R. H. Wynn read an appropriate selection from Scripture. The first address of the evening was by Rev. John F. Foster, who acquitted himself well. He was followed by Rev. H. M. DuBose, D. D., of Jackson, Miss., in a most eloquent and stirring address, securing the undivided attention of his vast audience to the end of his splendid effort. Dr. J. T. Sawyer, president of this live organization, made a short talk, and a good collection was taken. Prof. Harmon's solo was thoroughly enjoyed. The pastor of the church, Rev. J. L. Pierce, prononnced the benediction, and thus closed the third anniversary of the New Orleans City Mission, all feeling that the occasion was a signal success.

Seashore Camp Meeting.

The undersigned, presiding elders in charge of the services of the coming Seashore Camp Meeting, hereby announce that they have selected Mr. T. O. Adams, of New Orleans, La., as the leader of the singing during the meeting, and have left to him the selection of the organist and pianist. They have adopted for use during the meeting the standard Church Hymn Book and the new Hymnal of our church, lately issued by our Nashville Publishing House.

No preachers have been specially invited to assist in the services, but to all ministers of the gospel a hearty invitation is hereby given to attend and help in the salvation of souls.

J. S. FRAZER,
C. A. POWELL,
J. T. SAWYER.

Nowhere else can you get the very best Bible on the market at so low a rate as from the NEW ORLEANS ADVOCATE.

Yazoo City, Miss.

Yazoo City charge is in fine condition. Congregations have been large, attentive and appreciative. We began in the beginning of the year to raise our assessments, and have succeeded in raising about five-sixths of our entire assessment. This leaves us only about $70 to raise—which is covered by $200 of good subscriptions. Bro. McIntosh has just closed a most glorious meeting for us. The meeting has been a great blessing to our church and town. About thirty have joined the different churches, and scores of people in the church, as well as out of it, were converted. Bro. McIntosh is wonderfully blessed in having Bro. W. A. Bell to lead his singing. He is one of the best leaders I have ever seen.

L. S. JONES.

April 27, 1897.

How to Choose Paint.

It is probable that people are cheated in the quality of paints they buy more often than in other things, because people in general know so little about them. It costs just as much time and labor to put on a paint that lasts six months as it does one that will last five years, so every person should get the information that will enable them to choose a good quality made of pure white lead instead of a cheap adulteration in which barytes is the chief ingredient. There are about twenty-seven brands of honest white lead, and there are numberless cheats. Everyone who buys or uses paints can learn all about these, free of any cost whatever, if they will mention this paper and send their address on a postal-card to the National Lead Company, 1 Broadway, New York City, for a free book on the subject. They will receive some beautiful cards showing samples of colors, and pictures of twelve houses painted in different tints and combinations, which will be very valuable in choosing colors to use on buildings, etc.—Farm and Fireside.

Overflowed.

Quite a large part of Greenville district is now under water. Our big-hearted presiding elder is still going the rounds, looking in upon us at unexpected times. He happened upon the Cleveland parson the other night at ten o'clock, and found him standing in the middle of the street, waving his hat and shouting at the top of his voice. He modestly explained to the elder that he was giving the train a welcome, it being the first train for two weeks.

So far as I have been able to learn, every preacher in the district, save one, is at his post. For three weeks the water has been four feet deep at the front door of our church at this place. Barring the first Sunday after the water came, we have had services regularly. On Easter Day the congregation was four-fifths its usual size, all the people coming in boats.

There has been very little actual suffering for the necessaries of life throughout this vicinity, but the loss of stock, fences, etc., has been considerable. The water is not receding as rapidly as was expected. The fall does not average one inch per day. At this rate it will require a long time for the country to be entirely relieved. But we still believe that a brighter day will dawn upon this country; it is too fair and fertile to be the heritage of wild beasts.

Of course, our material prosperity will be checked for a time; but if the people succeed in making an average crop, the church will not have suffered so much. We pray for guidance and strength in these dark days, believing that not far distant is a glorious morning.

E. S. LEWIS.

Shaw, Miss., April 27, 1897.

ALL HUMORS OF THE BLOOD, from the small pimple to the dreadful scrofula sore, are cured by Hood's Sarsaparilla, which thoroughly purifies, vitalizes and enriches the blood.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25 cents.

Indian Mission.

MR. EDITOR: Allow me to report the following amounts received for Indian Mission, to wit: Miss Cora Graham, Bentonia, $1; Mrs. V. E. Rencher, Enterprise, Miss., $1; A friend in Tennessee, $2.

We need funds very badly. Who will help us? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Math. xxv, 40.) Who will respond to this urgent need? Please help.

Yours for the salvation of the Indians,

A. D. MILLER.

Hermanville, Miss., April 28, 1897.

Notice.

Will the pastors of the Opelousas district please inform me at the earliest convenience as to the number of delegates that will attend our district meeting from their respective charges? If teams are to be cared for, I should know of it in due time.

R. M. BLOCKER.

Jeanerette, La., May 1, 1897.

Gilt-Edge Investment.

For the purpose of enlarging their plant and business, the Lafferty Complete Flour Company offer a limited amount of 7 per cent. bonds, secured by a first mortgage. Each bond is for $30, and the owner, in addition to the interest of 7 per cent., is entitled to share in the business of the mill to an amount that makes the bond the most remunerative security on the market. They will be sold at par.

The denomination of the bond was fixed at a minimum sum of $30, so as to furnish an investment for many persons, and gain the widest interest in this accredited Food-cure—the "Complete Flour." Address John J. Lafferty, President.

Richmond, Va., March 1st.

Read This.

The Lafferty Flour is winning its way on its merits. W. R. Whitesides, Booneville, Miss., says he had not eaten a biscuit for eighteen months without hurt, until he received the Lafferty brand. He ate five the first morning and five the next with perfect satisfaction. A similar statement came by the same mail from an invalid, Mrs. Bagwell, of Chesapeake, Va. Dr. Lafferty has testimonials like these sufficient to make a good-sized volume.

FOR

Biliousness, Dyspepsia, SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.
Price, 25c. a Box.

I. L. LYONS & CO., Prop's,
NEW ORLEANS LA.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail. DRS. GREEN & SONS, Specialists, Atlanta, Ga.

Theodore L. Cuyler, in Independent: During a revival of religion in one of our great universities two students were awakened who were intimate friends. One evening they agreed to go and call upon one of the professors and ask for his advice. They came to his door, when one of the two stopped and said: "I believe I won't go in." His companion replied, "You can do just as you please; but I need all the help that a man of experience can give; I am resolved to go in." There they parted—and for eternity! The one went in, opened his difficulties to the professor, received good counsel, and decided for Christ. He became an eminently useful minister of Christ. The other threw off all serious thought, drifted into "fast" associations, and ended his career as a sot. There are two gates, and the two opposite roads into eternity. You must take one or the other! Beside that strait gate stands the Infinite Love saying to you: "I set before you death and life; choose life!"

Have You Eaten too Much?
Take Horsford's Acid Phosphate.

People impose on the stomach sometimes, giving it more than it can do. Horsford's helps to digest the food, and puts the stomach into a strong and healthy condition.

Charles Wesley was easily annoyed at times, and on one occasion at one of the Conferences he became so irritated at the prolix remarks of a good brother who was relating his religious experiences at great length, wasting precious time as Charles believed, that he said to his brother: "Stop that man from speaking; let us attend to business." But the preacher continued his remarks. Finally Charles could no longer restrain himself, and he declared to his brother John: "Unless he stops, I'll leave the Conference." Instead of directing the preacher to stop, John, who was enjoying the humble man's simple story, said to one sitting near: "Reach Charles his hat."—Northwestern Advocate.

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To cure Catarrh quickly, surely and permanently. The cold air of Winter retards the cure—the warm air of Summer favors it. Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of this disease, has discovered a pleasant and sure way of curing it, by a remedy which is smoked in a pipe. It contains no tobacco, gives speedy relief, and makes a lasting cure. For free trial sample by mail, address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

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1897.

SEASHORE CAMP GROUND.

The twenty-sixth annual camp meeting at Seashore will open (D. V.) on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale a reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. It is probable tickets will be placed on sale July 1 to 31, and be good to return on until Sept. 30. Two daily mail trains will stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B. Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Lakin, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half-rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences. Eminent ministers will assist in the meeting. Bishop C. B. Galloway, and Dr. E. E. Hoss, of Nashville, Tenn., will be specially invited to preach during the camp meeting.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc., apply to

E. P. MACKIE, Pres., New Orleans,
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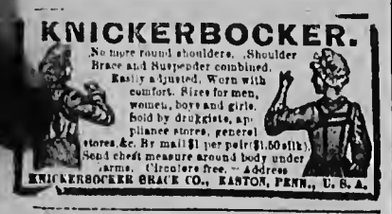

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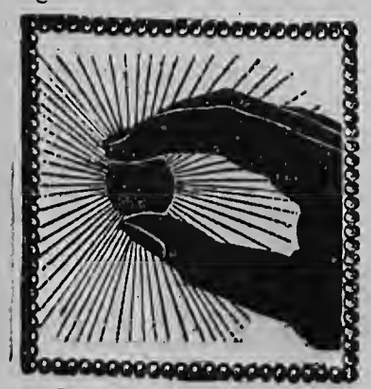

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TOO LATE.

What silence we keep year after year
With those who are most near to us and dear!
We live beside each other, day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach,
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—
These close, familiar friends who loved us so;
And sitting in the shadows they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some kind word
That once we might have said, and they have heard.

For weak and poor the love that we expressed
Now seems beside the vast, sweet unexpressed.
And slight the deeds we did, to those undone,
And small the service spent, to treasure won,
And undeserved the praise for word or deed,
That should have overflowed the simple need.

This is the cruel fault of life—to be
Full visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence, is but an empty space,
What recollected services can then
Give consolation for the "might have been?"

—Christian Observer.

Every Man Should Sweep Before His Own Door.

He is a wise man who has wit enough for his own affairs. It is a common thing for people to mind Number One, but not so common to see people mend it. When it comes to spending money on labor or improvements, they think that repairs should begin at Number 2, and Number 3, and go on till all the houses up to Number 50 are touched up before any hint should be given to Number One. Now, this is very stupid, for if charity should begin at home, certainly reformation should begin there too. It is a waste of time to go far away to make a clearance; there's nothing like sweeping the snow from your own door. Mind your own business, and mend your own manners, and if every man does the same all will be minded and mended, as the old song says:

"Should every man defend his house,
Then all would be defended;
If every man would mend a man,
Then all mankind were mended."

A man who does not look well to his own concerns is not fit to be trusted with other people's. Lots of folks are so busy abroad that they have no time to look at home. They say the cobbler's wife goes barefoot, and the baker's child gets no buns, and the sweep's house has sooty chimneys. This comes of a man thinking he is everybody except himself. All the wit in the world is not in one head, and therefore the wisest man living is not bound to look after all his neighbors' matters. There are wonderful people about, whose wisdom would beat Solomon into fits; and yet they have not sense enough to keep their own kettle from boiling over.—C. H. Spurgeon.

Not Vicariously.

Parents can not discharge their obligations vicariously. The Sunday-school teacher does a good work when done in the fear and love of God. But the Sunday-school teacher can not undo the ruins that follow paternal neglect. The preacher may do much for a child neglected at home, but he can not give what has been denied the child by unfaithful parents. Parents only can do parents' duty. We need revival in home government; then we will grow a race of man and women capable of noble deeds. A boy neglected by father and mother, and growing up in all willful ways, may, through infinite grace, escape hell, but he will never be what he might have been had his father and mother been faithful to him. Even conversion does not make a boy what he would have been, if taught obedience and drilled into the elementary virtues of childhood. And this not a few will deny, but it is the truth, as both the Bible and experience make plain.—Sunday-School Magazine.

Charity of Speech.

Charity of speech is as divine a thing as charity of action. To judge no one harshly, to misconceive no man's motives, to believe things are as they seem to be until they are proved otherwise, to temper judgment with mercy—surely this is quite as good as to build up churches, establish asylums, and found colleges.

Unkind words do as much harm as unkind deeds. Many a heart has been wounded beyond cure, many a reputation has been stabbed to death by a few little words. There is a charity which consists in withholding words, in keeping back harsh judgments, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then locks the unpleasant secret up in the very depths of the heart. Silence can still rumor; it is speech that keeps a story alive, and lends it vigor.—Humane Journal.

Scoff and Cough.

The man who scoffs at the friendly advice, to "take something for that cough," will keep on coughing until he changes his mind or changes his earthly residence. A great many scoffers have been converted by the use of the standard cough remedy of the past half century,—Ayer's Cherry Pectoral. But some are scoffing and coughing yet. They wheeze with asthma, bark with bronchitis or groan with the grippe. Singular, is n't it, the number of stubborn people, who persist in gambling, with health and perhaps life as the stake, when they might be effectually cured of cough, cold or lung trouble, by a few doses of

Ayer's Cherry Pectoral.

More particulars about Pectoral in Ayer's Curebook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.

An Object Lesson.

The intelligent reader will have no trouble in understanding and applying the lesson of the following paragraph:

"A great manufacturing company in Massachusetts recently paid their workmen on Saturday evening seven hundred ten-dollar bills, each bill being marked. By the following Tuesday four hundred and ten of these marked bills were deposited in the bank by the saloon keepers of the town. Four thousand and one hundred dollars had passed from the hands of workmen on Saturday night and Sunday, and left them nothing to show for this great sum of money but headaches and poverty in their homes. Well might these men cry out to the State: Save us from ourselves and their hapless wives and children: Save us from our husbands and fathers on the Lord's Day at least.—Father McSweeney, in Catholic World."

Have an Aim.

No mechanic who has an ounce of brains would go to work with saw or hammer, as the case might be, upon a lot of expensive material without first having a clearly-defined plan before him. The child who occupies the time by cutting paper, or the imbecile who takes delight in chopping up pieces of wood, do not excite our wonder. But what of those who play upon the mind of childhood without a definite purpose of any sort?

Miss Aimless takes a class, perchance to please the superintendent, or, worse yet, because some of the "best people" teach in Sunday-school. Of course, she does not study to teach the children, and of course the shrewd youngsters soon discover that she is a fraud. Not only are they not helped, but religion is cheapened in their eyes.—Selected.

Something for All.

The late Robert Louis Stevenson had a happy way of applying religion to life and showing how it should work out in practice. Talking one day to the children at a school in Samoa about the parable of the talents, he told them there were three they all possessed—tongues, that they must use to be cheerful and make those happy who were round them. Faces, that they must keep as bright as a new shilling, so that they might shine like lamps in their homes. Hands, that they must keep employed in useful work cheerfully done; and if they spent their lives in doing these things for the good of others, they might be told at last: "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

Make home pleasant. Anyone who will carefully study the history of families in the vicinity, can see that the bickerings and impatience of parents have caused many children to look upon any place outside of home better than the so-called home. It is wrong to teach girls to look upon men as made to earn a living for women and girls. Labor is alike beneficial and honorable to all. With almost every avenue open to girls to earn an honest living, they can have that independency which despoils temptation of its power. Children should never be worked into servitude, but the child brought up without pursuing some kind of labor is brought up wrong. Not that children should do the work of adults, but there are little tasks, chores, odds and ends of industrious occupation which they should perform. The child that is trained to be waited on, to consider itself too good or too nice to work, is on the direct road to sin, crime and weakness. The child thus trained will prove a burden to others and be a failure to itself. The parents of all the great men and women of this or any other country, are those who train their children as helpers.

Did you ever cultivate the habit of talking aloud to God? Sit down this very day, and, with upturned face and open eyes, talk to him as to your father, as to the dearest friend you have, one to whom you can tell your most secret thoughts; tell them to him. The very room where you sit will seem to be filled with angels; but, best of all, God will be there, for one could not talk to him without feeling him to be near. After such an experience some one has written: "Suddenly there came upon my soul something I had never known before. It was as if someone infinite and almighty, knowing everything, full of the deepest, tenderest interest in myself, made known to me that he loved me. My eye saw no one, but I knew assuredly that the One whom I knew not and had never met had met me for the first time, and made known to me that we were together." God give us all such an experience.—From "—— and Peter," by I. Wilbur Chapman.

Cheerfulness is as truly a Christian duty as truthfulness, and worrying undermines both. Let us trust in God and fear not. Cultivate hopefulness, and the worries of life will take on a less formidable aspect or will vanish altogether.

An obstinate man does not hold opinions, but they hold him; for when he is once possessed with an error, it is, like a devil, only cast out with great difficulty. —Bishop Butler.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

HYGIENE.

Mental Moods and Bodily Health.

An intimate, though mysterious, connection subsists between the mind and the body. They act and react upon each other. The mental state has much to do with the physical health. Sadness depresses, and to that extent induces disease. Joy uplifts, cheers, inspires and invigorates, and in that proportion acts as a tonic to the entire system. This fact specialists do not overlook, however much it may be ignored by the diseased and their friends. The observant and skilful physician takes account of it in diagnosing the condition of his patient. He not only feels the pulse and notes the various symptoms of the ailments, but ascertains, as far as possible, if there be any worry or trouble, causing irritation or depression. He does not neglect his physic, but assists its proper action by trying to expel sad and gloomy thoughts and feelings by substituting something pleasant and exhilarating. When he sees the smile returning to the lip, the eye brightening and hope dominating, he feels sure that his treatment is having the desired effect.

Health is the best of earthly blessings. Much depends upon the will and effort of the individual whether he shall enjoy it. If he prizes it aright, he will do all in his power to secure it and to preserve it. He will not regard a delicate and sickly frame as something meritorious or praiseworthy. A diseased constitution may be inherited, or may be due to circumstances beyond one's control; yet, as a rule, ill health is the outcome either of our own or another's sin. Sanitary conditions have been neglected. But, however produced, there is no merit in the delicate frame, even though some talk and act as if there were some special virtue in it. They air their complaints with considerable pride and eclat, and seem to take evident comfort in being so "poorly." But frequently their ailments are largely imaginary or fancied—the result of hysteria or of mental disorder. They are given to gloominess, and so conjure up a brood of maladies, with ever varying name, and in every varying degree, until health is really impaired.

The power of mental depression to seriously affect the body emphasizes the duty of parents and guardians to place those entrusted to their care under conditions favorable to the development of physical robustness. Everything about them should, as far as possible, be bright, cheerful and elevating. Home should be the happiest and cheeriest of places. Children should be sent to bed with a smile and a blessing. Night should prove a season of real rest. The day should be inspiring, joyous and helpful. The mind's powers should be developed without strain. No tasks that tax the nerves to their utmost and that induce terrible reaction, should be imposed. The school-room ought to be a place of delight, not of aversion; of moderate competition, not of forced exertion; of salutary stimulus, not of brain-wearying exaction; of sunshine, not of gloominess. All through the formative period the associations should be joy inspiring. Care should be taken not to break the youthful spirit, but to train and culture the entire nature so as to realize to the fullest extent the old Roman ideal—"A sound mind in a sound body."

But no agency equals Christianity as a sanitary regulator and promoter. It fills the mind with the happiest and most exalting of thoughts. It has a song for every occasion. Its keynote is joy, peace, good-will and help. It aims to do away with sin, the greatest mental and physical, as well as spiritual, enemy of mankind. It guards against the extremes which worldliness, sensuality, lust and selfishness beget. It pacifies the conscience, comforts the soul and sanctifies the life. It has "a promise for the life that now is, and of that which is to come." It lays down regulations for the well being of our entire nature. Wherever it dominates the inner being, it prevents many of the disturbances which seriously effect, first the mind, and then the body. Under its operations the wounded spirit is impossible. Its precepts, principles and examples are, from beginning to end, salutary. Philanthropy attains its highest realization in the dissemination and practice of the gospel of our Lord Jesus Christ. Humanity finds in it the cure of its ills. It carries healing in its wings wherever it goes.

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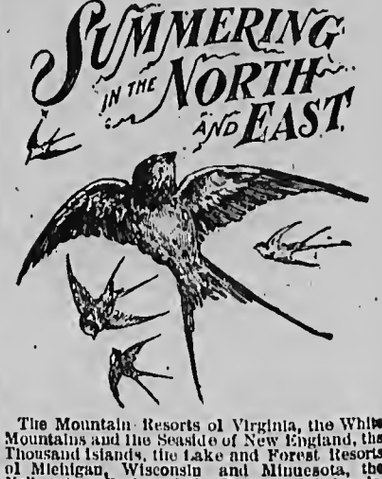

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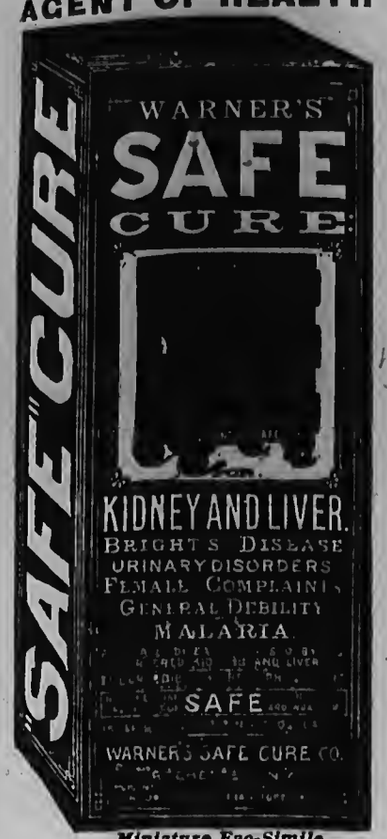

Miniature Fac-Simile.

OBITUARIES.

(Continued from Third Page.)

TRAMMEL—AURELIA E. TRAMMEL was born in Richmond, Va., April 27, 1823, and died in Sardis, Miss., Dec. 17, 1896. She was the daughter of Thos. H. and Mary Cecil Abney, and was the third child in a family of eleven children, all of whom became members of the church. Her father moved to Alabama while she was yet a girl, and here, amid pleasant social surroundings and gracious religious influences, she grew up to young womanhood. Her father's house was a home for the preachers, where they were always accorded a warm welcome. At an early age she gave herself to God and united with the Methodist Church. In the year 1849 she was happily married to Mr. S. W. Trammel. In 1869 she moved with her husband to Mississippi. For nearly a half century she lived a faithful, devoted companion to her husband, who preceded her by only a few months to the heavenly home. Seven children blessed their marriage, four of whom remain to cherish affectionately the memory of a loving father and mother, and to imitate their amiable virtues.

For some months previous to her death she was the subject of increasing infirmities and bodily suffering. She anticipated the summons, and was ready when it came. Her steady faith in God triumphed of suffering and over death. Her children and friends are comforted by the hope that she has joined the husband and father in that better land where there is no more sickness, nor sorrow, nor pain, nor death.

Sister Trammel beautified and adorned the relations amid which she lived. She was a devoted wife, an affectionate mother, a consistent and loyal member of the church, attending upon its meetings and ordinances as she had opportunity. Her spirit was genial, her manner was cheerful, and she enjoyed the society of her friends. The memory of the just is blessed. T. C. WIER.

MCCAFFERTY—J. BOYD MCCAFFERTY, son of Charlie and Nancy McCafferty, was born Oct. 3, 1871, five miles north of Chester, Choctaw county, Miss.; joined the M. E. Church, South, at Mt. Nebo, Sept. 15, 1887; was married Dec 23, 1894, by Rev. W. R. Raney, of the North Mississippi Conference, to Miss Lele Johnson, of Choctaw county, Miss.; and died March 31, 1897, at his father's home.

This brief sketch of our departed brother informs us that the young, as well as the old, must needs die. Bro. McCafferty was the soul of honor, trustworthy anywhere, and any man's business was safe in his hands. No man of his age in the county was more beloved than he. Oh, how we miss Boyd! But, thank God! he left a bright manifestation of the power of God to the salvation of the soul.

In the death of Bro. McCafferty the neighborhood has lost a good neighbor, the county a good citizen, his father and mother a loving son in whom they had a right to be proud, his brother and sisters a kind brother; but of all, his wife, with her sweet little girl and boy, sustained the greatest loss of all. O Lord, sustain them with all the rest in this sad hour! So, cheer up, loved ones, and let us all strive to meet our brother in heaven.

We laid our brother's body to rest at Mt. Nebo Cemetery, April 1, to wait the resurrection morn, in the midst of a great crowd of his sorrowing friends and relatives. So, farewell, Boyd, till we meet in heaven.

His pastor, R. P. GOAR.

OWEN—MARY OWEN, wife of Capt. J. R. Owen, died at her home in Hillsboro, Miss., March 17, 1897.

Mrs. Owen was born in Madison county, Miss., on the twenty-seventh day of June, 1844; married in 1859; joined the M. E. Church, South, at Hillsboro, Miss., in 1860. She was the mother of several children, all of whom are members of the church except the youngest.

Sister Owen was a kind, affectionate, self-sacrificing mother, and a devoted, faithful companion; a modest, pure, humble Christian. She lived not for herself. Her life was spent for those she loved—her husband, her children, her neighbors, her Lord. I was her pastor three years. She was a true friend to her pastor and his family, always ready to do whatever she could for their comfort. The calamity is great, but Jesus knows how to heal a broken heart.

Husband, children, and friends, let us take courage in this dark hour of sorrow. Let us think of the beautiful mansions, the bright crowns of glory, the everlasting joys that shall come to those who die in the Lord. Then let us watch and wait, and feel that there are many at the beautiful gate waiting for us; and one day, if we are but faithful and true, we will meet our loved ones to part no more. C. C. EVANS, Ex-Pastor.

Satartia, Miss.

YARBOROUGH—EVA MAY, infant daughter of Mrs. Winnie Yarborough, was born Aug. 4, 1892, and after an illness of ten days passed into a sweet sleep Feb. 13, 1897.

Little Eva was a beautiful child, loved and admired by all who knew her; but now she is no more on this earth of sin and sorrow. How we would enjoy seeing her sweet, smiling face, and hearing her prattling voice once more in that lonely home! But, no! we would not bring her back from her haven of rest were it in our power.

Mama, weep not as those who have no hope, for remember your little Eva is now an angel, enjoying the presence of a loving Savior who, when upon this earth, said to the little ones, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

"Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there."

GUASIE.

ROBINS—On Sunday morning, March 14, 1897, two homes were saddened by the death of JULIA VIRGINIA ROBINS. She was the daughter of J. D. and Julia Hoover May. On March 19, 1896, she was married to R. E. Robles, leaving her father's home for that of her husband on the east side of Pearl river. March 15, 1897, she was brought back to her home church and cemetery for interment. Said parents had scarcely ceased to miss her presence in their home when a sadder and greater separation is forced upon them. She is missed by all who knew her, being kind, gentle and loving to all. She was an obedient daughter, a devoted wife; gave herself to God when quite young; joined the M. E. Church, South, in 1888, under the pastorate of J. G. Sibley. To the comfort of a broken-hearted husband, father, mother, brother and sisters, she leaves a little babe. Her last words were, "Has papa come yet?" But father and mother, who were on their way to see her, were too late to minister to her last wants. She leaves five sisters and one brother, all who mourn the loss of a dear and devoted sister.

Weep no more, fond loved ones, but give yourselves over to the will of your Father in heaven, who doeth all things well; then in the sweet by-and-by there will be a meeting in which the sorrows of this life shall be swallowed up in the joy and pleasure of the next. B. W. LEWIS.

Fair River, Miss.

EASTERLING—Whereas, God, in his wise providence, has translated from earth to heaven our esteemed sister, Mrs. ELLA EASTERLING, who had, for many years, been a worthy member of our auxiliary; therefore, be it

Resolved, That we will cherish in our hearts the memory of her many virtues, of her unwavering faith, and of her constancy and zeal in the service of the Lord.

Resolved, That we will bow in humble submission to the will of our God, who doeth all things well, knowing that our loss is her eternal gain.

Resolved, That we tender to the bereaved family our sympathies, and assure them of our prayers that God may comfort them with his love.

Resolved, That, imitating her noble example, we will press on to the mark for the prize of our high calling till we meet her again in the bright world above.

Resolved, That these resolutions be spread on the Minutes of our auxiliary, and that a copy be sent the bereaved family.

MRS. L. S. FOUSYTHE,
MRS. S. H. HOWELL,
Com. for Crystal Springs Auxiliary.

Crystal Springs, Miss.

COPELAND—Mrs. CAROLINE A. COPELAND died near Miller, Miss., April 11, 1897. She was born Feb. 6, 1833, being over sixty-four years of age.

Sister Copeland was a great sufferer for more than five months. On the first of last November, while walking home from church with friends, she was run over by a horse and buggy driven by a young man who was either thoughtless, careless, or malicious. Both of her lower limbs were broken, and she was caused to go in pain to her grave. She traveled this dreary way in patience and without murmuring. I saw her happy and rejoicing in a Savior's love between paroxysms of awful suffering. A large number of friends were present when we laid her body away to rest in the family graveyard.

BEN P. JACO, P. C.

A Correction.

MR. EDITOR: I was informed by a life-long friend of my brother, the late J. P. S. Thompson, that an error occurs in the obituary I wrote. He was converted and joined the church under the pastorate of Rev. D. P. Bradford, and not under the ministry of Dr. Andrews, who only preached two sermons during the meeting. Revs. Barnas Pipkin and Ballard, of precious memory, did most of the preaching at forty accessions.

Please correct my error, as we wish a true history, and wish to do justice to the labors of Bro. Bradford. M. L. HOOVER

Summit, Miss., April 24, 1897.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

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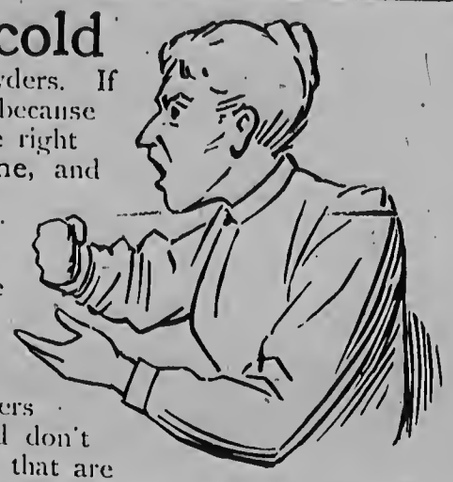

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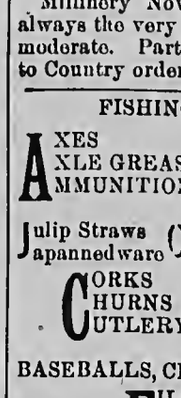

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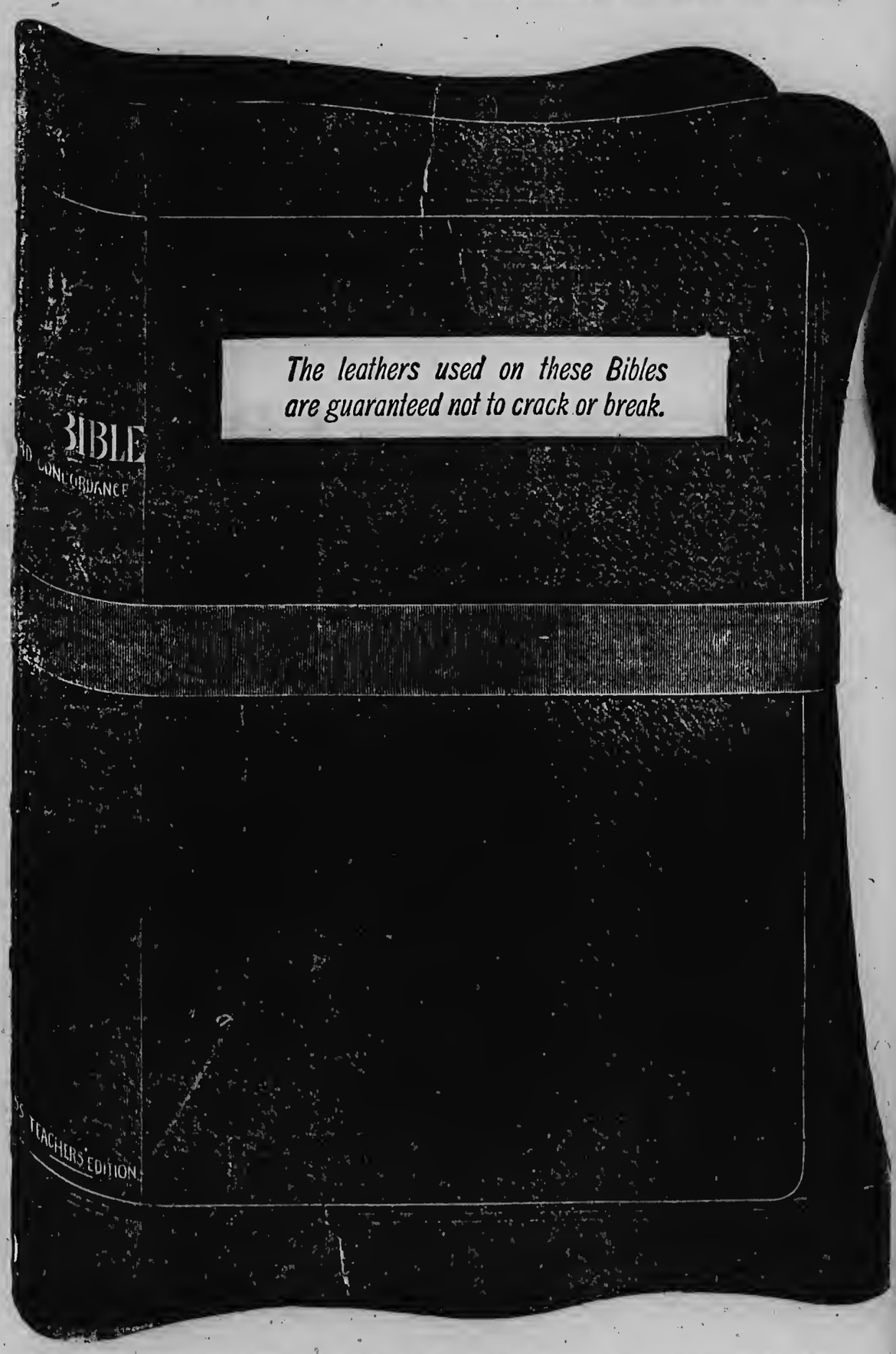

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MARRIAGES.

DODDRIDGE-DUNN.—At the residence of the bride's father, April 27, 1897, by Rev. R. I. Allan, Mr. R. F. Doddridge to Miss Julia A. Dunn, both of Cedar View, Miss.

MOORE-WILLIAM.—At the residence of the bride's brother, Sunday evening, April 25, 1897, by E. Nicholas, J. P., Mr. N. Moore and Miss Elizabeth M. William.

GARNER—BLYTHE.—At the Methodist Church, Hickory Flat, Miss., April 1, 1897, by Rev. L. D. Worsham, Rev. J. J. Garner, of the North Mississippi Conference, to Miss Lillie Blythe.

COGDELL-SCHNEIDER.—At the residence of the bride's father, Mr. Herman Schneider, Holly Springs, Miss., April 14, 1897, by Rev. D. L. Cogdell, Mr. W. E Cogdell and Miss Elizabeth V. Schneider.

SIMMONS-RIVERS.—At the residence of the bride's brother, Mr. G E. Rivers, Martinsville, Miss., April 11, 1897, by Rev. H. A. Getlin, Mr. J. E. Simmons, of Hazlehurst, Miss., to Miss Lela Rivers, of Martinsville, Miss.

RAINEY—FENNELL.—At the Methodist Church, Amory, Miss., April 18, 1897, by Rev. D. L. Cogdell, Mr. W. O. Rainey and Miss Daisey Fennell.

TURNER-WAX.—At the residence of the bride's mother, Smithville, Miss., April 15, 1897, by Rev. D. L. Cogdell, Mr. L F. Turner and Miss Love Wax.

NEWS OF THE WEEK.

DOMESTIC

Considerable snow fell in Cincinnati and throughout the state of Ohio on May 2.

A large fire in Pittsburg, Pa., on May 3, destroyed property to the amount of $3,000,000.

The president of the defunct Bank of Commerce of this city, who was tried on the charge of embezzling the funds of the bank, has been found guilty in the Criminal Court.

Every member of the Journeymen Plumbers' Association of Chicago, 1,600 strong, went out on a strike on May 1 The strike involves all shops in the city. By this action the union virtually declares war upon the Master Plumbers' Association as a body.

Three thousand persons marched in the May day parade of the socialists in New York City, on May 1 Conspicuous among them were 300 women and girls. The procession disbanded at Union Square, where speeches were delivered to a large crowd.

The Methodist Bishop, Thomas Bowman, has chosen a home in Evanston, Ill., for the remainder of his days. He is 80 years old, was chaplain of the United States Senate in war times, has presided over Conferences in four continents and dedicated 1,200 churches.

On May 1 the Tennessee Exposition, to celebrate the completion of a century of statehood for that commonwealth, was opened at Nashville. It is a national and international exhibition, and many of the States of the American Union, and particularly Southern States, are represented there.

The Dronth Relief Committee of this city, having received notice from the State Central Drouth Relief Committee that the business of supplying the demands of the people in the drouth-stricken parishes of North Louisiana had been closed out, has announced the winding up of its operations.

A remarkable lynching affair occurred in Texas last week, near Sunnyside, in Waller county. Negroes were the lynchers, and the victims were negroes also. The seven negroes who were made the subjects of popular justice had murdered an old negro man, his step-daughter, Marie, and her seven-year-old daughter. A mob of negroes took the prisoners from the custody of the officers, and after extorting confessions, hung them to death.

FOREIGN.

The Greek Cabinet has resigned, and a new one formed. An honorable peace through war is its policy.

It is said Greek valor is returning. The troops, smarting under the sneers of Europe, are determined to wipe out the stain of cowardice stamped upon them by the disgraceful retreat from Larissa.

The notorious Dr. Carl Peters, the German explorer of Africa, whose cruelty so shocked the world when it was revealed a year or two ago, has been tried on those charges and dismissed from the imperial service.

At the meeting of the Presbyterian Synod, held at Sunderland, England, the business committee decided to reject the petition containing charges of heresy which had been presented against Rev. John Watson, D.D. (Ian Maclaren).

Reports have been received from San Francisco to the effect that the latest advices from the Orient indicate that Japan is greatly stirred up over the refusal of the Hawaiian government to permit the landing of Japanese immigrants, and is preparing to send several warships to the islands.

The disorganization and semi-anarchy which have prevailed at Athens, as a result of the crushing defeat at Tyrnavo and Larissa, place the Greeks in a very unfavorable light. The disaster which has overtaken their army appears to have completely disorganized the Greeks, and they are now prepared to rush into revolution.

The events of the past week have served to further alienate sympathy from the Greeks. The story from Larissa of the fearful stampede to and from that city after the fighting of Tyrnavo is the sensation of the day. The fact that the Greek officers were equally affected with the privates by the panic is regarded as proof that the Greeks are utterly demoralized and incapable of withstanding the steady advance of the Turks. The Greeks will await a decisive encounter at Pharsalia, and they are then expected to appeal to the powers.

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ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
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Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.00. These are the prices to those who pay a full year in advance—i. e., to May, '98.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

I have used the "Mul-en-ol" for several years and can testify to its efficacy in "Colds," "Sore Throat," and especially in applying it externally for Rheumatism. Several friends have found it an almost immediate relief in Rheumatism. I have personal experience as to its healing properties in "Colds" and the throat diseases.

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Conference Board of Missions, Louisiana Annual Conference.

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Lake Providence, Rev. F. S. Parkor	20 00
Boyce, Rev. J. I. Hoffpauir	18 40
Moreau Street, Rev. J. F. Scurlock	17 00
Total	$99 40

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Benaer circuit	May 8, 9
Strathmore	15, 16
Tatum cir., at Dogwood Flat. (Thurs.)	20
Charleston circuit, at Scobey	22, 23
Slate Springs circuit, at Bethlehem	29, 30
Chapel Hill cir., at Gore's Springs. (Tu.)	June 1
Pittsboro cir., at Antioch (Thurs.)	3
Ellsey, at Old Town	5, 6

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COLUMBUS DIST.—SECOND ROUND.

Tibbee	May 8, 9
Shaqualak	15, 16
Winstonville (Wed.)	18
Singleton	22, 23
Hebron	29, 30

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Potatoe circuit	May 8, 9
Abbeville circuit	15, 16
East Holly Springs circuit	22, 23
Holly Springs circuit	29, 30

J. D. CAMERON, P. E.

WINONA DIST.—SECOND ROUND.

Sidon	May 8, 9
Dublin and Brooklyn	14
McNutt	15, 16
Black Hawk	29, 30

Our Sunday-school and District Conferences will embrace the fifth Sabbath in May, at Acona, on Black Hawk circuit, beginning on Thursday, May 27. Programs will appear later.

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Wall Hill	May 8, 9
Burgess	14
Pleasant Grove	15, 16
Pleasant Hill	21
Cockrum	22, 23
Eureka	June 5, 6
Arkabutla	12, 13

District Conference, May 27-30, at Senatobia. Program later.

T. C. WIER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Sparta	May 8, 9
Shannon	15, 16
Okolona circuit	21, 22

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville circuit, at Blackland	May 8, 9
Saltillo circuit, at Hebron (Wed.)	12
Marietta circuit, at Blythe's	15, 16
Pleasant H. cir., at Patterson's. (Fri.)	21
Brown's Creek cir., at Mt. Pleasant	25, 26

HERLOF B. TUCKER, P. E.

DURANT DIST.—SECOND ROUND.

Ackerman, at Weir	May 7
Chester, at Pisgah	8, 9
Ebenezer	15, 16
Louisville	21
Rural Hill, at Plattsburg	22, 23

J. H. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Holly Wood	May 8, 9
Friar's Point	10
Bolivar	14
Glen Allen	15, 16
Greenville	17
New Salem	22, 23
Belen	29, 30

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Raleigh, at Bay Springs	May 8, 9
Walnut Grove, at Pine Grove	15, 16
Hillsboro, at Contrell	18
Carthage, at Rocky Point	25, 26
Morton, at Independence	29, 30
Trenton	June 5, 6

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST.—SECOND ROUND.

Waynesboro and S. L., at Waynesboro	May 8, 9
Vossburg, at Goodwater	15, 16
Energy, at Union	22, 23
Enterprise and Stonewall	29, 30
Eastabachie, at Augusta	June 5, 6
Mathersville, at Liberty	12, 13
Leaksville	12, 20
Williamsburg	26, 27
Mt. Carmel	(Wed.) 30
Fuller	July 3, 4

L. CARLEY, P. E.

MERIDIAN DIST.—SECOND ROUND.

Linwood and Indian Miss., at Mellen	May 15, 16
Daleville, at Bethel	21, 23
Chunkey, at Sageville	29, 30
Porterville, at Union	June 5, 6
Meridian-East End	12, 13
Meridian-South Side	13, 14
Neshoba, at North Bend	19, 20
Toomsuba, at Toomsuba	26, 27
Rose Hill, at Rose Hill	July 3, 4

C. G. ANDREWS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb City	May 2, 3
Whitestown, at Pisgah	8, 9
Wesson	13, 13
North Wesson, at Beauregard	15, 16
Bogue Chitto, at Wellman	22, 23
Pleasant Grove, at Lenoir's	23, 30
Martinville, at Pine Grove	June 5, 6
China Grove, at Holmesville	12, 13
Caseyville at Bethesda	12, 20
Hazlehurst	23, 27

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Whitlington, at Colevilla	May 8, 9
Escatawpa, at Orange G	12, 13
Moss Point station	23, 25
Galloway, at Smith's C	29, 23
District Conference, at Lumberton	June 3-7
Hattiesburg station	12, 13
Bay St. L., at Long Beach	13, 20
Ocean Springs, at Scranton	26, 27
Americus	(Thurs.) 30
Vancleave, at Union	July 2, 3
Gulf Port	(Tues.) 6

District Conference at Lumberton, Thursday, June 9, 1897. Pastors will please communicate with Rev. W. H. Huntley at Lumberton, and give the names of their delegates elect and the ex-officio members of the District Conference. Conference will convene at 9 A. M. Opening sermon at 11 A. M. by Rev. H. B. Trevillion, of Columbia, Miss.

C. A. POWELL, P. E.

NATCHEZ DIST.—SECOND ROUND.

Barlow, at Brandywine	May 2, 3
Washington, at Kingston	15, 16
Percy Creek	22, 23
Natchez-Jefferson Street	23, 30
Natchez-Wesley Chapel	30, 31

W. L. C. HUNNICUTT, P. E.

Gloster, Miss.

JACKSON DIST.—SECOND ROUND.

Lake City and Lodi, at Phillip's	May 2, 3
Camden, at Sonle Chapel	15, 16
Silver Creek and B. L., at S. City	22, 23
Tranquil, at ——	29, 30
Yazoo City	June 12, 13
Fannin, at ——	12, 20
Flora, at Brownsville	26, 27

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—SECOND ROUND.

Port Gibson	May 8, 9
South Warren, at ——	15, 16

J. M. WEEMS, P. E.

Vicksburg, Miss.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

West Alexandria	May 8, 9
Alexandria	9, 10
Chicot	12
Washington	15, 16
Big Cane	19
Grosse Tete	19
Simsport	21, 23
Olla, at ——	27
Columbia	29, 30
Jena and Jonesville, at ——	June 1
Dry Creek	5, 6
Natchitoches	9

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Ponchatoula, at Wesley Chapel	May 8, 9
Port Vincent, at Hoff Chapel	12, 13
Live Oak, at Friendship	15, 16
Amite City, at Roseland	22, 23
Pine Grove, at Pine Grove	29, 30
East Feliciana, at Gilead	June 5, 6
Clinton	6, 7
St. Helena	19, 20

The District Conference will convene in Wilson, June 10, 11 and 12.

R. W. TUCKER, P. E.

DELHI DIST.—SECOND ROUND.

Harrisonburg, at Harrisonburg	May 2, 3
Winnsboro, at Magnolia	12, 13
Oak Ridge, at Collinston	22, 23
Bonita, at Jones'	23, 30
Bastrop, at Mer Rouge	June 2, 3
Dessaird, at Dessaird	12, 13

Election of delegates to District Conference.

Please get your foreign mission collection as far as possible.

B. F. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Gansville	May 2
Ruston	3
Vienna	9, 9
Arcadia	19
Downsville, at Willhite	15, 16
Farmerville, at Marion	20
Bienville	22, 23
Homer	26
	29, 30

B. T. CREWS, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Caddo, at Stonewall	May 8, 9
Grand Cane and Logansport, at L	15, 16
Pleasant Hill, at ——	22, 23
Holly Grove, at Negreat	23, 27
Fort Jessup, at ——	29, 30
Mansfield	June 6, 7

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

West Lake, at Sulphur Mine	May 1, 2
French Mission	11
Grand Chenieres	15, 16
Abbeville, at Prairie Gregg	19 23
Jeanerette	19, 30

District Conference at Jeanerette, May 15, 16, 21 and 23.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

H. O. WHITE, P. E.

Crowley, La.

NEW ORLEANS DIST.—SECOND ROUND.

White Castle	May 8, 9
Louisiana Avenue	12
Grape Street, Slidell, and Pearl River, at Slidell	22, 23
Felicity Street	10
Rayne Memorial	June 13
Plaquemine and Donaldsonville, at D.	11, 20
Lower Coast, at Port Eads	21, 27

JOHN T. SAWYER, P. E

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

IS IT WORTH WHILE?

BY JOAQUIN MILLER.

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart—that we war to the knife!
God pity us all in our pitiful strife!

God pity us all as we jostle each other!
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the heather,
Pierced to the heart. Words are keener than steel
And mightier far for woe or for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other,
Look at the herds all at peace on the plain;
Man, and man only, makes war on his brother
And laughs in his heart at his peril and pain,
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow-soldier down into the dust?
God pity us all! Time aftsoon will tumble
All of us together, like leaves in a gust,
Humbled indeed down into the dust.

—Exchange.

Correspondence.

En Route in New Mexico.

BY MISS BELLE KEARNEY.

Never, until this trip, have I realized the immensity of the distances of this great country of ours. It seems an unending journey from Mississippi to New Mexico. After paying a visit to Mrs. J. N. Pharr, at her beautiful home on Berwick Bay in the lovely Teche region, and stopping at several other points in Louisiana, I traveled through Texas from Beaumont to San Antonio. The last place is full of interest. It has a decidedly foreign air. On Good Friday I attended service at the cathedral. As I watched the throngs of swarthy Mexicans pour in and noticed their devotional manner, it was difficult for me to persuade myself I was in the United States. At the close of the doleful ceremonies—the swinging of censers, the marchings up and down the aisles by the priests, and the boys officiating at the altar—a young priest came to the edge of the chancel and held a figure of the crucified Christ to the multitude that swarmed to the front and pressed their lips to its feet. We were sitting near enough to catch the faintest whisper. As the stream of humanity began to lessen the priest looked up, heaved a long sigh of relief and exhaustion, bent toward the last worshiper, whirled around, joined in the final chant and the services were ended. Suddenly the aisle was cleared and a little white coffin was brought in followed by a group of mourners, the priest preceding. The father stood at the head of the casket, muttered a few prayers, sprinkled some drops of water over the body, turned again from the "madding crowd" and the funeral procession marched from the church. I haven't seen such looking creatures since I was in Rome as I behold in that cathedral that day; nor such dirtiness, nor primitiveness, nor ignorance, nor superstition! It was a motley crew. There was the Mexican herdsman with his silver-trimmed sombrero, handsome young Spaniards, a la American; pensive, moon-eyed maidens, tottering little children taking their first lesson in public worship, and the most hideous old crones that were ever imagined or described. After a ride around the town admiring all that was to be admired, and there was much—the two handsome military posts, beautiful residences, picturesque plazas and public buildings, some unique, some imposing—we went to the Alamo, the famous old church where Travis, David Crockett and other heroes laid down their lives for the liberty of Texas. At Austin a monument has been erected in front of the splendid State House in honor of these brave defenders. On it is written: "Thermopolæ had its messengor of defeat—the Alamo had none."

On to Fort Worth I went. The ride from there to Pecos is a long and weary one; for the first few miles the country is undulating, then it becomes wild and rugged, then prairies, prairies, prairies! forever and forever, dotted with bunches of cattle and cowboys, and gay with innumerable flowers of every hue; the strong winds blowing across the wide stretches waft in the delicious perfume through the open windows of the car where we sat. The prairie dogs sit about in groups—grave as the judges of the Areopagus; others stand demurely on their hind legs with paws peacefully drooping over their chests and watch the train go by with an expression which says: "This is the most important event of the day, and it is my duty to do deference to it." I am told that prairie dogs, rabbits, owls and rattlesnakes all occupy the same sleeping apartments, which are dug deep down into the earth. A little circular, upper rim gives evidence of their abode. At the stations we see the unfailing Mexican or negro calling out in his sonorous voice with an interrogatory inflection, "Tamalles? tamalles?" (pronounced tarmarlies). On their arms are tin buckets of large proportions, in which are found the inviting (?) conglomeration of beef, corn meal and red pepper, cooked in shucks and tied with strips of the same. The article is sold at the rate of six for a nickel. The wonderful dish of chili concarne is also a mixture of meat with pepper, but partaking of the nature of a stew. Chili con huavo is pepper and egg.

With the dawn of the morning following my leave taking from Fort Worth, I found myself by the great American desert traveling up the Pecos Valley in New Mexico. This is a noted region. I expected to find smiling fields of luscious alfalfa and beautiful orchards laden with fruit, but, instead, nothing but a dreary waste of country—unbroken flatness covered with mesquite bushes about two feet high, and solb-bumps, a kind of ungetridable grass that grows in obstinate tufts to the despair of the enterprising farmer, who is often driven, beaten off the field by it. The wind, which seems never to sleep in this land, howls and shrieks until one feels uncanny, and imagines he hears the wail of unhappy spirits from Hades sweeping to and fro over the desert searching for their earthly tenements.

Roswell is the terminus of the Pecos Valley railroad. It is a little town built in the heart of the prairie—a typical New Mexican village, with its mixture of brick and frame and adobe houses. The surrounding country has been divided—rather a portion of it—into farms, each forty acres, and surrounded by cottonwood trees in the form of a square. They are planted as a break from the wind. These and the willows are the only trees that attain unto any size whatever. Really, they are the only ones I saw at all on the farms. On account of their rarity and the exquisite greenness of their foliage, they present a most pleasing sight to the aching eyes. Cherries and apples are the principal fruits raised, although pears and peaches do well. The chief product of the land is alfalfa, a luxuriant grass that grows as tall as a man's waist when cultivated. The cattle and boys, and even the Mexicans, live on it; indeed, almost every kind of animal. The land has to be constantly irrigated in order to produce anything. Two springs—the North and South—a short distance from Roswell furnishes the water supply. Ditches, which the Mexicans call aciquas, are dug for miles through the country to the different farms, and these let in the water through the furrows by sub ditches. The water costs $1.50 a month for irrigation. That used for drinking purposes is brought in barrels and sold for twenty cents each. It is said the water of the Pecos river is bitter; so the only hope of the people is that from the springs.

The social life of Roswell is very delightful. Scotland, England and Switzerland have given many of its good citizens, and the better classes of the North and South are there in large numbers.

On the afternoon of my arrival I addressed the Woman's Club, which holds its meetings in the elegant quarters of the Knights of Pythias. Twice after that I spoke in the interest of the W. C. T. U. to the public at large. Both of these organizations were formed by Mrs. H. B. Kells, formerly of Mississippi, who is so well known throughout the South for her brilliant intellect. She has been living on a fruit farm near Roswell ever since she resigned her position on the staff of the Union Signal, of Chicago. I was Mrs. Kells' guest for a week, and lived over many happy days in reminiscent talks of the blessed time when we were together in the W. C. T. U. work in our dear old native State.

(To be continued.)

North Mississippi Conference Notes.

The State Epworth League Conference at Water Valley was an occasion of great interest and profit to the hundreds of people, old and young, who attended it. It was a happy commingling of people from all parts of the State, and from nearly every landable profession and pursuit of life. Preachers, lawyers, physicians, teachers, editors, merchants, railroad men, shopmen and farmers took sweet counsel together in blessed Christian fellowship. The people of Water Valley were at their best in cordial hospitality and all needful arrangements for the meeting and the comfort of their guests. A polite Reception Committee met every train with free conveyances, and immediately assigned delegates and visitors to their respective homes. Residences, business houses, shops, wagons, carriages, bicycles, etc., were all profusely decorated with League colors.

Meetings were held each day from 6 A. M. to 10 P. M., with only intermission for meals, and that with increasing interest from beginning to close.

Judge L. H. Estes, of Memphis, favored us with his genial presence and Holy Ghost addresses. He is like Barnabas—"a good man, and full of faith and the Holy Ghost;" and like John and James—"a son of thunder."

Joe Ramsey, of Viola, Tenn., the noted Epworth League organizer, was present, and rendered efficient service. Though physically blind, he has a clear spiritual vision that makes him a power for good.

Rev. T. B. Clifford magnified his office as president, and justly merited the public and private expressions of appreciation that were given him. We bespeak for his worthy successor, Rev. A. F. Watkins, a wise and successful administration during the ensuing year.

Time and space will not allow of further mention of the many persons that gave inspiration and interest to the occasion. A synopsis of the proceedings will be furnished the ADVOCATE for publication.

This scribe, of course, was there, fully equipped, and did well in his line of work. A great many Young People's Hymnals were sold, and much of other useful literature for Leaguers and others.

The colporter is gratified to be able to report good success in his work during the month of April, especially in the bounds of the Grenada district, with the cordial presiding elder and his noble co-laborers. God bless all who have labored with us in Christian work!

G. W. BACHMAN.

May 7, 1897.

Communications.

Law of Appeal.

It is cause for regret that a question so vital to the rights of the membership and the integrity of the whole church has to be discussed under the pressure of supposed partisanship in any particular case, as the less argumentative are given to personal detraction and abuse rather than to argument; and to others there is a fear lest the wish for the conditions stated may be father to the facts assumed. But is it not possible to divest our thoughts of any and all persons related to the facts, and then calmly arrive at the real facts of the law? What are these?

(1) That for certain offenses against the law the church has the right to arrest the character and to expel from membership the offender, and

(2) That the church shall not deny the party thus tried and expelled the right of an appeal to the next highest court of jurisdiction.

The church is not allowed an appeal, and for the good reason that in equity it is not proper for a court to appeal from its own decisions. The absolute right of appeal, therefore, clearly applies to the trial court, and not to the appellant court. The common-sense view, as well as the equity in the case, is, that the trial court shall not make its findings final and conclusive by a denial of the right of appeal to the next highest court.

Then the question arises, What is the attitude of the expelled toward the church pending the appeal? It is exactly that of the church toward the member—each holds relation to the other in abeyance. While the appeal necessarily works the effect as to the judgment of the trial court, it also works the same effect in the relation of the tried. The court may not proceed with a second trial for an offense committed while the case is in abeyance, but if the court's finding is reversed, then a trial for any unlawful conduct pending the appeal may proceed. Or if the case be remanded for a new trial, then a new bill of charges may be added to the original charge.

These propositions must lie, and for the reason that the authority of the church ends with the verdict, and must so remain closed until a decision from the higher court renders the action void. And the action as to the member must be correct, and for the reason that the action of reversal or remander does not give, but restores membership. The act is retroactive, and, therefore, carries with it responsibility for all conduct had during the period of the abeyance of membership.

And this brings us to another question: Does the absolute right of appeal from the finding of a lower court carry with it also the absolute right to be heard in the higher court? I would answer this question, Yes and no, and that, too, without the fear of a charge of contradiction. There is such a thing in common law as equity with law, and then there is such a thing as equity without law; but the law of the church, which is essentially moral in essence and in administration, knows no such distinctions as these. With her it is equity alone, and her laws and administration are all designed to give expression to that thought and fact. And let me say that woe betide the church and her administration when any other theory obtains among us. Then, if the offended party is even-handed in his dealings with the church; if he recognizes the authority of the church to deal with his evil conduct, and submits to her decrees with a firm reliance upon her sense of moral right and of justice, there can be no doubt but that the higher court is under as much obligation to receive the appeal as the lower court is to suffer it. But be it remembered that the highest court is under as great obligation to the court appealed from as it is to the party making the appeal. To protect one at the expense of the other is neither equity in morals nor equity in law; and to respect the assumed rights and grounds of the party appealing, without regard to the authority of the court from which he appeals, would be such a hopeless division of an house against itself as would not only endanger, but that would force its falling.

Then suppose the party presenting the appeal has refused to suffer the penalty, and thereby has ignored the authority of the court from which he appeals, from what does he appeal? Not from any harsh or unjust action had on the part of the court from which he appeals, because by his own disregard of authority, and the exercise of rights and functions attempted to be denied him by said action, he has not suffered in the cause or causes alleged. Then the appeal is not from any fact of state or experience brought about by the action of the lower court, but from an attempted fact in both. To admit an appeal under such circumstances is not to remedy any evil in the proceedings, but to very adroitly determine the question of original jurisdiction of the court appealed from.

J. M. WEEMS.

Rev. R. S. Woodward.

A BRIEF SKETCH OF HIS LIFE AND WORK.

(Read by Mrs. L. S. Jones at Memorial Services of Dr. R. S. Woodward in the M. E. Church, Yazoo City, Miss., April 24, 1897.)

Rev. Robert Sutherland Woodward was the youngest of eight children—four sons and four daughters. His father, Rev. R. S. Woodward, was a local preacher, and died before his son was born, on Dec. 19, 1833. His mother, Sarah Creighton Woodward, a woman of fervent piety, great strength of character, and firmness of principles, was married to Rev. R. S. Woodward in 1817, soon after which they removed to Marengo county, Ala., where the husband died at the age of thirty-nine years, leaving his widow to rear a large family without a father's counsel and help. She laid her burdens at the foot of the cross and sought guidance of the spirit of God. Few women possessed a clearer, calmer, or more deliberate judgment, combined with such inflexible integrity of character. God's Word was her daily companion, next which were such books as, "The Guide to Holiness," "Lives of Fletcher," "Hester Ann Rodgers," "Madam Guyon," etc. She was peculiarly gifted in prayer, and her prayers were powerful in their nearness to God. Surrounded by such influences, it is no wonder that her youngest son—upon whom the love of the family centered—should have devoted his life to the saving of souls.

According to our best information, he joined the old Alabama Conference, at Talladega, in December, 1850, and was appointed junior preacher on Cedar Bluff circuit, which now includes the present city of Gadsden. All his journals, records, minutes, etc., were destroyed in the fire that swept away the relics of a lifetime. A small pocket diary contains a record of 1858, when he was stationed at Hamburg, Perry county, Ala. From that diary we read that there he held Sabbath-school, preached twice a day to the white people, and in the afternoon to the negro slaves, in which work he was peculiarly gifted. He herein, too, records his complete consecration to God of all his ransomed powers, without any reserve, until death.

In 1861 he was united in marriage to Miss Sallie Mardis, daughter of Dr. Jno. Mardis, of Alabama, and a graduate of Centenary College, Summerfield, Ala. Her father was a prominent physician, of a prominent and talented family, and in his daughter possessed a jewel of rare culture and qualifications. Having united herself to the itinerancy, she adapted her unusual powers to its welfare, and has been, at all times, a true, earnest and efficient helpmeet to her noble husband in his ministerial labors, endearing herself to all wherever they pitched their tent; ever ready to respond to any call; ready to weep with those who weep and rejoice with those who do rejoice. Thus has she held up her husband's hands all along their wedded journey, not even failing when the death angel knocked at the portals of their home and bore away her heart's best treasure. With sweet, heroic resignation she bowed to the will of the God they had always served, and meekly said, "Thy will be done."

After serving various stations in Alabama and Florida, Bro. Woodward joined the Mississippi Conference in 1876. In this State he served one year at Brandon, four years at Natchez, one year at Canton, one year on Vicksburg district, four years at Vicksburg station, four years at Yazoo City, where this beautiful church stands as a monument of his devotion. He was next on Brookhaven district three years, where he labored under many discouragements. Here he built a beautiful district parsonage, which was entirely consumed by fire, February, 1892, in which he lost the accumulations of a lifetime—sermons, books, journals, everything destroyed by the merciless flames, barely escaping with their lives. The shock of the fire, the heavy work of travelling the district and other things told upon his health, and he never recovered his wonted strength and old-time power. His wife, in writing of the great strain upon him, says, "The tired look on his face, as he came in from long, wearisome trips on the district with his grip across his shoulders, is engraven upon my heart as with the point of a diamond." In this condition he was appointed to Central Church, Meridian. They both felt that his strength was inadequate to this heavy field; but he was always willing, if need be, to lay down his life for the church. A protracted spell of typhoid fever last Spring and Summer reduced his health, from which his enfeebled system could not rally, and in December, 1896, he was superannuated. He wanted to "die in the harness," but said he was only waiting to do God's will—if only to suffer.

The good people of Meridian fitted up a comfortable home for the old servant of God and smoothed his pathway to the grave. His last days were consecrated to the blessed Master, and with such an overwhelming influence of the divine presence that it approximated as nearly the transports of Peter and his comrades as is permitted to mortals in this life. He was taken worse on Friday night, and, seated in a rocker (he could not lie down), he said to his wife, "Darling, I will have to leave you!" And then followed a rapturous vision of the glories of heaven—shouting "Glory! glory!" and it seemed that, the gates of heaven were ajar, and together they could hear the shouts of the redeemed. A halo of supernal glory lingered in the balmy Spring air, and their spirits were yet joined as she watched him, so peaceful and natural, in the sleep of the just.

On Saturday afternoon, after brethren had prayed, he told them he was "trusting in the precious blood of Jesus." He pointed to heaven, and exclaimed triumphantly, "I'm going home!" He passed out through the gates into the city of God, Saturday night, about eleven o'clock.

Rev. F. M. Williams, in writing of him, said: "He was true to his wife, true to his children, true to his friends, to his church and his God. A finer specimen of Christian character and moral manhood I have never known; and with his manliness there was combined a womanly tenderness that won all hearts to him. His work is done and well done, and God has taken him to his everlasting rest."

"The pains of death are past,
Labor and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

A PETITION.

Speak to us Lord, at dawn of day
Chase the dark gloom of night away
Awaken thought and lift it rise
To thee, the Lord of earth and skies

Speak to us mid the toils of life
Above the din of noonday strife,
May thy voice reach our listening ear,
Allay each doubt and calm each fear

Speak to us as the shades of night
Gather around and dim our sight,
When work is o'er, and rest is sweet
And home is at our Savior's feet.

Thy servants may we ever be
In time and in eternity
Obedient to thy faintest call.
Faithful in all things great or small.

—Selected.

Communications.

A Leaf from the Diary of Rev. Thomas Nixon.

BY REV. J. M. WEEMS.

I hsrs beg pardon for correcting a few mistakes made by Bro. Draks in his biographical sketch of Bro. Lane. Hs says that Bros. T. Griffin, E. Lott and A. Flsming wsrs msmbers of this Confsrsnce. As a matter of fact, Bros. Griffin and Lott were in Tennessee at this tims, and Bro. Fleming was a probationer. He also says Bro. Owens was received on trial at this Confsrsncc. But I know that Bro. Owsns was ordainod a deacon, and was received into full connsction at this Confsrsnce. Bro. Winans was thers, bnt was not even psrmitted in the room dnring the sessions of the Conference, becauso he was not a member. They conduct the Conferences differently now, and lst everybody in. Whsther this is for the better, or otherwise, is an opsn qnsstion.

Bro. Laue and I went with the Bishop to Natchez, where hs prsached at night to a large congregation from Heb. ii, 3. The next day ws went with him to Washington, where he preached from Luke xvi, 31. We then went to Bro. Winan's, where on Sunday, the twentieth, Bro. Lane preached first to a large congregation from I. Peter ii, 4. The Bishop then preached one of his best sermons from John i, 39. Bro. Lane was a stranger, and the people thought he was the Bishop. After the services an old gentleman was heard to say: "The Bishop preached a fine sermon, but I think the old man who proached last can beat him prsaching." The Bishop laughed heartily when wo told him he excelled the Bishop as a prsachsr.

I continued with the Bishop oight or ten days, and as I carsfully noted the events as they transpired, I will now quote from my diary.

Monday, 21, we went to Mr. M. H. Calley's, whore the Bishop preached from Prov. xxii, 11.

Tuesday, 22.—This day I am 23 ysars old, and how swiftly time seems to pass by. The Bishop preached to-day in Libsrty, Amite county, from I. Cor. v, 20, and aftsr preaching we traveled eleven miles to ths homs of Bro. Burts, whers ws spent the night.

Wsdnesday, 23.—The Bishop is very unwell to-day, though we traveled 28 miles to ths homs of Bro. Pickstt, whers ws spsnt the night.

Thursday, 24.—This morning, bofors day, ths Bishop had a hard chill, followed by high fevsr, and he kept his bed until late in ths svoning, when we travslsd 6 miles and spent ths night with Bro. King.

Friday, 25.—This morning, at 8 o'clock, ws started in the rain, and traveled 30 miles to ths home of Bro. R. Gibson. An appointmsnt had been made for the Bishop to preach to-day, but it was almost dark when we arrivsd. Hsre we met Bro. Dixon, who has bssn vsry ill, but is improving.

I spent Saturday and Sunday with Bros. Sellers and Mennifee in a quarterly meeting, and wo had a gracious time.

Ws returned Sunday evening, and fonnd ths Bishop quits sick and very restlss.

Monday, 28.—Dr. Goings arrived this morning, and thinks tho Bishop will soon be well. I havs now been with this great and good man for more than two weeks, and I feel sure no mistake was mads in calling him to the high office he now fills. While be is companionable, he is also dignified, and shows his contentment in every home hs enters, as well as his appreciation of every attention shown bim.

Tnesday, 29.—To-day I take leave of Bishop Roberts, who is still unwell, bnt is able to be np. This was our first, as it was also our last, meeting in this life; yet, as enfeebled strength and gray hairs admonish me that at this writing I am nearing the end, I expect to meet him in tho "saints' eternal home."

I traveled alone thirty mlles to Bro. William Foster's, where I expected to meet Bro. Fleming, and we would go together to onr work in tho Louisiana District.

Experience.

Experienco is made up of facts retained in memory, and certified to by consciousnsss at ths tims of their occnrrence. Hence thsrs can be no qnestion raised as to the facts that sntsr into the sxpsrience of anyons sxcspt it be a questlon of vsracity. Whsn ons relates his expsrisnce, if I know him to be truthful, I aocspt his statemsnt of facts as trns. I would not, however, bind myself to make ths sams nse of thsse facts that he does; for ons may bs truthful without being logical. Ths facts of his expsrience may not conduct me to the same conclnsion that he has reachsd.

I havs bssn requested by some of my brsthren to write for publication in ths ADVOCATE soms parts of my rsligious sxpsrisncs, whlch, in deference to their judgmsnt, I now procesd to do. I shall confine myself strictly to a statemsnt of facts, so that my roadsrs may form their own opinions as to what thsse facts prove. I really do not want to discuss any controvsrted point.

I was convsrted in May, 1851, in Wetumpka, Ala., undsr ths ministry of Rev. Josiah Barksr. For some time aftsr I was joyful in tho consciousness of tho divins favor. It was not long, howsver, until thsre came a chsngs in my condition, and I bsgan to doubt my convsrsion, and, of course, while in that state of donbt I had not the witness of the Spirit nor the joy of God's salvation. My cheerless condition drove me to my knees, and I was again restored to God's favor.

I was licensed to preach in 1855, and recsivsd on trial into tho Alabama Conference in December of that year. I havo preached ths doctrine of holiness the wholo of my ministerial life; but I nover claimed to have attained it until about first of February, last. I often felt my nsod of it, and in my way sought for it for a tims; but not persisting, I failed of snccess. During all thsse years there wero evil tendonciss in my natnre that nsedsd to bs watched, and that bronght my jndgmont and conscience into antagonism to these inclinations. And while such tendencies are not necessarily sinful, in a ssnss that involvss guilt and forfeits justification, the fact remains that they impede progress in the divine life, and hinder in the work tho Master has given ns to do.

Now I claim, as a matter of expsrience, that thsse evil tendencies of my natnre are subjugated, and that ths Holy Spirit gives his testimony to that fact. Ths inward storm and strife has ceased, the conflict is ended, and there is joy and peace within, and a consciousnsss of ths abiding prssonce of the Spirit. I cams into this sweet experience about the first of last February during Sister Hall's msoting at East End, Meridian. I know, too, that this experienco is different from, and snperior to, anything I evsr enjoyed before, and that I rsceived it by faith at a certain time and place. I call it, as authorized by the Scriptures, entire sanctification, perfect love, or Christian perfection. Whatever others may do, I did not grow into it, but received it by faith instantaneously. "Hsrs I stand; God help mo; I can do nothing more."

D. G. W. ELLIS.

The Epworth League in Our Small Towns and Thinly Populated Portions of the Country.

Attention has been called to the insfficiency of the Constitution and By-laws of the Epworth Loagne in thsir application to, at least, some portions of the rural districts over which onr preachsrs do now and have long extended tbeir pastoral labors. The objection has been replied to in public meetings by speakers and by others in print urging the need of Leagne work in tbese sections, with a flonrish of empbasis from the speaker and a gusto of sarcasm and pious wit by the writer, insisting tbat the work was needed in the country, and to go forward and do it. Like the boy who shot a rabbit, he know ho had shot it, because he felt the gun kick his shonldor. They knew they had said somsthing good, becanse they felt ths rocoil of tho idea.

Nevorthsless, tho failnro of the Epworth Leagne in these sections is patent to the oxpsriencs of some pastors and prsachers as wise and good as thsir cotemporarios, whom ws havo heard speak and road after on this lins of thought and ohnrch work. The blank reports from many charges of our connsction illnstrate the fallure of our want of snccess. I am not prepared to taks all the responsibility of tho failure, nor to charge it upon wise and good msn whose zeal prsparos thsm for any snterprise, holding a promiss of forwarding ths Master's kingdom.

In these sparssly sttled communities social life is at a disadvantage compared with large towns and villagss. In these popnlons communities ths boys and girls are in more freqnent intercourse with each otber, know and undsrstand ons another bstter. Social gatherings ars more freqnent and accssaible. Sooieties are mors frsqusnt, and ths young people learn to nndsrstand them better. Literary societies and olnbs are often well understood in the town, while ths country lad and lass are strangers to them. Any snch organization is rarely proposed and seldom fostered among snch country yonth. The mails in towns ars so mnch more rogular, and frsquently contributss a stimnlns to rsading and literary taste nnfslt by ths yonng peopls of the remote sections. To organize a Lsagus in some such place whsre it is evident ons ought to be, a difficulty is at once prssented in the fact that membsrs to be taksn in live from ons mils to sight miles distant from each other. These parsons, as a rule, obtain thsir mail at different postoffices. With tbis state of things one difficnlty is recognized in forming committess to act in concert; a second liss in distributing litoraturs—sometimes a loss laborions task to distribute it through Jackson, Miss. Committses in towns aro not prepared to sympathizo with snch a stato of things. The man in tho city, with long city associations, is not well preparod to meet practically this state of things. Wo nsed preachors in somo places not so spscially trained to ssrmonize and deliver sermons as prepared to get down to the wants and sympathlos, and maks himself fslt and undsrstood; and wo need some books written, not by hook-makers, bnt by one who feels himself in touch with the unlearnod and simple folk. If this seeming paradox can bs applied hsro, it may be understood that we nsod some constitution clanses not written by constitution makers, and some by-laws prspared hy one not a by-law makor.

The nscossity for Lsaguos to train the country-bred youth is certainly greater in the country than ths town. The country boy or girl drifts into or goss to town sssking fortune, hnt tho young men and womon of town never go to ths country huuting fortune.

I offer this snggestion: That ths conditions of membsrship bs so provided for that all of svery age bs ollgible until there are enongh of members under a certain age to form a jnnior Leagus, provided snough are left to maintain a senior Leagns in good working ordsr. The providing and distributing literature prssents a difficult and delicate work. The appropriation of money to this interest, and the smployment of missionariss to work up the destituto and difficnlt sections, might be thought of profitably.

J. D. NEWSOM.

Correspondence.

Drouth Sufferers.

I have receivsd the following amounts for the benefit of the dronth snfferors of tho Fourth Ward, Bionville parish, La.: A good woman of Sallis, Miss., $5, through Bro. T. G. Freeman; from Rev. H. L. Norton and wife, of Bsnton, Miss., $2.

The above will be given to destitnte widows and orphans at once, and will gladdsn thsir hearts. We have some that have to be taken care of by the people that can hardly care for themselves.

In the name of tbe needy, and of the ward committee, I retnrn sincere thanks for the above sums.

THOS. J. MARTIN, Sec't'y.

Ringgold, La., April 28, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Mission Work in Louisiana.

(Read at the Annual Meeting of the Louisiana Conference Woman's Parsonage and Home Mission Society.)

(Continued.)

So will help bs sent to those whose sonls ars starving, if their famished condition be understood. Once we ars fully mads to realize the spiritual darkness in ths parishss of St. Bernard, Plaqnemins, Lafourche, Terrsbonne, St. Martin, Point Coupss, Wsst Baton Rouge, Jefferson, Ibervills, St. John, Assnmption, and Southern Ascension, not to speak of St. Mary, Iberia, St. Landry, Vermilion, Cameron, Calcasisu, Rapides and Avoyelles, onr zsal will bnrn for thsse, our nearest neigbbors, as it nevsr has for the far-away brother. Ones understanding their dire need, their darkness, their ignorance of the Scriptnres, their superstitions, thsir immorality, we would hasten to send Bibles, ministers, teachers armed with God's search-light of truth, to dissipate the darkness and to lift up our brothers into tbe pnrs air of Christian living.

Friends, do you know that in tbe first fonrtesn parishes namsd we havs but three ministers? Do you know that in tbese parishss live 250,000 immortal sonls? Do you know that in ths othsr parisbes mentioned tbe ministers aro stationed in small towns, and tbeir hearsrs are not so many as one-thirtieth of the population? What lack of spiritual teaching! Do we send missionaries to Brazil and Mexico? We do; and exactly the same conditions exist here as there. In morality and Christian intelligence our bome field is no more advanced than these foreign fields. The same religion, found in Brazil and Mexico, taught in the same way and propagated by the samo class of teachers, is dominant in the destitute parishss I havo named.

Friends, do you know that vsry fsw of these people ever see a Biblo? Ever oven hear, of the Holy Book? God's book, his messago, his letter to thsm is withhold. They are not allowed to study its pages. Do yon wondsr that reports of crimes unmentionablo and dreadful murders so frequently startle the State? Whose fault is it that lawlssnsss provails? It is a matter of history that in thoso parishes whsre our church has gained a foothold the laws are fairly well obsarved; bnt how is it whsre we havs no ministers? Ths laws are constantly broken, tho Sabbath desecrated, ths saloon rulss, unssctarian or Protestant education is bitterly opposed, and vice and crime hold high carnival. Ths newspapsrs ars filled with accounts of murder and mobs, and our sister States are lsd to bslievs that all Louisiana is one hot-bed of wickednsss. Evsn a sslfish motive would move us to do somsthing, did we fully realizs tho need for onr activity. How can we expsct a good, well-to-do class of people to maks their homos in a State noted for lawlessness.

Can it be that we do not believe that the Bibls, with its high and ennobling precopts, could work the desired change? How is it whsre the Holy Book is read? Comparo thsss places with those whore it is suppressed. The difference is markod. Even tho unboliover acknowlsdges that our Bibls purifies, elevates and npbnilds sooioty. Shall wo not hasten to sond these people the Holy Book printed in their own language? Shall we not send tsachers to oxplain in the vsrnaonlar of the people the precepts of this wonderful volume?

Last year a man in ons of these parishes hsard our missionary preach a singlo sermon. Hs trisd to find the book from which the preacher got his teachings. For a time hs falled, bnt, porsovoring, he finally obtainod a French Bible and road for himself. What was tho result? One sermon lsd him to search for a Bible; that fonnd, ho was led to sook ths salvation it taught. Not only he, but his family with bim, came into the fold.

A little consideration of the existing state of things will surely convince any Christian worker of the need for immediate action. Once being convinced of this need, the qnery arises, How best may these people be approached; what is the wisest course? God help us to find it.

Since nearly all of these people speak ono of the many patois of the French language, it is of prime importance that tbs missionary be thoroughly conversant with their vsrnacnlar. If no snch parson can bs fonnd, iet one willing to study and acquaint himself with this dialect be set apart to fit himself for the field. To do effectivs work the missionary must speak the Frenoh language. A teacher who has aocess to the homss can accomplish far moro than one who simply sxpounds the Word from tbe pnlpit. Many are so prsjudiced against a Protsstant ohnrch that tbey ars unwilling to snter its doors. To these the message must be carried.

The field is not an easy one. Only God's grace can fit any man or woman for mission work in Lonisiana. Let us pray, sisters of the Parsonage and Home Mission Society, and all friends of missions, that God will raise up teachers, properly eqnipped, filled with the Holy Spirit, ready to devote their lives to tbis great work.

No State has greater need of a Home Mission Society than Lonisiana What a grand work is spread before the women of Lonisiana Methodism; what a rich reward they may reap if they will but labor sarnestly, zealonsly, persistently!

LEOLA WHITE NIXON.

W. F. M. S.

Edited Weekly by North Mississippi, Mississipp and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Booneville
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss
La. Conf.....Mrs. Jno. S. Young...Shreveport

The fifth Annual District Mesting of the Woman's Foreign Missionary Society of Holly Springs district convened in the Methodist Church at Byhalia, Miss., April 17, 1897; Sister M. L. Hargrove presiding. After the dovotional sxercisss she gave ns a thrilling address based on John xvii, 11, 15 and 18, setting forth our obligations as co-laborors with Christ. May her words of admouition and encouragement sink deep into the hearts of all her hearsrs and awakon a greatsr zeal and a moro earnsst dosire to do our Savior's bidding! The address was followed by reports from tho district secretary, Miss SallieHinton, and from the auxiliaries.

We ars glad that the interest in foreign missions is increasing in onr district. Wo now havo eighteen societies, with a membership of two hundred and seventy-sight, two honorary life msmbers, two life members, two day schools in China (the James T. Fant Day School for boys and the Lucy Fant Day School for girls), and one scholarship namsd in honor of our beloved sister, Nannie Fant.

We are sorry to report only fifty-ons subscribsrs to the Woman's Missionary Advocate and thirty-two to the Little Worker. We hope to double this nnmbsr at least bsfore the closs of another year.

Dnring the past year there was forwardsd to onr Conference treasuror $630.74, which is an advance of $172.37 ovor the precoding ysar. Our incrsass in membsrship was ninoty-three.

Our district secretary reported our greatest need to bs live, ensrgetic lady managers and a widor circulation of our missionary literature.

The rsports from the diffsrent sociatles wsre encouraging. We rsgrstted that some failed to send dolsgates.

Saturday night we wsre sntertainsd by instructive papers and addresses on ths various dspartments of missionary work, which were interspersed with songs and rscitations.

Sunday morning the annual sermon was ably deliversd by Rev. L. D. Worsham, whoss text was Isaiah lii, 7.

Sunday aftsrnoon ths children's ssrvico, conducted by Sister Hargrove, was very impressive. May the good seed sown bring forth an abundant harvest! At the close of the ssrvice the jnvonlles wore reorganizsd with about forty membors, they having disbandsd for want of a lady managsr. We also reorganized our Epworth League. The soul-stirring address of Sister Hargrove on Snnday night will be remembered by the large audience assembled. She is a woman of remarkable magnetism, and her soul is thoroughly in her work, and while she will be sadly missed from our North Mississippi Conference, it would be hard to find one to better supply the place she is to occupy in the Scarritt Bible and Training-school.

(MISS) DORA INGRAM,
Secretary.

Selections.

Nothing can be of greater practical importance to evory Christian than ths constant realization of the divine presence. It is worth evsry effort. It is, as much as any one thing can be, the key to the position, tbe guarantee of a sacred life. An increasing appreciation of this truth is shown in ths largs emphasis which, for a few years past, bas been pnt upon the doctrine of ths Holy Spirit. Is not this simply another form of the same fact? The Holy Spirit is the present God, the God who opsrates most immediately and directly upon the hnman hsart, the God of the present dispensation or age. Faith also—what is that but the sense of God's presence, the realization of unseen things, the olose tonch with the sternal, the apprehension of Deity? Hsnce to say of a person he is "full of faith and the Holy Ghost," is only another way of saying that he keeps God ever before bis eyes; God is at his right hand, so that hs is not moved by mundane things. In that presence is fullness of joy, completenoss of liberty, abnndance of rest.—Zion's Herald.

Hsrs is a stone in a qnarry. Men come along and rndely blast and tear it from its place. Then it is carried away, and other msn come and cut and chip and chisel it rudely. The stone might say: "Why am I trsated thns? How hard it is to undergo such rongh and hsartless treatmont." But by and by there comss ont from ths rough stone a bsautlfnl angel fignre which all mnst admire and love. Thsn the stons begins to undsrstand what the chipping and chiseling and hard trsatment all meant. So with us: "No cbastening for the prosent seemeth to be joyous, but grisvons, but afterward it yields the peaceful frnit of righteousness to thsm who are oxercised thersby."—Sslected.

Let us take short viswa. Let us not climb tho high wall till wo get to it, or fight the battlo till it opens, or shed tears over sorrows that may never come, or lose the joys and blossings that wo have by the sinful fear that God will take them away from us. We need all our strength and all the grace God can give us for to-day's burdens and to-day's battle. To-morrow belongs to our heavenly Father.—Theodore Cuyler, D. D.

When we lament the fact that only one-third of the communicants in our churches aro men, let us consider how we should feel if tho figures wsre revorsed, and only one-third wsre women. It is greatly to be desirsd that the nnmbsr of mon were doubled; but, if thore is to be an inequality, it is botter that tho women should be in preponderant numbers. —Indopendent.

Show mo a woman liko Florence Nightingale, ministering in the hospitals of Scutari; show me a man liks David Livingstone, dying for heathen folk; show me a man like Father Damien, giving his life for the loathssome leper, and I will show you the hand, the heart, and the voice for Josus Christ.—Bishop Whipple.

The law of the world is progress along the line of a spiritual evolution. The life of the world is better to-day than it ever has been in the past. The love of God is our surety that it will grow better and better undor the divine tuition and discipline.—Phillip Moxom.

Horace Mann truly said: "In vain do they talk of happiness who never subdued an impulse in obsdience to a principle. He who nevor sacrificed a present to a future good, or a personal to a gensral one, can spoak of happinoss only as the blind do of colors."

We often live under a clond, and it is woll for us that we should do so. Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refrosh them.—Hare.

A dead fish will swim with the stream, whatever be its direction; but a living one will not only resist tho stream, but, if it chooses, it can swim against it.—Cecil.

Undertake something for the Lord, in the name of the Lord, and you will soon be surprised at how much you can do.—Selected.

To believe is to be strong. Doubt cramps energy. Belief is power.—F. W. Robertson.

WALL
Paper.
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W. C. BLACK, Publisher.

To Whom it May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

FROM THE WORK.

Rev. W. M. Williams: "We had a very interesting and spiritual meeting during our second Quarterly Conference, which was held at Old Crystal Springs, continuing Saturday and Sunday. Reports showed decided increase on all lines. This work has paid during this quarter more than a quarter of its assessment for preacher in charge and presiding elder, and this is the hardest part of the year, financially. We are greatly encouraged."

FRANKLINTON, LA.

Things are moving along nicely with us. We have finished up our parsonage work, which was begun at the first of the year. We now have a first-class parsonage on the Franklinton work. The Board of Stewards made a very liberal assessment for the preacher. This charge has the ability to become one of the strongest in the Louisiana Conference. There is not a kinder people anywhere.

N. J. ROBERTS, P. C.

GALLMAN CIRCUIT.

MR. EDITOR: We were disappointed in not having you with us at Bethesda, the fourth Sunday in April. A large congregation gathered to hear you preach; more than could get in the church. But your absence was explained and the cause regretted. However, our pastor, Rev. W. M. Williams, proved himself equal to the occasion by preaching a most excellent sermon to the joy of all who heard it.

Bishop Hendrix did an excellent thing when he sent us Bro. Williams. He is growing in power with his people generally. Always prompt, energetic and watchful, he is doing a good work in this part of the Master's vineyard. It is not our aim to flatter him—rather we would encourage him; but in our estimation he is a model pastor. If by his diligent labor he is not enabled to make a good report at the Annual Conference, then surely some one else will be to blame.

Our second Quarterly Conference convened at old Crystal Springs, Saturday and Sunday last, May 1 and 2, with our presiding elder, Rev. E. H. Mounger, in the chair. The session was both pleasant and profitable. One hundred and thirty-seven dollars and fifty cents was reported as having been collected during the quarter for the support of the ministry. One hundred and thirty-five dollars added to this amount would be just one-fourth of the amount assessed our pastor in charge and presiding elder for this year. Is not this a good financial showing? This is the result of the faithful service of our pastor. But this is not all. Our Sunday-schools are growing and prospering. The people are being awakened from a spirit of lethargy and carelessness under the ministry of Bro. Williams.

Under the pervading influence of God's Holy Spirit, we trust that many souls will be brought to Christ. WYMELLER.

CORINTH, MISS.

The Lord has blessed us in Corinth, Miss., with a gracious season of revival. Beginning on the eighteenth of March, the Presbyterians, Cumberland Presbyterians and Methodists in turn have held a series of protracted meetings, ending April 20. The pastors and people of those denominations, together with the Baptists, united and stood in solid ranks for the Master's cause. The one object was to win souls to Christ. The preaching was plain, earnest, clear, strong, sound. The people were fed with the marrow and fatness of the gospel, and both saint and sinner had his portion in due season.

Dr. Mathews, of Jackson, Tenn.; the Rev. Mr. Wiggenton, of Oxford, Miss., and our Bro. J. A. Bowen, of Water Valley, Miss., came in this order to do the preaching. These men of God, differing greatly in style and method, yet each preaching the glorious gospel of the blessed God, seemed to come in the most fitting succession for complete results. The Lord owned his Word. Christians were built up in faith and zeal, and put on new life in Christ, while sinners turned from their ways to walk in the light of God. About fifty have confessed Christ and have joined the churches. A strong impulse is given to all departments of church work. These denominations, though already living together in harmony, have been drawn still closer, and present a solid front for morality and spiritual life. Corinth is becoming marked for the absence of crime and dissipation, and for the moral and religious tone of her people.

Bro. Bowen's ministry here during the ten days of our meeting was a blessing to the community, and especially to our church. He is eminently the pastor's helper and fellow-servant. His preaching is a direct enforcement of gospel teaching, clear of slang and joke and sensational strokes. A straightforward gospel and a straightforward Methodism is the creed and preaching of this brother beloved. May he be long spared to his work!

There were some special seasons of spiritual power during this meeting, which can not now be mentioned. Sunday, April 18, was a high day with us, glorious in the presence of the Lord. Last Sunday, the twenty-fifth, was a joyful day to us. Fifteen joined the church on profession, mostly from the Sunday-school, and four by letter, making over thirty this year. I must wait for another note to give you other items.

W. T. J. SULLIVAN.

BROOKSVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

This will to some be but a name, while to others it may bring pleasant recollections of a "local habitation." Be that as it may, it will, perhaps, be interesting to both classes to give to the outside world—i. e., Conference—some account of this, we flatter ourselves, pleasant field of labor. Brooksville, which, as the only town in the circuit, gives name to the whole charge of four appointments, is a pleasant, enterprising, busy little town, or village, as dwellers in cities may call it, situated on the M. & O. railroad, 10 miles by rail from Macon, county site of Noxubee. It is in a rich prairie belt, and a pleasant, social, busy town of about 300 inhabitants. On entering the town from the Louisville road, we arrive first at the Brooksville parsonage, equal, we have heard, to any in the Conference, in pleasant situation and inviting appearance. I may say, in passing, that if we find the exterior attractive, the interior is, perhaps, more so. Entering, we meet at the door the pastor, with a kindly greeting and cordial welcome, and further in the neat rooms and pretty parlor we enjoy the society of the equally cordial and graceful hostess—and oh! such pretty little folks! No one comes into this home but feels himself an honored and welcome guest.

Brooksville has the advantage over the other churches of the association with the pastor's family, always an agreeable acquisition to society. Next door is the church, a good building, comfortably seating its congregation. Here is the first appointment in the charge. It has a good Sunday-school, P. and H. M. Society and Missionary Society. In connection with this charge, I would say, to encourage aspiring circuit riders, that our honored Bishop Hargrove was once preacher on Brooksville circuit.

The second Sunday in each month is given to Soule Chapel, about six miles from Brooksville. This is a truly rural spot. "Beautiful for situation," the church stands in a lovely grove, with shade trees all around, and presents a lively scene on Sundays, as the carriages, wagons, buggies, and horses are seen in all directions, and the church goers, in eager joy at the pleasure of their monthly service, prized specially in the country, as a rare opportunity of worship. The cemetery lies adjacent to the church, with the sacred dust of past generations, worshipers here, now gone to the church above. The congregations at Soule Chapel are very good, especially in Summer; but the services are kept up regularly all the year, in spite of bad roads, and unpleasant weather in Winter. Commend us to Soule Chapel for friendly greeting and cordial hospitality, kindly invitations to all church attendants to go home to dinner, and their houses must be spacious indeed to be conformable to the size of their hearts. The Soule Chapel Sunday-school is somewhat interrupted in Winter, but opens with Spring flowers, nor is sweeter than the dear little scholars. We "love God and little children." We might linger long here, but time forbids.

The third appointment is Exprairie Church, and here is a charming community and excellent congregations. In the neighborhood are some distinguished and prominent citizens of the county, relatives and descendants of the lamented Capt. Koger, the soldier of the cross, and of his country, who poured out his heart-blood for its cause and whose dust reposes in a distant land, his spirit long since translated from the church militant to the church triumphant. We can not do justice to the various attractions of these charges in a rapid survey. Here, as in all the churches, is a Sunday-school, P. and H. M. Society and many faithful and devoted Christians.

The fourth Sunday is the appointment at the New Bethel Church. A remarkable feature here is that this is a Union Church, belonging to three denominations, working in entire harmony and contributing to all the church enterprises. Certainly this is a beautiful sight, proving to the world that these Christians "are neither of a Paul, Apollos, or Cephas, but all of Christ." The causes are supported here with energy and liberality. There is a Sunday-school (Union), but in working operation and unanimity. Assessments are always paid, and full collections in Brooksville circuit. We have quarterly meetings on Saturdays in our country churches, a dinner after service, a pleasant social gathering, and any amount of enjoyment and good cheer.

It may not be inappropriate to mention that the next district meeting of the Epworth League will be in Brooksville. We hope to have many visitors, and an interesting and inspiring occasion. The season of protracted meetings is here. We hope for good results and the blessing of God in these occasions. Pray for us.

Respectfully,

A MEMBER OF BROOKSVILLE CIRCUIT.

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A woman takes a step upward when she becomes a mother. She achieves the thing for which she was created. No other work that she can do in the world is so great or so good as the bearing of bright, healthy, useful children. The mothers of such children make the world better. Nobody in all life and history has ever done anything half so good as this. It is something to which a woman may well devote herself, and may well make every preparation to perform successfully. It is an exploded theory that baby must come with great pain and suffering. A woman who will properly prepare herself for the time of parturition by using Dr. Pierce's Favorite Prescription during the entire period of gestation will find all of the danger and much of the suffering eliminated. She will find also that her baby will be healthy, and that she herself will be strong and well in a remarkably short time. This is the only medicine the world that will do this thing, and it will do it certainly and infallibly. "The Favorite Prescription" is a positive specific for all forms of female weakness and disease. It is designed to benefit just one set of organs, and that it does do this to a wonderful degree is attested by thousands of letters similar to that of Mrs. L. H. Huff, of Mountairy, Surry Co., N. C., who writes:

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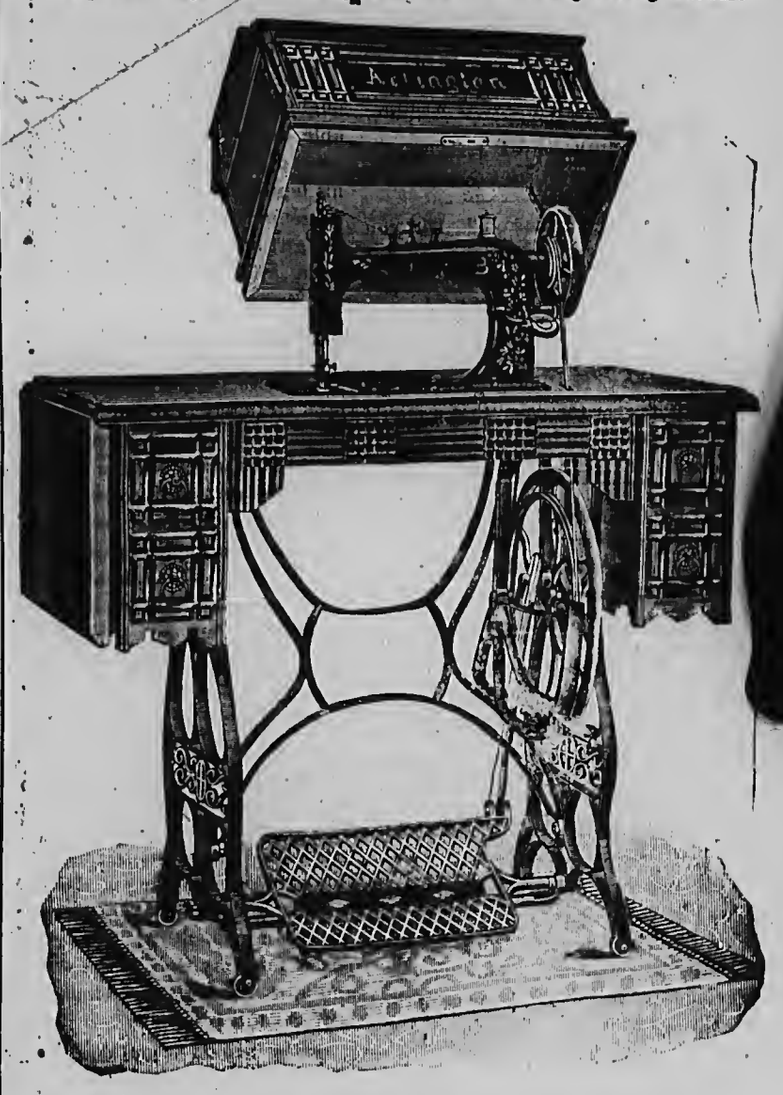

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Thursday, May 13, 1897.

O weary ones, ye may not see
Your helpers in their downward flight,
Nor hear the sound of silver wings
Slow beating through the hush of night!

There are those who, like the seer of old,
Can see the helpers God has sent,
And how life's rugged mountain side
Is white with many an angel tent.

—Whittier.

Perfect faith never frets, never murmurs, never worries. Selah.

"It is better further on." Did you hear that? That is gospel truth, for "all things shall work together for good to them that love God."

One essential condition of a sublime destiny is a lofty ideal. It is rarely if ever the case that a man's achievements go beyond his aspirations.

If the fault-finder should spend the time he usually takes in criticising others in faithful study of himself, he would soon find himself too busy to resume his old occupation.—Exchange.

This world is God's workshop, not his show-room. Here he is at work with us, making us what we ought to be. Only eternity will show the full result of his handiwork upon us.—Recorder.

It is a little queer that the man who finds it so hard to believe in the infallibility of the Scriptures is, as a rule, the man who finds it easy enough to believe in his own infallibility.—Richmond Advocate.

He best stands popularity, either as a preacher or a worker, who abides longest and oftenest in retirement with his Lord. Secret prayer gives him increased spiritual power, and at the same time prevents him from becoming spoiled.—Presbyterian.

The truths of the Bible are like gold in the soil. Whole generations walk over it and know not what treasures are hidden beneath. So centuries of men pass over the Scripture and know not what truths lie under the feet of their interpretation.—H. W. Beecher.

If you are cold, you will realize it; but if you are freezing, you will feel comfortable enough to go to sleep. It is so in the Christian life. When we begin to get cold, we are painfully conscious of it; but when we get so far from the Sun of Righteousness that our hearts are nearly frozen, we are conscious only of a comfortable drowsiness.—Selected.

We have no patience with that sort of piety which thinks that to speak kindly to the minister of his sermon is of the devil. Such appreciative words are very helpful to the diffident and discouraged minister. He who would be puffed up and spoiled by it, will soon reveal the fact, and then deserves cuffs rather than caresses.—Pittsburg Advocate.

The Joys of Religion.

There is no little truth in the saying that a joyless religion is like a landscape without sun. Religion is not all joy, but true joy has its source in religion. While joy is not to be sought for its own sake, our hearts will be made to overflow with it if we honor God in all things, and make his service the supreme purpose of our lives. He who travels the strait and narrow road to eternal life will find by the wayside many a fragrant flower of promise, many a flowing fountain, many a cup of blessing, and hear many a sweet strain of heavenly music. No man ever experiences joy in the Lord when he is not in the path of duty, or when he is not submissive to God in all things.

To many people following Christ does not signify peace and gladness of heart, but gloom and hardship and the loss of every pleasure. The world looks at the commands and exactions of Christianity and pronounces them grievous, but will not regard the peace and happiness which are inseparably connected with a godly life. Men look at the yoke, and not at the crown; at duty, and not at the ever-ready Helper.

As joy is one of the fruits of the Spirit, it is spontaneous, and will exist in the heart of everyone who is born of God. Like love, it has various manifestations. First, there is the joy of forgiveness. None but they who have been under deep conviction and anguish of spirit at the realization of guilt are permitted to taste the exceeding joy of conscious pardon. To him who has experienced this new-born peace the most enrapturing pleasures of sense appear mean and unworthy in comparison with his happiness of soul.

"Tongue can not express
The sweet comfort and peace
Of a soul in its earliest love."

Every newly pardoned sinner ought to rejoice with joy unspeakable, and feel as Naaman felt, when, after dipping in Jordan seven times, his leprosy was healed. If penitence is genuine, after we have received the gift of pardon, the sky ought to seem brighter, nature more lovely, the bird-songs sweeter, and life infinitely more beautiful and sacred. Not all experience the same degree of rapture; yet, if our hearts have been strangely warmed, and the sins of the past no more trouble us, the Lord hath surely spoken peace. It is deplorable that so many are content to live without seeking and obtaining the knowledge of justification, without which knowledge we can not be sure that we have saving faith.

No one denies that the world has pleasures and joys of a certain sort; but who does not learn by bitter experience that at best they are but momentary and disappointing? Abiding joy the sinner has never tasted. He comes in time to doubt its very existence. How wonderfully true it is that "the triumphing of the wicked is short, and the joy of the hypocrite but for a moment"? "There is no peace, saith my God, to the wicked;" and how strikingly does human life bear out this testimony!

While thousands and tens of thousands every year are justified by faith, and for the first time rejoice in the consciousness of the divine favor, a large per cent. of the new converts soon lose the inward witness. Not only at the beginning of the Christian course, but all along the way, the believer should enjoy the blessed assurance of acceptance with God. How foolish — yea, dangerous—to live without this assurance a single hour!

Another kind of joy, one that is closely connected with the first mentioned, is that of service. However great may be the joy that attends finding Christ, it will not long abide unless we render faithful service. No man can find enjoyment in doing the Master's will unless he does it heartily and persistently. The yoke is always heavy to those who try to shirk duty. Who ever saw a dawdler or a trifler that enjoyed his work? The busiest men, as a rule, are the happiest, and especially is this true in the service of Christ. Our enjoyment of religion is largely dependent upon the amount of labor and sacrifice involved. No wonder many church members have so little joy in their hearts! No wonder religion seems such a profitless thing! God has ordained it as one of the laws of the spiritual kingdom that peace and joy shall attend the faithful discharge of duty, whatever difficulties or discouragements may oppose. Dr. John Talmage, who died recently after more than forty-five years of service as a missionary to China—that most difficult of fields—is quoted as having said, "The missionary of Christ knows no sacrifice. His work is all joy, nothing but joy." Ofttimes, when our hearts are cold and our prayers seem weighted, the joys of salvation will not be restored unto us until we go out and do something for the Lord.

Strange as it may seem, the Christian's joy is independent of circumstances. If he walks with God, he can be joyful anywhere and always. Does he not know that his all-wise and loving heavenly Father constantly leads him and will do what is best? A religion that affords us no comfort in affliction or adversity is worthless. If Christianity can make us joyful only when the skies are clear, then it is no better than Buddhism or any other Pagan religion. But is its song of cheer hushed when wealth and friends are gone? Nay; through the loss of all these the gift of God's love abides, so that we are able to "rejoice even amid tribulation." Why should we not be joyful in the Lord at all times if we believe that nothing can befall us save through God's permission? The assurance is, that no trial shall be greater than his grace will enable us to bear, and that every affliction and event shall be made to contribute to our growth in grace. If, when in perplexity and affliction, we say in our hearts, "The Lord's will be done," every thorn in our pathway, every wind of temptation, every cup of sorrow, every hour of woe, shall but minister to our purification and joy in the Lord. If, however, we have not the spirit of submissiveness, we shall look in vain for the grace that triumphs over sorrow and misfortune. Every trustful soul can say with the poet:—

"Labor is rest and pain is sweet,
If thou, my God, art here."

When we are in heaviness through manifold temptations, let us remember that these shall endure but for a season. "Weeping may endure for a night, but joy cometh in the morning." The Christian life, in its joyfulness and steadfastness, ought to be like the course of a mighty river whose calm depths and majestic sweep are undisturbed by the winds and waves that play upon its bosom.

"These surface troubles come and go,
Like ruffles on the sea;
The deeper depth is out of reach
To all, my God, but thee."

Best of all is the joy of hope. However dark the hour or hard the lot, hope whispers to every believer the sweet words, "It is better further on." If the present seems barren of good, and our environment brings no suggestion of better things, hope points us to the realms of endless day, to the promises that never fail, to the imperishable crown reserved for us, and bids us rejoice in anticipation of the inexpressible joys that await us. Christianity is the only religion that speaks clearly and fully of heaven and the future state. This world is full of misery, pain and disappointment; but the gospel gives assurance of a home where sorrows never come; where disappointment, suffering and death are unknown. Infidelity writes over the doorway of the tomb the inscription, "All hope abandon ye who enter here." Christianity shouts in triumphant tones that Christ hath "abolished death, and brought life and immortality to light in the gospel." Death, she proclaims, is but the gateway to a life that is endless and transcendently glorious. To mourning captives, to men benighted and sin-burdened, the Lord commands his servants to go and say in his name, "Behold, I bring you glad tidings of great joy, which shall be to all people." The religion of Jesus has a balm for every wound, comfort for every sorrow, relief for every distress, a blessing for every woe, a promise for every doubt. "Christianity," says Dr. Joseph Parker, "has given to the world more poems, hymns, melodies, and manifold utterances of joy, than any other influence that has touched the nature of man." Let us heed the injunction, "Rejoice evermore."

We had supposed that either the secretary or some one else would furnish the ADVOCATE with a report of the proceedings of the Epworth League Conference at Shreveport, but up to this writing no report has been received.

The Magazines for May.

LADIES' HOME JOURNAL.

The May Ladies' Home Journal uniquely reflects the sentiment and spirit of Spring. "In An Old-Fashioned Garden" fairly emits the season's fragrant flavor, as do other contributions in prose and verse. Hon. John Russell Young recalls the notable incidents—fetes, receptions, and pageants, etc.—of Gen. Grant's memorable tour of the world, and ex-President Harrison gives highly interesting glimpses of the President's home and home life in an article on "The Domestic Side of the White House"—the concluding one of his admirable series. Edward W. Bok editorially presents the really practical side of the crusade against the slaughter of birds for their plumage, and forcibly protests against the pernicious habit of spitting in public places.

THE CENTURY.

In The Century, for May, Mr. J. B. Millet writes on "Scientific Kite-Flying" with special reference to the experiments at the Blue Hill Observatory near Milton, Massachusetts. Lieutenant H. D. Wise, U. S. A., makes a record of his own experiments on Governor's Island, including an account of his ascent—the first in America, and the most notable yet made. Mr. William A. Eddy writes of "Photographing from Kites," giving an account also of his experiments in telephoning and telegraphing through lines suspended from kites—the first known experiments of the sort. Lieutenant-General Schofield contributes the first of his records of unwritten history, his article dealing this month with "The Withdrawal of the French from Mexico."

REVIEW OF REVIEWS.

The May number of the Review of Reviews gives an account of "The Real Condition of Cuba To-Day," by Stephen Bonsal; a character sketch of M. Hanotaux, Chancellor of the French Republic, by Baron Pierre de Coubertin; a forecast of the "Great Summer Gatherings of 1897" (illustrated), and "The New Editor-in-Chief of the 'Constitution,'" by Joel Chandler Harris (with portraits). The editorials in the department entitled "The Progress of the World," the department of "Current History in Caricature," and the "Leading Articles of the Month" deal particularly with the war between Greece and Turkey and the whole Eastern question.

HARPER'S MAGAZINE.

In the May number of Harper's Magazine, "Geological Progress of the Century" is one of the series of richly illustrated articles on Modern Science by Henry Smith Williams, M. D. "English Country-House Life" is a familiar social study by George W. Smalley. The eighth part of "The Martian," by George du Maurier, illustrated by the author, deals with bohemian artist life in London. The leading short story of the number is "A Captured Dream," an idyl of domestic felicity, by Octave Thanet, illustrated by W. T. Smedley. There are several short stories. In The Editor's Study Charles Dudley Warner discusses the future of the American newspaper.

SCRIBNER'S MAGAZINE.

The May number of Scribner's Magazine launches a new kind of college article—not a history of the institution, but a reminiscent and discursive account of "Undergraduate Life," old and new, which is always The College in the minds of its graduates. Edward S. Martin, one of the founders of the Lampoon and a graduate of '77, opens the series with Harvard. He traces the evolution of Harvard social life from the old days of "class feeling" to the present day.

THE NATIONAL MAGAZINE.

The National Magazine, for May, contains: "Christ and His Time," by Dallas Lore Sharp; "Some Recollections of the Century," by Dr. Edward Everett Hale; "A Knight of the Wheel," by Winslow Bates; "Armenia and Its People," by a Refugee. Excellent illustrations are given on almost every page of this magazine, which contains quite a number of short stories, besides a few poems.

POPULAR SCIENCE.

Popular Science News, for May, contains many items of interest. "The Habit of Observation" and "Bridge Foundations" in this number are worthy of note.

Can It Be So?

A press dispatch from Athens, Georgia, in the Constitution, of May 3, says that the Vanderbilt baseball team, after the game in Athens last Saturday, took the train for Nashville, Tenn., Sunday morning. We do not take this statement as absolutely true to the facts, and yet it looks like one of the natural consequences of these inter-collegiate dissipations. At any rate, it does seem that the trustees of our great Methodist Institution would have some duty to perform in this matter at their next session. It is too much to have boys leaving their studies and traveling over the country in such dissipations at any time; it is more than too much to have a Methodist University made a leader in Sabbath desecrations. Can it be so, and remain so?—Wesleyan Advocate.

NOTES.

Rev. J. A. Duncan will preach the commencement sermon of Randolph-Macon College.

Bishop Key will preach the commencement sermon of Galloway College, Searcy, Ark.

Dr. J. D. Barbee will preach the commencement sermon at Tuskaloosa Female College, May 23.

The commencement sermon of Martha Washington College will be preached by Bishop Duncan.

The commencement sermon of Trinity College, North Carolina, will be preached by Rev. James Atkins, D. D.

Dr. Gross Alexander, of Vanderbilt University, will preach the commencement sermon at Potter College, June 30.

The commencement sermon of Vanderbilt University will be preached, June 13, by Dr. R. McIntyre, of Chicago.

Colorado College has raised $200,000, to be used as an endowment fund, $50,000 having been given by Dr. D. Pearsons, of Chicago.

The celebrated author, Dr. Daniel Dorchester, preached a semi-centennial sermon at the recent session of the New England Conference.

A Southern Lyceum has been organized. Bishop Galloway is on the Advisory Board. Henry Watterson is president.—Southern Advocate.

Four honored laymen of Lumberton charge each support a scholarship in Mrs. Lambuth's Training-school at Kobe, Japan. Truly this is a great work.

Dr. R. J. Bigham, Secretary of Education of the M. E. Church, South, will preach the commencement sermon at Polytechnic College, Forth Worth, June 6.

Rev. H. R. Singleton is taking a needed rest of several weeks in the hill country of Tennessee. We suppose he will call at the village of Nashville before he returns.

During May the address of Miss Belle Kearney will be 132 McAlister street, San Francisco, Cal., care Mrs. D. J. Spencer, corresponding secretary California W. C. T. U.

J. B. and B. N. Duke, of North Carolina, have given one hundred thousand dollars to Guilford College, a Quaker institution in that State. The money will be used in the erection of buildings.

Rev. L. M. Broyle's appointment to Bland Street Church, Bluefield, W. Va., has given general satisfaction. He is a fine man, a fine preacher and worker, and his people are enthusiastic in their praises of him.—Houston Methodist.

With such laymen as Dr. Brumfield, Bros. Camp, Hinton, Williams, the Summer brothers, Clarke, Barnes, Minor, Brooks, Yawn, Folk, Lumberton bids fair to become in the near future one of the leading appointments in the Mississippi Conference. The elect ladies are alive to every interest of the church.

Dr. W. H. Milburn, chaplain of the United States Senate, will spend the Summer in England.

During his stay in the city Dr. DuBose delivered his famous lecture, "A Glimpse at the Twentieth Century," at Carondelet Street Church for the benefit of the building fund of Gouldsboro Church. It is highly spoken of by those who heard it. We were denied the privilege of hearing it, being absent from the city at the time.

Mrs. S. E. Breland, wife of Rev. R. A. Breland, of the Mississippi Conference, died on the fifth at Roxie, Miss., and was buried on the sixth at the same place. She was a woman of fine Christian character, and will be sadly missed in the community. She leaves four small children. We deeply sympathize with our brother in his sore bereavement.

From a private letter from Dr. I. W. Cooper we quote as follows: "We have at Moss Point one of the most active Sunday-schools in the State. Bro. C. W. Jackson is an admirable superintendent. Our excellent Board of Stewards take good care of the pastor. We have just completed two commodious rooms which greatly add to appearance and comfort of the parsonage."

The senior Bishop, Rev. John C. Keener, D. D., reached Nashville on Saturday last, and is the guest of Bro. J. D. Hamilton. We are glad to say that he is looking very well. His sermon at West End Church on Sunday morning is said to have been a rarely interesting and edifying discourse. We trust that he may abide for many years to bless the church with his presence—Nashville Advocate.

The protracted meeting at Lumberton continued nine days; services most of the time three times a day. The church was wonderfully revived, a number of conversions, and twenty-one accessions. Rev. I. W. Cooper, of Moss Point, assisted the pastor. The meeting is regarded as the most gracious ever held in the place. The pastor, Rev. W. H. Huntley, is greatly encouraged and is in great favor with his people.

Rev. Edgar C. McVoy, formerly of Dallas, Texas, and now of Albany, Mo., is at present in the Scarritt Hospital, Kansas City, Mo., where he was compelled to endure a painful and perilous surgical operation. He is now resting quietly, and hopes to be able to preach some time in June. He had a very narrow escape, and is deeply thankful to God for preservation. Bro. McVoy's many friends will give him their sympathy and prayers.—Texas Advocate.

The Board of Missions of the M. E. Church, South, at its recent session adopted a resolution for the appointment of a committee of five to revise the constitution and by-laws of the society and report to the next annual meeting. Bishops Galloway and Duncan, Drs. R. K. Brown and Lambuth and J. D. Hamilton form the committee. A resolution asking Bishop Keener to write a book on the missions was adopted. A committee was appointed to arrange a programme for the celebration of the semi-centennial in 1898 of the opening of the China missions in 1848.

We need in our churches and in our individual lives a good old-fashioned outpouring of the Holy Ghost. We need such revivals in this country as swept over Scotland in the eighteenth century and over our own land in the first part of this century. In those days men and women fell down before the preached word as if cut down in battle. The Presbyterian Church was born in a revival under the preachings of Calvin and Knox in Edinburgh; the Methodist Church grew out of a revival under the preaching of the Wesleys; the Cumberland Presbyterian Church grew out of a revival in the early part of this century in the South; the Lutheran Church grew out of a revival under the preaching of Luther; and so the world has been blessed by the state of religious fervor known as revival. We need a higher grade of spiritual life in order that we may have more power with God and man. We need it that we may do better work in the line of missions; we need it that we may live in the spiritual life, for without it we shall surely die.—Central Advocate.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

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Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD.

Mississippi moves forward.

Much enthusiasm was kindled at the great Conference just held in Water Valley.

More than four hundred delegates and visitors were present from all parts of the State.

Everybody seemed to enjoy the occasion, and we are confident that the meeting means much for the future of Methodism in Mississippi.

The papers read and addresses delivered were excellent. The young ladies acquitted themselves admirably—in fact, everyone assigned a place on the programme seemed to be at their best.

Joe Ramsey, the blind boy from Tennessee, made a profound impression upon everybody who heard him. What a marvel he is! May he long be spared to prosecute the work which God has called him to perform!

Did you ever hear Judge Estes? If so, I need not tell you here of this wonderful man. Suffice to say, that no one who heard him will ever forget him. He is a power for God. We wish the church had more laymen of his type.

The Children's Hour, on Saturday afternoon of the Conference, was much enjoyed by all present. Right well did these Junior Leaguers perform their part.

The services at the Orphans' Home, on Friday afternoon, marked an epoch in the history of Water Valley. All the stores were closed, the Illinois Central railroad shops suspended work, and the whole town formed in procession to march to the Home, led by the Silver Cornet Band.

How impressive the scene! Leaguers from all parts of the State looking for the first time upon the Home for the homeless children of Mississippi, while the band played the stirring strains of "Home, Sweet Home."

Never have we seen a finer body of young people than that which constituted the third State Conference of Epworth Leagues in Mississippi. It seemed that each town and village had selected the handsomest and most competent and spiritual young people to send as delegates to Water Valley.

In the testimony meeting, Sunday night, one young lady, who attended the great Conference of Epworth Leagues at Houston, Texas, said that she enjoyed the Water Valley Conference more, and considered it a bigger affair. Immediately another arose and said she had gotten more out of this Conference than the International Conference at Chattanooga.

The Leaguers pledged to raise one thousand dollars during the next twelve months for the Mississippi Orphans' Home, located at Water Valley.

Rev. J. M. Wyatt, representing the State Board of Directors of the Orphans' Home, with a few well-chosen words, presented the president of the Epworth League Conference a handsome gavel, made from wood used in erection of the orphanage building. The gavel was finished with gold and silver tinting, representing the League colors. It will be used from time to time in conducting the sessions of the Mississippi State Conference of Epworth Leagues.

The next State Conference goes to Meridian. The delegates from this thriving city assured us that we might expect great things at their hands next year. They hope that at least a thousand Leaguers will roll into Meridian to attend the fourth Conference of Epworth League in Mississippi.

The secretary was instructed to furnish for publication in the NEW ORLEANS CHRISTIAN ADVOCATE the full proceedings of the Water Valley Conference. We hope, ere this, it has reached the office, and will appear in due form for the benefit of those Leaguers who did not attend.

By resolution, the Conference requested that "Epworth League Echoes" be continued in the NEW ORLEANS CHRISTIAN ADVOCATE. We are much obliged for the kindly expressions received from many quarters, and rejoice to know that in an humble way we may do something for God and for the church.

Now that the State Conference is over, we should begin to think and plan for the trip to Toronto. Don't forget the date—July 15-18. One fare for the round trip, which means not more than $27 from any central point in Mississippi. Write to either of the following for information as to transportation: Rev. A. F. Watkins, Vicksburg, Miss.; Rev. J. A. Randolph, Macon, Miss., or Rev. T. W. Lewis, Grenada, Miss.

Water Valley, Miss., May 8, 1897.

To Preachers.

To the preacher who sends the largest number of new cash subscribers between now and the first of July we will present either an Arlington B Sewing Machine or a gold-filled watch guaranteed to be a perfect time keeper and to look as well as a gold watch for twenty years, whichever one may be preferred. To the preacher sending the next largest number and also to the one sending the third largest number we will present a set of Clarke's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed until the premium has been awarded. Those who wish to compete for these premiums should notify us at once.

The Advocate for $1.

From now until the first of June we will receive new cash subscriptions at the rate of $1 for nine months. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers after awhile. Meantime, let all who are in arrears pay up, as no one who is in arrears can get the benefit of any of our special offers. Let all our preachers make this offer known to our people at once. We will send a sample Bible for use in canvassing to those who desire it. We will also send sample copies of the ADVOCATE on request.

A Cook Book Free.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the CHRISTIAN ADVOCATE. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining-room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest, as well as of the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

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Episcopal Visitations, 1897-98.

FIRST DISTRICT—BISHOP KEENER.

Oct. 20...Tennessee Conf....Shelbyville, Tenn.
Nov. 17...North Ala. Conf....Florence, Ala.
Dec. 1....Alabama Conf.....Union Springs, Ala.
Dec. 9....Florida Conference, Tampa, Fla.

SECOND DISTRICT—BISHOP WILSON.

Sept. 15...Kentucky Conf.....Mt. Sterling, Ky.
Sept. 22...Louisville Conf.....Henderson, Ky.
Sept. 29...St. Louis Conf.....Fontenay, Mo.
Nov. 10...Indian Miss. Conf...Muscogee, I. T.
Nov. 24...North Miss. Conf....Oxford, Miss.
Dec. 2....Mississippi Conf....Jackson, Miss.
Mar. 24, '98...Baltimore Conf....Hinton, W. Va.

THIRD DISTRICT—BISHOP CRANBERY.

Nov. 3...North Texas Conf...Dallas, Tex.
Nov. 10...Northwest Tex. Conf. Weatherford, Tex.
Nov. 24...West Texas Conf....Cuero, Tex.
Dec. 1....Texas Conference...Bryan, Tex.
Dec. 8....East Texas Conf....Palestine, Tex.

FOURTH DISTRICT—BISHOP HARGROVE.

Aug. 19...Montana Conf.....Bozeman, Mont.
Aug. 26...East Columbia Conf. Oakdale, Wash.
Sept. 9...Columbia Conf.....Roseburg, Ore.
Sept. 22...Pacific Conference...Oakland, Cal.
Sept. 30...Los Angeles Conf....Los Angeles, Cal.
Dec. 1....North Carolina Conf. Raleigh, N. C.

FIFTH DISTRICT—BISHOP DUNCAN.

Sept. 30...New Mexico Conf....El Paso, Tex.
Oct. 7....N. W. Mex. Miss. Conf. El Paso, Tex.
Oct. 14...Cen. Mex. Miss. Conf. City of Mexico.
Oct. 28...Mex. Bor. Miss. Conf. Saltillo, Mex.
Nov. 4...German Miss. Conf.. Bartlett, Tex.
Dec. 8....South Carolina Conf. Florence, S. C.

SIXTH DISTRICT—BISHOP GALLOWAY.

July 22...Brazil Miss. Conf....Rio de Janeiro.
Nov. 10...Memphis Conference, Trenton, Tenn.
Nov. 24...North Georgia Conf..Athens, Ga

SEVENTH DISTRICT—BISHOP HENDRIX.

Sept. 16...Western Conf.....Council Grove, Kas.
Sept. 22...China Miss. Conf..Shanghai, China.
Sept. 29...Japan Miss. Conf...Matsuyama, Japan.
Oct. 6....Korean Mission....Seoul, Korea.
Nov. 17...Arkansas Conf.....Ozark, Ark.
Nov. 24...White River Conf..Newport, Ark.
Dec. 1....Little Rock Conf..Pine Bluff, Ark.
Dec. 16...Louisiana Conf....Crowley, La.

EIGHTH DISTRICT—BISHOP KEY.

Sept. 8...W. Virginia Conf. Parkersburg, W. Va.
Sept. 16...Illinois Conf.....Murphysboro, Ill.
Oct. 6....Holston Conf.....Bristol, Tenn.
Nov. 17...W. N. Carolina Conf. Asheville, N. C.
Dec. 1....S. Georgia Conf....Savannah, Ga.

NINTH DISTRICT—BISHOP FITZGERALD.

Aug. 19...Denver Conf.....Walsenburg, Col.
Sept. 1...Missouri Conf.....Albany, Mo.
Sept. 22...S. W. Missouri Conf. Slater, Mo.
Nov. 10...Virginia Conf.....Danville, Va.

Jefferson Street, Natchez.

An acquaintance of four months justifies us in reporting more fully concerning our new field. Our congregations have increased from the beginning; Sunday-school well attended; an active Epworth League which has done some excellent work already, and are planning for other. Our League evidently believes in something more than talk. The attendance upon prayer-meeting deserves especial notice, averaging from 75 to 100. Jefferson Street has suffered greatly in loss of members during the last few years. Our own city has received some valuable additions from her fold. Notwithstanding these losses, our people are courageous and hopeful, cheerfully assessing themselves as in former years. I have never known a place where there were as many calls on the charities of the church, and yet I have never known a people to respond more cheerfully. The many delicate expressions of thoughtfulness which find themselves at the parsonage are gratifying to the pastor's family. The high water has caused our city some anxiety, as much of the trade comes from Louisiana. We are hoping for the best, although the waters are still threatening. T. B. HOLLOMAN.

IF YOU WISH to purify your blood, you should take a medicine which cures blood diseases. No other medicine has such a record of cures as Hood's Sarsaparilla.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25 cents.

Water Valley, Miss.

Let me say that the Conference was a glorious success. I suppose Water Valley entertained over 400 delegates and visitors. The Conference captured us, and our people captured the delegates. "All for Christ." We are protracting the meeting in Wood Street Church. Rev. E. B. Ramsey, of Memphis, is preaching for us. The meeting is wonderful in power. J. A. BOWEN.

Water Valley, Miss., May 8, 1897.

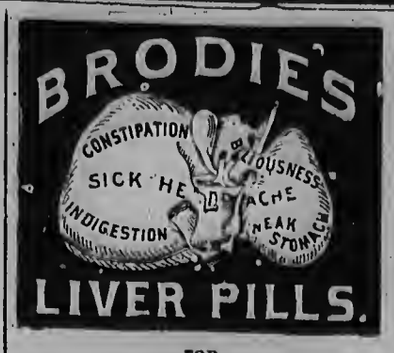
Gilt-Edge Investment.

For the purpose of enlarging their plant and business, the Lafferty Complete Flour Company offer a limited amount of 7 per cent. bonds, secured by a first mortgage. Each bond is for $30, and the owner, in addition to the interest of 7 per cent., is entitled to share in the business of the mill to an amount that makes the bond the most remunerative security on the market. They will be sold at par.

The denomination of the bond was fixed at a minimum sum of $30, so as to furnish an investment for many persons, and gain the widest interest in this accredited Food-cure—the "Complete Flour." Address John J. Lafferty, President.

Richmond, Va., March 1st.

See our $1 offer.



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The Corinth District Conference.

The Corinth District Conference will be held at Baldwyn, Miss., July 1-4, 1897. The opening sermon will be preached at 11 A. M., Thursday, July 1, by W. T. J. Sullivan.

The examining committees are as follows:

For License to Preach and Admission on Trial—J. M. Wyatt, M. H. Honnoll, J. H. Shumaker.

For Deacon's and Elder's Orders—G. H. Lipcomb, B. P. Fullilove, D. C. Foust. HESLEP R. TUCKER, P. E.

May 1, 1897.

Jackson District Conference.

The Jackson District Conference will be held July 8-11, at Flora, Miss. An Epworth League Conference will be held during the session, and all Leagues in the district are requested to send one or more delegates. The Conference will be glad to hear from the Woman's Missionary Society and the Parsonage and Home Mission Society. Let the ladies and Epworth Leaguers who will attend notify Bro. J. G. Cammack, Flora, Miss.

R. D. NORSWORTHY.

Jackson, Miss., May 4, 1897.

Commencement Exercises.

CENTENARY COLLEGE.

SUNDAY, MAY 30.

11 A. M.—Commencement Sermon by Rev. H. M. DuBose, D. D., of Jackson, Miss.

8 P. M.—Annual Sermon to Y. M. C. A. by Rev. H. W. Knickerbocker, of New Orleans.

MONDAY, MAY 31.

3:30 P. M.—Meeting of Board of Trustees.

8. P. M.—Preparatory Exhibition.

TUESDAY, JUNE 1.

9:30 A. M.—Meeting in Union Literary Hall.

11. A. M.—Alumni Address by Rev. R. H. Wynn, of New Orleans.

4. P. M.—Meeting in Franklin Institute Hall.

8. P. M.—Address to Societies by Rev. W. H. LaPrade, of Shreveport, and oratorical contest for McGehee Medal.

WEDNESDAY, JUNE 2.

9:30 A. M.—Graduating Exercises.

We invite everybody. The Jackson train connects with all passenger trains at McManns on the Y. and M. V. railroad. C. W. CARTER, Pres.

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To cure Catarrh quickly, surely and permanently. The cold air of Winter retards the cure—the warm air of Summer favors it. Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of this disease, has discovered a pleasant and sure way of curing it, by a remedy which is smoked in a pipe. It contains no tobacco, gives speedy relief, and makes a lasting cure. For free trial sample by mail, address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

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From now until the first of June we will sell our Emerald Bible at $1, instead of $1.15, to subscribers who comply with conditions named in our offer. After June 1 the price will be $1.15.

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Has paid for death claims.....over 178 millions of dollars
" " to living members.....over 258 " " "
Holds in trust for living members.....over 252 " " "
Total payments and accumulations.....over 688 " " "

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1897.

SEASHORE CAMP GROUND.

The twenty-sixth annual camp meeting at Seashore will open (D. V.) on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale a reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. It is probable tickets will be placed on sale July 1 to 31, and be good to return on until Sept. 30. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B. Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Lakin, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc., apply to

E. P. MACKIE, Pres., New Orleans,
DR. M. F. TUCKER, Vice-Pres., Mobile,
A. S. DANIELS, Chair'n Ex. Com., New Orleans,
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This tiny volume, dedicated to Bishop Galloway, contains a poem of musical lines amounting to XXXII considerable divisions, arranged somewhat after the form of those in Tennyson's "In Memoriam." Mr. DuBose has fine imaginative feeling, a full sense of word color and of melodious phrasing, and a high regard for poetical seriousness.—The Independent, New York.

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Rampart and St. Andrew Sts.

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10 CENTS (silver or stamps) pays for a complete $500.00 prize story, a true love story of college days, and other interesting matter. The regular price of the book is 25 cents. Our business is to secure positions for teachers in schools and colleges. We have a few vacancies in offices, also. Address
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Bunkie, La.

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send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain sealed envelope
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While all books of this class before have included, beside the songs supposed to be found in them, many not at all to be classed as college songs, this contains only those that have been adopted for use in some college or university, either by its students as campus songs, or by its Glee Club as concert pieces, or both.

It includes the present songs of a larger number of different colleges than any book yet offered. Among them are several very popular glees that have never before appeared in print.

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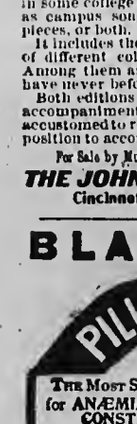

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It isn't the thing you do, dear,
It's the thing you leave undone,
That gives you a bit of heartache
At the setting of the sun.

The tender word forgotten,
The letter you did not write,
The flower you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle, winning tone,
Which you had no time nor thought for,
With troubles enough of your own.

Those little acts of kindness,
So easily cut of mind,
Those chances to be angels
Which we poor mortals find;
They come in night and silence,
Each sad, reproachful wraith,
When hope is faint and flagging,
And a chill has fallen on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.

Members One of Another.

Independence is a very popular word in America; but independence is of no value. God has not made us to be independent of one another. The employer is dependent on the employee, and the employee on the employer; the mistress on the servant, and the servant on the mistress; the husband on the wife, and the wife on the husband. And the more highly life is organized the more intricate and elaborate is the system of interdependence. The Robinson Crusoe state of society is the lowest and least desirable. We should not train our children to independence, but to interdependence; to bear one another's burdens; to exchange one another's services; to share one another's lives. We do so train them in everything except as regards the home. The wise man never attempts to mix his own homemade drugs, but calls a doctor. The layman who attempts to act on the motto, "Every man his own lawyer," has a fool for a client. The congregation does not trust for religious instruction to any pious mechanic who thinks he has a message, but employs an educated preacher. God, who has set men in society thus to exchange their services, has set them in families also. That man is best prepared for home life who is trained to be dependent on his wife for wifely counsel, cheer and services; and that woman is best prepared for home life who is trained to be dependent on her husband for support and protection. It may be very well for the boy to learn how to sew on a button or cook a steak in case of need; but this is not his work; he is appointed to be the bread-winner of the family. It is important that the girl should have practical knowledge of affairs in general, and also some specific qualifications which she can put to useful service in bread-winning, in case of need. But, under ordinary circumstances, to be the bread-winner of the family, is not her appointed task, and if she sacrifices training for the other, and, in most cases, really higher service, that she may acquire a money-making profession, she has made one of those unfair exchanges which is a robbery. The history of heredity makes it tolerably clear that great fathers have not often had great sons, while great sons have almost always had great mothers. "Women," says Dr. Wither Moore, "are made and meant to be not men, but mothers of men." If this be true, their education should keep probable maternity always in view. If that education is so conducted as to destroy a good mother and produce a distinguished collegian, it has been a very sorry education.—Lyman Abbott, D. D.

The Gift of Tact.

If there is any gift or virtue comparable with common sense, it is tact. The man or woman who is welcome in every place, and whose company is always desirable, is the one who is gifted with tact. This virtue may be acquired to a certain extent like courtesy; yet those to the manner born have a great advantage. Women naturally possess this talent in larger proportion than men, not because, as some insinuate, they are more deceitful, but because, being of more sensitive natures, they are more cautious about wounding the feelings of other people. This virtue being very near akin to common sense, women instinctively realize that there is nothing to be gained by "treading on the toes" of everyone they meet, when it is just as easy to step one side, and there is no purpose to serve; and the man or woman who recklessly does this, invariably gets his own toes trodden upon pretty often, and then whines because the world does not use him well.

It is not always necessary to tell people unpleasant truths, introduce unpleasant subjects, or remind them of their afflictions or infirmities; and the persons who do this are not always pleasant persons to visit with, as it is often difficult to distinguish whether they are really friends or enemies. Such people neither add to our happiness nor the good of the world, and gain nothing for themselves. I once heard a lady denounced as a policy woman, because she made an effort to be agreeable to everyone; but at the time I wondered why that would not be a good plan to adopt universally; the world would doubtless be much pleasanter to live in. I do not mean that we should all turn flatterers; but we might have tact enough to avoid unpleasant subjects, avoid talking of disagreeable subjects at inopportune moments, and try at all times to lead conversation into pleasant channels. Such an endeavor would doubtless add to the happiness of the world, and make our lives, which might otherwise be useless, worth living.—Alice E. Pinney.

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Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

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Books and Reading.

The great secret of right reading, as of all other right work, is that it be conscientious and thorough; that of one who does not forget that life is brief and work sacred. An earnest man may be left in the company of any books. There was a world of significance in Johnson's putting the motto on his watch, "The night cometh." The little islet of our life—with deep calling to deep round it for ever, and the tide covering it moment by moment—is too small for any neglect. Eternity comes up like the night, hiding all things, and blotting out the sun. There is no time for trifling. The true Pactolus, with every sand golden, is life. Stupidity or commonplace is tolerable only when no better can be had; like bread of moss or sawdust, that needs a famine to get it down, except with simpletons, who will eat anything. Men gave up acorns when they grew wheat; and black bread has no chance against white where there is either taste or sense. Some men read too much and think too little, that is, they read too much for their thinking. By rail, you can remember no details of a journey; the speed confuses recollections, and leaves only general impressions. To gallop through book after book is to turn intellectual Gilpins. You might as well be carried blindfold from one point to another, you would know as much of the road you came. Let the whole bench of your faculties sit in full court on whatever you read, and rather read five good books well than a hundred with light inattention.—Dr. Cunningham Geikie.

A Startling Announcement.

We find the following in the New York "Christian Advocate":

"A clergyman was very anxious to introduce some hymn books into the church, and arranged with his clerk that the latter was to give out the notice immediately after the sermon. The clerk, however, had a notice of his own to give out with reference to the baptism of infants; accordingly, at the close of the sermon he arose, and announced that 'All those who have children whom they wish to have baptized, please send in their names at once to the clerk.' The clergyman, who was stone deaf, assumed that the clerk was giving out the hymn-book notice, and immediately arose and said, 'And I should say for the benefit of those who haven't any, that they may be obtained at the vestry any day from three to four o'clock; the ordinary little ones at one shilling each, and special ones with red backs at one shilling and fourpence.'"

Acting a Lie.

Dolly had been told never to meddle with a beautiful vase that stood on a bracket over the piano. "It will break very easily," her mother said. Now Dolly had an intense desire to take the vase down and examine it—probably because she had been told not to do so. One day when she was alone she made up her mind to gratify her curiosity. She took the vase down without breaking it, but on trying to put it back the bracket slipped off its nail, and the vase fell to the floor and was broken into a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma, her kitten came into the room.

"I'll shut Spotty into the room, and mamma 'll think she did it," decided Dolly, "and Spotty can't tell."

So the kitten was shut up in the parlor, and when Dolly's mother came home she found Spotty there, and the vase broken.

"Do you s'pose Spotty did it?" asked Dolly.

"I think she must have done so," answered her mother. "You don't know anything about it, do you?"

Dolly pretended that she didn't hear the question, and got out of the room as soon as possible. That night she couldn't sleep.

"You lied," something said to her. "No, I didn't," she said. "I didn't say I didn't break it." "But you might as well have said so," the voice of conscience told her. "If you didn't tell a lie, you acted one, and that's just as bad as telling one."

Dolly stood it as long as she could. She got up and went to her mother's bed.

"Mama, I broke the vase," she sobbed out. "I thought if I acted a lie you wouldn't find out about it, but I can't sleep for thinking that God knows, if no one else. We can not deceive him."—New York Observer.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Doing and Not Doing.

"Sir," said a lad coming down to one of the wharves in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to do," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done!" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman; "you may ship aboard this vessel, and I hope to see you the master of her some day. A boy who can master a woodpile and bridle his tongue must be made out of good stuff."—Our Sunday Afternoon.

We are not writing in the sand. The tide does not wash it out. We are not painting our pictures on the canvas, and with a brush, so that we can erase the error of yesterday, or overlay it with another color to-day. We are writing our lives with a chisel on the marble, and every time we strike a blow we leave a mark that is indelible.—Lyman Abbott, D. D.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

The Rise of a Boy.

This boy goes to business, and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way. If he stops here he remains, all his life long, a drudge. But if he begins to see that business has a significance: that his life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, and is God's way of building up humanity and serving humanity—as he gets this large view and enters into it, life is enriched and becomes itself the minister whereby love is enlarged and conscience is strengthened, the school wherein he is educated out of the lower into the higher. He has now risen, or is rising, from that which is mortal into that which is immortal and eternal.—Dr. Lyman Abbott.

The following excellent advice was given by a consecrated, wise worker to an impatient youth who was fretting to do something great: "Be always calm, my child, keep yourself quiet and in restraint. Reserve your energies, doing those little things that lie in your way, each one as well as you can. Save your strength, so that when God does call you to do something good and great you will not have wasted your force and strength with useless strivings, but will be ready to do the work quickly and well. Go slowly, my child, and keep ready."

HYGIENE.

The Nutritive Value and Digestibility of Food.

A mixed diet, therefore, seems to be the only sensible one for man. The three classes of nutrients—protein, fats and carbohydrates—must each furnish a part of our food, and while it is true that the vegetables can supply these, it is difficult to obtain from wholesome, easily digested vegetables these nutrients in the proper proportions required for the bodily health.

A fair proportion of meats, or flesh-forming food, in a mixed diet is one-fourth, the fats and carbohydrates being three-fourths. The food stuffs which most nearly supply these nutrients in the proper proportions are those which pall on us less readily. When any food does not supply these in the proper amounts, instinct, appetite, and experience guide us in the selection of the food which ought to be added to it. Thus meats deficient in fat are combined with some substance in which the fat is relatively larger. For example, liver, veal, or chicken is cooked with bacon. Pork supplies the needed fat to make beans more nearly a perfect food. Fish is cooked in butter or oil. Butter, eggs, and cream are mixed with starchy foods—rice, sago, tapioca, potatoes, etc. Cheese, containing fat, is added to macaroni, crackers and cheese are a favorite combination, and bread and milk make a very complete food for children. Whenever one kind of food is wanting in any particular constituent we invariably associate it with another that contains an excess of that constituent.—The Chautauquan.

Never keep food in the sick room, and cover up water when it is necessary to keep it in the room for ever so short a time. Both absorb disease germs readily, and may re-infect the patient. A nurse should never eat in the sick-room.

Do not expose a patient who is perspiring freely to cold draughts. Care in this respect is especially necessary when the fever has subsided, and the patient is convalescing. Always remember, however, that a patient is in more danger of taking cold in an overheated, close room, than in one that is cool and well ventilated.

When a child complains of languor and chilliness, and is inclined to hover near the heater stove, always take its temperature. It may be the beginning of some serious acute disorder.

Science says that the coming man (also the "coming woman") will depend for food supply more on the chemist and the laboratory than on the products of the field and farm. However that may be, it is sure that intelligent people everywhere now depend upon

Liebig COMPANY'S Extract of Beef

as a palatable, concentrated food product, indispensable as a stock for soups, sauces and made dishes, and as beef tea, nourishing and refreshing.

There's only one Liebig COMPANY'S that has the signature of the great chemist Liebig on the jar:

Leggett's "Old-Fashioned Prepared Pie Crust"

is manufactured on scientific principles, so that Pie Crust made from this flour will always be rich and flaky.

The very finest materials are used in its preparation, and it is absolutely pure and wholesome, containing NO ADULTERANTS OR CHEMICALS of any kind.

Only materials used in the household are used in its composition, and in such proportions as to produce the best results.

If you want a perfect Pie use LEGGETT'S PREPARED PIE CRUST.

One package of "LEGGETT'S OLD-FASHIONED PREPARED PIE CRUST" is sufficient to make two large pies. All the necessary material for making rich crust is contained in this package. Add only sufficient water (ice water preferred) to hold together for rolling. Ten cents a pack.

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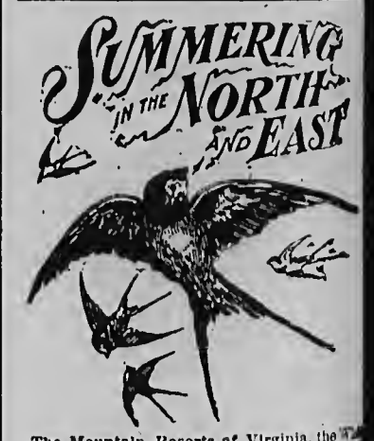

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Heart Failure

Of course the heart fails to act when a man dies, but "Heart Failure," so called, nine times out of ten is caused by Uric Acid in the blood which the Kidneys fail to remove, and which corrodes the heart until it becomes unable to perform its functions.

Health Officers in many cities very properly refuse to accept "Heart Failure," as a cause of death. It is frequently a sign of ignorance in the physician, or may be given to cover up the real cause.

Warner's Safe Cure

A Medicine with 20 Years of . . Success behind it . .

will remove the poisonous Uric Acid by putting the Kidneys in a healthy condition so that they will naturally eliminate it.

In Memoriam.

Laura Pauline Ellis, wife of Rev. Chas. F. Evans, was born Oct. 6, 1842, in New Orleans, La., and died Nov. 30, 1896, at Chattanooga, Tenn. Her father and mother were natives of Kentucky. Her father, R. M. Ellis, was descended from English and Virginia families, who came with, or soon after, Daniel Boone to Kentucky, and whose offspring occupy positions of great wealth and social influence in that State. Her parents married near Grand Gulf, Miss., in 1838, and shortly afterwards moved to New Orleans, where her father entered into a commission business, and accumulated a handsome fortune. They were converted under the ministry of Rev. C. K. Marshall, and immediately joined the M. E. Church, South, and in New Orleans were among the original members of the Flat Boat Church, which finally was merged into Felicity Street Church. Their daughter, Laura, was reared in the Felicity Street Sunday-school, and in 1854, under the ministry of Rev. Linus Parker, she and her husband were converted at the same meeting, and together joined the church. The seed so early sown brought abundant harvest. She never doubted her conversion, and daily lived and taught her religion to the end of her life.

She was married Aug. 30, 1864, to Rev. C. F. Evans, who, in December following, was admitted on trial into the Mississippi Conference, and stationed at Canton, Miss. Thus early assuming the vicissitudes and trials of an itinerant's wife, she never faltered in any of its duties, never wearied of its toils, never complained of its hardships. She was always loyal to the itinerancy and the episcopal authorities, accepting all appointments as directly from the Lord. Held in universal esteem wherever they sojourned, her modest and retiring manner sheltered from observation the many fine traits of character which only an intimate acquaintance revealed to her friends. She was a woman of remarkable mind and of extensive reading, with cultivated taste in many literary lines. Her judgment was well poised. Her amiability, cheerfulness, patience, gentleness, consistency of life, and humility; her fortitude under disappointment and reverses, her courage under difficulties won for her the affection and admiration of the churches which she and her husband served. She was an early and faithful workor in the Woman's Foreign Missionary Society, and one of the first Chineso girls rescued for an American patron was rescued for her. No good cause within her reach was left untouched by her prayers and her love. She always found time for the numerous calls upon a pastor's wife, serving gladly and without stint. Amid all her exigencies she shone fairest in her sphere, as a woman should. The little mother among her children was a living sermon, whose text was love. She ruled orderly, carefully, faithfully she loved them; and with the sure response of childhood they followed her teachings. They were known in their many homes among their mother's people "as such good children," growing into fair and promising manhood and maidenhood, with the sweet impress of the mother upon their characters. As a wife, she was truly companionable, sympathetic, self-forgetful, helpful at every point to her husband; his loving, candid critic of pulpit and literary labors; his aid in pastoral work. He always found her his anchor amid the waves of care, his sunshine when clouds veiled the horizon. Her cheery words and ways were as wine to the weary spirit, not of himself alone, but of those who came within her influence. She relieved him of much domestic responsibility through the wise supervision and good judgment at her command. The heart of her husband did safely trust in her. His constant companion in public worship, he could read in her loving eyes the warm appreciation of his words, finding inspiration from every look. Her Christian life, as may be inferred, was one even current of sustained and steady faith, unmarred by doubts or fears. The fruits of the Spirit were everywhere evident: "Love, joy, peace, long-suffering, gentleness, goodness, faith."

The close of such a life must needs be full of the joyful hope of resurrection glory. She died as she had lived, peacefully, and doubtless in glad assurance, though giving no spoken testimony, since none was needed. Her husband is smitten to earth, bereft and desolate, yet trusting the hand which smites. Her children, looking out at the almost empty world since mother is not here, are more strongly set to reach the heavenly heights. This faithful life will live again in them, for she, "being dead, yet speaketh."

EUNICE B. FOSTER.

Programme for Sunday-School Conference, Aberdeen District.

1. The Use and Abuse of the Lesson Helps by Teachers and Pupils—F. J. McDonald, F. P. Jinkins.

2. Teachers' Meetings—S. P. Harkey, J. A. Mayfield.

3. The Teacher's Province in the Promotion of Christian Enterprise, in the Minds and Hearts of His Pupils, and in the Upbuilding of Christian Character—Daniel Johnson, Asbury Lewis.

4. How Can We Break the Monotonous Routine in Opening and Closing Exercises, Which So Often Produce Stagnation and Inattention?—Lem Suggs. M. C. Shell, — McCarthy.

5. An Up-to-Date Sunday-school—G. J. Leftwich, J. H. Houghton, G. W. Bachman.

Preaching Thursday, at 11 o'clock A. M., by B. F. Phillips; 8 o'clock P. M., by D. L. Cogdell.

S. M. THAMES, P. E.

The District and Sunday-school Conferences of the Aberdeen district, North Mississippi Conference, will convene in Houston, Miss., June 10. Thursday will be devoted to Sunday-school work. Editors of our church papers, and presidents of our Conference schools, and colporter and Sunday-school agent, are respectfully invited to attend.

S. M. THAMES, P. E.

OBITUARIES.

SLOCUM—Sister BELLE C. SLOCUM was born on Aug. 5, 1855, and died Jan. 19, 1897. At the age of seventeen she joined the Baptist Church under the ministry of the Rev. Sam Hyden. On the twenty-seventh day of May, 1883, she was happily married to Randolph Slocum, who found in her all the virtues of a true wife and noble Christian woman. On the sixteenth of August, 1896, she, in company with her husband and oldest daughter, was united to the Methodist Church under the pastorate of Bro. John F. Foster.

During the last years of her life Sister Slocum was a very great sufferer, but through it all held firmly to her faith in her Savior, and to everyone that came in touch with her she was constantly teaching the lesson of a true Christian fortitude. I do not know that it was ever my privilege to see such a spirit of sweet resignation as that evinced by her during her last sickness. When she was gone we all were ready to believe that she had entered into an everlasting rest, and we could but say, "Blessed are the dead that die in the Lord." Surely she rests from her labors, and her works do follow her, in the fact that she has left to her husband and children the priceless treasure of a Christian mother's love.

HER PASTOR.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

What is the good of giving your children good advice while setting them a bad example?

To will what God doth will is the only science that gives us any rest.—Malherbe.

Do you freckle sometimes? Are you freckled all the time, in freckle season and out?—HEISKELL'S Ointment removes freckles and cures all skin eruptions.

HEISKELL'S Soap keeps the skin white, smooth and healthy. Ointment 50c., Soap 25c. At druggists or by mail.
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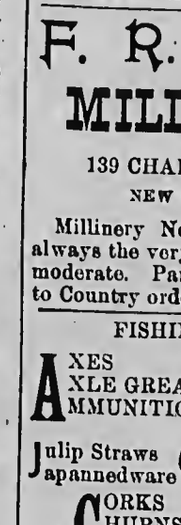

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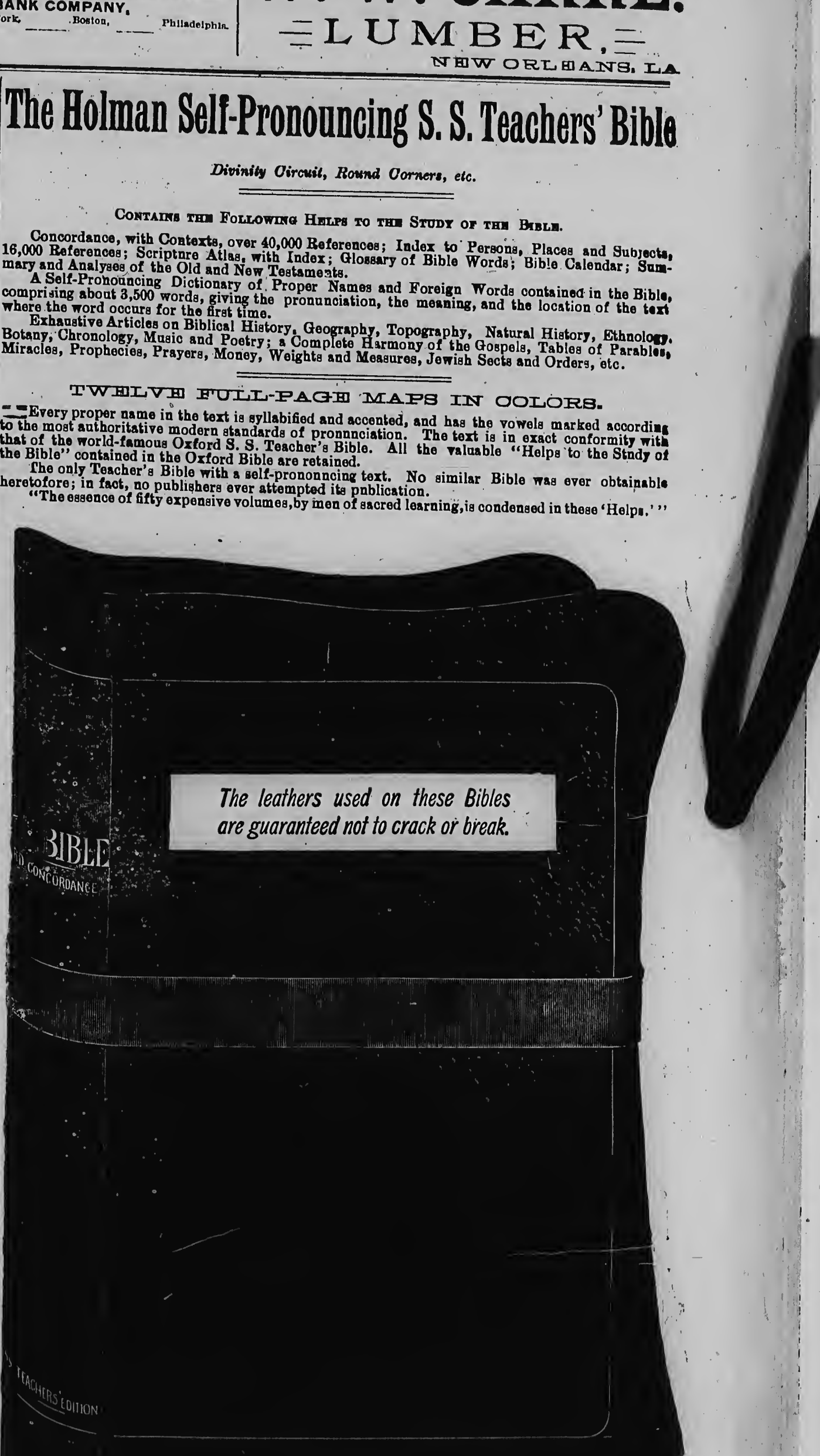

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In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to May, '98. (A little later it will be June, '98.)

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MARRIAGES.

CUNNINGHAM—CRINSHAW.—At the home of the bride, in Monroe county, Miss., Dec. 23, 1896, by Rev. J. W. Raper, Mr. E. W. Cunningham to Miss Eerley Crinshaw, all of Monroe county, Miss.

HART—WEST.—At the residence of the bride's father, Mr. W. J. West, Saltillo, Miss., May 6, 1897, by Rev. D. C. Foust, Mr. John A. Hart to Miss Anne B. West, both of Saltillo, Miss.

MORGAN—RUSHING.—At the residence of the bride's father, Rev. B. H Rushing, May 2, 1897, at 2 o'clock P. M., by Rev. Thos. J. Martin, Mr. E. M. Morgan to Miss Viola V. Rushing, all of Natchitoches parish, La.

SULLIVAN—ROBERTSON.—At the residence of the bride's brother, McNair, Miss., April 28, 1897, by Rev. Irn B. Robertson, Mr. R. D. Sullivan, of Mendville, Miss., to Miss Janie Robertson, of McNair, Miss.

RANDOLPH—PETERSON.—At Hermon's Chapel, Bay St. Louis, Miss., May 5, 1897, at 7 P. M., by Rev. J. P. Drake, Mr. Jas Wm. Randolph to Miss Felicity Peterson, all of "The Bay."

DEJARNATT—HOWSE.—At the residence of Dr. R. J. Turner, in Bay St. Louis, Miss., April 7, 1897, at 4 P. M., by Rev. J. P. Drake, Mr. John W. DeJarnett, of Murfreesboro, Tenn., to Miss Sereh J. Howse.

WHITE—ERWIN.—At the residence of Mr W. S. Mansfield, near Mechanicsburg, Yazoo county, Miss., April 25, 1897, by Rev. H. L. Scarborough, Mr. W. F. White, of Mecklend county, N. C., to Miss Nannie Louis Erwin, of Yazoo county, Miss.

PEPPER—BOOTHE.—In the Methodist Church at Sardis, Miss., April 14, 1897, by Rev. T. C. Wier, Mr. Archie M. Pepper, of Lexington, Miss., to Miss Lillen Boothe, of Sardis.

NEWS OF THE WEEK.

DOMESTIC.

Cambridge, Mass., celebrated, the other day, its ten-year record without a licensed saloon.

Colorado College has received an anonymous gift of $10,000 to apply in the erection of a building for young women.

The Lutheran Churches of this city celebrated on May 9 the fiftieth anniversary of the founding of the synod to which they belong.

Negroes in the District of Columbia have themselves drawn the color line, the cleavage being between the pronounced blacks and the mulattoes.

The American Cane Growers' Association, at a meeting held Saturday, passed resolutions to the effect that the Senate sugar schedule proposing an ad valorem system of duties was unsatisfactory.

The great fight in the Legislature is over, and the State of Mississippi will have a new capitol, a magnificent, modern structure, in every way worthy of the great State whose chief building it is to be for the next century.

The third annual meeting of the National Municipal League, which is being held in conjunction with the fifth session of the Louisville Good City Government Club, began its first session at the Exchange Hall, Board of Trade, on May 5

The Mallory Line steamer "Leona," which left her pier in New York, Saturday, bound for Galveston, took fire at sea, put back and arrived at port with sixteen corpses on board. The dead were thirteen steerage passengers and three members of the crew.

The first seven days of the Centennial Exposition in Nashville showed an attendance of 47,500 While this was gratifying to the management and citizens, Saturday, the eighth day, more than surpassed all expectations. Twenty-six thousand admissions were registered during the day and night.

The wave-crest of the flood of 1897 has passed Natchez, Miss., and has now reached Baton Rouge, where the levee gave way on Saturday. From the mouth of the Red down the swell in the tide has been rapid, and the fight to save the country from inundation has been heroic and so far successful.

The heritage left by Mr. Cleveland known as the arbitration treaty was defeated in the Senate, having failed to receive the necessary two-thirds vote required under the Constitution for its ratification. Senator Davis, chairman of the Committee on Foreign Relations, attributes the defeat of the treaty to a feeling of dissatisfaction at England's course in the struggle of the Greeks to liberate the island of Crete.

While the planters in Mississippi are still discouraged over the slow decline of the river, the situation in Louisiana is greatly improved and a far more hopeful view of the situation is taken. The higher lands in the submerged section of Mississippi are coming out of the water very slowly. On the other hand, the crisis is believed to have been passed in the overflowed section of Louisiana, and the damage done and the amount of land submerged has been less than expected.

The bill providing for the consolidation of New York, Brooklyn and several other neighboring communities into a single municipality, known as Greater New York, has been finally signed, and the consolidation is now fully accomplished, although the actual inauguration of the new regime will not take place until Jan. 1, next. Greater New York will have a population of near four million people, or more than half the population of the State of New York. She will then rank next to London among the big cities of the world.

FOREIGN.

Twenty victims of the fire of Tuesday last at the charity bazaar, on rue Jean Goujon, in Paris, were buried on Saturday.

It has been reported from Athens that the Greek government had finally decided to ask the powers to meditate with a view to bringing about peace. It was further reported that notes had been addressed to all the foreign ministers, requesting their governments to interpose, to which favorable replies were received from all but the German minister, who merely acknowledged the receipt of the communication.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR } Cincinnati.
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ATLANTIC
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BROOKLYN } New York.
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MISSOURI } St. Louis.
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CORNELL Buffalo.
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WHAT has been your experience? That the "just-as-good," "sold-for-less-money" kinds are the most expensive? That the best, or standard, in all lines is the cheapest? The best in paints is Pure White Lead and Linseed Oil. (See list of the genuine brands.)

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

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SPEEDY CURE TREATMENT for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and full doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures

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Rootbeer

is full of good health. Invigorating, appetizing, satisfying. Put some up to-day and have it ready to put down whenever you're thirsty.

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PUBLISHER'S NOTICES.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.00. These are the prices to those who pay a full year in advance—i. e., to May, '98.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

What We Inherit

We are not to blame for. We can not be held responsible for the dispositions and tendencies which we derive from our ancestors, nor are we responsible for the germs of disease which may manifest themselves in our blood as a heritage from former generations. But we are responsible if we allow these germs to develop into serious diseases which will impair our usefulness and destroy our happiness. We are responsible if we transmit to our descendants the disease germs which it is possible for us to eradicate by the use of Hood's Sarsaparilla, the one true blood purifier. This medicine has power to make rich, red blood and establish perfect health in place of disease.

Notice.

The district meeting of the Woman's Foreign and Parsonage and Home Mission Societies of the Columbus district will be held in Mayhew, Miss., May 18 and 19. All ministers who are interested in missionary work are cordially invited to be present, especially those of the Columbus district. Don't be afraid to come. Mayhew could entertain the Annual Conference, I believe, if she only wanted to.

CARRIE THOMAS, Dist. Sec't'y.

Now Hope, Miss.

For Seasickness

Use Horsford's Acid Phosphate.

DR. J. FOURNESS-BRICE, of S. S. "Tentonic," says: "I have prescribed it in my practice among the passengers traveling to and from Europe in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent seasickness."

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—Spurgeon.

Don't wear false hair while it is possible to retain your own. Ayer's Hair Vigor, the best dressing, nourishes and invigorates the hair roots, cures scalp diseases, prevents the hair from coming out or turning gray, and promotes a new and luxuriant growth.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Strathmore	May 15, 16
Tatum cir., at Dogwood Flat (Thurs.)	20
Charleston circuit, at Seobey	22, 23
Slate Springs circuit, at Bethlehem	22, 23
Chapel Hill cir., at Gore's Springs (Tu.)	June 1
Pittsboro cir., at Antioch (Thurs.)	3
Kilmay, at Old Town	5, 6

H. C. MORNHEAD, P. E.

WINONA DIST.—SECOND ROUND.

Dahlia and Brooklyn	May 14
McNutt	15, 16
Black Hawk	29, 30

Our Sunday-school and District Conferences will embrace the fifth Sabbath in May, at Acona, on Black Hawk circuit, beginning on Thursday, May 27. Programs will appear later.

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Burgess	May 11
Pleasant Grove	15, 16
Pleasant Hill	21
Cockrum	22, 23
Eureka	June 3, 4
Arkabutla	12 13

District Conference, May 27-30, at Senatobia. Program later.

T. C. WIER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Shannon	May 15, 16
Okolona circuit	21, 23

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Marietta circuit, at Blytha's	May 15, 16
Pleasant R. cir., at Patterson's (Fri.)	21
Brown's Creek cir., at Mt. Pleasant	22, 23

HESLEP R. TUCKER, P. E.

DURANT DIST.—SECOND ROUND

Ebenezer	May 12, 13
Louisville	21
Rural Hill, at Plattsburg	22, 23

J. H. MITCHELL, P. E.

GREENVILLE DIST.—SECOND ROUND.

Bolivar	May 14
Glen Allen	15, 16
Greenville	17
New Salem	22, 23
Belzoni	29, 30

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg—Crawford Street	May 22, 23
Bolton, at Clinton	29, 30
Rocky Springs, at Shiloh	June 5, 6
Utica, at Bear Creek	12, 13
Auguilla, at ——	19, 20
Mayersville, at ——	26, 27
Rolling Fork, at ——	July 3, 4
Harrison, at Rodney	10, 11
Warren, at Oak Ridge	17, 18
South Vicksburg	24, 25
Hermanville, at Pisgah	31, Aug. 1
South Warren, at ——	7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Rieves' Chapel	11, 12

Owing to the high water, the place of holding our District Conference has been changed from Rolling Fork to Oak Ridge, and the time to July 15-18.

J. M. WEEMS, P. E.

MERIDIAN DIST.—SECOND ROUND.

Linwood and Indian Miss., at Mellen	May 15, 16
Daleville, at Bethel	21, 22
Chunkey, at Sageville	29, 30
Porterville, at Union	June 5, 6
Meridian East End	12, 13
Meridian South Side	13, 14
Neshoba, at North Bend	19, 20
Toomsuba, at Toomsuba	26, 27
Rose Hill, at Rose Hill	July 3, 4

C. G. ANDREWS, P. E.

BROOKHAVEN DIST.—SECOND ROUND

Wesson	May 15, 16
North Wesson, at Beauregard	16, 18
Bogue Chitto, at Wellman	22, 23
Pleasant Grove, at Lenoir's	22, 30
Martinville, at Pine Grove	June 5, 6
China Grove, at Holmesville	12, 13
Caseyville at Bethesda	19, 20
Hazlehurst	26, 27

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Escatawpa, at Orange G	May 15, 16
Moss Point station	21, 24
Galloway, at Smith's C	22, 23
District Conference, at Lumberton	June 3-7
Hattiesburg station	12, 13
Bay St. L., at Long Beach	12, 20
Ocean Springs at Scranton	26 27
Americus (Tues.)	23
Vancleave, at Union	July 5, 4
Gulf Port (Tues.)	3

District Conference at Lumberton, Thursday, June 3, 1897. Pastors will please communicate with Rev. W. H. Huntley at Lumberton, and give the names of their delegates elect and the ex-officio members of the District Conference. Conference will convene at 2 A. M. Opening sermon at 11 A. M. by Rev. H. B. Trevilion, of Columbia, Miss.

C. A. POWELL, P. E.

JACKSON DIST.—SECOND ROUND.

Camden, at Sonie Chapel	May 15, 16
Silver Creek and S. L., at S. City	22, 23
Tranquil at ——	12, 20
Yazoo City	June 12, 13
Fannin, at ——	12, 20
Flora, at Brownsville	26, 27

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Chicot	May 13
Washington	15, 16
Big Cane	18
Grosse Tete	19
Simsport	21, 23
Ola, at ——	27
Columbia	29, 30
Jena and Jonesville, at ——	June 1
Dry Creek	5, 6
Natchitoches	9

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Port Vincent, at Huff Chapel	May 12, 13
Live Oak, at Friendship	15, 16
Amite City, at Roseland	22, 23
Pine Grove, at Pine Grove	29, 30
East Feliciana, at Gilead	June 5, 6
Clinton	6, 7
St. Helena	19, 20

The District Conference will convene in Wilson, June 10, 11 and 12.

R. W. TUCKER, P. E

DELHI DIST.—SECOND ROUND.

Winnsboro, at Magnolia	May 12, 13
Oak Ridge, at Collinston	22, 23
Bonita, at Jones'	29, 30
Bastrop, at Mer Rouge	June 5, 6
Desaird, at Desaird	12, 13

Election of delegates to District Conference.

Please get your foreign mission collection as far as possible.

B. F. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Vienna	May 13
Arcadia	15 16
Downsville, at Willhite	20
Farmerville, at Marion	22, 23
Bienville	26
Homer	27, 30

B. T. ORRWS, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Grand Cane and Logansport, at L.	May 12, 16
Pleasant Hill, at ——	22, 23
Holly Grove, at Negrest	26, 27
Fort Jesup, at ——	29, 30
Mansfield	June 5, 7

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND

Grand Chenieres	May 14, 16
Abbeville, at Prairie Gregg	19 23
Jeanerette	19, 20

District Conference at Jeanerette, May 25, 26, 27 and 28.

Preachers and recording stewards will please see that the Quarterly Conference Records are at the District Conference.

H. O. WHITE, P. E

Crowley, La.

NEW ORLEANS DIST.—SECOND ROUND

Louisiana Avenue	May 16
Craps Street, Slidell, and Pearl River, at Slidell	19, 23
Felicity Street	30
Rayne Memorial	June 11
Plaquemine and Donaldsonville, at D.	11, 12
Lower Coast, at Port Eads	26, 27

JOHN T. SAWYER, P. E

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A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine FREE and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address EGYPTIAN DRUG CO. New York.

Christian Advocate.

VOL. 44.—NO. 20. NEW ORLEANS, THURSDAY, MAY 20, 1897. WHOLE NO. 2126

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

RINGING OUT AND RINGING IN.

Ring out the slowly dying cause
Of ancient forms and party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out all want and care and sin,
The faithless coldness of the times;
Ring out all bitter thoughts from mind,
And ring the Christian singer in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

City Missions.

The following is an abridgement of an address delivered recently in Carondelet Street Church by Dr. H. M. DuBose. It was stenographically reported in full by Miss Alma M. Sawtelle, but for want of space we found it necessary to abridge.

When Pericles, the brilliant leader and eloquent orator of Athens, would address himself to the Athenians and the Greeks at large, he retired to the innermost shrine of the temple of the gods, and there prayed that he might be inspired to speak words in their hearing that would shape the destinies of his people, that would make their courage, that would direct their heroisms, and bring to them victory and greatness and repose and peace. I have earnestly prayed that in delivering to you my message to-night—a service which gives me great gladness—I might be enabled to shape destiny in your lives, and inspire your minds with a large vision of your work, and thrill you with consecration and service to our Master in this work.

The moral grandeur of Christian missions has come to me as one of the appropriate suggestions for this evening's study. The sublimity, the greatness and grandeur of this occupation, are suggested, first of all, by the fact that the missionary movement was one which inspired the heart, and moved and engaged the life of Jesus, the Son of God, the Son of Mary.

Imagine to yourself a prince who enjoys the homage and love of his subjects, whose throne is fixed in the stability of the loyalty of his loving people, and that has behind it a tradition lost in the uncertainties of the past. From the royal city stretch beautiful fields, tearful with the dew of every morning; vineyards and orchards and gardens and daisy-tufted woods and ripening wheat-fields, and, above it, the still, clear heavens, marked here and there by the blue, curling smoke that ascends from cottage and from the habitations of the rich and the great. Imagine that there comes to the heart of that prince—so serenely happy, so strongly settled in the love of the people—one day a sorrowful story. One of his subjects, the feeblest and least of all those that bear fealty to his throne and sceptre, has been carried away in an alien land, there chained to suffer thraldom. The heart of the prince is broken, and his heart goes out to the one unhappy subject. He sends an embassy to the alien land, and offers a ransom for the delivery of the enthralled, but the cruel-hearted king sends to him an insulting reply. Only one thing will suffice. The prince himself must tear the purple from his shoulders, snatch the crown from his head, and must journey all the way barefoot and alone, and in the dark dwelling of the king must endure scourging upon his back. Three days and three nights of darkness in the dungeon, deep and vile, he must there in durance sleep until the dawning of the third day, and that alone will make the ransom. I imagine such a prince as he plucks the crown from his head and sandals from his feet, and, barefoot, begins his lonely journey. Through the dark, barefoot, leaving bloody prints along the way, his tender palms cut by the piercing stones, until at last, weary, exhausted, heart-sick and faint, he falls prostrate on the dewy bank of a turbulent stream that rolls along the mountain-path, and then, with one agonizing cry, he awaits the awful issue of his journey. In that moment the cry of his unhappy one comes to him, enduring the unutterable ignominy there in the house of the king. With one prayer to heaven, he plunges into the dark night and pays the ransom, and then, with the liberated subject, returns to his throne. That was never true of an earthly prince. No earthly man ever loved so divinely as that. It is only true of Jesus, the Son of God, who, amid the silence of heaven and the weeping hosts—cherubic, seraphic, and angelic—put aside the glory that was his with the Father, and came among earth's lowliest poor, and thus became the world's first missionary, and thus wrote out the marvelous tale of the love story of the universe. So, then, the source of the emphasis of this grandeur begins in the palaces of the skies, and runs through all the reaches of human passion, all the goings of human love. Not only was the heart of Jesus engaged with this thought and his mind filled with the details of this great scheme, but he committed it, undiminished and untarnished, to the hearts and minds and the love of his people, and so its grandeur increases and its sublimity ennobles.

The glory of the church in the pageantry of missions is the dynamic force of the gospel. The energy and power of the gospel are in this Book, but the church must move as the cavalcade of the skies move in the storm, before the light of the gospel becomes dynamic, and that movement is in the path of Christian missions. The soul which is not thrilled with the thought of great victories, great undertakings, has lost the substance out of which it was created, and has lost the divine element which was put into it at the beginning of its days. We all love to be engaged in a great work, and such a life becomes a perennial inspiration.

I am also led to consider the ground of the obligation of Christian missions. All great things of life shape themselves into duties, and the great things of life are marshalled under the reign of necessity and law. Love itself is the highest law of the universe. Love is the supremest thing in the universe. So the ground of missions is the command of our Master, "Go ye," etc. The law of our Lord is the foundation on which is builded the superstructure of our own rearing and of our own service. The planets in the heavens, with their suns, and all the marvelous mysteries of the universe, are not only the products of law, but the servants of law. Suppose the cavalcade of planets would say, "We know no law, we know no regulating force," then what sudden chaos would come to pass. But the planets and the suns and all the moving, pulsing forces of the universe recognize law as they whirl through their ceaseless orbits. So the law on this point is the first ground that challenges our attention. The Master has spoken, and the reason of the heart is to obey.

But there are other grounds. One is the subjective necessity for the missionary movement in the church. It is impossible that the church should love, that it should fill the first and last of its functions, if it fails to recognize this spirit and put this recognition of its duty into ceaseless operation. One of the faithful leaders of our church, now gone to his reward, was asked this question: "Can the heathen be saved if we refuse to send them the gospel? Will not God save the heathen?" The question is not, "Can the heathen be saved without our help?" but the question is, "Can we be saved if we withhold from them the gospel?" We must, or we die. The mind must get knowledge, or it will shrivel and perish. The physical life will shrivel and die unless it is fed through all the currents of its blood. The soul will shrivel and die unless it walks in the broad sunshine. Save it drinks the water of life, save it feeds itself upon the food of sacrifice and consecration, that immortal essence of life we call the spirit of man will die. There is no food so rich to the soul and so sweet to the spirit as that which is served in the house of sacrifice, which is spread by the hand of service ministered by self forgetfulness, in the losing of one's life in service for God. We must give the gospel to the lost, to the villagers, in the shires, or we must perish by the opulence and selfishness of our prosperity.

We now come to the objective application. Men are lost. We are saved, but men over there are lost in the darkness. There are little children here who appeal to us, and the cry is, "Give us to eat; give us bread." But we can only understand what the loss of the human life is by understanding what it would have been had it been saved; what passion, what capacities for happiness, usefulness, grandeur, in the times that now are and in eternity!

What is it to be lost? It is to have the mind darkened—so precious a thing as the mind. There is no thraldom like ignorance; there is no poverty like that which comes to the mind shorn of its power, dormant with the ignorance of superstition. Those that are lost have darkened minds; they have not the vision of God. Men and women are lost, are wandering in the darkness, and they call to us to save them. Thank God they may be saved! He that made the golden urn of man's heart has power to make it again. Men are lost! Let us go out and save them.

There is properly no differentiation between domestic and foreign missions. You are wont to hear it said, and said wisely, that the appeal to us for home missions rests on the same foundation, and is equal to foreign missions, and has been emphasized too much—not that foreign missions have had too much emphasis, but that the emphasis has not been properly laid upon domestic missions, since they are one and the same thing; but there is a sense in which the appeal of domestic and city missions has a peculiar application to you, and is affirmed with peculiar stress in the book of obligation. It is thus you distinctively recognize a social duty to your next-door neighbor, to the one that abides in the village or dwells in the city with you, that you do not recognize as applied to your neighbor in the distant city or the lands beyond the city. So we rightfully make appeal to this social necessity. I will not stress that, however; I will briefly consider the peculiar and particular phase of missions before you to-night. The cities are the seats of human life, as the blood and the heart and the lungs and the digestive organs are the seats of physical life, and when disease lays hold upon them all the body is diseased. The capillaries of the skin may be affected, or some minor organ and life be prolonged; but let any foreign substances find their habitat in brain, lung, heart, or digestive organs, and all the body is sick; and so vice and ignorance and lawlessness and Christlessness in the cities will poison the whole life. Cities are the centers of power and life and influence; they are the centers of culture. All our culture emanates from the cities; our literature is produced in the cities. To be sure, our singers are born in country places, and our wise men, but they at last find expression in the cities. When we evangelize the cities we evangelize the world. All the population of the world pours through the cities as the corpuscles of the blood. Purify the cities, and we save the land. The way out of darkest London, New York and Berlin is the way out of the darkness of the world. When you find the way to bring light to these, you find the way to bring light to all the world.

Last of all, and as part and parcel of this, is the appeal I make to you for a ministry of prayer and sacrifice. Pray for missions. Pray in faith, believing that God will cause the sun to rise over these cities, over this beautiful city, this fair metropolis of the Southland, this city of gardens, this city of sweet memories and fragrant traditions. Pray to God, but go into the coffers. As I look at the American dollar, I see it bears the image of an eagle, and that means it can fly. Put into its mouth the olive branch of love, and say: "Fly away, sweet bird, with your message! Go to the dark homes, go to the lowly places, go to the benighted, and carry your message, and God bless you and multiply unto you his mercies a thousandfold!"

Epworth League Echoes.

BY REV. THOMAS H. CLIFFORD.

"All for Christ."

"Always and everywhere"—let us keep the motto in mind.

"If any man have not the spirit of Christ, he is none of his."

The Epworth League proposes to train our young people that they may do more and better work for Jesus.

Nearly every mail brings tidings of the great good done by the State Conference recently held in Water Valley.

A young preacher who attended the Conference writes: "I have organized a League with 30 members, and will organize another on the fourth Sunday."

Another brother says: "We had a great time; I gave my impression of the third State Epworth League Conference to my congregation last night. They seemed to enjoy it. One young man said he was coming back to the League."

We are glad to note that the presiding elders in Mississippi are interested in the League work. Presiding Elder Norsworthy, of the Jackson district, blows his Epworth bugle, calling the young people to meet at Flora, Miss., July 8-11.

Bro. T. B. Holloman speaks encouragingly of his League at Jefferson Street, Natchez. We missed you at the Conference, Brother Tom; but the young ladies you sent to represent your League made a fine impression. Miss Durbin's paper was excellent and was well received.

The commencement season is almost upon us. Very soon hundreds of Methodist young men and young women will turn their faces homeward for the Summer vacation. Let the pastors everywhere endeavor to retain their services and utilize their efforts in the League and for the church.

We are sending out literature today to a preacher of large experience who is desirous of organizing several Leagues in the bounds of his country charge. The young people in the country are beginning to take great interest in the work of the Epworth League.

Toronto, the Queen City of Canada, is the objective point to which many Epworthians are now working. We hope that many Mississippians will be present "when the roll is called up there."

We are informed that Missouri and Alabama are making preparations to be there in full force. What about Mississippi? Let us begin to plan right now to answer to our names in that beautiful city beyond the lakes. Led by Charles Betts Galloway, the Beaconsfield of American Methodism, let us march into Toronto one hundred strong as representatives of Christ from this grand old Southern State.

The League can greatly aid the pastor during the special revival services. Do not forget that "he that winneth souls is wise," and that, after all, this is the main object of the League—to save souls.

The Bishops have received their new appointments. As Leaguers in Mississippi, we propose to recognize and reverence those in authority, and herewith extend a hearty welcome to Bishop Alpheus Waters Wilson, who, for the next twelve months, will have episcopal supervision of the church in Mississippi.

Water Valley, Miss.

Will the Epworth League, through Its Various Departments, Assist Our Young People in Building Character After the Divine Plan?

BY C. H. JAMES.

The following paper was read before the Epworth League Conference at Water Valley, and is published by resolution of the Conference:

Character is condition, not conduct; being, not doing. Conduct is an evidence of character, but only evidence. Character after the divine plan consists in being like God. "Be ye therefore perfect, even as your Father which is in heaven is perfect," and God's perfection includes a perfect body, a perfect mind, and a perfect soul. In direct ratio to a man's God-likeness does his character approach perfection, and God is not only all merciful, but he is omniscient. The idea that the highest character may exist without knowledge is almost as pernicious as the idea that knowledge makes character. Man was made in the image of his maker, in the image of God was he created. He was ushered upon the scene of his achievements in a form fashioned in the divine mold. He was endowed with a mind and soul of even higher dignity, and it is clearly his duty to fashion them also in the divine mold. With a body in the image of God's, with a mind in the image of God's, with a soul in the image of God's—man, then, has character after the divine plan.

The problem for each person is this: Given a body in the image of God's, and an undeveloped mind and soul endowed with infinite possibilities, how can these naked possibilities be transformed into the resplendent glory or realized fruition?

The purpose of the Epworth League is to assist the young people of the church in the solution of this problem, and it will succeed just in proportion as it teaches correct ideas and assists in their practical application. A soul like God's is one that includes the universe in the compass of its love. A mind like God's is one that includes the universe in the compass of its knowledge. The League, in its various departments, recognizes these truths. They may very easily be called the departments of knowledge, of mercy, and of worship. The ideas involved in this division, thoroughly developed and grafted into the life of the young, will produce such a generation as the world has not yet seen. Knowledge, a mind like God's; mercy, a soul like God's; worship, reverence for and humility toward God.

The League is a sermon incarnate on the text, "The fear of the Lord is the beginning of wisdom," with the emphasis on beginning. Not being a substitute for, but a supplement to, the church, its foundation teaching is that the fear of the Lord is the only sound basis on which to build real character. Its devotional department is, therefore, placed first in rank. The worship of God, the fear of the Lord, in the commonly accepted meaning of the terms, is the subject of two of the three departments of the League. The devotional department, and that of charity and help, have for their sole object the promotion of piety, and their method is the result and outgrowth of the best thought on the subject. It goes to the root of the whole matter at once, and recognizes the natural law in the spiritual world—that piety is developed by the same process which develops muscle by exercise. The exercise of piety by participation in the public worship, and by private acts of benevolence and charity, is, therefore, the special purpose of these departments; and I may add, in passing, that wherever this exercise is important or needful, there is a place for the League, or, at any rate, and certainly for the methods of the League.

In its department of knowledge is found the peculiar emphasis of the League on beginning in that proverb, "The fear of the Lord is the beginning of wisdom." No knowledge, no culture is of much worth when opposed to the fear of the Lord, but the two must combine in order to make the well-rounded character. The literary department is as much devoted to the cultivation of the fear of the Lord as are the others, but this is not so commonly accepted. The fear of the Lord is not wisdom; it is but the beginning. To this beginning must be added knowledge, culture. I am glad the League has a literary department. It is a distinct recognition by the church that learning is a part of serving. Our colleges also proclaim the same truth, but their voice only extends to a portion of the community, the favored portion, while the voice of the League is heard in the homes of the people, carries the idea to every hamlet, and lights the torch of knowledge in every corner. Knowledge of the Bible, knowledge of the church and its doctrines, knowledge of history—his story, as Dr. Pierson puts it; knowledge of the world of thought, of science, of literature. God made the world and all that dwell therein, and all knowledge is divine.

Given two people of equal piety and judgment, and their value to the world is in direct ratio to their knowledge. Some of the most pious people who have ever adorned the surface of the globe have eked out a narrow existence circumscribed by the mountains surrounding their little valley, or their log hut and its scant clearing—all for the lack of knowledge—while others, with no greater piety, but by reason of knowledge, have towered aloft—great mountain-peaks of usefulness—proclaiming light and life to thousands.

The League stands for intelligent piety, and also for pious intelligence; for culture, broad Christian culture; not the spurious, dilettante, namby-pamby article frequently called culture by its owners; not familiarity with the latest little novel, the senseless spawn of silly scandal-mongers, who, like Dryden, write bad enough to please; not that culture which consists simply in easy gentility while ignoring the gentleman; but, on the other hand, the genuine polish of a real gentleman; "a man of high erected thoughts seated in a heart of courtesy," alive to the great literature of the world, to the great movements of civilization, to the great questions straining the bands of modern society and perplexing the students of events.

(To be continued.)

True goodness is like the glow-worm in this, that it shines most when no eyes, except those of heaven, are upon it.—Hare.

"HE CARETH."

BY MARIANNE FARNINGHAM.

What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear
That sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong glad music of happy psalms,
And bliss unruffled by any strife—
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be
When the light dies down from the path I take,
And strength and friends forsake
When love and music that once did bless
Have left me to silence and loneliness,
And my life song changes to silent prayer—
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world, busy, has much to do,
To stay in its course and help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

Oh wonderful story of deathless love;
Each child is dear to that heart above.
He fights for me when I can not fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakes the song:
The sorrow that bows me down he bears,
And loves and pardons because he cares.

Let all who are sad take heart again,
We are not alone in our hours of pain:
Our Father stoops from his throne above
To soothe and quiet us with his love;
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord will care.

Communications.

A Leaf from the Diary of Rev. Thomas Nixon.

BY REV. J. M. WEEMS.

Thursday, Oct. 31, 1816.—Bro. Fleming did not meet me at Bro. Foster's as I had expected; so I started alone and crossed the Mississippi river at 11 o'clock. I had a long and lonesome journey over a low, flat, but a very fertile country, and spent the night with Bro. John Shrock.

Friday, Nov. 1.—Bro. Shrock went with me this morning to show me the way, and I spent the night with Mrs. Owens. Late this evening I passed the place where Bro. Nelly died. This place, so dear to the people called Methodists in the great Southwest, was especially so to me this evening. I felt that I stood where angels had been on errands of mercy.

As but two years had passed since the brave, consecrated man of God, whose place I felt I was trying to fill, gave up his life for the Master's cause in these dark and lonely woods, I could not resist the impulse to linger about the spot in meditation and prayer. I saw the witch-hazel bush by which he pulled himself from his horse. The horse then returned to some Indians, who took care of him until the following morning. I then went to the log by which he kneeled and communed with his Lord. I could not doubt but in this moment he realized the fullness of the promise, "I am with you." I then went to the pine tree by which he died, and where he was found the next morning.

I here take the liberty of correcting two mistakes in Bishop McTyeire's account of this event. Of the date he says, "It was Nov. 24, 1815." It was Nov. 24, 1814. Again he says, "A traveler next day, about four o'clock, found the corpse." It was the Indian who had taken care of his horse during the night, and was taking him to Mr. Carter's house the next morning, who found him.

I had a hard year on my new work, but hope some good to souls and the future of the church was accomplished. During this year I met Valentine King, a son of General King, with whom I became acquainted on my first circuit in Kentucky in 1813. He was a licensed preacher, but failing to get into Conference, had became a lawyer. I also met Mr. L. Wails, who was very kind to me, and was one of my best friends. Though brought up in the Episcopal Church, he afterwards joined the Methodist Church, and one of his daughters married the Rev. W. M. Curtis, of the Mississippi Conference.

On Friday, Oct. 31, I crossed the Mississippi river on my way to Conference, and spent the night with Bro. Simms.

Sunday, Nov. 2, I preached at Pinkneyville to a small, but very attentive audience, from Ps. i, 3.

On Tuesday, the fourth, I went to the home of Bro. Winans, where I met Bishop McKendree and Bros. Norton and Griffin. We were glad to see each other, and united in thanksgiving to God for his preserving grace.

On Thursday, the sixth, we all went to the Midway Camp Ground, in Wilkinson county, where the Conference was to meet next day.

Friday, Nov. 7, 1817.—The Conference met this morning and organized, with the Bishop in the chair. There are but few of the preachers present, and we did but little to-day. The almost incessant rain makes our stay here most disagreeable. At 11 A. M. I preached from the first Psalm. At 3 P. M. Bro. Norton preached from Luke ix, 23, and we had a gracious meeting. At night Bro. Owens preached with great power and effect.

Saturday, at 11 A. M., the Bishop preached a great sermon from I. Sam. xii, 23, 24. Bro. Lott preached at 3 P. M, and Bro. Griffin at night.

Sunday, the ninth.—Bro. Norton preached at 9 o'clock this morning, and the Bishop preached at 11 from II Tim. ii, 15, and then ordained one deacon and three elders. After a short intermission Bro. Sellers preached from John xi, 40, and at night Bro. Peter James preached from Ps. lxxxiv, 11.

Monday morning we concluded the business of the Conference, and at 10 A. M. the Bishop preached from Cor. vii, 1, after which we had the Lord's Supper, and then the appointments, as follows:

The Mississippi District—Thomas Griffin, P. E. Natchez and Claiborne, John Mennefee; Wilkinson, John Lane and S. Sellers; Amite, to be supplied; Pearl River, W. Ledbetter; Tombigby, T. Owens and C. Rawls; Chickesawha, J. Booth.

Bro. Hewitt and I were returned to the Louisiana district.

A Question.

The question continues to rise with some here and there, "Who has charge of our churches?" We answer, The pastors. The deeds to the property show that the trustees are to hold, keep and protect said property "for the use of the ministry and membership of the M. E. Church, South." The trustees have nothing whatever to say or do about who shall or shall not preach, or what kind of service shall be held. These services are entirely under the control of the pastor. To throw open our churches and pulpits to every wind of doctrine and religious ism for the gratification of "itching ears" or curiosity hunters, or some one who has not spiritual intelligence enough to distinguish between free love-ism and Christianity, is an exceedingly dangerous thing. Whenever this is done the pastor will find himself sooner or later without a flock, and the community without a pastor, or that which, if possible, is worse—a divided flock; and the Master has said, "A house divided against itself can not stand." If the pastor is not capable of guarding and instructing the flock, he ought not to be a shepherd. If the flock have not confidence in him, and refuse to be led by him, he had as well quit them. We would not serve a people that did not have confidence in us to lead them. If we who are divinely called to preach the gospel and to spread scriptural holiness among our people allow everyone who rides a hobby to air his dogmas in our pulpits, or ridicule our doctrines and usage and ministry, we are unworthy of the confidence and leadership of the people. Because a man claims to be specially called of God to anything does not require us to throw open our pulpits and give him right of way among our people. The man who professes to be a minister, and goes into the pulpit of another without the invitation or consent of the pastor, is not only lacking in Christian courtesy, but is lacking in the first principles of a gentleman. No Methodist preacher has the right to go into the pulpit of another without his invitation or consent. We would be unwilling to become extreme "high church," as our Catholic, Episcopal and Baptist brethren have done—ostracize everybody—but we would prefer this by far to extreme liberalism. Let the pastor exercise prudence and judgment in this, but he ought to know something of the character and reputation of the man who goes before his people to instruct them in spiritual things. If he has a message from God to the people, let them hear it; but if he has a message of his denomination or from his head, or is on a hobby, let him go somewhere else to empty it. We have known this goody-goody friendly to all spirits to let in an ecclesiastical sheep stealer or a demoralizer of the flock, and in a short time that community was without the gospel.

Let our people show respect and appreciation enough to confer with the pastor if they want preaching by another, and especially one who is not of us. Some one says, "Are you afraid of the truth?" No, no; but we are afraid of error and cranks. Some modern apostles, who go around ostracizing from the kingdom of grace and glory all those who do not follow after them, would do well to read and study our Lord's reply to John in Luke ix, 49, 50. If these were the only teachers of morals and Christianity, the world would soon go to the bad.

W. S. LAGRONE.

Correspondence.

En Route in New Mexico.

BY MISS BELLE KEARNEY.

(Continued.)

The atmosphere of this country is dry and pure in the extreme; consequently, eminently health-giving. The altitude is great. The mountain ranges stretch beyond the prairies, their tops covered with snow. El Capitan stands out toward the West like a sentinel, suggesting heights and limitless wastes far away.

On my return from Roswell I stopped at Eddy, the largest town on this line, to address a meeting which had been arranged for me by Rev. T. F. Sessions, a cultured and consecrated young Methodist minister, whom I met several years ago, when I had the pleasure of speaking to the students and faculty of the Southern University, at Greensboro, Ala. He has done a fine work in this, his first charge, in lifting up the people to higher standards of living, and bringing them to a personal knowledge of God. Eddy, like Roswell, is cosmopolitan. The country around the former is more broken, and is not in the same state of cultivation. The beet-sugar manufactory is the leading business enterprise.

I boarded the train at Eddy in the afternoon about four o'clock. Five hours were spent waiting for the west-bound passenger at Pecos. Next morning I opened my eyes within a hundred miles of Sierra Blanca, where we took breakfast. From there to El Paso it is an unchangeable, sandy valley, with mountain ranges on either side, bare and dusty looking. Not a human habitation in sight, except wigwams huddled on the glowing desert at frightful distances from each settlement. These were occupied by Indians. Here, as elsewhere in this region, nothing is seen growing except the mesquite bushes, Spanish daggers, and numerous varieties of cactus.

As soon as I got to El Paso, I boarded a street car to pay a visit to the old Mexican town, Juarez, which is just across the Rio Grande. The car driver could not speak a word of English, but by desperate gesticulations, smiles and groans, I finally impressed him with the idea that I wanted to visit the old church, Guadaloupe. After rattling over the track, which was along various streets lined with adobes—both residences and business houses—the driver pointed to a quaint building perched on top of an eminence, grinned, and gurgled, "Guadalonpe." This is the one centre of interest in Juarez. It is built in the style of architecture peculiar to the ancient Mexicans; the material used was sun-dried bricks. It dates from 1549. The inner roof is made of matted canes; beneath these are heavy beams of wood most elaborately, but rudely carved. The effect is pleasing in the extreme. I found nothing else of especial interest, as the interior was like that of all other Catholic Churches, except the human feature. As I entered, I found a dried up old Mexican woman kneeling at the altar counting her beads, while her little dog slept at her feet. As soon as she saw me, she held out her hands imploringly for a coin, which I could not refuse. On receiving it, she pressed it to her forehead, then made the sign of the cross, and recommenced her prayers. I wanted some one to tell me the history of the church, and as the old woman was the only soul in sight, I interrupted her devotions and asked her if she spoke English. She shook her head. I thought surely the priest did, so I said, "Father, English?" She sprang to her feet, and with beaming face exclaimed, "Padre! Eengleesh!" and hurried away to find him. While she was gone, a troop of Mexican boys came in and motioned to me to follow them to a little anti-chamber. Walking solemnly to a covered box like a coffin, they lifted the folds of the drapery and disclosed to view a hideous figure representing the body of Christ as it was taken from the cross—wrapped in grave clothes, face stained with blood, and ghastly lips apart. With awe-stricken faces the little boys pointed to the hideous image, and whispered, "Christi!" The old woman hobbled back with a woebegone expression, held her hands up in the direction of a ladder leading to the top of the roof, and muttered, "Padre! padre!" From this I gleaned that the father was aloft, and not to be seen that day. Then I tried to persuade the boys, by urge of a "neckle," to go up and bring him down. There was running to and fro, pointing and repointing to the roof, and a murmur of "Padre!" but that was all. I left utterly baffled. All that I learned of the old church was gained by reading three lines in an illustrated guide to El Paso, courteously loaned by a young American clerk in Juarez while I was in a curiosity shop looking at the beautiful feather-work for which the Mexicans are so famous—the ancient Aztec pottery; the wonderful creations in straw; from a sombrero to a card-receiver; the opals with fire in their hearts, and the milky ones; the onyx souvenirs of every variety, and the hundred and one other objects spread out in alluring array to catch the eye of a stranger possessing a weakness for collecting curios.

On my return to the Rio Grande a government official entered the car and asked the passengers if they had bought anything dutiable. When he had satisfied himself that we had not, we were allowed to cross the river in peace again. Rio Grande sounds so fine that I thought it was a great stream that knew no bottom, but, lo! I beheld a shallow little river, and was told that it often runs dry at this point.

Before I returned to my hotel I visited some of the adobe residences—dozens huddled together. They usually consist of two diminutive rooms. Of course, everybody knows that an adobe is a mud-house. The interiors were surprisingly clean. Some of the walls were decorated with chromes, and I discovered sewing machines and other evidences of civilization. I was welcomed joyously to each hut, and led to the doorway most hospitably, and offered a chair. In one I sat down, and after vainly trying to understand and be understood by a handsome young Mexican woman, I pointed to a guitar which was hanging on the wall near, and motioned to her to play. She laughed, struck a few chords, then laid down the instrument, shaking her head, and saying, "My ole mon." When I left each hut the entire family followed me to the door, and chattered and smiled and called out, "Adios!"

This letter was begun in New Mexico, but ended in Arizona. We are still in the heart of the desert, with its blinding glories, mammoth cacti with its crimson blossoms, a few lonely birds beating their wings in the air, and the inevitable line of mountains on either side of us.

At a little station just passed we saw a number of Indians sitting stolidly around with wares to sell, and further away we catch glimpses of braves scampering away on their scraggy ponies to their desert homes.

Do not yield to over-anxiety. Fevered work, flurried work, anxious work, restless work, is always bad work.....Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place.....He will accept your efforts if they be faithful. He will bless your aims if they be for your soul's good.....Do your best, then, in quietness, not in feverish impulse; do your best with confidence—not confidence in your poor, ignorant, feeble self, but in a merciful and tender God; and be quite sure that whatever else may happen to you, or not happen, this at least will happen—which is greater than all earthly blessing—that his loving Spirit will lead you into the land of righteousness.—Canon Farrar.

P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

FISHERS OF MEN.

"The livelong night we've toiled in vain,
But at thy gracious word
I will let down the net again—
Do thou thy will, O Lord."

So spake the weary fisher, spent,
With bootless, darkling toil;
Yet on his Master's bidding bent,
For love, and not for spoil.

So day by day, and week by week,
In sad and weary thought
They muse, whom God hath sent to seek,
The souls his Christ has bought.

For not upon a tranquil lake
Our pleasant task we ply,
Where all along our glistening wake
The softest moonbeams lie;

Where rippling wave and dashing oar
Our midnight chant attend,
Or whispering palm-leaves from the shore
With midnight silence blend.

Sweet thought of peace, ye may not last;
Too soon some ruder sound
Calls us from where ye soar so fast
Back to our earthly round:

For wildest storms our ocean sweeps,
No anchor but the cross
Might hold; and oft the thankless deep
Turns all our toil to loss.

Full many a dreary, anxious hour
We watch our nets alone,
In drenching spray and driving shower,
And hear the night-bird's moan.

At morn we look, and naught is there:
Sad dawn of cheerless day!
Who then from pining and despair
The sickening heart can stay?

There is a stay, and we are strong:
Our Master is at hand
To cheer our solitary song,
And guide us to the strand.

In his own time, but yet awhile,
Our barques at sea must ride;
Cast after cast, by force or guile,
All waters must be tried

By blameless guile or gentle force,
As when he deigned to teach
(The lode-star of our Christian course)
Upon this sacred beach.

Should e'er thy wonder-working grace
Triumph by our weak arm,
Let not our sinful fancy trace
Aught human in the charm.

To our own nets no'er bow we down,
Lest on the eternal shore
The angels, while our draught they own,
Rejoice as overmore;

Or if our unworthiness,
Toil, prayer, and watching fail,
In disappointment thou canst bless:
So love at heart prevail.

MRS. R. R. PARKER.

Selections.

Stillness.

Persons overworked and half worn out easily drop below a happy mental level, and in such a condition, anxiety and doubt are quite sure to get the ascendency over faith and hope. Then there begins a chewing of a cud of bitter thoughts. The constant tendency is to look back and say, "If I had not done so and so! If I had acted differently in such a crisis! If I had not done too much at this time, and too little at that period!" So the poison works. The corners of the mouth droop, wrinkles form in a short time, the household at first pities, and then dreads and avoids the victim, who, in his turn, is grieved at their unkindness.

Now, if in such a morbid state one could or would stop thinking, and simply be still, the morbidity would be cured much more rapidly than with constant inward irritation. A sore upon the flesh is treated with soothing appliances and left to heal. A spiritual sore is fretted day and night. Stillness is as necessary for the one as for the other. A text speaking of God's care for us, repeated with determination, will keep out irritating thoughts, and will quiet and cool the fever of the soul. An uplifting sentiment kept persistently in the mind will wonderfully help, and better than all, at some stages of the trouble, is a determined absence of all thought, that in the silence the Comforter's message may reach us. For always the voice is ready to speak to us, but often the inward preoccupation of joy or sorrow, of earthly music or of earthly discord, will not let it be heard.—Mary F. Butts, in Golden Rule.

Patience.

How unworthy of my immortality do I bear myself, and how like a serf of time, when my impatience can not wait a year for a result, a month for a reward, or a week for a promised blessing! Then dost not blame my ardent desires, dear Father. Then dost rejoice in earnest seekers, in eager claimants of good. The energy of thy zeal outruns my heartiest pursuits. But with thee is no fretfulness. Thy mightiest desires are knit to perfect peace. To thy clear eyes a thousand years are as a day, and a thousand failures as an instant of repulse. Then dost live in the successful eternity. Draw me there with thee, O thou Prince of Peace and patience! By daily proofs of thy loving kindness, by the unfolding of thy wise designs, by matchless surprises of joy, shame me from my distrust. Remind me that my folly knows not how to plan nor wisely to desire, but finds its only safety in being led. Remind me that to-morrow holds thee even as to-day, and holds, therefore, all of to-day's beauty and strength and joy. Teach me that thy postponement of happiness always enlarges it, if I will be enlarged by the delay. Convince thine impatient child that a thousand years of waiting for a blessing do not impair the blessing, because thou art not impaired. Grant me the faith that exults to be tested, and the peace that is not in bondage to any event. Lord of all fulfillment, lead me to rest in thee.—Golden Rule.

Let us remember that greatness of action depends on two other kinds of greatness; on our appreciation of the greatness of the occasion when it can be done. It has been well said, by an eminent French writer, that the true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trival tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty paltry feelings, and which elevates all little things.—Dean Stanley.

Everything that raises our personal standard of thought and purpose, everything that brings us nearer to the nature of the completed one in Christ, increases our power for good, and makes us more and more a power in the world about us. When we crave the privilege of doing for others, it is well for us to realize the privilege of being for others.

"Can't I live a Christian out of the church?" Yes, my young friend, just as easily as you can make fire with one stick. Look at that wood fire. There must be three or four sticks to make a good fire. Now, take those blazing sticks out of the stove and put them singly on the ground and see how quickly they are black and dead.—The Outlook.

We all talk of angels and saints; did you ever think that there is not a home, however homely, that has not in it the germ of angels and saints!—yea, real saints and angels, as you shall believe them if God takes from you the outward form that oftentimes annoys and distresses, and separates.—N. A. Staples.

This makes the sacredness and awfulness of life when we come to know it, that we are never so near our highest as when we are most sensible of the danger of our lowest, and the danger of the lowest is never so real to us as when the splendor of the highest stands wide open.—Phillips Brooks.

Remember the power of indirect influences; those which distil from a life, not from a sudden, brilliant effort. The former never fail; the latter often. There is good done of which we can never predicate the when or where. It lies in the invisible influence on character.

He who walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an every-day greatness beyond that which is won in battle or chanted in cathedrals.—Dr. Dewey.

Above all things, be kindly. Kindliness is a grace very near to the likeness of God, and one which disarms men above all else. Gentle, charitable thoughts of others gradually stamp the countenance and help to win hearts.

Humility is a beautiful grace. Never put yourself before other people. Let them put you forward. Never, never boast of what you have done or could do. Self-praise goes but a little way.

God asks for the heart; his gospel appeals to the heart; and the true preachers of the gospel will aim to reach the heart rather than the head.

Some people are never at home when a good opportunity knocks.

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Editor Christian Advocate.

FROM THE WORK.

Rev E S. Lewis, Shaw, Miss: "Lee Crowe, brother of Rev. H. P. Crowe, of the North Mississippi Conference, and Willie Pearman had the misfortune to be drowned at Cleveland, Thursday, May 6 Both young men were members of the Methodist Church. Their untimely death has cast a shadow over the entire community. Bros. J. W. Dorman, Chas. Spragins and the writer were notified by telegram, and we hastened thither to mingle our tears with the bereaved."

Rev. M. H. Moore: "Last Sunday night we closed a meeting at Centerville. It lasted just a week. Congregations were good. A good part of the church members stood by us; encouraging and helping us by their presence, songs, prayers and such other aid as they could render. We have some of the salt of the earth here; ready and willing to work anywhere for the Master and the salvation of souls. And just here let me ask why should not our laymen take a more active part than they often do in our protracted meetings. The Lord was with us. Quite a number were blessed and formed resolutions to live closer to God in the future. I feel confident the church is in much better shape. There is a better feeling among the members and in the community. There were nine accessions to the church in different ways. On Sunday we took subscriptions for the collections as ordered by the Conference. While we did not get the entire amount, still we hope to make up the balance by a private and personal canvass. These people are intelligent and kind. They are thoughtful of their pastor. While we have had no storms at the parsonage, there has been a good breeze all the while. They are able to do and seem to take a pleasure in doing. They are amply able to meet all the claims asked of them by the Conference. We are visiting, working, preaching, praying, and depending upon the Lord to be with us as he has promised, and hope to go up to Conference with every dollar paid in full."

WALTHALL CIRCUIT, DURANT DISTRICT, NORTH MISSISSIPPI CONFERENCE.

I want to say through the columns of the ADVOCATE that our work is making some advancement. Our second Quarterly Conference has come and gone; had a good time. Our beloved presiding elder was on hand looking after the interest of the church. We said when he first came on this district, nearly four years ago, that he was proficient, efficient and sufficient, and we are of the same opinion still. Bro. H. P. Gibbs was with us on Sunday, and Bro. Mitchell, not feeling very well, asked Bro. Gibbs to preach for him, and he did so, preaching a very able sermon on the new birth. The Holy Ghost came down on both preacher and people. I have seven appointments, and all were represented except one. The stewards, I think, made the best report they have ever made since I have been on this work, and this is my third year. We have five Sunday-schools all doing well. We want to observe Children's Day at all of our churches. The programme is very fine. Pray for us. Success to the ADVOCATE.
JOHN H. ROGERS, P. C.

LANESVILLE WORK.

I am glad to state that Bro. C. F. Staples, senior preacher on this charge, is in favor with his people. He preaches well, his congregations are large and interest increasing. He has good live Sabbath-schools and prayer meetings at all of his appointments. The children are interested and are learning to sing. Prospects are very good for a successful year. Finances are short, owing to last year's severe dronth.

At Bro. Ledbetter's request, Bro. Staples conducted a meeting at Ringgold of eleven days' duration. It was a decided success. Some bright conversions that will relate their experience, and some prayed in public. Four entered the experience of perfect love. All Christians were drawn closer to their Savior and made stronger. The citizens claim that it was the best meeting that they have had for quite a number of years. Almost every member of each denomination, and especially the godly women of Ringgold, will lead in public prayer.

Our second Quarterly Conference for this charge was held the seventeenth and eighteenth of April at Grand Bayou Church. Bro. B. T. Crews, our beloved presiding elder, was on hand looking after all the interests of the church. He is a live man and presides with dignity and ability, yet with brotherly love and to the entire satisfaction of all. His preaching was able and spiritual, and was a feast of good things to our people. We were instructed and edified and, therefore, profited by his coming among us. At the close of the eleven o'clock service on Sunday a large number partook of the sacrament of the Lord's Supper, and two joined the church on profession of faith. He preached four strong sermons for Bro. Staples at Ringgold during his meeting there. We will be glad to have him come among us again. May the Lord multiply such useful men among us! The church needs them. THOS. J. MARTIN.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

PORTER—JACOB M. PORTER was born in Winston county, Miss., April 9, 1838 His mother (Susannah Morrison) died in his infancy. His father—Rev. Archie Porter—died when he was only seven years of age, leaving him to the care of his eldest son, Rev. Baxter S. Porter, with whom he moved to Houston county, Texas, in 1852, and to Natchitoches parish, La., in 1859, and settled twelve miles east of Pleasant Hill. In 1861 he joined the Confederate Army, and never returned home until 1865

On Jan. 23, 1877 he married Mrs. Permelia C. O Beirne, of Athlone, on Red River, La. In 1884 they moved to Jackson La., to educate their children. They remained in Jackson eight years, graduating their three older children. They returned to their home on Red River in 1892, where he died Oct. 26 1896

He was converted and joined the church in early life, which he served as trustee, class leader, Sunday-school teacher, and steward for many years He loved his Bible, which not only taught him the way of salvation, but preserved his life during the battle of Peachtree Creek, by warding off a deadly missile.

He won the esteem of all who knew him by leading an exemplary life. He was a kind husband, affectionate father, true friend, and a devoted Christian. His last exhortation was, "Tell all is well; meet me in heaven." While grasping the affectionate hand of his loved companion, he said, "The angels have come for me, and I wanted to be with Jesus," and life ebbed gently, to tide at the last trumpet's sound.

He leaves a wife, four children and three step-children to mourn his loss. May the balm of Gilead soothe the wounds of their broken hearts!

By a devoted nephew,
W. J PORTER

Eunice, La.

Texas Advocate please copy.

FARR—REBECCA S. FARR, wife of B. R. Farr (deceased), and daughter of J. C. and A. T. Welton, was born in Holmes county, Miss., Dec. 17, 1844, and died near the home of her birth, Dec. 5, 1896. She was married to B. R Farr, June 29, 1865, when two devoted hearts were blended, so that the one was happy in the happiness of the other. Six children were born to bless the home of these devoted ones. Only three are left to mourn their loss; the others had gone before and are now with them in the kingdom above.

Sister Farr survived her husband only fifteen months. Her already delicate health gave way under the effect of constant watching at the bedside of her dying companion, and when he must go she bowed her head under the weight of her great sorrow, and looked through the grave for that union which had been broken here. She suffered on, when at last death came to her relief, and in holy triumph she passed from this to that good world to be with those she loved.

Sister Farr was converted and joined the M. E. Church, South, while quite young, and it was her delight to contribute to the interest of the church of her choice. She gave liberally to its support, and with earnest zeal and willing hands she entered joyfully into all its enterprises for the salvation of the world. She was a model wife and mother; to make home happy was her chief delight. She was tender and considerate in all she said and did. Her children loved and reverenced her. She ruled by reigning in the hearts of those she loved, and moved about in their midst with a sweetness of disposition and composure of mind which turned all hearts in the way of goodness and love. Her home was indeed a happy place. It was a place where impressions were made upon the minds of those whose training in infancy and youth had been committed to her, which will never be forgotten. Such a mother, though she may cease to live, ceases not to affect the lives of those who were blessed by her presence and to whom her memory is so dear. But in the midst of busy scenes and perplexities incident to life the weary mind in seeking rest will often return to youthful scenes and the memory of her who watched over us in our helplessness; and we will gather strength for the performance of duty until the battle of life is over. And while her voice will be heard no more in the home and the family circle, broken by her absence, yet she is enthroned in the hearts of her children who will cherish her memory and tenderly regard the pious impressions of her devoted life No doubt it was of great comfort and consolation to her in her dying moments to know that they all were members of the church she loved so well, and to which her sainted husband was so much devoted, and for which he never ceased to work and pray until he ceased to live.

Sister Farr had many friends among those who knew her and had been objects of her tender regard. She was kind to all with whom the associations of life brought her in contact. At her home she dispensed bounteous hospitality and never grew weary in making her friends happy. In her long, painful and protracted illness she never murmured, but endured as seeing him who is invisible. She had no fear of death, but welcomed the message when it came. Her body rests in the grave by those she loved so well, while her spirit is praising God in the home of the blest. May those who loved her meet her there, where parting will be no more.
R. M. DAVIS.

(Continued on Seventh Page)

Nervous

People wonder why their nerves are so weak; why they get tired so easily; why they do not sleep naturally; why they have frequent headaches, indigestion and **Nervous Dyspepsia.** The explanation is simple. It is found in that impure blood feeding the nerves on refuse instead of the elements of strength and vigor. Hood's Sarsaparilla feeds the nerves pure, rich blood; gives natural sleep, good digestion, is the true remedy for all nervous troubles.

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1897.

SEASHORE CAMP GROUND.

The twenty-sixth annual camp meeting at Seashore will open (D. V.) on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale a reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. It is probable tickets will be placed on sale July 1 to 31, and be good to return on until Sept. 30. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B. Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Lakin, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc., apply to
E. P. MACKIE, Pres., New Orleans,
DR. M. F. TUCKER, Vice-Pres., Mobile,
A. S. DANIELS, Chair'n Ex. Com., New Orleans,
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All correspondence with the ADVOCATE, literary or business, and all money due or to become due, should be addressed to Rev. W. C. Black, D. D., CHRISTIAN ADVOCATE, 512 Camp St., New Orleans La.

Rev. W. C. Black, D.D., Editor and Publisher

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Thursday, May 20, 1897.

Work is our business; its success is God's.—Ruskin.

Some people never pray except when they get into trouble.

If a man has no friends, it is often because he does not deserve any.

Beware of the man who is very inquisitive about your private affairs.

The best way to be happy is to strive continually to make others happy.

"Gray hairs are honorable." That depends. We have seen some that were pre-eminently dishonorable.

The people who are in most danger of going to hell are those who expect to start to heaven to-morrow.—Ram's Horn.

What a world this would be if all men would, in accordance with Cowper's suggestion, so live as to "leave no stain upon the wings of time."

Children get their first ideas of God and religion not from the Bible or the catechism, but from the lives of their parents.

Life is too short to nurse one's misery. Hurry across the lowlands, that you may spend more time on the mountain tops.—Phillips Brooks.

If I can only place a little brick in the pavement of the Lord's pathway, I will place it there that coming generations may walk thereon to the heavenly city.—Phillips Brooks.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.

When a man is in the habit of disparaging others, he gives room for the suspicion that he is impressed with a sense of the importance of pulling his brethren down to his own level.—Baltimore Advocate.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is silently rising within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—J. R. Miller.

We are unable to give the authorship of the following, but it is as good a bit of the kind as we have seen:

Once upon a time a hog drank from a trough into which a barrel of beer had been emptied. He became very much intoxicated. When he came to himself he said to his friends, "I have always been a beast until this unlucky slip, and I promise you I'll never make a man of myself again."

Evangelizing the Nations.

Bishop Haygood uttered a great truth when he said that "he who does not understand that the gospel is necessary to the heathen, does not understand that he is necessary to himself." No Bible-reading Christian can deny that the gospel was designed for all men, nor can he help admitting that it is adapted to all men, and that it is needed by all men. To say that the truth in Christ ought not to be preached everywhere, or that it will not finally overspread the whole earth, is to contradict God and his Word.

Many people have no objection to the cause of missions so long as they are not asked to help it on; but when solicited for an offering for the benefit of the heathen, they either become suddenly poverty-stricken, or intensely concerned about the destitute at home. Others, again, profess to believe as did a certain Baptist minister at Northampton about a hundred years ago. A Conference was being held, during which William Carey, who afterwards immortalized himself as a missionary to India, proposed as a topic for discussion, "Our Duty to Send the Gospel to the Heathen." The brother arose, and said, "Young man, sit down; when the Lord chooses to convert the heathen, he will do so without your aid or mine." How utterly contradictory to the teachings of the New Testament is such reasoning! And yet what multitudes of church members act as if they expected God to evangelize the world without the employment of human agency. It is not a question of what God can do, but of how he works, of what means he has ordained for the spread of his truth, and of what he requires of his followers. The Lord could plant and harvest our crops and provide us houses ready built, if he saw fit; but he leaves all this and much more for man to do. It is just as reasonable to expect the Lord to furnish us bread ready baked, or to give us a finished education in a moment of time, as to expect him to spread the gospel without asking and requiring our co-operation.

The church is barely beginning to appreciate the duty and importance of missionary work. A congregation that is ablaze with missionary zeal is sure to be the one where God is present in the awakening and conversion of sinners and the quickening of believers. Many people who profess to be striving after holiness will never obtain what they seek until they trample stinginess under foot and make liberal offerings for the dissemination of the gospel. The eminent and consecrated Dr. Andrew Fuller relates that one period of his ministry was marked by an earnest, pointed, systematic effort to comfort his serious people; but the more he tried to comfort them the more they complained of doubt and darkness. After much vain effort to comfort the mourners in Zion, his attention was providentially directed to the claims of the perishing heathen in India. He says: "I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt." The people met and prayed over the matter, and then did what they could for the heathen, when, lo! it was observed that despondency had given place to cheerfulness, and the lamentations had ceased.

The apathy of no small per cent. of professing Christians respecting missions is both sinful and alarming. No man who really loves the Lord, unless he be grossly ignorant of the condition and needs of the heathen, can be indifferent or be a non-contributor thereto. If the subject seems dry and unimportant, it is because people know little or nothing of what has been and is being achieved in foreign lands and in destitute places at home. It is because they have received a one-sided gospel which makes the salvation of self all important and the salvation of others a thing of no moment. We can never convince the world that we love the Lord with all our hearts until we show by our words and deeds that we love our neighbors as ourselves. In the parable of the Good Samaritan our Savior teaches that every man who needs our help is our neighbor, whether he be friend or foe, fellow-citizen or foreigner, an unbeliever next door or a Christless Hindoo across the seas.

The history of missionary conquests reads like a romance. No works of fiction can be more thrilling than the biographies of many of the consecrated men and women who have devoted themselves to missionary work in benighted lands. It is a shame that our people are so little informed with the history and literature of missions.

As regards missionary progress the pessimists are almost without exception at home. Bishop Galloway, having recently made a circuit of the globe, and personally investigated the condition of the most important mission stations of the world, testifies that "in all the East he did not hear a doleful tone or a discouraging word." "Those who had been longest in the field," he says, "seemed the most enthusiastic."

To talk about the failure of missions is not only to display dense ignorance, but it is setting up our feeble judgment against that of the all wise God, who declares that his kingdom shall overturn all other kingdoms, and the knowledge of his glory "shall cover the earth as the waters cover the sea." If but a single convert had been gained in all the years of missionary effort, it would still be our duty to propagate the gospel.

From every land come notes of progress and shouts of victory. The prayer no longer is that barriers may be broken down, and the way opened, but that workers may be sent. The present attitude of China is but a sample of what is true all over the heathen world. Let us remember what the great Chinese Viceroy, Li Hung Chang, said not long since to Bishop Hendrix: "Tell the American people to send over more missionaries and teachers, and I hope to be in position to aid them." Neither let us forget that in the Celestial Empire every statutory restriction against the propagation of the Christian religion has been removed.

"A hundred years ago," says Rev. Henry VanDyke, of New York City, "China, Japan, Corea, and Siam were shut within walls of native bigotry and hatred; India was barred by the opposition of the East India Company; Africa hidden behind a barrier of unexplored darkness. Now the walls are down and the way is clear. Where is the throng of Christian warriors rushing into these new openings to claim the lands for Christ? See them passing through the gates; for every 250,000 souls in Africa, one missionary; for every 300,000 souls in Siam, one missionary; for every 700,000 souls in China, one missionary. Hear them begging at home—these lonely soldiers—for the money to sustain and equip them for the fight. Hear them calling from across the sea for men to help them hold the fort. And then see the church in Christian lands, rich and increased in goods, and in need of nothing, cutting down its contributions, and reducing the number of missionaries, and sitting down to consider the failure of foreign missions. Failure! Of course, it is a failure when we look at it this way. It has failed to rise to the level of its opportunities. It has failed to keep pace with the growth of the Christian Church in power and wealth. It has failed to hear the message of encouragement which comes back from every land."

It is stated on reliable authority that during 1895 there were seventy converts to each missionary in Asia, while in the United States the ratio of progress was about seven to each preacher. Does not this fact in itself speak volumes? During the last ten years the number of Christians in China has doubled itself every five years; and if the same rate of progress is maintained, the whole of China will be Christianized in less than a hundred years. In most cases the tourists and others who depreciate the work done by missionaries either take no pains to ascertain the facts in the case, or live in a way that the gospel condemns. Mr. Denby, United States Minister at Peking, is quoted as having said: "Believe nobody who sneers at the missionaries. They are heroes and heroines as truly as Grant or Sheridan, Nelson or Farragut."

It is well nigh impossible to overemphasize the duty of the church to send the gospel abroad. There is little danger that professing Christians will be too keenly alive to the needs of those who sit in heathen darkness, or that any will hurt themselves by excessive liberality. The people who give the most to home missions are not the ones to decry foreign missions. Well has it been said: "The gospel is a strange commodity; the more you export the more you have for home consumption."

Nothing can save the church from formalism, stagnation and decay except a burning zeal and mighty effort to evangelize the world. Let us leave doctrinal disputes and contentions about matters of trivial importance and all unite in the God-given work of leavening the human race with the leaven of gospel light and love. Let the subject be frequently emphasized from the pulpit. Let missionary literature be widely disseminated, that there may no longer be ignorance concerning "the miracles of modern missions." Let the children be taught the importance and blessedness of aiding the missionary cause. "Let every man give as the Lord hath prospered him." And, above all, let unceasing prayer be made in behalf of this God-ordained movement.

Equal Representation.

In the M. E. Church two thirds of the members of the General Conference are preachers and one-third laymen. This inequality of representation has for some time past been a live topic in our sister church. Interest in the subject is growing. A call has been issued for a national convention to be held at Indianapolis on the fifteenth of September, for the purpose of bringing about a change in the present regime. What a pity that the great M. E. Church did not have in its ministry a few years since, when lay representation was introduced, a few statesmen of the type of McTyeire who could look far enough into the future to see coming events casting their shadows before. When the Methodist Episcopal Church, South, introduced lay representation, it gave the laity equal representation with the clergy. The ministry of our sister church may as well make up, run up the white flag. Two and a half millions of laymen are not going to allow themselves to be outvoted by a few thousand preachers.

A Distinguished Visitor from the Old Land.

Rev. Simpson Johnson, of Manchester, England, has been chosen to represent the Wesley Guild of England at the International Epworth League Convention. Although the name of the Young People Society of the English Wesleyan Church is different from ours, its organization is very similar, and it was thought wise to have a Wesley Guild representative at the Toronto gathering.

Mr. Johnson is one of the general secretaries of the Guild, and is thoroughly familiar with its work. He was converted in early youth, began to preach at seventeen, and was appointed by the Conference to his first circuit before he was twenty-one years of age; so that he is himself an illustration of the value of bringing the young people to Christ as early as possible. Rev. T. H. Wright, of Ulverton, Que., who knows him well, writes as follows:

"The Rev. Simpson Johnson, one of the secretaries of the Wesley Guild in London, England, is a noted man in British Methodism. His rise has been very rapid, and his services in connection with Sunday-school anniversaries have been in great demand. He is a man of slender build, about six feet high, fair complexion, blue eyes, and kindly look. His style of speaking is very rapid, clear, eloquent, and convincing. He has nothing of dryness about him, and is not long in imparting inspiration to dull audiences. Though only forty-four years of age, he has filled some of the most important pulpits, being stationed at Bishop Auckland, Hull, Liverpool, London, and Manchester. He spent his early days in the town of Barnard Castle, an historic place in the annals of Methodism, and noted for its beautiful scenery. The Rev. Mr. Johnson has always had a great love for young people, and has been the means of taking by the hand many a friendless young man and putting him on the pathway to success. He is financial secretary of his district, and is secretary of the Examining Board for candidates for the ministry. He is a splendid speaker, and his fame is in every home in the north-west of England, and his annual visits are looked forward to with increasing interest from year to year. He is also a soul winner."

At Poplarville.

On Sunday, the sixteenth, we had the privilege of preaching the commencement sermon of Poplarville High School. Under the administration of the wide awake president, Prof. S. I. Thames, this institution has grown from a very small beginning, five years ago, to mammoth proportions. Its enrollment for the session just closed is very nearly three hundred. The boarding department has been full during most of the session, and there are many pupils boarding in the city. The number of boarders is about one hundred. It has an efficient faculty and is doing good work. The sermon was preached in the Baptist Church, its seating capacity being considerably greater than that of the chapel. The house was filled to overflowing, notwithstanding the fact that the aisles had been well filled with chairs. The college choir furnished good music for the occasion.

We were entertained with genuine, home like hospitality by Bro. and Sister David Acher. We made many pleasant acquaintances, among them the members of the faculty. We also administered the ordinance of baptism during our stay in Poplarville to Master Shelby Howell Batson, a juvenile of the household of Bro. and Sister Nathaniel Batson, prominent citizens of the place.

We were sorry to miss the popular pastor, Rev. W. H. Huntley, he having an engagement elsewhere. We were pleased to meet Rev. N. B. Young and wife, of the Mississippi Conference, who now resides at Poplarville. En route to Poplarville we were much delighted to meet a friend whom we had not seen in some years—Miss Hardinia Norvell, a member of the faculty of Laredo Seminary, the famous institution operated in Laredo by our Woman's Board of Missions. Miss Norvell has been engaged in mission work seven years and seems thoroughly absorbed in it. She will spend her vacation partly at her home in Livingston, Ala., and partly, perhaps, at Lake Chautauqua, N. Y. We were much interested in her account of the work which is being done by the Woman's Board in that part of the Lord's vineyard. The Laredo Seminary has an enrollment of about two hundred pupils, all Mexicans. The aim is to give them intellectual culture and at the same time turn their hearts to Christ.

At Laurel.

By invitation of the pastor, Rev. F. M. Keen, we gave a lecture to what seemed to be a highly appreciative audience at Laurel, Miss., on Thursday night, the thirteenth. This was our first visit to this place. Laurel has had a rapid growth within the last few years. It now claims a population of twelve hundred. Our church here is a very handsome structure built according to one of Uncle David Morton's plans. It is quite an ornament to the town. Bro. Keen lives at Laurel, and preaches there and also at Ellisville. Our church at this point seems to be flourishing. Bro. Keen is in high favor with his flock and with the community in general. We were domiciled during our stay in the hospitable home of Dr. and Mrs. J. R. Jackson, to whom we are indebted for appreciated courtesies.

NOTES.

Dr. H. M. DuBose delivered an address last week at the Alabama State Epworth League Conference.

Bishop Keener will deliver the Children's Day address at Dryades Street Church next Sabbath.

Rev. S. S. Keener will preach the commencement sermon of Johnston Collegiate Institute on Sunday, May 23.

Prof. G. W. Burton will remain in charge of Braudon District High School, Montrose, Miss., another session.

We are in receipt of a note from J. F. Fowell; but as he gives neither postoffice nor State, it is impossible for us to reply.

On Monday, the seventeenth, the work of tearing down the damaged wall of the ADVOCATE office, preparatory to rebuilding, was commenced. On account of the work of this sort now going on the publication of the ADVOCATE will be slightly delayed both this week and next.

Rev. Mr. Littlepage, of the Northwest Texas Conference, made a brief sojourn in the city recently. He occupied the pulpit of Carondelet Street Church on Sunday night.

We beg leave to suggest that it is almost time the faculty of Vanderbilt University were showing some sign of official respect for the clergy of the church to which the institution is supposed to belong. If any Southern Methodist minister has been in a prominent place on its programmes for four years, we are not aware of the fact.—Nashville Advocate.

There is nothing, perhaps, in which Christians standing high in the esteem of the church more shamefully fail to judge themselves than in their relation to their fellow-Christians. They are cross, censorious, snappish, fault finding, suspicious, ready to take up any insinuation or lie against a brother, and are a thousand times more guilty of heinous sin than the people they judge for their worldliness.—Truth.

We are in receipt of an invitation to attend the marriage of Miss Margaret Galloway, the accomplished daughter of Bishop and Mrs. Charles B. Galloway, June 1, 1897, to Dr. Anthony Moultrie Muckenfuss, of the faculty of Millsaps College. The ceremony will take place in the First Methodist Church, Jackson, Miss. We extend heartiest congratulations in advance. We sincerely regret that we can not be present.

Why do we not always smile whenever we meet the eye of a fellow-being? That is the true recognition which ought to pass from soul to soul constantly. Little children in simple communities do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right hand and the left between strangers as they pass by each other, never without a smile.—Helen Hunt.

Rev. J. L. P. Sheppard writes under date of May 15:

Our prospects on the Shreveport district are brightening. Some of the pastors report good meetings, and a growing interest in spiritual things is quite manifest throughout the district. A new parsonage at Mooringsport has taken the place of the old one swept away by a cyclone in February, last. Another comfortable one will soon be built at Benton. The work of improvement on our college property at Mansfield goes bravely on in spite of the hard times. We are planning for the building of two new churches in the near future.

Mr. Mooly never scolds his hearers. This is his personal testimony: "When I began preaching I thought the church was all wrong, and I scolded the people. I've found a better way. I feed them with the Word of God, and they can not help going to work. Scolding, beating, and mauling the sheep doesn't feed them; we've got to put the fodder down low, so that they can get at it and feed themselves. If you want to get plenty of good milk you feed your cows. If you want good, healthy Christians, feed them on the Word of God—give them plenty of Scripture."

Words are cheap, and for a time do very well as an easy substitute for fruitful deeds. But after a time the trick gets found out, and then it will not work. It is better in the long run to say just what one means and do just what one says. A temporary popularity comes to him who is voluble and plausible, gracious in his ways and ready with his promises, but the lack of performance will pretty soon come to be noticed and severe remarks will be made. After all, there is no short cut to permanent success. One has to pay for what he gets.—Zion's Herald.

The Rev. F. B. Meyer, the well-known writer and evangelist, recently explained how he is able to accomplish so much work. "It is only by keeping at it," he said, "by using what time I have, and because of a faculty of concentration. I write on the cars, on the trains, wherever I have a few moments of leisure, and I find that I can always take up the train of thought where it was broken off. My mind seems to work right on in the same line, and can finish out a sentence that I began yesterday, and carry out the thought without a break."—Literary Digest.

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Millsaps College Commencement.

The pastors in the Mississippi and North Mississippi Conferences who expect to attend the approaching commencement exercises of Millsaps College will please notify me at an early day. I will take pleasure in providing entertainment for them and extending brotherly courtesies during their stay in Jackson.

H. M. DuBose,
Pastor First Church.

Jackson, Miss.

Notice.

To the Auxiliaries of the W. F. M. Society of the North Mississippi Conference:

Please send the names of your delegates to the W. F. M. Society, which meets in Holly Springs, June 19-22, to me at once at Holly Springs.

Mrs. Annie F. Rozelle
Cor. Sec H. S. Auxiliary.

To Preachers.

To the preacher who sends the largest number of new cash subscribers between now and the first of July we will present either an Arlington B Sewing Machine or a gold-filled watch guaranteed to be a perfect time keeper and to look as well as a gold watch for twenty years, whichever one may be preferred. To the preacher sending the next largest number and also to the one sending the third largest number we will present a set of Clarke's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed until the premium has been awarded. Those who wish to compete for these premiums should notify us at once.

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Richmond, Va., March 1st.

Shreveport District Conference.

The following are appointed committees of examination for the Shreveport District Conference:

For License to Preach—W. H. LaPrade, J. R. Roy, and H. W. May.

For Admission on Trial—J. M. Brown, N. S. Cornell and J. T. Patterson.

For Deacon's and Elder's Orders—P. M. Brown, J. B. Williams and S. S. Holladay.

J. L. P. Sheppard, P. E.

The Board of Trustees for Mansfield Female College will meet at the Methodist Church in Mansfield, Tuesday, June 8, at 9 A. M.

J. L. P. Sheppard,
President of Board.

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Programme of Mansfield College Commencement.

Commencement sermon, by Rev. Franklin N. Parker, Baton Rouge, La., Sunday, June 6, at 11 A. M.

Elocution class, Monday, June 7, at 8 P. M.

Alumnæ Day, Tuesday, June 8, at 10 A. M.

Hypatian Literary Society — Address by Hon. H. H. White, Alexandria, La, Tuesday, June 8, at 8 P. M.

Commencement Day—Lieutenant-Governor R. H. Snyder, orator, Baton Rouge, La., Wednesday, June 9, at 10 A. M.

Annual concert, Wednesday, June 9, at 8 P. M.

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Napoleon knew well the value of a victory. After Austerlitz the world seemed his. Fame invited, fortune favored, everything stimulated his aspiring ambition. With growing power he gathered the fruits of victory. And so has it ever been. Success succeeds. A notable illustration of this truth is furnished by the great victories won at the World's Fair in '93 and the California Midwinter Fair in '94 by Dr. Price's Cream Baking Powder. Ever increasing sales and popularity have been the result. The people have promptly ratified the official verdicts that declared Dr. Price's, for leavening power, keeping qualities, purity and general excellence, the "foremost baking powder in all the world." Quite as quickly as the great Emperor do they know the value of a victory that means world-wide supremacy.

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N. B.—We Keep Everything in the Musical Line.

Conference of the Epworth Leagues of Louisiana.

The recent Conference of the Epworth Leagues of Louisiana, held at Shreveport, elected the following officers: President—H. H. White, of Alexandria; first vice-president—A. M. Mayo, of Lake Charles; second vice president—Rev. F. S. Parker, of Lake Providence; third vice president—Rev. Tom Carter, of Jackson, La.; general secretary—W. M. Sloan, of Shreveport; treasurer—E. H. Prescott, of New Orleans. The following were named as members of the Executive Committee: H. H. White, W. M. Sloan, E. H. Prescott, Rev. R. H. Wynn, of New Orleans; Rev. P. H. Fontaine, of New Orleans; Jno. A. Barr, of Berwick, and Joe Daniels, of Algiers.

The following resolutions were passed.

1. That Rev. A. S. J. Neill, Rev. R. Harp and A. M. Mayo be appointed a committee to prepare and present a memorial, with specifications, to the Executive Committee of the Epworth League Board, requesting the preparation and publication of a suitable minute book and register for the use of the Epworth League, also rules of order for the use of the League.

2. That a sufficient amount of money be raised this year and added to the amount already in hand to support a missionary.

3. That such changes be made in the Constitution as may be required to conform it to the resolution passed at the last Annual Conference, and that the president of the Conference Board (Rev. J. M. Henry); Rev. R. H. Wynn and Rev. J. F. Foster be appointed a committee to make these changes.

4. That we are heartily in sympathy with the American Anti-Saloon League. We acknowledge the receipt of its constitution and address to the people, and would recommend the appointment of delegates by the State President to the next Anti-Saloon Convention, which is to be held in Columbus, Ohio, Jan. 11-13, 1898.

5. That we tender our thanks to the good people of Shreveport for the abundant hospitality shown us during the session of the Epworth League Conference, and also to the Hemphill Quartette for most excellent services rendered during the session.

H. L. McLain,
J. M. Henry,
H. W. May.

The sessions of the Conference were most delightful and profitable to those who attended. It is to be regretted that many were hindered from attending by the threatening high water. The program was practical and was well carried out. Some of the speakers were unable to get to the Conference, and were greatly missed. "How to Help the Needy," a symposium by four young ladies—Misses Marguerite Crain, Lizzie May Sligh, Lena Hughes, and Mary L. Rankin—deserves special mention. The young women presented such thoughts as evidently came to them as they were engaged in the work of which they spoke. The place of the next Conference was referred to the Executive Committee.

Some Notes of Encouragement.

In answer to my request of several weeks ago for the names and post-offices of the physicians and druggists in the bounds of the Mississippi Conference, the Revs. W. T. Griffin, of Mayersville, and M. M. Black, of Gloster, have responded. Thanks to these brethren. Some others will answer later. God bless them!

Bro. W. G. Forsythe reports Pearlington's assessments for foreign and home missions paid in full, and other assessments paid in part and balance secured by good subscriptions. God bless him and his people!

Bro. W. T. Griffin had secured his assessments in subscriptions, but the overflow interfered. He hopes to come out all right—however, the Lord has only been collecting back rents.

A young preacher full of zeal and talent and consecration, having neither gold nor silver to give, presents his body a living sacrifice to God for China and is willing to go now. But the Board of Missions reports a decrease of $8,000 from the collections of the year before, and their hands are tied by the indifference and opposition of many preachers and the stinginess of many church members. "For the day of the Lord is near upon all the heathen: as thou hast done it shall be done unto thee: thy reward shall return upon thine own head." (Ob. 15).

T. L. Mellen,
Miss'y Sec. for Miss. Conf.

Canton, Miss., May 13, 1897.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

The Gospel by Dugout.

That has been about the only way a circuit preacher in the Delta has had to carry the gospel since the overflow came. This writer has had some experience, and can testify to the fact that pulling a dugout through thickety bayous and wilderness swamps is not altogether as pleasant as driving a good horse over a graded highway—especially when snakes grow friendly and insist on joining the preacher in his frail craft. I assure you I took none in my boat, however helplessly they wriggled around by its side.

Methodism was brought to Mississippi by Tobias Gibson in a canoe, and can still travel in that primitive way if necessity compels. So I am in the "succession," a succession more noble than some more widely heralded.

My Baptist colleague in this field was so unfortunate as to upset his dugout on an evangelizing tour. He and his deacon found 20 feet of water too deep for a "liquid grave," and made unceremonious haste to terra firma.

I trust that the overflow will cause many to realize that God still has control of the universe, and awake to a sense of their dependence on him. If it helps the spread of the gospel, the pecuniary loss can easily be endured.

Jno. R. Countiss.

Departed.

On the third instant our old brother, James W. Franklin, departed this life. He died in that rich faith. Pray for us, his loved ones and pastor.

R. C. Murphy.

Vancero, La., May 6, 1897.

Epworth League.

The regular monthly meeting of the New Orleans Union Epworth League was held at Morean Street Church last night at 8 o'clock. There was not much representation except from Moreau and Craps Street Churches.

After singing Hymn No. 851, and reading Psalm xxxiii by this scribe, and heartfelt prayer by Moreau's genial pastor, Bro. J. F. Scurlock, the meeting was opened for business. The reports read were very encouraging. There being no literary program, the session was brief, and was dismissed by benediction by Rev. Dr. Sawyer, own beloved presiding elder.

After adjournment, we were conducted to the Sunday-school room and delightfully refreshed by charming young ladies serving us iced lemonade and delicious cake. Surrounded by so much cordiality and partaking of such hospitality, time passed swiftly away, and it was with regret that we parted from such a happy throng and boarded the trolley, praying success and happiness to Moreau's charming people.

P. H. Fontaine.

New Orleans, May 14, 1897.

Notice.

Will the pastors of the Seashore district kindly notify the writer of number and names of delegates who will attend the District Conference from the several charges?

Lumberton extends hearty welcome to the Conference, and urges every delegate to be present.

W. H. Huntley.

Lumberton, Miss.

Beauty Is Wealth.

Beauty is as essential to a woman as any other quality; with beauty of form and feature comes beauty of mind and character. Physical beauty is a rounded form, the brightly tinted cheek, the vivacious eye, a certain ease and grace of manner, which indicates a superabundance of physical strength. Very few women possess these qualities but very many more might possess them who do not. If you feel that you are losing vitality, losing your beauty, losing your strength, if you feel that your face which once was plump and rosy, is becoming thin and sallow, that wrinkles (which are the terror to all pretty women) are beginning to appear, take our advice and try that greatest of discoveries, the "Massage Face Cup," which is the only means known to science to convert a thin and sallow expression into a plump and rosy face. It will transform a face with plain or homely features into an expression of grace and beauty. Physiology teaches us that if we would be strong, we must exercise the muscles which need the developing. Exercise causes the blood to rush to that part of the body called into action, the muscle is fed and strengthened by the fresh blood and will, therefore, develop.

The Massage Cup will do for the face, when properly applied, by contracting and relaxing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "Massage Face Cup," with full directions for its use. Remember, you can have your money back, if you say so.

Agents Wanted.
Address: J. C. LENNEY & CO.,
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300 Teachers; Summer Normals.

Iuka (Miss.) Normal Institute wants 300 teachers to attend its Summer Normals, June 8th to July 30th and Aug. 2nd to Aug. 28th. Total cost for first normal, $25; second, $12.50. A full corps of Normal trained instructors. Actual class work. Reduced rates on all railroads. Mineral water free to students.

Come to Iuka and pass the happiest, most profitable Summer of your life in delightful mental work in breathing pure air and in drinking the best mineral water in the South.

For catalogue write H. A. Dean.

For Sale or Rent.

At Seashore Camp Ground a Cottage, furnished four rooms, dining room and kitchen. Lately put in thorough repair.

G. F. HARRIS,
N. Water St., Mobile, Ala.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists; price, fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The publisher of this paper guarantees the genuineness of this offer.

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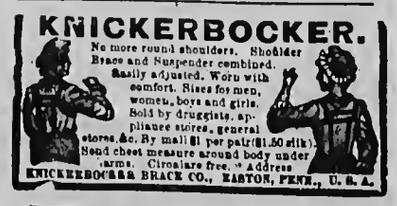

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BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

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HOME CIRCLE.

MY CHILD.

I can not make him dead!
His fair, sunshiny head
Is ever bonoding round my study chair;
Yet, when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there!

I walk my parlor floor,
And, through the open door,
I hear a foot-fall on the chamber stair;
I'm stepping toward the hall
To give the boy a call;
And then bethink me that—he is not there!

I tread the crowded street;
A satchelled lad I meet,
With the same beaming eyes and colored hair;
And, as he's running by,
Follow him with my eye,
Scarcely believing that—he is not there!

I know his face is hid
Under the coffin lid;
Closed are his eyes; cold is his forehead fair;
My hand that marble felt;
O'er it in prayer I knelt;
Yet, my heart whispers that—he is not there!

I can not make him dead!
When passing by the bed,
So long watched over with parental care,
My spirit and my eye
Seek him inquiringly,
Before the thought comes that—he is not there!

When at the cool, gray break
Of day, from sleep I wake,
With my first breathing of the morning air,
My soul goes up with joy
To Him who gave my boy;
Then comes the sad thought that—he is not there.

When at the day's calm close,
Before we seek repose,
I'm with his mother, offering up our prayer;
Whate'er I may be saying,
I am in spirit praying
For our boy's spirit, though—he is not there!

Not there! Where, then, is he?
The form I used to see
Was but the raiment that he used to wear.
The grave, that now doth press
Upon that cast-off dress,
Is but his wardrobe locked—he is not there!

He lives! In all the past
He lives; nor, to the last,
Of seeing him again, will I despair;
In dreams I see him now!
And, on his angel brow,
I see it written, "Thou shalt see me there!"

Yes, we all live to God!
Father, thy chastening rod,
So help us, thine afflicted ones, to bear,
That, in the spirit land,
Meeting at thy right hand,
'Twill be our heaven to find that—he is there.

Family Worship.

There is probably no mistress of a household who has not felt an uncertain hospitality about asking her guests to join in her family worship. Everyone has acquaintances she would not hesitate to ask to the table, and would hesitate to ask to the home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. More likely it arises from that sin of restraining spiritual confidence, which is a peculiarly besetting one in this materialistic age; for the diversity of the creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion, and men of every creed and men of no creed may meet together at the feet of one heavenly Father. The reluctance more likely arises from that weak shamefacedness that too often prevents sympathy between friends on spiritual subjects. They are afraid to be misunderstood, smiled at, criticised. This latter idea is one that even good and great men have not always met bravely, for when Dr. Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness, which durst offend God, while it did fear man." But we should remember with the grand old preacher that our guests though they be ever so high or rich, are yet by all the laws of hospitality below us while they sojourn under our roof. Therefore, whoever comes within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right that they should also bow at it in prayer.—Ladies' Home Journal.

Prof. Draughon on Cigarettes.

We have your communication of late date asking us to write an article giving some of our views on some subject of interest to young people, based upon our observation during several years in business college work. We could, perhaps, select for a subject one that would be more interesting to young men than the one selected; but we do not feel that we could select one that is more important than the one upon which we shall briefly remark—namely, cigarette smoking. We earnestly ask the readers of the Youth's Advocate, especially young men, to refrain from the habit of smoking cigarettes. From our experience with about six hundred boys each year, we find a large per cent. of them to be what we would term "cigarette fiends;" and we can not call to mind a single case where one of these students has completed the course with credit to himself and to the college. Those who smoke cigarettes to an excess seem to drag through the course in a half-asleep way; and ninety per cent. of such students, as a rule, drop out before they complete the course unless they check the habit. The progress of even a mild cigarette smoker is retarded to some extent, the extent varying according to the extent of their use of cigarettes.

In addition, the student who smokes cigarettes to such an extent as to render him unable to employ his time profitably suffers damage to his health; and the pernicious results of the cigarette habit should be kept before the minds of boys all the time. Another great disadvantage to the boy is that many business firms will, under no consideration, employ a young man who smokes cigarettes to any extent.

It seems that, with these plain facts placed before the student and others, they should, for their own good, as well as for the good of others, refrain from smoking cigarettes. From observation we know that it is as dangerous for a young man to undertake to smoke cigarettes in a mild form as it is to undertake to be a mild drinker. We do not, of course, allow cigarette smoking in our college halls; but moral suasion while in college is all we can do for them for the outside.

We trust that this article will be read by the readers of the Youth's Advocate in the spirit in which it is contributed.

J. F. DRAUGHON,
President of Draughon's Practical Business Colleges, Nashville, Tenn., and Texarkana, Texas.

—The Youth's Advocate.

Rattlesnakes, Butterflies, and . . . ?

Washington Irving said, he supposed a certain hill was called "Rattlesnake Hill" because it abounded in—*butterflies*. The "rule of contrary" governs other names. Some bottles are, supposedly, labeled "Sarsaparilla" because they are full of . . . well, we don't know what they are full of, but we know it's not sarsaparilla; except, perhaps, enough for a flavor. There's only one make of sarsaparilla that can be relied on to be all it claims. It's Ayer's. It has no secret to keep. Its formula is open to all physicians. This formula was examined by the Medical Committee at the World's Fair with the result that while every other make of sarsaparilla was excluded from the Fair, Ayer's Sarsaparilla was admitted and honored by awards. It was admitted because it was the best sarsaparilla. It received the medal as the best. No other sarsaparilla has been so tested or so honored. Good motto for the family as well as the Fair: Admit the best, exclude the rest.

Any doubt about it? Send for the "Curebook."
It kills doubts and cures doubters.
Address: J. C. Ayer Co., Lowell, Mass.

Speaking Good Words.

An illustration of the pleasant impression that may be made by a prudent, kindly-disposed woman, is furnished by the experience of a family who had moved into a village, and needed some one to assist in their dressmaking, but shrank from bringing into their family one who might relate to their neighbors all the details of their housekeeping, etc. In due course of time the seamstress came. She belonged to one of the oldest families in the place, and knew every man, woman and child in the village, and the antecedents of most of them. The larger part of the robes that lay under the sod in the new grave-yard had been fashioned by her fingers. Not many bridal dresses had been worn during her time, but she had had a hand in their making. This was how she talked:

"Has Mrs Bangs called on you yet? You'll find her a very nice woman. She doesn't look half as good as she is. She is the kindest person in sickness you ever saw, and she gives a great deal to the poor.

"Your neighbors over the way, I guess you'll like them." She told how little Tommy Stevens got run over, and how the village doctor took him to his own house, and treated him till his broken leg was all sound again. She told her employer that if she ever wanted nice laundry work done, Tommy's mother would do it for her and give satisfaction. She indicated in a delicate way the families where worn garments would be acceptable. When she got through her labors and went to the next place, the family could not recall one word that reflected unfavorably on her fellow-townsmen, she carried with her an atmosphere of grace mercy and peace.—J. W. Leeds,

The Decay of the Home.

It is a question whether the home is not going gradually out of existence—whether the old song will not be revised to suit the times: "Club, club, sweet, sweet club. Be it ever so clubby, there's no place like the club." The blessed people who live in the country and in country towns will continue to have homes. The young women there can not be shop-girls and stenographers, and quasi literary folk. They learn the art of home-making as their mothers did before them. But in the cities few young women know anything about it, excepting the servant girl, and their habit is to take their revenge on the nearest victims, because they, too, can not be saleswomen or clerks, nor make their living by writing poems on snow and spring—take their revenge by nicking or smashing the china, and pitching good food, or food which would be good if they did not spoil it, into the slop pail. There is no mistaking the serious fact that the home is declining in the cities. But with its decline everything that is socially wholesome declines. The only remedy we can think of is for the young men to go to the country for their wives. That would insure them good helpmeets, and it would start the fashion for city girls to learn housekeeping.—The Interior.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Looking over a paper from Madras, India, the following arrested attention: "A few years ago, four newsboys in Atlanta, Georgia, resolved to save a little every day. The next Winter they went barefoot, through the frost and sleet, on their morning rounds; but at the Winter's close they had a little in the savings bank. They patiently kept on working, denying self, increased their little hoard, until to-day they have $5,000 invested in real estate, and 'steady rills of income' flowing in. The eldest of these thrifty brothers is eighteen years of age, the youngest twelve. In the meantime they have supported an invalid mother, and have taken turns going to school. What these have done others can do." The experience of these boys will give them qualities seldom acquired by the sons of families in comfortable circumstances. If accompanied with good moral principles, derived from a sincere regard for the Bible, they will become probably very useful citizens. The fact that they have supported an invalid mother indicates that they are young fellows of good character, and sympathy for and care of such a mother will tend to make them philanthropic throughout their lives. These are the advantages of comparative poverty.—Intelligence.

There are two kinds of people—some that live on the past, and some that live on the future. You never saw a person living upon the past that did not have a great many wrinkles on his brow. Instead of casting all their care upon Him that careth for them, they are all the time thinking about their troubles. They go to a meeting, and when it is over they say, "Wasn't it splendid! I enjoyed it so much; I forgot all my cares as I all my troubles." They laid their bundle down under the seat, but the moment the benediction was over they picked it up again. Remember that everything before the believer is glory.—D. L. Moody.

Perhaps nothing is more profoundly enjoyed than a good sermon. A sermon full of fresh, weighty thought and informed with spiritual life and power invariably gives pleasure and profit. A good sermon is never wasted. It is a positive benediction to the waiting soul. A truly noble discourse always evokes an intelligent and hearty response. This ought to be a great stimulus to the preachers. It ought to spring them to their mightiest efforts. A thoughtful, prayerful discourse is as refreshing as the elixir of life. It is a message from God.—Texas Advocate.

HYGIENE.

The Deadly Turned-Down Lamp.

Who would suppose that a turned-down kerosene lamp would breed diphtheria? We are all accustomed to the disagreeable fumes arising from this cause; and when New York was suffering from an epidemic of diphtheria, the Board of Health decided that its presence was to be attributed to the fumes of a kerosene lamp turned down low more than to any other single cause. Whether or not this be so, it certainly is a mistaken kindness on the part of an indulgent mother to allow a lamp to remain in a child's bedroom with the flame turned down. A turned-down kerosene lamp is a magazine of deadly gas, to which the strongest lungs can not be safely exposed.—Everywhere.

The victims of insomnia should also avail themselves of the circumstance that repletion causes somnolence, and postpone the principal meal—call it dinner or supper—to the end of the day. From eighty to one hundred million of men in an age far surpassing the present era for health-worship and sanitary insight, followed that plan for more than a thousand years. From 800 B. C. to the third century of our chronological era the one meal system prevailed all over northern Europe and the Hellenized portions of Western Asia, and that one meal was eaten at the end of the working day, and after the baths and outdoor sports that assembled pleasure seekers in the cool of the evening. Like the dinners of Frederick the Great, these symposia were something more than mass-meeting lunches; the guests took their time, spiced their food with anecdotes and masticated at leisure, sometimes—too often in the luxurious era of the Roman empire—yielded to the temptation of dietetic excesses, but on rising from the banquet went straight to their dormitories, and could sleep as only men sleep who have dismissed the cares of the day.

Instinct-guided animals, almost without an exception, follow the same plan, or like the ruminants, divide their periods of rest and eke out the deficiencies of the short summer night by a protracted siesta.

The latter plan naturally recommends itself in a warm climate, but in cities is a privilege of the rich and of those who can afford to copy the pajirnans, or cool fountain-halls, of the Persian aristocrats. Cat-naps snatched in a sweltering counting room miss their purpose, and invalids had better concentrate their capacity for refreshing sleep upon a single attempt, at a time when the heat of the day and its noises have subsided together.—Health Culture.

Awarded Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

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A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

"Blight" costs cotton planters more than five million dollars annually. This is an enormous waste, and can be prevented. Practical experiments at Alabama Experiment Station show conclusively that the use of

"Kainit"

will prevent that dreaded plant disease.

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

GERMAN KALI WORKS, 93 Nassau St., New York.

Leggett's "Old-Fashioned Prepared Pie Crust"

is manufactured on scientific principles, so that Pie Crust made from this flour will always be rich and flaky.

The very finest materials are used in its preparation, and it is absolutely pure and wholesome, containing NO ADULTERANTS OR CHEMICALS of any kind.

Only materials used in the household are used in its composition, and in such proportions as to produce the best results.

If you want a perfect Pie use LEGGETT'S PREPARED PIE CRUST.

One package of "LEGGETT'S OLD-FASHIONED PREPARED PIE CRUST" is sufficient to make two large pies. All the necessary material for making rich crust is contained in this package. Add only sufficient water (ice water preferred) to hold together for rolling. Ten cents a pack.

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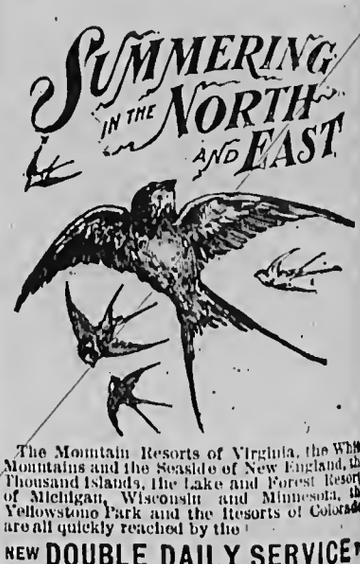

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is the only standard remedy in the world for kidney and liver complaints. It is the only remedy which physicians universally prescribe. It is the only remedy that is backed by the testimony of thousands whom it has relieved and cured.

THERE IS NOTHING ELSE THAT CAN TAKE ITS PLACE

OBITUARIES

(Continued from Third Page.)

CONNELL—Died at her parents' home in Mayhew, Miss., ELLA, daughter of Mr and Mrs. W. V. Connell. She was born Oct. 8, 1875, and was with us on earth till the evening of March 15, 1897.

Thus in the fullness of love and beauty she passed from our sight, and hearts never ached nor loved ones mourned for a lovelier life departed, and none have had greater causes for heavenly comfort in their sorrow.

In the fair dawn of girlhood she gave her heart to God. In health and strength she walked with the Master, and while the slight months of suffering gradually stole the bloom from the fair cheek, it could have been no other than the indwelling presence of the Comforter that gave her fortitude to bear the pain of the weary days and nights, and yet greet the friends and loved ones with smiles and tender tones.

Possessed of a strong personality, she yielded ever her will and wishes to those of her parents. They embodied to her all of love and wisdom. She was to them the sunshine of life. To the younger children she was a fair exemplar, and to her friends a joy and delight. To one she was the centre of all life's hopes. We had prayed that she might live. God answered our prayers, and gave her eternal life. Fair with promise, the future beckoned, and she would gladly have stayed; but the path through the dark valley had no fear for her. She had often told them her way was bright and clear, and it shone brighter and brighter even unto her "perfect day."

As her feet came to the mystic river of death she seemed to catch a glimpse of "the things which the Lord hath prepared for them that love him."

In spite of the home where she had been so tenderly reared we laid her to sleep, and precious memories will fill the place of the loved presence.

In the social circle her place will ever be vacant; in the church we shall listen in vain for the music of her voice; but, thanks be unto the name of our God, those whom she loved so tenderly can see by faith through tear-dimmed eyes that day when "His servants shall see His face." We sorrow with them, as I with them we share the Christian's hope.

If earth another grave must bear,
Yet heaven hath won a sweeter strain,
And something whispers our despair,
That from an Orient chamber there
Floats down, "We meet again."

E. O. B.

SMITH—"Death loves a shining mark." I have never known this adage to be more fully demonstrated than in the death of our young brother, CLAUDE SMITH. He was the son of Prof R. A. Smith, of Arcadia, La. He was born Nov. 7, 1871. He professed religion and joined the M. E. Church, South, in Arcadia, February, 1886, under the pastorate of the writer. He died in Jackson, Tenn., of pneumonia, April 12, 1897, aged twenty-five years five months and five days.

Claude was a cultured, refined, noble Christian example of young manhood. Everyone respected and loved him. His father gave a noble tribute to his Christian life in this, "I never knew Claude to do an act of which any man might be ashamed." He was obedient to parental authority, loving and kind to everyone, true to his church vows, consistent and devoted as a Christian.

His mother and brother, who were with him in Jackson when he died, brought his remains home, and he was buried in the graveyard at Arcadia on the fourteenth instant. A very large congregation assembled in the Methodist Church at two o'clock P. M. to mingle their tears with, and manifest their sympathy for, the afflicted family. The Preachers' Meeting of the Arcadia district was in session. The funeral services were conducted by the pastor, Bro. W. F. Henderson, assisted by several of the preachers present. May this dispensation of Providence be sanctified to the good of the family and all the friends!

Easton, La. JNO. A. MILLER.

MORGAN—Sister LATHAM MORGAN was born in the State of Alabama on Oct. 19, 1830, and died in Red River parish, La., April 23, 1897. She was happily married to S. M. Morgan, Nov. 20, 1857, whom she survived about twenty years. She was converted and joined the M. E. Church, South, soon after her marriage. From my first acquaintance I was impressed with the depth of her piety, which impression was strengthened and confirmed on further acquaintance and association with her.

Sister Morgan was in bad health for twelve months, during which time she suffered intensely, but a murmur never escaped her lips. She bore it all with that resignation which demonstrated an unwavering faith in Him on whom she could lean, with positive assurance would it all.

A few nights before her death she sang, "Savior, more than life to me." Like the apostle, she realized, "to depart and be with Christ was far better."

When the weary wheels of life at last stood still, her immortal spirit was carried by the angels to paradise, where she is now basking in the sweet sunshine of God's love, infinitely removed from suffering or sorrow, the former things having passed away.

She leaves five children and several grandchildren to mourn her death. May the God of grace and consolation comfort them amid their bereavement, and may they emulate her Christian virtues, that they may meet beyond the river, in that land of cloudless day, where the surges cease to roll!

Her pastor, WILSON MOORE.

PURCELL—Died in Jackson, Tenn., March 21, 1897, GEORGE HOWANN PURCELL, son of Geo. W. and Mary Purcell, of Black Hawk, Miss., in his twenty-second year.

He was ten years a member of the Methodist Church. He had been working in the United States mail service on the northern section of the I. C. railroad, making his home in Jackson, Tenn.

He expected soon to study law, and to fit himself for this profession he practiced self-denial, and was bending all his energies in order to highest success.

This writer never knew a truer, nobler boy than Howard Purcell. Four years his pastor, I obtained very thorough knowledge of him, and I can say with safety that in him were all the elements of a lofty character. He was too conscientious to indulge in the frivolous and dissipating pleasures of common social life. He had given himself to God, and his fine intellect and noble heart were devoted to preparation for a useful life. I dare say he never caused pain or sorrow by act or word in that Christian home where he was reared.

He passed away sweetly and peacefully. Earth is sadder by his going, but heaven is brighter. His body was buried in Black Hawk, Miss.

Farewell, my loved young friend. In the bright beyond, with your now sorrowing home circle, I hope to meet and greet you after awhile. T. CAMERON.

Crawford, Miss.

DERRICK—Dr. W. B. DERRICK was born in Georgia, Aug. 13, 1864, and died in Kosciusko, Miss., Aug. 31, 1896. These dates show that he died in early life. He was married to Miss Hattie Turner, Oct. 21, 1885. To this union were born four children, and it was a happy family. He joined the Methodist Church in early life. He was a faithful, loyal member until his death, and a steward that delighted to look after the interest of his pastor. I was his pastor for two years; spent many happy hours in his home, for it was a home for the preacher. This writer visited him during his last illness. He was perfectly resigned to the will of his Master; said all his preparations were made; nothing in his way.

Dr. Derrick was a good man, a kind father, and a true husband. The church sustained a great loss in his death. He leaves a heart-broken wife, an aged mother, a host of relatives and friends to mourn his death. Our loss is his eternal gain. God bless his loved ones, and help them to live so there will be a reunion in heaven! His pastor,

W. M. SULLIVAN.

BROADWATER—ROBERT ROY, aged fifteen months, and BAULAH MAY, aged two years and six months, children of William and Nettie Broadwater, of Bethesda Church, Copiah county, Miss.

These children were taken sick on Wednesday, March 10, 1897, and little Robert died Friday morning, and five o'clock Sunday morning Beulah's spirit joined his around the throne of God.

These were bright, sweet children, and to lose two almost at the same time was indeed hard for those loving parents. But they have this consolation: that they are in their Savior's arms, and infinitely happier than when here with them.

W. M. WILLIAMS, P. C.

Gallman, Miss.

BARRINGTON—On last Sunday morning, April 11, the Sunday-school of the M. E. Church, South, Canton, Miss., appointed the undersigned committee to draft resolutions of sorrow at the death of Miss MINNIE BARRINGTON, and their heartfelt sympathy with her afflicted family in this, their hour of sorrow and bereavement. The committee present the following:

Whereas, We have heard with profound sorrow of the death of our friend, co-laborer and teacher, Miss Minnie Barrington, who had been so long associated with us in our labors of love; And, whereas, We are desirous of doing honor to the memory of one whose kindness of heart, cheerful disposition and Christian character, whose rich store of biblical knowledge, whose devotion to her class, whose willingness to tell the glad story of Jesus and his love, whose loyalty to her church and faithfulness to God had endeared her to us all; And, whereas, Our hearts are oppressed with the reflection that we are no more to have her with us; therefore, be it

Resolved, That in the death of Miss Minnie, April 9, 1897, our Sunday-school has lost one of the most devoted and consecrated teachers, the church a faithful and zealous member, and society a refined, cultivated Christian woman.

Resolved, That we condole with the bereaved relatives in the loss which they have been called on by Divine Providence to endure, and trust that his all-sufficient grace may abound unto them until they meet before the great white throne.

MISS KATE HILL,
MRS. BLANCHE HOWELL,
MRS. KATE FORD,
Committee.

The report of the committee was unanimously adopted, and ordered published in the Canton papers and in the CHRISTIAN ADVOCATE, New Orleans, and a copy sent to the family of the deceased. T. L. MELLEN,
Sec'y pro tem.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Hall's Family Pills are the best.

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Earth has nothing more tender than a woman's heart when it is the abode of piety.—Luther.

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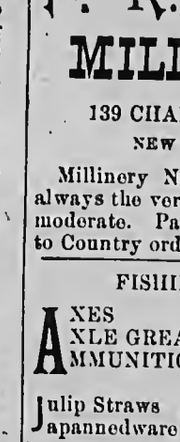

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Birds for sale Sept. 1st.

E. EDWIN DOWNER.

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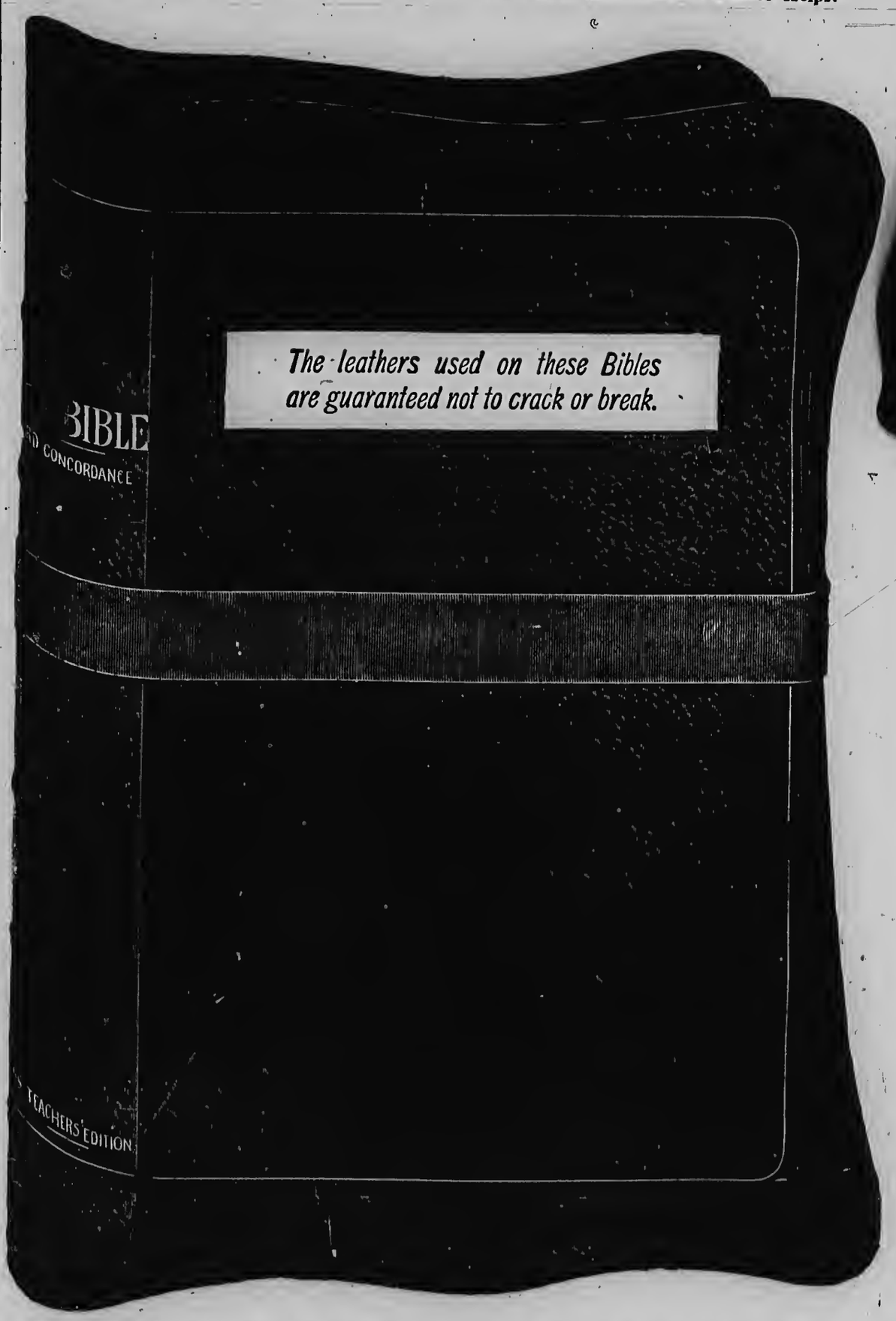

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MARRIAGES

WHITE—BUCK.—At the residence of the bride's father, Mr. J. W. Buck, Sunday morning, May 9, 1897, by Rev. A. T. Buck, brother of the bride, Mr. Claude E. White and Miss J. Annie Lloyd Buck, both of Chester, Miss.

KING—BEASLEY.—At the home of the bride, St. Copiah county, Miss., May 5, 1897, by Rev. J. G. Cammack, Miss Maggie Beasley to Mr. J. B. King, of Auburn, near Summit, in Pike county.

SLOAN—CURTIS.—At the Adams House, Opelousas, La., May 10, 1897, by Rev. B. Armstrong, Mr. John F. Sloan, of Lafayette parish, and Miss Dora M. Curtis, of St. Landry parish.

BACOT—LAMKIN.—In the Methodist Church, Mugbodia, Miss., April 25, 1897, by Rev. J. A. B. Jones, Mr. W. F. Bacot, of the firm of Atkinson & Bacot Co., Osyka, Miss., and Miss Kahodah L. Lamkin, of Pike county, Miss.

JAMISON—SCALLGUN.—At the residence of the bride, April 18, 1897, by Rev. W. M. Young, Mr. G. W. Jamison to Miss Martha H. Scallgun, all of Panola county, Miss.

GOFF—KITTRELL.—In the Methodist Church, Biloxi, Miss., May 10, 1897, by Rev. C. F. Emery, Mr. A. M. Goff and Miss Annie Kittrell.

NEWS OF THE WEEK.

DOMESTIC.

Eight thousand Illinois Sunday schools, with a membership of nearly a million, were represented in a recent State Convention.

An Atchison, Topeka and Santa Fe passenger train went through a trestle south of Ardmore, on May 16, and tumbled down a twenty-foot embankment. Fifteen people were injured.

The Michigan Legislature has enacted a law to allow all people who own assessed property to vote at school elections, thus admitting some of the women to a limited franchise.

Three-fourths of the $50,000 bequeathed to the Hiatt Library fund in Nashua, N. H., has been temporarily made unavailable by the successive closing of three banks in that city.

The attendance at the Nashville Exposition is gradually increasing. The governor of Tennessee has issued an invitation to the governors of the States to attend on Governor's Day, June 1.

An enthusiastic audience of men and women, many of them well known in Washington, packed the Columbia Theatre to its doors last week at a monster mass meeting held in behalf of the cause of the Cuban insurgents.

A monument in memory of Washington was unveiled in Philadelphia on May 15. The movement, started by a handful of revolutionary heroes, was continued by their sons and grandsons, until after eighty-five years the purpose has been consummated.

It is now apparent that the people in the Senate of the United States who unsuccessfully endeavored to precipitate a war with Spain during President Cleveland's administration are now preparing to make another such attempt, with the hope of better success under the McKinley regime.

ARMSTRONG & McKELVY, Pittsburgh.
BEYMER-BAUMAN, Pittsburgh.
DAVIS-CHAMBERS, Pittsburgh.
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ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO, Philadelphia.
MORLEY, Cleveland.
SALEM, Salem, Mass.
CORNELL, Buffalo.
KENTUCKY, Louisville.

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National Lead Co., 1 Broadway, New York.

The sixtieth anniversary of the accession of Queen Victoria to the throne, on June 22, will be celebrated in this city by a salute, an elaborate church service, a cricket match, a celebration at West End, with accompanying fireworks, and a banquet. It has been suggested that it would be appropriate that the address of the day be delivered by Right Rev. Bishop Sessums.

The energetic efforts of the commissioners of the Pontchartrain Levee District, the planters of the neighboring parishes, and the officials and people of Baton Rouge to close the breaks in the Burton levee, and hold that rotten embankment long enough to erect a mud box levee behind it that will prevent the overflow of the country below, are now likely to be crowned with success.

A national convention of the maimed and halt, legless, armless and otherwise mutilated unfortunates from every State in the Union is to be one of the features of St. Louis' Annual Exposition next Fall. Leading surgeons and manufacturers of artificial limbs are the promoters. It is estimated that fully 75,000 cripples will be in attendance during the week the convention is to last, and the railroads will transport them free.

FOREIGN.

At the International Arts Exposition at Dresden the American painters, by universal consent, lead all other countries.

It is said that during the past week a definite understanding was perfected by which the cabinets of Germany, France and Russia will soon reach the solution of the Egypt and Transvaal questions.

Apparently reliable news of the most important insurgent success in months has just reached Havana. It appears that Gen. Calixto Garcia and Gen. Rabi fell on a Spanish force, which was carrying food and supplies from Manzanillo to Bayamo early last week, capturing the convoy, routing Gen. Lono's columns and pursuing him so vigorously that he fled to the coast with the remnant of his brigade.

The Porte has replied officially to the note of the powers and declines to agree to an armistice until the following conditions are accepted: The annexation of Thessaly, an indemnity of £10,000,000 (Turkish), and the abolition of the capitulations. The Porte proposes that plenipotentiaries of the powers should meet at Pharsalia to discuss the terms of peace, and declares that if the conditions are declined the Turkish army will continue to advance.

The course of events in Southern Europe has moved rapidly during the past week, and it must be admitted that the prospects for a settlement of the war between Turkey and Greece in a way to save Grecian territory from annexation to Turkey as the penalty of defeat do not seem bright. The week has witnessed the utter break-down of the Grecian defence in Thessaly, and the retreat of the Grecian forces from point to point to prevent the Turks from surrounding them and compelling their surrender.

Notice.

Will all the members and pastors and visitors of the Winona district who expect to attend the District Conference at Acona, May 27-30, please send me their names immediately and the way they will come. All who come by railroad will be met at Lexington. There will be ample provision made for all who will come. W. C. LESTER, P. C.

God does not trust important matters to people who have no business of their own to attend to.

BEAUTIFUL SKIN

Soft, White Hands with Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest, for toilet, bath, and nursery. The only preventive of inflammation and clogging of the PORES.

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Sardis District Conference.

The Sardis District Conference will convene at Senatobia, Miss., Wednesday, May 26, at 2 P. M., and continue through Sunday following.

PROGRAMME.

WEDNESDAY.

2. P. M.—Meeting of Woman's Parsonage and Home Mission Society, conducted by the district secretary, Mrs. W. H. Wall.

8 P. M.—Address of Welcome and Response. Other Exercises.

THURSDAY.

8:30 A. M.—Meeting of Woman's District Missionary Society conducted by the district secretary, Miss Rosa Taylor.

2:30 P. M.—Sunday-school work, by the Conference.

The Sunday-school, the Nursery of the Church—I. B. Allen, F. C. Holmes, W. F. Sturdevant, C. A. Williams.

The Infant Class—E. O. Brown, Mrs. Pointer, A. S. Yarbrough.

How Can We Interest the Whole Congregation in Sunday-school Work—W. H. Wall, W. W. Perkins, — Gill.

Does the Sunday School Lead the Children to Christ—G. A. Klein, P. T. Callicott, J. T. Gaines.

8 P. M.—Conference Sermon, by E. O. Brown.

FRIDAY.

8:30 A. M.—Reports of pastors. Written.

Are We a Missionary People? K. M. Harrison, J. R. Wilson, J. M. Massey.

2:30 P. M.—The Value of System in our Financial Work—J. B. Boothe, P. B. Jones, J. H. Echols.

Methodism in Brief: Progress, Doctrines, Success—John W. Boswell, D. D.; J. H. Smith.

Mission of the Epworth League—W. S. Shipman, C. P. Moss, P. E. Duncan, W. T. Burt.

SATURDAY.

8:30 A. M.—Our Church Literature—W. C. Black, D. D., G. W. Bachman, J. W. Bell.

Scriptural Standard of Christian Giving—W. M. Young, G. H. Jacobs, H. T. Gaines, J. W. Sharp.

Worldliness in the Church—J. R. D. King, D. H. Fowler, J. M. Coleman.

2:30 P. M.—Report of Board of Education. Reports of other committees. Election of delegates to Annual Conference.

8 P. M.—Missionary mass meeting. Short addresses by W. S. Shipman, T. C. Wier and others.

SUNDAY.

9 A. M.—Sunday-school mass meeting.

11 A. M.—Preaching and Communion Service.

4 P. M.—Praise Meeting.

8. P. M.—Preaching.

COMMITTEES OF EXAMINATION.

Applicants for License and Admission—J. H. Smith, Jno. R. H. King, W. J. Burt.

For Ordination—K. M. Harrison, I. R. Allen, R. O. Brown.

All are requested to be in attendance at the opening to encourage by their presence and words of cheer our sisters engaged in woman's work. T. C. WIER, P. E.

Durant District Conference.

The District Conference of the Durant district will meet in Pickens, June 10-13. We hope to have Bishop Galloway with us a part of the time at least. The first day (Thursday) will be devoted to the Sunday-school Conference.

The following is the Sunday-school Conference program:

1. Reports from the Various Charges.

2. Growth in Sunday-school Interest and Efficiency in the Last Twenty-five Years—Prof. M. G. Campbell.

3. Points at Which the School May Be Improved, Especially in the Country—Prof. M. F. Williams and W. J. Newsom.

4. The Sunday-school as an Agent in the Building of Character—Prof. W. H. Smith, Hon. C. A. Lamb.

5. Sunday-school Library: Character, How to Use, and the Benefits of the Same—N. G. Augustus, E. W. Burton.

6. How to Prepare the Lessons—Hon. W. L. Keerne, Dr. T. F. Turner.

7. How to Make the School a Spiritual Power—M. T. Boswell, J. F. Wilburn.

H. P. Gibbs will preach Thursday at 11 o'clock.

The District Conference proper will convene Friday, June 11. The following are the Examining Committees:

For License to Preach and for Admission into Traveling Connection—N. G. Augustus, W. W. Mitchell, H. P. Gibbs.

For Deacon's Orders—R. M. Evans, W. J. O'Bryant, A. T. Buck.

Elder's Orders—D. W. Babb, T. G. Freeman, R. P. Goar. J. H. MITCHELL.

Notice.

To the Preachers and Delegates Attending the District Conference at Lumberton, June 3-7:

The Louisville and Nashville and New Orleans and Northeastern railroads will sell tickets on the certificate plan at one and one-third fare. Pay full fare going and secure certificate from agent at starting point.

Mr. Bullis, of the Gulf and Ship Island, writes me: "We have no certificate plan of selling tickets yet, but if the gentlemen will make themselves known to our agents, as preachers and delegates to the Conference at Lumberton, I will instruct our agents to sell them tickets at one fare for the round trip."

A resolution was passed by the last District Conference that the non-attendance of unordained local preachers would be prejudicial to the renewal of their licenses.

C. F. EMERY, Sec'y Dist. Conf.

SPRING HUMORS, eruptions, hives, boils, pimples, sores, are perfectly and permanently cured by Hood's Sarsaparilla, the best Spring Medicine and One True Blood Purifier.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to us to collect these. Send by postoffice order, or express order, or registered letter, or by check on or draft on New Orleans.

W. C. BLACK, Publisher.

Now Is the Best Time

To cure Catarrh quickly, surely and permanently. The cold air of Winter retards the cure—the warm air of Summer favors it. Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of this disease, has discovered a pleasant and sure way of curing it, by a remedy which is smoked in a pipe. It contains no tobacco, gives speedy relief, and makes a lasting cure. For free trial sample by mail, address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Gibbsland, at Oak Grove	June 12, 13
Haynesville, at Colquitt	19, 20
Valley, at Kingswood	July 3, 4
Lisbon, at Tulip	10, 11
Lanesville, at Mt. Zion	15
Ruston, at Douglas	17, 18
Summerfield, at Harmony Chapel	24, 25
Vienna, at Pine Grove	29, 30
Arcadia	31, Aug. 1
Calhoun, at Phantom Chapel	5, 6
Gnesville, at Siloam	7, 8
Vernon, at Oak Ridge	9, 10
Bienville	14, 15
Homer, at Athens	21, 22
Minden, at Pine Grove	28, 29
Farmerville	Sept. 4, 5
Downsville	6, 7

District Conference at Ilico, July 22 to 24. Let every member of the District Conference be present.

For Elder's Orders—Jno. A. Miller, J. O. Bennett, and J. H. Brown.

For Deacon's Orders—J. M. Johnston, C. F. Staples, and D. C. Barr.

For Admission on Trial—A. D. McVoy, W. F. Henderson, and R. S. Coller.

For License to Preach—P. A. Johnston, M. G. Jenkins, and T. M. Wafer.

Rev. M. G. Jenkins will preach the opening sermon Thursday, July 22, at 11 A. M.

B. T. CREWS, P. E.

Sufferers from physical and nervous debility find great relief in the use of Ayer's Sarsaparilla. Far better than any stimulant, its effect is not transient and superficial, but deep and permanent. It builds up the system by purifying and enriching the blood.

SHREVEPORT DIST.—THIRD ROUND.

Wesley circuit, at Holly Springs	June 12, 13
Coushatta, at Coushatta	20, 21
South Bossier, at Bellview	26, 27
Red River	July 3, 4
Mooringsport, at Mt. Zion	10, 11
Jordan St. and Greenwood, at G	17, 18
Shreveport—First Church	25, 26
Grand Cane and Logansport	31, Aug. 1
Pelican, at Mount Pleasant	7, 8
Caddo, at Friendship	14, 15
North Bossier, at Walker's Ch	21, 22
Pleasant, at P. H.	28, 29
Holly Grove, at H. G.	Sept. 4, 5
Fort Jessup, at Bayou Scie	11, 12
Mansfield	15

District Conference will meet at Pleasant Hill, Tuesday, July 20, at 9 A. M.

J. L. P. SHEPPARD, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg, Crawford Street	May 22, 23
Bolton, at Clinton	29, 30
Rocky Springs, at Shiloh	June 5, 6
Utica, at Bear Creek	12, 13
Augusta, at —	19, 20
Mayersville, at —	26, 27
Rolling Fork, at —	July 3, 4
Harriston, at Rodney	10, 11
Warren, at Oak Ridge	17, 18
South Vicksburg	24, 25
Hermanville, at Pisgah	31, Aug. 1
South Warren, at —	7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Rioves' Chapel	11, 12

Owing to the high water, the place of holding our District Conference has been changed from Rolling Fork to Oak Ridge, and the time to July 15-18.

J. M. WELLS, P. E.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—THIRD ROUND.

Durant station	June 5, 6
Lexington and Tchula, at Lexington	19, 20
Pickens, at Richland	23
Poplar Creek, at Wesley Chapel	26, 27
Ethel, at Ethel	July 3, 4
Sallis, at Bethel	10, 11
Salem, at Salem	24, 25
Kosciusko	25, 26
Walthall, at North Union	30
Eupora, at Matherston	31, Aug. 1
Ackerman, at McCool	5, 8
Ebenezer	12
Belzoni	14, 15
Chester, at South Union	21, 22
Rural Hill	27
Louisville	28, 29

Let the brethren remember to have their records of Church Conferences and registers of church membership at these Conferences.

J. H. MITCHELL, P. E.

It is said that a young preacher once desiring to get the opinion of Prof. Jewett as to a sermon he had preached, asked him what he thought of it. The professor looked at him a moment, and then slowly added: "Edward, if you would pluck a few of the feathers from the wings of your imagination, and stick them in the tail of your judgment, you would make better sermons." That is a criticism not likely to be easily forgotten.—Exchange.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

We have often thought of one of Josh Billings' sage remarks in connection with some—some, mind, not all—of the higher critics, "It is better for a man not to know quite so much than to know so many things that ar'n't so."—Recorder.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address, Prof. J. A. LAWRENCE, 88 Warren St., New York.

FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine FREE and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address EGYPTIAN DRUG CO. New York.

Christian Advocate.

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Gov. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—Tennyson.

The Evidential Value of Experience.

It has been said, "There is no evidential value in experience." I feel quite sure this position would not be taken by any intelligent man, except in an emergency, to try to destroy the force of the testimony of experience.

Against this view I put a quotation from the May number of our Sunday school Magazine, which, I think, effectually explodes the fallacy: "A philosopher has said, 'The experience of one rational being is of interest to all who become cognizant of it.' This is because we are constituted so as to be similarly affected by like causes, and there is nothing that has so much weight with us as the testimony of a competent witness. Justice, in her walk through the earth, leans upon this staff, and reliable testimony in any court is worth all the eloquent pleading or logical reasoning that the greatest orator in the world could produce. All jurists tell us that one word of authentic evidence outweighs ten thousand words of professional pleading. The testimony can go to the jury without the argument, but it would be folly to send the argument without the testimony. This same principle holds good in spiritual life, and experience is one of the chief elements of evangelical power. The strength of Christianity lies in the testimony of its living witnesses, who can say, 'I know that my Redeemer liveth.'"

But it may be said: "A man's experience in matters of religion must quadrate with the Scriptures in order to be of value in the settlement of any doctrinal question." True; but who is to decide when experience quadrates with the Scriptures? "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The gospel is addressed not so much to the head as to the heart, and it can best be interpreted in the light of experience. Without this light to guide them, men are "ever learning and never able to come to a knowledge of the truth." The pride of the human intellect is a formidable hindrance to a right understanding of the spiritual significance of the Word of God. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Jesus said to his disciples when about to leave them: "I have many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." And one of these disciples afterwards wrote to the church: "But ye have an unction from the Holy One, and ye know all things. . . . The anointing which ye have received of him abideth in you, . . . the same anointing teacheth you of all things, and is truth."

Now, let us see how this may apply in the settlement of doctrinal questions. There are those who deny the doctrine of regeneration as we understand it and teach it. They claim that men are brought into a state of grace, not by a sudden conversion, but by a gradual process. And they may quote in support of this view a passage which has done service at another point, viz: "First the blade, then the ear; after that the full corn in the ear." The natural bearing of this passage is against the doctrine of an epochal experience at any stage of Christian life. It seems to teach that Christian life begins, develops and culminates by a process as silent and gradual as the process of life in the natural world. Is our experience of no value against this interpretation and application of our Lord's words?

There are those who deny the doctrine of the witness of the Spirit as we understand it and teach it. They endeavor to maintain that we can have only the indirect testimony of the Spirit. They reject the idea that by any "sudden illumination" or "inward impression on the soul" the Spirit may witness directly to our spirits that we are born of God. Is the experience of those who enjoy this direct witness of the Spirit of no evidential value because, forsooth, it does not quadrate with the interpretation of Scripture by those who professedly have no such experience?

I have a friend, a lawyer by profession, a man of intelligence and piety, who does not believe in a divine call to preach the gospel as we do. To my mind his view on this subject simply proves that he has not been called to preach; or, if he has, by resisting a conviction of duty he has forgotten that conviction; like a man may "forget that he was purged from his old sins." It does not prove that others have not been "moved by the Holy Ghost to preach the gospel," so as to be constrained to say with Paul, "Woe is unto me if I preach not the gospel."

I will here introduce a quotation from an eminent Presbyterian minister, whose usefulness, perhaps, excels that of any other man of God on this continent; and his great power for good is owing to his "closer walk with God": "The Apostle Paul tells us that there is a secret, a great secret, which was hidden from ages and from generations (Col. i, 26), which the world was seeking after in vain, which wise men came from the East hoping they might find, which sages died vainly seeking for themselves, and God says it 'is now made manifest to his saints,' and that simple secret is just this, 'Christ in you the hope of glory.' And I tell it to you—nay, I can give you, if you will take it from him, not from me—I can give you a secret which has been to me, oh, so wonderful! Years ago I came to him burdened with guilt and fear. I tried that simple secret, and it took away all my fear and sin. Years passed on, and I found sin overcoming me, and my temptations too strong for me. I came to him the second time, and he whispered to me, 'Christ in you,' and I had victory, rest, and blessing."

I will only add, in the language of the Psalmist, "The secret of the Lord is with them that fear him, and he will shew them his covenant."

W. B. LEWIS.

Crystal Springs, Miss.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD.

Who is my neighbor?

The Charity and Help Department of the League proposes to answer this question.

"Charity suffereth long and is kind"...."is not puffed up"...."charity never faileth."

When you find a brother in distress, don't ask what he believes, but ascertain what he suffers, and then do your best to render the necessary assistance.

We are glad that the Epworth Leagues of Mississippi have pledged themselves to raise one thousand dollars during the next twelve months for the Methodist Orphans' Home, located at Water Valley.

Those who were present at the State Conference remember the impressive scene at the laying of the corner-stone, etc. All remember that the photographer was present and took a picture of the Home, together with the vast concourse of people congregated there.

Send your name and one dollar to J. E. France, Water Valley, Miss., and get the picture above described. He will donate twenty-five cents out of every dollar received to the Orphans' Home. The picture is 14x17 inches, and is a fine piece of work.

Of course, every League in the State will want this picture, representing as it does the occasion of the third State Conference and laying of corner-stone of the Orphans' Home.

As the Leagues have pledged themselves to help the Home, how fitting that this picture should hang in every Epworth League Hall, reminding them continually of their obligation and duty toward the orphan!

The artist, though a strict Baptist, is nevertheless interested in our Methodist Orphanage, and hence offers to donate twenty-five cents for every picture sold at a dollar. In buying this picture you are helping the Home.

The picnic season is here, and many Sunday-schools and Epworth Leagues are planning for these Summer outings. Of course, no Epworth Leaguer would indulge in any questionable amusement either at a picnic or upon any other occasion.

The mission of the church is to go out and send out to save the world.

Let us be very careful to see to it that the (unsanctified) world does not get into the church.

The Epworth League proposes to take hold of young Christians and train them, that they may become strong men and women in the Lord Jesus Christ.

The Devotional Department would teach them their duty toward God, while the other two departments, which teach sociological questions, would instruct as to their duty toward humanity and toward themselves.

What wonderful possibilities present themselves through the Epworth League movement of our church! Oh, that all alike might see them, and then co-operate in pushing forward this mighty movement which promises so much to the church!

What about the reading course? Have all the Leaguers studied it? If not, why not? Send at once for the four books, only $2.30. The reading of these books will stimulate you; they will do you good.

Epworth Leagues are being organized in many of our church schools and colleges. This is right—the League does well in the college. We notice in some of the commencement notices that preachers have been selected to preach the "Epworth League sermon."

The League stands for Christian education, and is closely allied to the Christian college. We appreciate the honor conferred upon the writer of "Epworth League Echoes" by the principals and faculty of the Port Gibson Female College in selecting him to preach their commencement sermon Sunday morning, June 6.

Rev. Simpson Johnson, of Manchester, England, one of the general secretaries of the Wesley Guild, has been selected to represent this young people's society of the Wesleyan Church at the coming International Conference at Toronto.

The types last week made us say, "He that 'warneth' souls is wise." Of course, it should have been, "He that 'winneth' souls is wise." The error was with the printer, and not with the writer.

"This world is but the rugged road
Which leads us to the bright abode
Of peace above;
So let us choose the narrow way
Which leads no traveler's foot astray
From realms of love."

Water Valley, Miss.

Rev. R. S. Woodward.

Rev. Robert Sutherland Woodward was born in Marengo county, Ala., Dec. 19, 1833, and died in Meridian, Miss., April 10, 1897.

These dates mark the limits of a great human life full of activity, full of thrilling experiences, full of earnest devotion to God, and full of blessing to humanity. He was the son of Rev. Robt. S. and Mrs. Sarah Creighton Woodward; was the youngest of eight children, and was born after the death of his father. Though reared without an father's guiding hand and restraining counsel, he grew to a stalwart Christian manhood, evidencing that his mother was a woman of strong religious character, good judgment, and inflexible devotion to duty. Three of her four sons became Methodist preachers.

Bro. Woodward was admitted on trial into the Alabama Conference at Talladega, December, 1854. His first appointment was as junior preacher under Rev. B. F. Blow, on the Cedar Bluff circuit, which included what is now the town of Gadsden. In 1856 he traveled as preacher in charge the Tallapoosa circuit, and in 1857 the White Plains circuit. In 1858 he was stationed at Hamburg, and 1859 at Marianna, Fla. He traveled the Socapatoy circuit in 1860. This was his last circuit. He served stations as follows: 1861, Montevallo; 1862 and '3, Cahaba; 1864 and '5, Dayton; 1866, '7 and '8, Montevalle; 1869, '70, '71 and '72, Prattville; 1873, Milton, Fla.; 1874 and '5, Summerfield. His family tell us that one of these years—I can not learn which—was shared by Pensacola Navy Yard, the Bishop evidently appointing him there to fill out an unexpired year.

In December, 1875, he was transferred to the Mississippi Conference, and stationed at Brandon. During the years 1877, '8, '9 and '80 he served Natchez station. In 1881 he served Canton, and in 1882 was presiding elder of the Vicksburg district. He was stationed at Vicksburg during 1883, '4, '5 and '6, and at Yazoo City during 1887, '8, '9 and '90. He was presiding elder of the Brookhaven district during 1891, '2 and '3, and was stationed at Central Church, Meridian, during 1894, '5 and '6. At our last Conference he was superannuated, and sustained this relation just four months and four days. His sixty-three years were divided in three distinct periods of twenty-one years each. On his twenty-first birthday he received his first appointment. He spent twenty-one years as a traveling preacher in the Alabama Conference, and twenty-one years in the Mississippi Conference. He served four circuits, two districts and fifteen stations. He served pastorates to the full limit at Montevallo and Prattville, Ala., and at Natchez, Vicksburg and Yazoo City, Miss.—five in all. He always considered himself physically incapacitated for district work, and his brethren sharing with him this view, he spent but four out of his forty-two working years as presiding elder.

He was married Aug. 8, 1861, to Miss Sallie A. Mardis, who, with two sons and three daughters, survive him.

He was ordained deacon by Bishop Pierce, Dec. 14, 1856, and elder by Bishop Paine, Nov. 27, 1858.

Bro. Woodward was never robust in health, yet he lived and labored long and well. While presiding elder of the Brookhaven district his health failed completely. Sister Woodward thus tells of it: "The tired look on his face, as he came in from long, wearisome trips on the district, is engraven on my heart and memory as with the point of a diamond." The burning of the district parsonage, by which he lost his library, the accumulations of a lifetime, added to the burdens of this period. Thus enfeebled, he was appointed to Central Church, Meridian. Although he felt that his strength was inadequate to the demands of this heavy pastorate, yet he unmurmuringly obeyed, ready, if need be, to lay down his life for the Master's cause. Two years of toil in this peculiarly toilsome field left him more enfeebled yet, and early in his third year here he was prostrated with a prolonged attack of typhoid fever. Partially recovering, he tried to work on, but his work was done. He was unable to attend Conference last December, and for the first time in his life he was declared ineffective, and was placed upon the supernnuated list—our honor roll. He had desired to die on the field of service, but he accepted gracefully the inevitable setting aside. He was able to attend church a few times during the Winter, and in the early Spring helped me in a blessed revival, making short and earnest talks and prayers that were specially spiritual. While thus laid aside and relieved of the toil and responsibility he had borne so bravely and so long, his communings with God were specially sweet and glorious. He ripened for the skies. His conversation had about it the melody of heaven, and his face wore the glow of Hermon like experiences.

His last and fatal stroke came on Friday night, April 9, twenty or more hours before his translation. Seated in his rocking-chair—he could not lie down—he said to his wife, "Darling, I will have to go and leave you." Then, as if catching a view through the gates of heaven ajar, he shouted, "Glory! glory!" and his face caught a richer radiance. Late on Saturday, having gotten a little relief from the constant struggle for breath, Bros. Galloway and Harmon, who were present, prayed with him, and he said, "I am trusting in the precious blood of Christ." In the midst of one of his paroxysms he exclaimed, "I am going home." A very few hours later he went home.

A large company attended his funeral at Central Church on Monday. Ten preachers, including the Episcopal rector and the Jewish rabbi, the pastors of the Baptist, Presbyterian and Cumberland Presbyterian Churches, and five of his own brethren, took part in the services. He was beloved by all.

In the very best sense Bro. Woodward was a manly man. A brother preacher, who knew him well, says: "He was true to his friends, to his church, and to his God. A finer specimen of Christian character and moral manhood I have never known, and with his manliness a womanly tenderness that won all hearts to him." It has been the fortune of this writer to serve two pastorates which he had served. I never knew a man more generally popular, more largely beloved and respected. He was one of the best pastors I have ever known. Tenderly sympathetic, he knew how to get to the hearts of his people, and help them in trouble, and win them back if wandering; and then he was painstaking and laborious. He was a good preacher. Clear, forcible, peculiarly persuasive in his manner, with a strong, flexible voice, singularly free from mannerisms; simple, but elegant, in diction, he was a successful preacher of Christ's gospel.

There stands in Yazoo City, as a monument to his consecrated skill and energy, one of the handsomest and best-arranged churches in the State; and in thousands of lives in Alabama and Mississippi there remain impressions that make for uplifting of destiny, made by his holy and beautiful ministry. Thank God that we have ever had Robt S. Woodward among us!

H. WALTER FEATHERSTUN.

Will the Epworth League, through Its Various Departments, Assist Our Young People in Building Character After the Divine Plan?

BY C. B. AMES.

(Continued.)

This is a day when great strength of character is demanded. It is a day of great enterprises in the business, social, political and religious world. Immense fortunes are made in a few years, and swept away as soon. Immense display is a feature of social life. It sometimes almost equals in its shallow splendor the society of heathen Rome during the reign of Nero, as depicted by the author of "Quo Vadis." The church has taken seriously in hand the magnificent enterprise of sending the gospel to every neighborhood. It is a day of great undertakings. The lightning that flashes out of the east and shineth unto the west has been harnessed and forced to obey the touch of man's hand. Man sits as the supreme chief of the material world. Wonderful authority has been committed unto him. His increased power and authority bring increased responsibilities, which, in turn, redouble the rewards of perfidy and dishonor. The enlightened civilization and wonderful achievements of the century demand the very highest development of man's character in order that he may direct the mad rush of progress and keep himself pure and unspotted from the world.

If Christianity would control the impetuous march of civilization, clothed with the superb splendor of its regal power, it is self-evident that it must bring to the task of mastery—knowledge—a mind like God's. That force in society which knows the most, which brings to the burden of progress the widest information, the strongest scholarship, the most concentrated solidity, the most intelligent activity, is going to direct and pervade civilization. Under the surroundings of the age it is not sufficient for the church to be pious. Piety, however, is a magnificent virtue. It is the foundation-and corner-stone, the transcendent virtue of every great character; but it is not sufficient. To it must be added knowledge. Would piety without knowledge ever have discovered the law of gravitation? Would piety without knowledge ever have discovered the utility of steam, or the value of electricity, or the telescope, or the steam engine? Would piety without knowledge ever have built the magnificent structure of Christian civilization? Let the League more and more emphasize the importance of knowledge not as an incident to character, but as a part of character—an essential ingredient of Christianity. Let this idea permeate every League in every hamlet of this commonwealth; let the Literary Department of the League be a University Extension movement in every church where it exists; let every boy and girl in the State of Mississippi learn the overwhelming importance of intelligent piety and pious intelligence; that ignorance is a sin, that knowledge is a virtue. But let the chief purpose of the League be to produce action, not simply to teach ideas, for, as Thomas Carlyle has well said, "The end of man is an action, and not a thought, though it were the noblest." Correct action, however, must be the result of correct thinking, because an act is simply obedience to a thought, and if the thought be wrong, "it must follow as the night the day" that the act can not be right. Let the League proclaim the truth everywhere, that character after the divine plan consists in having a body like God's, a mind like God's, a soul like God's—in action. Then the church need have no fear; then the state need have no fear. Then, indeed, will the young people of the church grow up into a generation of kings and priests unto God.

IN PATIENT TRUST

BY REV. J. T. SCOTT, D. D.

I wonder when the time will be
That I shall hear one say to me
This night thy soul I ask of thee;
I wonder when

I wonder what awaits my sight
When upward I shall take my flight,
Thro' endless day or starless night
I wonder what!

I wonder too how I shall know
That I am I, if it be so
That aught remains of things below
I wonder, too!

Thus blindly on I grope in fear
My journey thro', from year to year
And dread to think the last is near.
Thus blindly on!

And so I wait in path of trust
That when it comes as come it must
A song perhaps, perhaps the dust;
And so I wait!

—Exchange

Communications.

A Leaf from the Diary of Rev. Thomas Nixon.

BY REV. J. M. WEEMS.

Our Conference is to meet next year at Bro. John Ford's, on Pearl river. A majority of the preachers are returned to the same works they were on last year, and they all seem very well pleased. After Conference, I went to the home of my uncle on Pearl river, where I remained until Nov. 15, when I went to Bro. John Ford's, and met the Bishop and several of the brethren.

Sunday, Nov. 16, 1817.—To-day the Bishop preached from Prov. i, 23, to the close of the chapter, and after the sermon ordained two deacons.

Tuesday, 18.—We have all had a most delightful time in the home of Bro. Ford; but this morning the Bishop and Bros. Norton and Griffin start for St. Stevens, and I return to my uncle's. We may all never meet again in this life: but may our God bring us together in the eternal home!

Nov. 20.—My time is now up, and I start this morning for my circuit in Louisiana.

Sunday, 23.—I heard Bro. Smylie, a Presbyterian preacher, preach to-day from Jer. xvii, 9. In the evening I went on to Bro. Winans, and spent the night.

Monday, 24.—I went to day to Bro. Richardson's and got seventeen volumes of Clark's Commentaries, which I purchased from Bro. Winans, and, packing them in my saddle-bags, went on to Bro. McGeehee's, where I spent the night.

Tuesday, 25.—Bro. McGeehee and I went to Woodville to-day, and saw a young man by the name of Kemp hung for the murder of two men in a boat at Ft. Adams. A Baptist preacher by the name of Hardy held a very appropriate service, and prayed for the young man; but I do not wish to witness such a scene again. I went from Woodville to Ft. Adams, where I expected to meet some parties, who would go with me through the swamp; but as they disappointed me, I went to Pinkneyville, where Bro. Lane and I preached on Sunday.

Dec. 1.—I spent the night at Judge Johnson's, where I met John Erwin from Tennessee, who gave me the charge of a drove of horses and two negro boys, to take across the Mississippi river.

Dec. 3.—I crossed the river at Capt. Erwin's plantation, below Baton Rouge, where I left the horses and negroes. On the morning of the fifth I arrived at Berwick's Bay, thankful to God that I was again on my circuit. My circuit now extends to Alexandria, and I travel five hundred and eighty miles every five weeks to get round. Bro. Hewitt is on the district, and in charge of the Washataw circuit, and we are the only Methodist preachers of any kind west of the Mississippi river. If we only had some local preachers, they could be of great service, but there is not one.

Dec. 31, 1817.—This is a perfect day, and the light of the sun is going out in a clear sky. It is sweet to reflect on the labors of a year faithfully spent in the service of God. But how painful to look over time wasted, when so much depends to self and to others on filling each day with consecrated work for the Lord. I feel to-day that I have not used the time of the past year as a good steward over my Master's goods, and that God may not give me another year. Lord Jesus, thou great Head of the church, deal with me in this matter as seemeth good in thine eyes! But if it may be thy will to grant me another year of life and toil in thy church, grant me grace also that I may be useful, for without thee I can do nothing but sin.

Jan. 1, 1818.—The first day of the new year is [illegible] and beautiful as was the last day of the old year.

"Hail, blushing morn; no clouds appear
To shade the earth, or stain the skies.
All nature hails the bless'd new year,
And smiles to see the sun arise.
How many souls last year have fled
To realms of bliss, or endless woe!
Their names are numbered with the dead—
This year, perhaps, I, too, may go.
Prepare me, Lord, for death or life;
With zeal and courage arm my breast,
And when I'm done with pain and strife,
Receive my soul to endless rest."

T. N.

Jan. 3.—I visited Col. Lyons to day, and found him in a dying condition. He is hopeful, and may the grace of God save his soul!

Jan. 15.—To-day I am in the home of Bro. Dunwoody. He is the brother of Samuel Dunwoody, of the South Carolina Conference, and is one of the finest Christian characters I ever met. From here I go to Opelousas, where I hope to get my mail. A letter from Bro. Hewitt informs me he was married, Dec. 22, 1817, to Miss Lucretia Barlow. I also had a letter from Bro. Lane, saying he was still single, and expected to continue in that state for some time, as he wished to continue in the Conference. I had a letter telling me of the conversion of the daughter of Judge Lewis, in Natchez, Miss. She afterward married the Rev. John Menefee.

Feb. 21.—To-day I preached the funeral of Col. Lyons from Heb. ix, 27.

Feb. 22.—To day I preached from Prov. xxviii, 4, and after preaching married Andrew Dunks to Miss Jane Clark. We then expelled three from the church: one for drinking, swearing, and keeping bad company; one for going to balls, dressing in the fashion of the world, and neglect of class meeting; and a colored man for drinking, Sabbath breaking, and falsehood.

March 8.—I preached to-day from Mat. v, 12, and Judge Lewis and his wife joined the church.

[This is the end of the record as given by Bro. Nixon.]

How to Make the League Prayer Meeting Interesting and Instructive.

As the need of our spiritual nature differs from that of our intellectual and temporal, so the office of the League prayer meeting differs from the other features of the League work. Its object is to look after the spiritual interest; the Literary Department, the social and intellectual; and the Charity Department, the temporal. These departments are but avenues through which we may bring the young people into the department of worship, and closer in touch with the Master's work, thereby being made useful means to a glorious end. A spiritual prayer meeting is unmistakable evidence of spiritual life in the League. A League may be seemingly full of life and enthusiasm, but "have a zeal not according to knowledge." I have one such League in mind. I had heard quite a good deal about the success of a League in a certain town in Texas, or rather the success of the social and literary department of that League. I visited the town last Summer. An evening or two after my arrival I was invited to attend their customary weekly entertainment. There was a great crowd in attendance, and the evening passed away pleasantly. Musical and literary selections were the main features interspersed with social games and chat. The entertainment was pronounced a success by those in attendance. I remarked to my friend: "You seem to have a live League. It knows well how to entertain. How about the spiritual interest? Have you a spiritual prayer meeting?" "No," she replied, "that does not amount to much. Very few attend. The social feature is in the ascendancy here." I found there was a zeal, but not according to knowledge. Many were following for the loaves and fishes. Now, do not think I mean to disparage the social and literary feature. Far from it, for it is a means when used wisely in bringing the young under Christian influence. There is a far greater benefit to be derived from the League organization than mere pleasure and entertainment. "Let the soul delight itself in fatness."

Two great objects of a League prayer meeting are Christian growth and Christian association. Naturally a prayer meeting is not very interesting to one who is not spiritual, for "God is a spirit, and they that worship him must worship him in spirit and in truth," but "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." Now, the question is, how to make the service interesting to these two classes, the spiritual and the non-spiritual, for we have both in our League. The one must be fed, the other drawn and tempted to taste and see that the Lord is good.

It is of first importance that the Committee on Worship be composed of consecrated Christians, whose daily walk and conversation are in sweet accord with the teachings of the Great Book, walking worthy of the vocation wherewith they are called. Never put a lukewarm, inconsistent church member at the head of this department. This will be sure to dampen the zeal of the enthusiastic, and cause the indifferent to criticise and scoff. Let the chairman be one who "in all things sheweth himself a pattern of good works; in doctrine showing incorruptness, gravity, sound speech that can not be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of him." As the League should exercise wisdom and judgment in the selection of this committee, so should the committee be very careful whom it appoints to lead these services. It is hardly probable that a prayer service will be more spiritual than its leader. Some have taken issue with me right here. They say, "Let other than the spiritual lead, and in that way we may possibly influence them and bring them into the work." Leaguers, that will not do. There are other means of influence. Of course, encourage them to take part in the service, but otherwise than as a leader. It is lowering the standard of a Christian prayer service, and while it may have a good influence upon the one leading, which I am inclined to doubt, it will tend to keep others away, cause still others to scoff, and make our League prayer meeting a thing of reproach to the church.

Now, as to how to conduct the service so as to make it interesting and instructive. I think Paul must have had such an occasion in mind when in writing to the Colossians he said, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Of course, beforehand the Devotional Committee has appointed the leader and helpers, if expedient, and aided or advised them in the preparation of the lesson, when necessary. The first essential to an interesting and instructive prayer meeting is the presence of the Holy Spirit. It is well to open with a short prayer for Divine guidance during the hour, for "we are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God," and without this divine assistance our service can not be acceptable in his sight. Let the first song be bright and full of religious fervor. Leaguers, let us look well to our singing. So much depends upon that. It is the part of our service that especially attracts the young and those who attend only to be entertained. How can a League keep from singing? It represents the youthful life of the church, and it should be a happy, joyous life, and we should praise our Redeemer with joyous lips. "It is good to sing praises unto our God, for it is pleasant and praise is comely. Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and pipe; praise him with stringed instruments and organs." Dedicate those instruments to the service of the sanctuary instead of the ball-room.

Another essential to a successful prayer meeting is a supply of Bibles. Leaguers, how many of you carry your Bibles to the prayer service? Leaguers going to prayer meeting without their Bibles remind one of the foolish virgins going to meet the bridegroom without oil in their lamps. Leaguers, bring your Bibles, and use them.

In taking up the lesson topic I have found it interesting in addition to the reading of the Scripture given on the topic card we read alternately its complement. I mean by that, if the lesson is in the Old Testament, we read a chapter or part of a chapter in the New Testament bearing on the same subject, this chapter to be selected by the chairman of the committee, and commented upon by the League. For instance, our topic for February was, "The Christ in Isaiah." Each Sabbath we would read the fulfillment of the prophesy as recorded in the gospels. In connection with the lesson for May 2, which is Prov. xvi, 1, "A soft answer turneth away wrath, but grievous words stir up anger," we would read James iii. In this way we connect the Old and New Testament, and we can hardly find a lesson in one that we do not find its parallel in the other. The leader should have a number of references to distribute among those who are not accustomed to selecting their own references, the timid ones who need encouragement and sympathy. Short talks right to the point are interesting, but avoid lengthy speeches. They are not appropriate in a prayer service. "Prayer wings to heaven with swifter flight than loudest oratory." Opportunity should always be given for voluntary prayers, sentence prayers and special request for prayer. If it is a spiritual League, having power with God in prayer, burdened hearts will find relief and hungry souls be fed. There is no thought so beautiful, no experience so ennobling as that of the redeemed soul in conversation with Christ through his Spirit that dwelleth in us, "which things the angels desire to look into." Make this service a season of prayer in the truest sense of the term. It is no place for recitations and shows. We want heart-to-heart talks with each other and with our Father, a service of prayer, praise and thanksgiving. "They that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

I find it beneficial occasionally to lay aside the topic card and select a subject specially needed by the League at that time. For instance: Suppose some of our members are becoming worldly, attending theaters, dances, and other places of worldly amusement, it would be well to have a lesson on "Worldliness," "The Church and the World," "Fruits of Repentance," or some kindred subject. If the League be in a state of lethargy, a lesson on "Christian Warfare" might serve to arouse them and produce more earnestness and diligence. It is necessary that the Committee on Worship make the spiritual condition of the League a prayerful study, and under the guidance of the Holy Spirit provide for its various needs and wants.

Some have said the Department of Charity and Help is the greatest and most important department of the League organization. Not so. It is in the Devotional Department that we are endued with power and grace sufficient to make our work in the other department effectual and acceptable in the sight of God. Without this power our service is but as sounding brass, or a tinkling cymbal. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love (the love of Christ dwelling in us), it profiteth me nothing." It is in our devotional services that our young people learn to do battle for the Lord. It is where they learn to take the shield of faith and the helmet of salvation, and to buckle on the sword of the Spirit, which is the Word of God. It is there where they learn the message of salvation to bear to the sin-sick soul, and there where they learn of the rest for the burdened heart. It is the Leaguer's store of supplies from which he draws spiritual help.

Again, I say the prayer meeting must be essentially a prayer service, and not an occasion of entertainment and display. Nothing should enter into it but that which will tend to spiritual growth. "Till we all come into the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Speaking the truth in love may grow up into him in all things, which is the head, even Christ."

Let us follow the teachings of that beautiful poem of Holmes, "The Chambered Nautilus," in the last stanza of which he makes this application:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

LUTIE STEVENS.

Tupelo, Miss.

Correspondence.

Letter from Japan.

To Rev. W. H. Huntley, Lauderdale, Miss., U. S. A.—

DEAR BROTHER: Your two kind letters to the Mission Rooms at Nashville, Tenn., concerning scholarships in our female training school at this place have been forwarded me, together with the sum of $50 from Mr. John A. McLeod, of Purvis, Miss., for a scholarship in the same work. Very gladly have these letters and the gift so kindly made been welcomed. Trained Christian teachers are a great need here in our Methodist Church, South, and it seems as if a glorious day was now close at hand, for, with the encouragement we now have from you and others, we are free to select and invite beneficiaries, and to gather them in for regular and timely instruction. One young woman has sent in a letter saying that she "is anxious to begin such a course of preparation, but her father is now ill, so she will come in as soon as she can be spared from waiting upon her father." One of our missionary sisters at an out station has written me that she "is on the lookout for such a woman to enter the Bible school;" and if the parents of one of our industrial department pupils will consent, there is a third candidate in sight; a fourth will not be long following. Thus we will go on preparing women to go from house to house reading the Word of God to, and praying with, some of the many who have never heard it. I am sure that the Lord is leading hearts in America to become interested in this Bible work. I pray that the Holy Spirit will guide you all at home, as well as us here, and help us all to honor and glorify God by doing whatever he will lead us to do for him. Kindly bear us workers in your prayers before God, and also the Christless women and girls of Japan. There is much, very much, need of Christian light and influence in the hearts and homes of Japan's mothers, wives, and daughters. God has made everything here in nature very beautiful, but the evil one tempts and ruins many souls. Thousands of women are sacrificed on the altars of vileness because their fathers must have gain wickedly received by sinful lives of daughters they hire and barter off for money. Pray for them, pray for all.

I will write a letter to the various gentlemen mentioned in your letter of Feb. 9, 1897, and try to be faithful in sending them notes of our work. May this be but the beginning of a great and good work among women here, and all the more so for being organized by true-hearted and Christian men of our home church, who are better men for having had Christian mothers and sisters and life companions! The men here seem slow to appreciate the greatest need of their country's women. They seem, as it were, unwilling for women to be lifted out of old-time customs, lest they become unfitted for Japanese home life. We need to move carefully and prayerfully in all we undertake for God in Japan. May you often ask the divine blessing upon this land and people, and may your soul be filled with great joy for what you will do in helping to make Japanese women a blessing to their family, their friends, their neighbors, as they seek to bring them to Christ, and to live the lives he would have them live! May God's Holy Spirit rest upon and abide with you always! prays your friend and co-worker,

M. I. LAMBUTH.

No. 12 Yama Moto Dori, 4 Chome, Kobe, Japan, March 24, 1897.

W. F. M. S.

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EDITORS.

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Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
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The second annual meeting for the Woman's Foreign Missionary Society and Parsonage and Home Mission Society of the Grenada district was held in Duck Hill, May 9 and 10, 1897. The largest number of delegates ever known from the district were present. Mrs. McIntosh, district secretary of the W. F. M. Society, called the meeting to order at 2 o'clock, Saturday afternoon. Mrs. Binford, of Water Valley, conducted the religious exercises. The following auxiliaries were represented: Oxford; Wood Street and Main Street Churches, Water Valley; Coffeeville, Grenada, Spring Hill, Gore's Chapel, Duck Hill, and the G. C. I., Grenada. These auxiliaries were in a very good condition. Wood Street Church, Water Valley, was the banner auxiliary of the district, having raised this last year $75.

Reports from the juveniles were called for. Oxford "Armor Bearers" were represented by Miss Ona Collier; Wood Street, Water Valley, "Lilies" by Master Walter Taylor; Main Street "Clifford Reapers" by Master Ben Tindall, and Grenada "Willing Workers" by Miss Janie McIntosh. These reports were very encouraging, and these little folks were an inspiration to the older members.

Mrs. McIntosh read an interesting and encouraging letter from Miss Haygood, superintendent of the work in China.

Ways and means for making the meetings more interesting and advancing the work were discussed.

Mrs. McIntosh reported ten new societies organized and 228 new members added this year.

Having finished the business of the foreign work, Mrs. McIntosh gave way to Mrs. Collier, district secretary of the P. and H. M. Society of Grenada district.

Mrs. Taylor led the devotional exercises, after Mrs. Collier called for reports from auxiliaries. Oxford; Wood Street and Main Street Churches, Water Valley; Coffeeville, Grenada and Charleston reported. Oxford was the banner auxiliary, having raised for all purposes nearly $300. Pledge money was discussed, and auxiliaries urged to make their pledges as large as possible.

Mrs. Collier then gave a brief report of the work done in the district. This work is young, but is growing, and may soon rival her older sister.

Saturday night the meeting was opened by Mrs. McIntosh. The address of welcome was delivered by Mrs. Stephens, of Duck Hill, and responded to by Miss Hargrove, of Oxford, after which a sweet consecration service was led by Mrs. Neblette, of the G. C. I., Grenada. The delegates and Christians of Duck Hill gathered around the altar, and renewed their covenants with God.

Sunday morning we listened to an earnest sermon by Bro. Langsley.

Sunday afternoon a children's mass meeting was held. Miss Janie McIntosh, Master Walter Taylor, Master Walter Duhard and Miss Lula Tyler recited; talks were made by Miss Hargrove and Mrs. Neblette, encouraging the children, and urging them to more earnest efforts in this work.

Sunday night the meeting was opened by Mrs. McIntosh. Papers were read by Mrs. Collier, Mrs. Taylor and Mrs. Duhard upon different subjects on the P. and H. M. work. Papers were read on the foreign work that had been written by Mrs. Falkner, of Oxford, and Mrs. Binford, of Water Valley. Two recitations on giving and a collection ended the programme.

The people of Duck Hill exhibited their hospitality in every way, and entertained us royally. We do hope and pray that the delegates present went home enthused, full of missionary zeal, and ready to work—yea, labor—to make the Grenada district one of the leading districts on missionary and parsonage and home mission work in the North Mississippi Conference.

TALLULAH HARGROVE, Sec.

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, long-suffering. But however it shows itself, it is as the bloom on the peach, as Spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life, if you will practice this lesson of shedding around you the grace of human tenderness, in word and act and in the spirit of your life.—Rev. F. B. Meyer.

WALL
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To Whom It May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

FROM THE WORK.

CORRECTION.

In my note to the ADVOCATE, of recent date, I stated that one hundred and thirty seven dollars and forty cents (not fifty) was reported, and that one dollar and thirty-five cents—not dollars, as your printer stated. Please make the above correction, and greatly oblige, WYMELLEN.

Rev. T. K. Faunt LeRoy, Morgan City, La., May 15, 1897: "'Ye shall reap if ye faint not.' This promise has been most bountifully fulfilled on this work. I have just closed a meeting of two weeks' duration, in which the power of God was wonderfully displayed. Rev. J J Smylie did the preaching, and it was owned of God in the conversion of sinners. Each service seemed to receive a special baptism of the Holy Ghost. Forty-seven have been received into the church, and four more are to follow on next Sunday evening. The whole church has been revived and the Spirit of the Lord has been poured out on this people. Bro. Smylie has a way of saying things that go to the heart; the will is controlled, and men act not from excitement, but from conviction. We praise the Lord for what he has done for us; take courage for the future, knowing that all things work together for good to those who put their trust in God."

Member, Vernon, La., May 10, 1897: "Harmony, brotherly love, peace and quiet prevails throughout the bounds of the Vernon work, with but one slight exception, and we believe that under the ministry of Bro. Johnston that that will be cleared away before the close of many more days. Bro. Johnston has seven appointments on the Vernon charge—three evening appointments—and at each of these seven appointments there is always an anxious, waiting crowd eager to hear and receive his messages of love and godly counsels. He has and is accomplishing much, not by enlarging the membership, but by strengthening and building up and placing the church upon a higher plane of religion. His walk, as he goes in and out before the people, bespeak much more than he professes. It is such living that wins the confidence, love, and respect of the world for Christ. We predict for him a grand and glorious year. The outlook is promising indeed. With the blessings and smiles of a kind Providence upon our labor, we hope to meet all of our assessments. May the good Lord keep us as under the hollow of his mighty hand."

Rev. M. M. Black, Gloster, Miss., May 14: "We closed a ten days' meeting at this place on the seventh instant. The membership has been greatly revived and strengthened. Several who were drifting have renewed their vows. Christians of the various churches united with us, and were brought closer together. The pastor of the Presbyterian Church preached for us the first night of the meeting, and the pastor of the Baptist Church the night following. These brethren attended most of the services, and very kindly suspended their own services at night during the continuance of the meeting, for which courtesy we are deeply grateful. There were no additions to the church. Two or three persons, however, will probably join in the near future as the result of their awakening. Bro. B. F Lewis, of Woodville, was with us nine days, and did us much good. His sermons were strong and stirring. Our Sunday-school is increasing in efficiency and in punctuality. A Children's Missionary Society has been organized, and is progressing finely. We revived the Epworth League recently, and hope soon to have it in good working order. We rejoice that our lot has been cast among so appreciative and cordial a people. There is much to encourage us."

J L Moore, Stovall, La.: "The second quarterly meeting of the Gansville circuit, Arcadia district, Louisiana Conference, was held with the Gansville Church, May 6; Rev. B T. Crews, P. E., in the chair. The circuit was tolerably well represented, and a fairly good audience considering the time of the week and year it was held. Bro. Crews did not find fault with the stewards for the way they were feeding their preacher. Bro. Crews preached a logical and soul-stirring sermon from the first five verses of the twenty seventh Psalm. It was feast to the soul to hear such words of wisdom and comfort. Bro. Crews captured his hearers. The next quarterly meeting will be held with Siloam, at which time we are going to have a camp meeting if we can get everything in readiness. Come up, Bro. Black, and be with us. Allow me to thank Bro. W. A. White, of Lake Providence, for $5 25 for Bro. W. F. Sanders' children, and Bro H. S. Alford, of Smithburg, Miss., for $3 from Chapel Hill Sunday-school. While I do not wish to enter a controversy with Bro. W. W. Magruder on the 'point of law,' I just want to ask him if the governor did not, a few years ago, have a man arrested and lodged in jail who had gone into another State to solicit aid for the overflowed people of his district without the governor's consent."

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

DR. BENJAMIN F KITTRELL.

Dr. Benjamin F Kittrell, son of Wm. J. and Elizabeth Kittrell, was born in Greensboro, Ala., Dec. 24 1836, and died in Black Hawk, Miss., April 22, 1897.

He was endowed with a fine mind which was trained and highly cultivated at home, in the common schools and in Irving College, Tennessee, where he graduated with honor in 1855 For some years he taught school near Mobile, Ala., where he formed an intimate and lasting friendship with the principal of the school, an Episcopal minister, long since dead.

Dr. Kittrell graduated in medicine in 1861, and at once entered the military service as surgeon in the Confederate Army. Here he won for himself a name and fame as a skillful physician and a safe and expert surgeon. At the close of the war he settled in Black Hawk, Miss., then the seat of a flourishing female college, and entered upon the practice of his profession. He was a man of one work, devoting all his time and energies to the work of a "beloved physician."

On the twenty-fourth day of April, 1866, he was happily married to Miss Maud, daughter of J D. Pate, Esq., of Carroll county, Miss. The issue of this marriage was two daughters—one dead and the other a widow with three children, still living.

Dr Kittrell was a man of fine literary taste and cultivation. He read the best books and magazines to be found in this country and in the old world. This made him a full man on nearly all subjects. The extent and accuracy of his information on all lines where he thought made him the oracle of wisdom to a wide circle of country. He was a modest, retiring man, reticent and inclined to be meditative, but when fully aroused he was a brilliant and charming conversationalist. His words were few, but choice and very expressive.

Few men surpassed him in the power of condensed and clear statement. He had the gifts and graces of an orator and the careful training of an elocutionist, hence he wrote and spoke with great unction and power. A few times he was induced to appear in public, and his speeches and addresses attracted wide attention and produced a profound impression. Some of them were put into type and they possess the merit of strength and beauty on the printed page.

As a physician Dr. Kittrell stood among the first in this State. He kept himself fully abreast of all the latest discoveries in medical science and the improvements in the practice of this noble profession. This gave him prominence in and great influence with the medical societies and Boards of the States. His views and opinions were entitled to consideration.

He also kept himself fully informed on the political issues of the day, and he was deeply interested in all public affairs, as every good citizen should be. Few men knew more of the parties and policies in existence since the foundation of the government—specially since the war.

He was prominent and influential in masonic circles, and his body was laid to rest with the honors of this ancient order.

Dr. Kittrell's home life was bountiful and very beautiful. Husband and wife lived for each other, and each spared no pains to make the other happy. Self-sacrifice for the joy and comfort of the other was a pleasure and a privilege to each.

The sick, the poor, the needy and orphan children always found an open door and big hearts of love at Dr. Kittrell's. The wife was impulsive, sympathetic and expressive. The Doctor said nothing, only he smiled when his wife became an angel of mercy to some needy soul.

Dr. Kittrell was a moral man, sober, honest, honorable and high-toned. He literally despised little or low acts. A high sense of honor and of strict integrity controlled all his dealings with men.

He made no profession of religion, and yet those who were with him at the last have good hope that he came to personal salvation through faith in Christ. To his wife he said, "It is all right, all right." The writer of this memoir talked with him often on this subject last Fall. He was anxious to know the way of salvation. Salvation by simple faith in Christ was a puzzle and profound mystery to him. It had become the habit of his life to know things by reason rather than by faith. He agreed to seek daily and earnestly the help and guidance of the Holy Ghost in seeking the salvation of his soul. Spiritual discernment of heavenly and divine things comes of enlightenment by the Holy Ghost. The faith faculty is at its best at the first, and it grows by early and constant exercise. The writer has good reason to believe the blessed Spirit led this honest and earnest man to saving faith in the Son of God. GILDEROY.

(Continued on Seventh Page.)

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Women whose faces are disfigured by unsightly eruptions, pimples and blotches too frequently fail to understand that these are but the outward symptoms of inward disorders. They resort to various cosmetics, ointments and powders, not knowing that all the while the trouble is not in the skin, itself, but in the system. It is sometimes absolutely dangerous to use outward applications, for if the skin alone is cleared, the real disease is likely to attack some internal organ of the body, where it may prove fatal to life itself.

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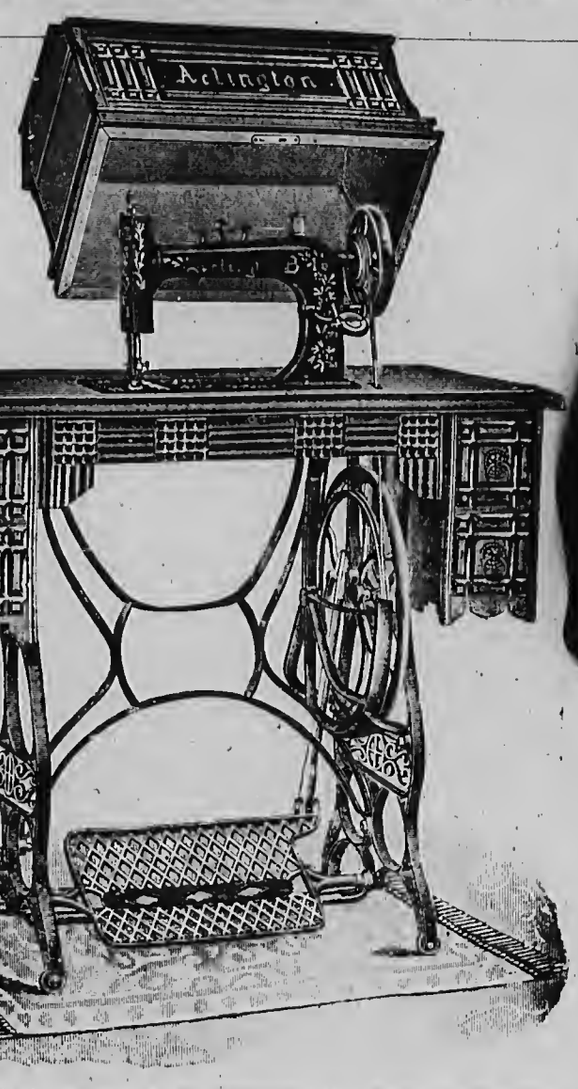

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THURSDAY, MAY 27, 1897.

There is one thing that never dies of old age, viz.: a bad habit.

If you are no better at night than you were in the morning, count it a day lost.

It is very easy for a man to lose his temper when he knows he is in the wrong.

Even a very stupid man can find a plausible reason for doing any mean thing he wants to do.

Some people find their greatest enjoyment in making other people miserable; and yet they call themselves Christians.

How often the memory of what others have done for us is embittered by the thought of how little we have done for them!—Selected.

It is remarkable how much bad spirit some men can display in professing to be filled with the Holy Spirit.—Baltimore Advocate.

The Bible is not a casket of jewels, upon which to feast our eyes, but a basket of heavenly fruits upon which to feast our souls.—Exchange.

Referring to the numerous good resolutions formed on New Year's Day some one has proposed to change the name of it to All Liars' Day.

The bereavement which looks into the grave is leaden; the bereavement which dares to look toward the stars with hope is goldon.—G. H. Hepworth.

It is a good thing to cultivate the habit of readiness for emergencies. Call it presence of mind, keeping your wits about you, or what you will, just so you attain the real thing.—Selected.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—Selected.

The church in Jerusalem seems to have been frightened when they heard that the Gentiles were coming in. Possibly there are churches now which would be greatly alarmed if a revival should break out among their poor neighbors which should seem likely to fill the church with them.—Exchange.

If you will take the yoke of Christ and count upon God at your back, I do not mind what happens, your heart will be at rest. Like the shell which, taken from the ocean, repeats the murmur that she learned in the ocean depth, so your heart will repeat the deep sweet music of the heart of God, out of which you have come.—Meyer.

Regularity in the Realm of Religion.

No man can hope to achieve a high degree of success in any business or profession unless he is regular and systematic in the performance of his duties. The merchant who has no regular time for opening and closing his store, who is as likely to be found fishing or pleasure seeking as in his place of business, is not the one whom customers seek. No aspiring physician can afford to produce the impression that he has no regular hours for consultation. People who seem to think that one time will do as well as another for attending to their tasks are by no means uncommon, but somehow they are not much in demand. If railroad trains and schools were run as irregularly and unsystematically as many professing Christians attend to their religious duties, the public would soon pronounce them unworthy of support and continuance.

Had John Wesley labored without method or regularity, the immense amount of writing, preaching and traveling which he did would have been utterly impossible. By regularity of habit and wise use of time he maintained a religious experience Pauline in its type, and accomplished tasks nothing short of marvelous. Benjamin Franklin, whose name has become the synonym of method and industry, would never have risen to such prominence in the world, had it not been for his methodical habits and perseverance. One writer tells of a man beginning business who opened and shut his shop regularly at the same hour every day for weeks without selling two cents' worth, yet whose application attracted attention and paved the way to fortune.

What business man does not recognize the importance of regularity and perseverance in the conduct of his affairs? Who wants to employ laborers that work only when they feel like it, and stop without warning or reason? The famous musician, Malibran, said of herself that if she neglected her practice a single day, she could see the difference in her execution; if for two days, her friends detected it; and if for a week, all the world knew of her failure.

Nowhere is the absence of regularity more marked than among church people; nowhere is the effect of its absence more disastrous. With the exception of a faithful few, young and old attend to every other matter with more constancy and zeal than to the affairs of the soul. Business men go to their stores, workmen to their shops, railroad men to their trains, hot or cold, rain or shine, whether weak or strong; but if the weather is a little unfavorable, or if they are feeling somewhat out of sorts, what multitudes of Christians stay away from the prayer meeting and the other services of the church! Young folks who would not think of letting anything short of an earthquake or a cyclone keep them away from a circus, a theatre or a reception are afraid to venture out to the house of God if the sky looks a little threatening, or if they think Bro. So-and-So is likely to preach.

Of what countless hosts may it be said "they run well for a season," but soon "grow weary in well-doing." Piety of the spasmodic type is the bane of Christendom to-day. Where is the church that has not its dozens and scores who are as unsteady in their religious life as is the course of the winds and waves? Church members often allow the most trivial things to interfere with the discharge of their religious duties, but if it is a matter of business or pleasure, hindrances and difficulties are soon disposed of. The indifference and lack of steadfastness which many churchmen exhibit in spiritual matters, if carried into industrial and governmental affairs, would speedily bring ruin and suffering.

Transports of joy serve a good purpose, but the man who depends upon the state of his emotions, and fails to take up his cross and walk daily in the path of self-denial, will ere long have an experience that is but a mocking memory. Ecstacy can never take the place of the unremitting practice of the duties and the cultivation of the graces enjoined by Christianity. All over the land there is the same distressing lack of that type of religion which exalts constancy above profession, and loyalty above convenience and self-interest.

Many people can not be said to have habits of piety at all, so frequently do they allow worldly concerns to interrupt them in paying their vows to the Lord. Is it not astounding that so many believers who are as regular as a clock in attending to social and commercial matters are as uncertain as the wind when it comes to serving the Lord? How frequently church members will attend every service held by an evangelist, or by some free-lance preacher, who takes delight in abusing the church and its authorities, and yet are seldom seen at a religious service on an ordinary occasion!

No man expects one plowing to make a crop of corn. Yet do not some people act as if one camp meeting, or protracted meeting, of prayer and consecration is sufficient for a whole year? How few bear in mind that God has said, "He that endureth unto the end, the same shall be saved."

No doubt in not a few charges in our Zion the stewards during the first month or two of the year labored regularly and earnestly to raise their pastor's salary, but ere long they relaxed their efforts, and from now on until about Conference time they will labor spasmodically, or perhaps not at all. The consequence is that many a pastor will fail to receive what he needs and ought to have, and some on account thereof will of necessity become involved in debt. Greater regularity and perseverance in this matter would in many instances bring about a wonderful change.

It is greatly to be deplored that so few church members give regularly of their substance. Not many are rich enough to contribute much cash at a time, but they are able to give a small sum weekly or monthly, which, in the aggregate, would be a goodly offering.

It is folly to expect enjoyment of religion or growth in grace where there is not regularity in prayer and Bible study and in attending upon the ordinances of God and in doing good. Irregularity in worship and service may seem of little consequence, yet if God were a hundredth part as unsteady in his love and care for us as many of us are in our service to him, we would miserably and speedily perish.

A teacher instructing his class on "Thy will be done" in the Lord's Prayer asked, "How are the angels to be our patterns?" One said, "They do God's will immediately." Another: "They do it cheerfully." A third said: "They do it with all their hearts." The answer of the fourth showed that he had caught the meaning of true obedience, for he said: "They do it always." Can we believe that God is pleased with anything less than uniform, zealous and thorough obedience? In order to be genuine Methodists, we must live by rule, and so far as we are able perform every duty and task at the appointed time. But will not this make our piety stereotyped and lifeless? Nay, not if we serve God from the heart, not if we are Methodists in the true sense of the term—that is, "Christians in earnest."

"O ever earnest soul!
Unwearied in thy work,
Unhalting in thy course,
Unlingering in thy path,
Teach me thy earnest ways,
That mine may be a life
Of steadfast work and praise."

Sectionalism Run Mad.

At the recent encampment of the Grand Army of the Republic at Richmond, Ind., a committee reported adversely as to the continued use of a certain history in the public schools of that State because of a footnote in the book saying that after he was wounded at the battle of Shiloh Gen. Albert Sidney Johnston sent his own surgeon to care for the wounds of the Federal soldiers, while he himself bled to death for lack of attention. In their report the committee declares that "this statement we believe to be pure fiction, and if true we insist that it is of no value as history; and is an indecent attempt on the part of the publishers to neutralize the effect of such revision as they had made in the book."

The above clipping, from a recent issue of the Times-Democrat, gives evidence of the existence of a spirit which we would like to believe prevails to a very limited extent in the regions north of Dixie. The first item in the report is, of course, unobjectionable. If the statement concerning Gen. Albert Sydney Johnston is mere fiction all sensible people will agree that it should have no place in a school history. But when these ex-United States soldiers say that if the statement is true, it has no value as history, they forfeit the respect of the civilized world. We heartily endorse the following editorial utterances of the Times-Democrat:

The idea that no heroism of the enemy, no good act or self-sacrifice on the part of your opponents is to be told, but that you must be taught to hate them and to believe that they are incapable of any virtue, is one of the most malignant and depraved ideas that were ever given currency. Such a doctrine has never been taught in any civilized country, and must not prevail here. The idea that no history taught in the North should contain one complimentary allusion to the Southern soldiers, or say one word about their heroism, and that the Southern youth should be similarly taught—for this would be the legitimate sequence of this doctrine—that no Northern soldier was capable of any honorable or heroic act—would breed hatred for all time in this country, and assure its dissolution sooner or later.

The United Confederate Veterans, at their Nashville reunion, will take up this matter of Southern school histories. We hope that in the discussion of the matter it will show that broad spirit which the Indiana G. A. R. lacked at its Richmond conference, and that it will recommend those books which—while doing full justice to the Southern people and the Southern soldiery—will not refuse recognition of acts of heroism and sacrifice on the part of those who wore the blue.

There are many broad-minded people in the North protesting against sectionalism. Let the South join hands with them, show that it wants a non sectional history, one that will do equal justice to the soldiers of either army, and which will recognize and praise courage of self-sacrifice, without first asking the color of the uniform worn by the hero.

At Magnolia.

On Sunday, the twenty-third, we had the privilege of preaching the commencement sermon of Magnolia High School. We were greeted by an audience that exceeded the seating capacity of the chapel. Under the administration of the present efficient principal, Prof. W. N. Hardee, this institution is enjoying great prosperity, the enrollment for the session being considerably in excess of two hundred. At night we dispensed the Word at the Methodist Church to a very large and attentive audience. We regretted that we could not remain long enough to hear the annual address by our friend, Prof. Hardy, of Jackson, Miss. Magnolia has recently taken on new life, a number of handsome stores and residences having been erected within the last twelve months.

We were pleased to meet our friend, Rev. J. W. Sandell, of the Mississippi Conference, who resides here. During our stay we were most hospitably entertained in the palatial home of Bro. and Sister L. L. Lampton. We were sorry, however, to find Bro. Lampton in bed with slow fever.

We had a delightful visit with friends to the elegant home of Mr. and Mrs. P. H. Enochs, of Fernwood, Miss. We also enjoyed the generous hospitalities of the genial occupants of the Methodist manse, Bro. and Sister J. A. B. Jones. Bro. Jones is in the midst of a very prosperous pastorate. He is in high favor with his flock, who manifest their interest in their pastor and his family, not in words only, but in deeds as well. Both substantials and delicacies find their way to the parsonage pantry with frequency. Very recently a fine Jersey cow was presented in a handsome way. There are frequent accessions to the membership of the church. All the Conference claims are secured, and some of them are overpaid. Eighty-one dollars in cash has been contributed to the Orphans' Home, and a pledge has been given to furnish one of the rooms. Bro. Jones has both a new church and a new parsonage in his programme for the near future. The church will come first. En route home we spent a few very pleasant hours in the parsonage home of the Bishop of McComb City, Rev. J. M. Morse, who, in keeping with his previous record, is flourishing like a green bay tree. He is much beloved by his flock. He has a large and growing membership, and preaches regularly to a packed house. His Sunday-school and his Epworth League are in fine condition. The church is entirely harmonious and in fine spiritual condition.

At Ellisville.

By invitation of the pastor, Rev. F. M. Keen, we lectured on Wednesday night, the nineteenth, at Ellisville, Miss. Ellisville has undergone little change since our visit last year to dedicate the new church. It is a thoroughly live and progressive town. Our parsonage here having been burned last year, and there being no suitable vacant house in the city, the pastor found it necessary to make headquarters at Laurel. This arrangement is only temporary, however, as Bro. Keen contemplates the erection of a new parsonage at no distant day. We were delightfully entertained by our good friends, Bro. and Sister H. S. Gunn.

Save Your Work.

Take the advice of a tolerably old man; save your work. Some preachers seldom or never take notes, and must necessarily lose much of their work. Others write more or less extensively, but throw away their manuscript. This is wilful waste. What is worth preaching is worth saving. You will need sermons for emergencies. You will often have to preach without time to make a new sermon. If you do not die young, you will be an old preacher, with failing memory and lack of strength for protracted thought. If you save your notes, you will have something to fall back upon. We don't advise to this course because we would have you to feed the people on stale bread; no, the materials of your notes can be worked over and made bran new. The best originality has the spring board of a fund of knowledge on hand.—Holston Methodist.

NOTES.

Rev. T. B. Clifford will preach the commencement sermon of Port Gibson Collegiate Institute, June 6.

***

We are in receipt of a letter from Mrs. Annie C. Jones; but as she gives neither postoffice nor State, we can not reply.

***

William Tappan, of Milton, Mass., has bequeathed the bulk of his estate, worth $220,000, to the Massachusetts Institute of Technology.

***

Harvey Russ, a pupil of Millsaps College, was drowned last week while bathing with a number of other young men in Pearl river.

***

Barnard College has recently received a donation of $140,000 from Mrs. J. M. Fiske, the money to be expended in a building bearing the name of her husband, recently deceased.

***

Lewis Crozer, who died recently at Chester, Pa., gave $250,000 to found a free public library in that city. He also gave $500,000 for the establishment of a hospital with a home for incurables attached.

***

Christ Church, Savannah, Ga., the church of which John Wesley was rector during his stay in America, was burned a few days since, with many records of value because of their antiquity.

***

Mr. Buckingham, of Ansonia, Conn., has donated property worth $20,000 to the Y. M. C. A. of that place, with the stipulation that he shall receive an annuity of $800. As he is seventy-seven years of age, the condition is an easy one.

***

The M. E. Church has responded to the action on the subject of Federation by our last General Conference by appointing the following commission: Bishops: S. M. Merril, W. X. Ninde, J. N. Fitzgerald; ministers: J. F. Gonchor, R. J. Cooke, H. G. Jackson; laymen: R. T. Miller, T. B. Sweet, T. H. Murray.

***

The fault of the pulpit to-day is flippancy—treating the Bible and the great truths of religion as though they had comical aspects, and as though these were of surpassing interest. In the twentieth century it will be seen that a man who deals with the gravest questions of the hour and of the ages must be grave himself—a man of tremendous earnestness. Something more than gilded gabble, finent chatter, is demanded by the needs of the human heart.—President C. J. Little, Garrett Biblical Institute.

Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.—Dr. T. L. Cuyler.

***

Some time since the students of Central College, Mo., invited ex Senator J. J. Ingalls to deliver the annual address at the approaching commencement. The invitation was accepted. On account of his connection with the recent prize fight the faculty have vetoed the invitation. Good for the faculty of Central College!

***

He who refuses forgiveness breaks the bridge over which he must pass, for all need forgiveness. Are there any of us who can look back on wrong and injury done to us by our fellow-men? This, if we were wise, we would not wish to forget. For more noble is it to remember in full, and yet forgive; to retain our sensitiveness unimpaired, and yet to take the offending brother to our hearts as if he had done us no wrong.—A. P. Peabody.

***

From a private letter from Rev. W. J. Ferguson, of Pachuta circuit, Mississippi Conference, we quote as follows: "We have put considerable improvements on our parsonage, and will in a few weeks have the most comfortable parsonage in the district. Taking all things into consideration, we have a very pleasant charge indeed. Rev. J. T. Nicholson, of Shubuta, will dedicate our new church at Salem, four miles from DeSoto, on the fifth Sunday.

***

"The man or the woman who does not believe in missions is wholly outside the pale of Christianity." The Son of God was a missionary—from heaven to earth. All the apostles were missionaries—the very word "apostles" mean missionary. The Bible is saturated with the spirit of missions. Christianity is a missionary religion. No man can be a true follower of Christ—a Christian—and not be a missionary in spirit and practice.—Baptist Standard.

***

It is hardly fair to assume that the people who are not interested in the special form of Christian work which appeals most powerfully to you are denying the faith. Perhaps these very persons are interested in something else equally Christian, the importance of which you do not clearly recognize. Christian charity demands that we should let people work for the things they are interested in, without nagging them or criticising them because they do not work with us.—Exchange.

***

A short time since Lula Karr, an Algiers girl eleven years old, rescued a boy who was sinking for the third time in the Mississippi river. A very few days afterward J. J. Burns, a one-armed workingman, also a resident of Algiers, rescued another boy from a similar fate. In both cases remarkable coolness, nerve and heroism were displayed. On last Friday, in the Pythian Hall at Algiers, in the presence of an immense crowd of the best citizens of Algiers and New Orleans, the Times-Democrat presented a medal to each of these heroic personages. The hall had been appropriately decorated and the greatest enthusiasm prevailed. The presentation address was made by Dr. Beverly Warner.

***

On June 1 Luther Manship will give his famous "Evening of Song and Story" at the Y. M. C. A. Hall in this city. As we have stated before in these columns, Manship is a genius. He is thoroughly unique. He has received the highest encomiums from the press wherever he has appeared. The following from one of our exchanges gives an idea of his style: "Mr. Manship possesses that genius that can never be taught. If you wish to be entertained, to laugh, to cry, to forget yourself and the carping cares of life, go to hear the inimitable Luther." Another says, "As an entertainer he has no equal; and as a portrayer of correct dialect regardless of the tongue he imitates the nation furnishes no counterpart." We bespeak for him a full house when he appears in the Crescent City. Don't miss him.

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Colic, Dysentery, Diarrhœa, Cholera Morbus, and for all complaints of children,

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is a positive specific. In ordinary cases it will quickly effect a complete cure. In the most severe cases it will ward off the danger until the Doctor comes. Always keep it in the house. In case of an emergency it will be found invaluable. Sold everywhere. Price 50c., $1.00, $2.00. Prepaid by

Prepared by FOLEY, DICKS & CO., New Orleans.

Mississippi Epworth League.

The third Annual Epworth Leagne Conference for Mississippi met at Water Valley on April 29-May 2, 1897. The faithful and efficient president, Rev. T. B. Clifford, was in the chair, and presided with his accustomed grace, dignity and ease.

That the League work was growing and spreading in size, fire and enthusiasm was undoubtedly proven by the four hundred delegates in attendance, representing seventy-three Leagues and a membership of five thousand, and the whole soul earnestness, interest and enthusiasm displayed by them.

Water Valley threw wide her doors and demonstrated to the Leagners of Mississippi that she was hospitable beyond peradventure, as well as enterprising, energetic and aspiring in business affairs. Many of the most spiritual and consecrated ministers of the church were present, with many of the most faithful, earnest and devout laymen to cheer, encourage and instruct the Leagues in their great work. Among these were Rev. J. A. Bowen, whose presence was a blessing to all; "Cyclone" Clifford, who is an indispensable factor in League work; Dr. H. M. DuBose, whose address upon "The Starting Point" was soul-stirring and inspiring; Rev. W. M. McIntosh, who demonstrated the great benefit of the League to the Revival; Rev. T. W. Lewis, who told of the close relationship of the League and the pastor; Joe M. Ramsey, the blind Leaguer from Tennessee, who thrilled the Conference with his inspiring eloquence and earnest consecration; Dr. R. W. Jones, who, in his earnest and gifted way, told of the possibilities of consecrated manhood in the Church and State; Judge L. H. Estes, the noble minded, indefatigable worker, always ready and anxious to advance the cause of Christ; C. B. Ames, who treated the Conference to an intellectual feast upon the building of character after the divine plan; Rev. J. M. Wyatt, Rev. H. C. Morehead, Rev. T. L. Mellen, Rev. W. S. Shipman, Rev. J. A. Randolph, Rev. W. S. Lagrone, Rev. B. P. Jaco, Rev. A. F. Watkins, Hon. F. G. Lowis, Dr. Rosa Weiss, Dr. J. C. Ballard, and a host of others, who contributed largely to the pleasure and interest of this grand conference of our young people.

Officers for the ensuing year were elected as follows: President: Rev. A. F. Watkins, of Vicksburg; first vice president, L. P. Brown, of Meridian; second vice president, Mrs. T. J. Brown, of Grenada; third vice-president, C. B. Ames, of Macon; recording secretary, Garland M. Jones, of West Point; corresponding secretary and treasurer, Dr. Rosa Weiss, of Meridian.

After a grand and inspiring meeting, Conference adjourned to meet in Meridian next year.

With all the earnestness of young Mississippians let us, with our efficient president, Dr. Watkins, leading, take on renewed life and energy, and push forward in this great work.

GARLAND M. JONES, Secretary.

Gilt-Edge Investment.

For the purpose of enlarging their plant and business, the Lafferty Complete Flour Company offer a limited amount of 7 per cent. bonds, secured by a first mortgage. Each bond is for $30, and the owner, in addition to the interest of 7 per cent., is entitled to share in the business of the mill to the amount that makes the bond the most remunerative security on the market. They will be sold at par.

The denomination of the bond was fixed at a minimum sum of $30, so as to furnish an investment for many persons, and gain the widest interest for this accredited Food-cure—the "Complete Flour." Address John J. Lafferty, President.

Richmond, Va., March 1st.

To Preachers.

To the preacher who sends the largest number of new cash subscribers between now and the first of July we will present either an Arlington B Sewing Machine or a gold-filled watch guaranteed to be a perfect time keeper and to look as well as a gold watch for twenty years, whichever one may be preferred. To the preacher sending the next largest number and also to the one sending the third largest number we will present a set of Clarke's Commentaries, latest edition, with modern additions.

Should the successful contestant prefer it, we will pay him cash instead of the premium.

Under this offer no commissions will be allowed until the premium has been awarded. Those who wish to compete for these premiums should notify us at once.

Bro. Ellis' Experience.

I do not see anything strange or startling in Bro. D. G. W. Ellis' experience as recorded in the ADVOCATE, of the thirteenth instant. We have scores of preachers in the North Mississippi Conference who have this "joy and peace within, and a consciousness of the abiding presence of the Spirit." Some four or five of these claim that, like Bro. Ellis, "they received it at a certain time and place." Many more as good men as they say they did grow up into Christ and enjoy this rich experience, whatever Bro. Ellis may have done.

We do not question the facts as stated in Bro. Ellis' experience, neither do we question the testimony of thousands of others who claim to enjoy this "abiding peace," who never believed in, sought, or received this instantaneous second blessing. Among them are such men as the late J. H. Brooks, of our Conference, who had this testimony for more than forty years and died with it on his lips. On last Sunday I heard the Rev. S. A. Ellis bear this testimony in strong language. Yet he has never sought the second blessing, so called. A dozen others have similar testimony. The strangest fact recorded in Bro. Ellis' experience is that a Methodist preacher will live forty-six years in this unsatisfactory, or childhood state, of the divine life.

Bro. Ellis would, perhaps, say if many others enjoy this "abiding peace," they should profess it in so many words and say to the world, "I am sanctified;" but we think it safer to follow the inspired writers of the New Testament, John Wesley and Lovick Pearce, who never said, "I am holy, or I am sanctified." In fact, no angel in heaven, as far as we know, ever dared to make such an assertion; but it has only been done by some good men who seem to think that to profess high attainments in Christian experience is to profess Christ.

We do not so understand the inspired writers, and must be excused from making such professions. If our brethren of the "second blessing" persuasion feel that it is their duty, they have their own consciences to keep. "Let every man be fully persuaded in his own mind, and not condemn his brother for that which he feels to be his duty."

J. W. HONNOLL.

Holly Springs, Miss., May 13, 1897.

Low Vacation Rates.

Every day from June 1 to September 30, inclusive, the Queen and Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limit October 31, 1897.

This route offers tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments.

Inquire of your nearest Queen and Crescent ticket agent for descriptive matter, rates and full information.

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R. H. GARRATT, A. G. P. A.,
No. 210 St. Charles St., New Orleans, La.

Programme of Millsaps College Commencement.

FRIDAY, JUNE 4.

11 o'clock A. M.—Freshman Prize Declamation. 8 o'clock P. M.—Debate between representatives of the Galloway and the Lamar Literary Societies. Question—Resolved: That the establishment of a National University is desirable. Affirmative: W. E. M. Brogan, R. L. Cannon. Negative: C. G. Andrews, H. B. Watkins.

SATURDAY, JUNE 5.

11 o'clock A. M.—Sophomore Oratorical Contest.

SUNDAY, JUNE 6.

11 o'clock A. M.—Sermon by the Rev. J. J. Tigert, D. D., Nashville, Tenn. 8 o'clock P. M.—Sermon by the Rev. J. J. Tigert, D. D., Nashville, Tenn.

MONDAY, JUNE 7.

9 o'clock A. M.—Annual Meeting of the Board of Trustees. 11 o'clock A. M.—Annual Address by Professor C. Alphonso Smith, Ph.D., of the University of Louisiana.

TUESDAY, JUNE 8.

9 o'clock A. M.—Graduating Speeches, Baccalaureate Address, Conferring Degrees and Presentation of Medals.

Millsaps College.

Messrs. Teat and Scott, two of the advanced students of Millsaps College, will conduct during the Summer in the college building a Summer Training school. There are many young men who need special coaching to prepare them for entrance into college classes. It is sometimes the case that a few months given to review will enable an applicant to enter a year higher in the college than he otherwise would. So all who feel the need of reviews or of making up studies in which they are deficient, the faculty take pleasure in recommending the school of Messrs. Teat and Scott. A pupil who passes the final examinations of this Summer course will be admitted into corresponding college classes without further examination. For circulars address W. H. Scott, Jackson.

W. B. MURRAH,
Pres't Millsaps College,
W. L. WEBER, Secretary.

An Appeal.

To Subscribers to the Mansfield Female College Fund—

DEAR BRETHREN: The Committee on Repairs and Improvements will be very seriously embarrassed at the meeting of the Board of Trustees, on the eighth of June, unless you remit to me the amount of your subscription without delay. We have gone forward with improvements and repairs, depending on you to pay these small amounts which you subscribed, which, in the aggregate, is considerable, and which could not be paid at a better time than now for grand results. Please make an extraordinary effort to relieve us just now. Your prompt response is confidently expected by

Yours fraternally,

A. F. JACKSON,
Secretary of Board of Trustees.

Mansfield La.

Notice.

All funds raised on Children's Day will please be sent to the treasurer of the Conference Board of Sunday-schools, Bro. N. S. Cornell, postoffice, Knox Point, La. Under no circumstances is any to be sent directly to the Nashville Board. We have called attention to this numberless times on the Conference floor; but for fear some may not understand it, we insert this notice. Please remember this and not do as many have done in former years. Respectfully,

JNO. F. FOSTER, President.

New Orleans, La., May 21, 1897.

Moreau Street Revival.

We commenced a series of services at Moreau Street on the third Sunday in April, and closed on the second day of this month. We commenced with Easter Sunday, with the quarterly meeting, and with a good foreign mission collection. The pastors of this city did most of the preaching. We had four conversions, and three applications for membership—two of whom have been received into the church. Others are yet to be received. The members who took an active part in the services were quickened and strengthened. Spiritually, as a church, we have been able to take higher and more advanced ground. We are looking for a greater outpouring of God's Spirit.

J. F. SCURLOCK.

TIRED, NERVOUS, weak men and women find new life, new strength, vigor and vitality in Hood's Sarsaparilla, which purifies, enriches and vitalizes the blood.

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Iuka (Miss.) Normal Institute wants 300 teachers to attend its Summer Normals, June 8th to July 30th and Aug. 2nd to Aug. 28th. Total cost for first normal, $25; second, $12.50. A full corps of Normal trained instructors. Actual classwork. Reduced rates on all railroads. Mineral water free to students.

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An Appeal to North Mississippi Conference.

DEAR BRETHREN: The Orphans' Home can not be furnished and opened until Orphans' Day is more generally observed. Not quite half of the charges in our Conference have reported anything this year. Please permit me to say that if every congregation and every Sunday school and Epworth League in our Conference were to make an offering to the Lord for the Home, the treasury would be supplied. Surely you will not permit the doors of this beautiful new Home to be closed against the many helpless orphans who apply for admission! The Home will be opened soon as money enough is contributed. We will not go in debt. Send money to the agent, Mrs. T. B. Clifford, Water Valley, Miss.

On account of failing health, I requested the Board to elect another treasurer for our Conference. Bro John M. Taylor, of Water Valley, was elected. No better man could have been chosen. Let everybody help at once, and the Home will soon be ready for occupancy. I believe you will respond, and that right early. The secretary of the Joint Board will soon give to the Advocates a full report of the recent meeting of the Board at Water Valley.

Yours in behalf of the orphans,

J. A. BOWEN.

Water Valley, Miss.

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1897.

SEASHORE CAMP GROUND.

The twenty-sixth annual Camp Meeting at Seashore will open (D. V.) on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until August 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Lakin, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc, apply to

E. P. MACKIE, Pres., New Orleans.
DR. M. F. TUCKER, Vice-Pres., Mobile,
A. S. DANIELS, Chair'n Ex. Com., New Orleans,
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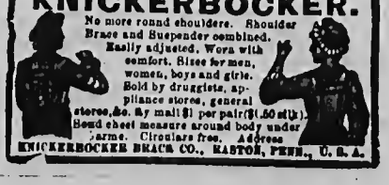

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BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

YET LOVE CAN LAST.

BY ALFRED AUSTIN.

Yet love can last, yet love can last,
The future be as was the past,
And faith and fondness never know
The chill of dwindling allegiow,
If to familiar hearth there cling
The virgin freshness of the spring,
And April's music still be heard
In wooing voice and winning word.

If when autumnal shadows streak
The furrowed brow, the wrinkled cheek,
Devotion, deepening to the close,
Like fruit that ripens tenderer grows;
If, though the leaves of youth and hope
Lie thick on life's declining slope,
The fond heart, faithful to the last,
Lingers in love-drifts of the past;
If with the gravely shortening days
Faith trims the lamp, faith feeds the blaze
And reverence, robed in wintry white,
Sheds fragrance like a summer night,
Then love can last!

Hearing and Telling.

One of the most useful women whom we ever knew in society was a dear old lady who spent her life in extinguishing the ignited matches which more careless or more designing persons are forever throwing. To her sympathetic ear young and old, men and women, brought not only all their joys and troubles, but even their sins and those of their neighbors; perhaps sometimes an undue share of the latter. She listened to all with earnest, warm-hearted attention, she gave wise counsel, and there the matter ended, for she never repeated aught that by any possibility could wound or harm, and always admonished those who had brought such matters to her knowledge to remember that "he that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends."

One of the most innocent old creatures in the world was a perfect firebrand in the church membership, to which she gave a whole-hearted devotion. She lived happily, devoutly, self-sacrificingly to a good old age, blissfully unconscious that three-fourths of the dissension which she so sincerely deplored in her church was caused by her own heedless chatter. She invented nothing, and never told anything with an idea of harm, but she heard everything, and repeated all she heard with serene impartiality to the next person she met, never ceasing until the current of her thought was changed by something new, which in its turn was only banished by another novelty. Where she had been enjoined "not to tell," the old lady was careful to maintain silence; but unless such a prohibition was distinctly made, it never occurred to her that it was a duty not to impart to others all that she had heard. Her own insatiable appetite for hearing and telling some new thing was innocent enough, for she never put harsh or ill-natured constructions upon words or acts. She accepted them all as simply as she would have done the statement that a and b spell ab, and never connected any resulting ill feeling with aught that she had said. But all repeaters are not so unconscious.

As a general rule, our conscience tells us when it would have been both wiser and better had we refrained from telling the little remarks inspired by temporary contrarieties and transgressions which will not again occur.—Harper's Bazar.

Literature as a Resource.

The great books refresh and restore our idealism. You can not read the great books without having strongly brought back to the horizon those dreams of your youth in which you once believed, but to which you may have proved faithless. Young men and women, you will hear all sorts of judgment on life as you go out into it. You will read all sorts of judgment upon life from all sorts of people. Let me say to you what I believe is true: The only man or woman who has anything to tell you about life that has any authority is the man or woman who has dealt with life nobly from the divine point of view. There is no other way of interpreting it, and any other interpretation is misleading and false. Great books have the power of nobly interpreting life. They restore to us the ideal. People speak of the ideal as if it were a dream or vision of the poets, something iridescent and fading, something delightful to amuse oneself with, but not the food for daily human life. Everything else may go and the world be saved; but when the ideal dies, then the world dies, because the imagination will fade, and all that is great and heroic in the possibilities of the human race will vanish with it.

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Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

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Sold by all Druggists.

Books are full of beautiful and varied characters, more real to us than those persons who live next to us, whose hands we take and whose voices we hear. They represent in one form or another what is noblest and best in us. Then there are the great interpreters of life—life as Homer saw it, Dante, Shakespeare, Browning saw it. It is a continual renewal of our faith in what is highest and greatest and noblest—idealism.—Hamilton Wright Mabie, in The Chautauquan.

College or Society.

Mrs. Grace Livingston Hill believes that college training is better than society training. She writes:

"It is sometimes said that a college life gives a girl tastes that unfit her to be a home-maker, yet you do not hear it often urged that a society life does the same thing. Surely, in society she will acquire tastes for being out late at night, dancing, flirting with other women's husbands, spending her energies over bits of paste-board while the household accounts run riot, dropping her tears for the dressed up children on the stage, while her own little ones are crying at home for their mother. Why should not college graduates make as good home makers as the graduates from a hundred other different courses of training in life, and better, too? Surely the girl that has had the earnest purpose, patience, and perseverance necessary to pass creditably through a college course will have formed habits of thinking and acting that will be most helpful to her in the strain and care of making a home. Surely a mother whose mind has been led into the higher realms of thought in the world of science and literature and history can not but be better able to lead and train her little ones that God has given her, for all higher, better things, and must and best of all to understand God, whom to know is life eternal. Surely such a woman would be a helpmeet for her husband."

Obedience in the Home.

The first and fundamental thing that the home has to do for the child in the way of education is to help to make of him a little moral vertebrate. There needs to be developed an osseous shaft running up and down him that shall form the axis around which his growing personality shall gather itself in compactness and fixity. That will make the boy mean something, and make him mean more and more till the end of time, and clear on into eternity. It is the only thing that will make him worth calling a personal integer. To learn to obey is the hardest, even as it is the most valuable, lesson a child can ever acquire. It is not only valuable for what it is in itself, it is also valuable for what it serves as the basis of. One of the first things told us of Jesus has to do with this same matter. It is related to us that he was subject to his parents, and the narrative immediately goes on to remark that he grew in wisdom and in favor with God and men. The close juxtaposition of the two seems calculated to teach that obedience was the seed kernel out of which his intelligence and holiness waxed.—C. H. Parkhurst.

Very Sensible.

One of our lady friends is a sensible woman. This is the way she talks concerning the ups and downs of life; and she is right in her views. We wish every woman had the same independent ideas. She says: "It matters not whether my dress is silk or cotton, so long as it is clean. I prefer a clean cotton gown to a dirty silk. Sometimes I have a visitor—a real live, heavy 'swell.' He or she finds me in a cotton gown, a shady one at that, whose only merit lies in its cleanness, but what care I? My gown is cotton. My hands are red, because I do lots and lots of housework, but my brain is just as it always was, and I can hold my own, in spite of the cotton gown and red hands. If a visitor has any idea that I am not the proper person to be on friendly terms with, because I open my door in a cotton gown, it is the privilege of that visitor to walk down the steps and never ascend them again. If my matted rooms do not seem good in the eyes of my acquaintances who possess body Brussels carpets, they need not call. If I can not hang up Landseer's pictures upon the wall, I am happy to get a handsome chromo in lieu thereof, since it would be worse than folly to go without some sort of ornamentation because the finest could not be obtained."—Steuben Signal.

Wait for the Mud to Dry.

Father Graham, as everybody in the village called him, was one of the old-fashioned gentlemen of whom there are so few left now. He was beloved by every one, and his influence in the little town was great, so active was he.

A young man of the village had been badly insulted, and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool, and the thing is easily mended. If you go now it will only be to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done, the insulting person came to beg forgiveness.—Ex.

Willie's Lesson in Politeness.

"I was so ashamed, Willie, when I had to remind you to thank Mrs. Foster for the book she sent you on Christmas," said a lady to her little son just after a visitor had taken her leave.

"Why, mama," was his reply, "you always said you wanted me to be honest and truthful. I don't like the book at all. It is too babyish for me."

"I do want you to be honest and truthful," said his mother, "but you can be so without being rude. Mrs. Foster hasn't any boys, and perhaps she doesn't know very well the kind of reading a boy likes; but the book is bound very prettily, and it certainly was kind of her to think of you and send you a present. Don't you think so?"

"Yes, mama," said Willie.

"Well, then, don't you see how you could honestly feel grateful to her for the gift just because it showed her kind feeling toward you, even though you don't care for the gift itself?"

"I see now," said Willie. "If I had thought of that, I would have thanked her as soon as I had a chance. But I didn't know how I could be polite and honest, too."

"I am glad you are trying to be truthful," said his mother, "but you must remember that although God says lying lips are an abomination to him, he also tells us to 'be courteous' and to 'be kind one to another,' 'speaking the truth in love.'

"There is a little rhyme I would like to have you learn, for it is a very good definition of true politeness:

"'Politeness is to do and say
The kindest thing in the kindest way.'"

—N. Y. Advocate.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

"In Spite Of."

All great achievements are accomplished in spite of impediments. There is such a thing as waiting for the opportune moment in war, in parliamentary tactics, in reforms, and in all manner of dealings with our fellows; but the opportune moment is not one devoid of difficulties and risks. One charged with a great commission does not say he will do this thing because no one objects and nothing obstructs. He rather says he will do this in spite of unfavorable circumstances. The man of deeds never folds his arms because he has no capital at his back, nor closes his lips because his name is not sonorous with honorary titles. He will prove himself superior to mere external prestige, and will accomplish his mission because it is his.—Sunday-School Times.

Demoralizing Literature.

Systematic corruption of the youth of the country by means of the demoralizing publications and the sale of articles for immoral purposes made necessary the work of the Society for the Suppression of Vice. Corrupt literature has caused the harvest of crime, squalor, misery and death which we are considering to-day. The corrupt literature of to-day is practically the devil's kindling wood with which he lights the fire of remorseless hell in the soul. The receptive mind of youth drinks in the sensational foul or criminal story with an avidity that is fearful to contemplate.—Anthony Comstock.

Physical Culture.

The world has yet scarcely shaken itself free from the suspicion that strength is allied to grossness and immorality; that the flesh and the devil are two portions of the same entity, and that to despise the one we must disdain the other. Something unholy still attaches to the superb development of the human form, as if its perfection were a menace rather than a promise of the divine soul upon which it has been grafted. The senses are regarded more as allurements to evil than to good, more as wary assailants than as faithful sentinels through whose outposts light and joy may enter the citadel of the spirit. We confuse the turmoil of passion with the heyday of health, and the scriptural texts which denounce the first are supposed by implication to condemn the second. It is for this reason that so many well-meaning people withhold their consent, or at least their co-operation, from the spread of the doctrine of physical culture. Even those whose conscience has forced upon them a conviction of its harmlessness can not accept the theory of its efficacy in any form beyond that of wholesomeness. It is sufficient concession to modern ideas to allow that the young may indulge in hygienic measures without brutalizing their higher nature, or losing hold of moral force in the same ratio in which they gain command of nerve and sinew. They are prepared to grant no more than that it is better for the material purposes of life that the race should be sound rather than infirm, and that the new methods may further this result.—Lippincott's Magazine.

Things to Remember about Sleeping.

Sunlight is good for everything. The best number of persons to each bed is—one. Away with heavy hangings, either above or below the bed. Beware of a dusty, musty carpet—better sweetness and a bare floor. Do not fail to provide some means for ventilation during the night. Keep the head cool while sleeping, but not by a draught of cold air falling upon it. If a folding bed must be used, contrive some way to keep it aired and wholesome. Let the pillow be high enough to bring the head in a natural position—no more nor less. Thoroughly air the sleeping-room every day; air the beds and bedding as often as possible. A dark, out-of-the-way, unwholesome corner is no more fitted for a sleeping-room than for a parlor. A feather bed which has done service for a generation or two is hardly a desirable thing upon which to sleep.—New York Ledger.

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and season to taste. You will find it very refreshing—and it contains considerable nourishment, scientific investigation has proved that.

Leggett's "Old-Fashioned Prepared Pie Crust"

is manufactured on scientific principles, so that Pie Crust made from this flour will always be rich and flaky.

The very finest materials are used in its preparation, and it is absolutely pure and wholesome, containing no ADULTERANTS OR CHEMICALS of any kind.

Only materials used in the household are used in its composition, and in such proportions as to produce the best results.

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One package of "LEGGETT'S OLD-FASHIONED PREPARED PIE CRUST" is sufficient to make two large pies. All the necessary material for making rich crust is contained in this package. Add only sufficient water (ice water preferred) to hold together for rolling. Ten cents a pack.

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A GREAT deal of nonsense has been written—and believed, about blood purifiers. What purifies the blood? .. .. ..

THE KIDNEYS PURIFY THE BLOOD

AND THEY ALONE.

If diseased, however, they cannot, and the blood continually becomes more impure. Every drop of blood in the body goes through the kidneys, the sewers of the system, every three minutes, night and day, while life endures.

Warner's Safe Cure

puts the kidneys in perfect health, and nature does the rest.

The heavy, dragged out feeling, the bilious attacks, headaches, nervous unrest, fickle appetite, all caused by poisoned blood, will disappear when the kidneys properly perform their functions.

There is no doubt about this. Thousands have so testified. The theory is right, the cure is right and health follows as a natural sequence. Be self-convinced through personal proof.

OBITUARIES.

(Continued from Third Page.)

BATTLE. Mrs. NANNIE BATTLE, whose maiden name was Ann Maria Beattie, was born Sept. 1, 1825, and entered into rest Dec. 13, 1896, in Shreveport, La., leaving to mourn her loss an only sister Mrs. Susan Johnson —ad family, and a host of friends.

Mr. Battle was a polished gentleman and a most agreeable conversationalist. His young wife was full of brightness and sweetness; gentle, winsome, and guileless. As a hostess, she dispensed a hospitality so charming that the aged and the young regarded it as a rare privilege to be numbered among her guests. That these years, so full of present happiness and bright anticipations for the future, should have been succeeded by the loss of health, the early death of her husband; and confinement to her room with pain and prostration for nearly forty years, could be known only to Him who plans our lives, but in mercy leaves the dark passages thereof to some upcast of the unknown.

The courage of Sister Battle was subjected to such a test as seldom falls to the lot of human beings; yet, in a protracted experience as pastor, the writer cannot recall an instance in which serene patience, unquestioning submission to the divine purpose, and unwavering faith, have been more conspicuously exemplified.

Perhaps there are no more fruitful forms of Christian teaching than those which illustrate the beauties and stress the virtues of meekness and fortitude. The lamp of Christian light, joy, and love, hedged about by a form bowed in physical weakness, is brighter, by contrast, amid the shadows of suffering and misfortune. From the standpoint suggested by these reflections we must estimate the type of Christian character presented in the subject of this memoir. She was forgetful of self, but ever mindful of the distress of others. She was pious without bigotry, benevolent without ostentation, and devoted to her church without sectarianism. Thus she lived, loving, cheering, and shedding the sunlight of joy on that large circle of friends attracted to her chamber. The happy expression of her face, the serene courage, the tranquility, the gentleness, the thoughtful courtesy to all, reflected as the flawless mirror of a blameless life, are pictures of brightness when set in the dark background of human suffering that will never be forgotten.

Sister Battle was devoted to God's Word, a copy of which was usually within her reach; and to have her pastor or a Christian friend read aloud from the sacred pages was a cherished privilege. She reveled in the rich treasures of its beautiful truths. The love of friends seemed to increase with years. The visits of her pastors gave her great pleasure, and the pastor was blessed with no mean privilege who numbered her as one of his flock. She was a counselor and friend of the young, who were charmed with this affectionate and joyous phase of Christianity. Late in life her prayer was that she might be raised above the depressing influence of suffering, and her experience verified the truth of the promise, "As thy days shall thy strength be." When near the end she seemed to fear that the clinging affections and persistent prayers of friends might detain the spirit now ready to drop its mantle and mount to its chariot, and requested her pastor, Dr. LaPrade, "not to pray that her life be prolonged."

STEELE. Mrs. CHARLOTTE STEELE (nee Atkinson) was born in London, England, May 9, 1809, and died in perfect peace at Shreveport, La., Feb. 23, 1897, at the home of her daughter, Mrs. Wm. Enders.

In 1849, ten years after her marriage, Mrs. Steele came to Shreveport, which has been her home since that date. Left a widow in 1852, she reared her children with wonderful wisdom, inculcating in them the same confidence in God and the same love for humanity which characterized her own life. Firm, hopeful, helpful, faithful in all the relations of life, her presence was, for forty-eight years, a benediction to the city of her residence, and a priceless boon to her children and her children's children. Her sympathies were not limited by family bounds, but went out to all who were in distress. In seasons of epidemic no hand was more skillful, no heart more responsive than hers, and many owe their lives to her tender and intelligent nursing. During the war between the States she ministered constantly to the wants of those whose husbands or fathers were at the front, and cared for sick and wounded Confederate soldiers. An earnest Christian, she, like her Master, "went about doing good." She knew Christ, she loved him, she strove to be like him. No one was more honored than was she in the hearts of all who knew her, and when, in ripe old age, she went home to God, the community felt that a rare example of Christian fidelity and helpfulness had been taken from us. WM. H. LAPRADE.

COX—BETLAH ERNESTINE, daughter of Dr. T. B. and Nannie E. Cox, of Learned, Miss., was born Nov. 20, 1893, and died April 14, 1897, after an illness of fifteen days.

The hand of God has been let down to earth, and plucked this precious, tender flower from the home of our brother and sister, and transplanted it in the home above, there to grow in beauty and loveliness, and await the coming of father and mother.

Heaven should be nearer and dearer to them now that this joy of the earthly home has gone above, and looks lovingly upon them, and her beautiful hands beckoning them from the other shore.

Whether or not she realized that she was going away from earth to rest in the bosom of the Savior, we do not know; but twice when her mother asked, "Won't you get well and be mama's baby?" twice she answered, "No." No, she could not get well, for God had need for this child in the kingdom above.

The Savior's words, "What I do thou knowest not now, but thou shalt know hereafter," should bring comfort to the hearts of the sorrowing parents, on whom we pray God's blessings and the comfort which he alone can give.

JAS. G. HALLOWAY.

COTTINGHAM Died in New Orleans, April 9, 1897, Mrs. ALICIA COTTINGHAM, wife of Mr. R. Cottingham, of Bellvue, La.

It is meet to drop a tear and offer a tribute in memory of our dear friend. Mrs. Cottingham went to New Orleans for treatment by the eminent physician, Dr. Lewis, hoping to return in a month restored. All nursing and medical aid was afforded her, while we prayed and asked the Father's will be done. She was uncommonly gifted with rare good sense. She was an every-day Christian, always seeing and appreciating the good, and ever ready to throw the mantle of charity over failures and mistakes. She was a member of the Baptist Church, but always accompanied her husband to his (Methodist) when there was no service at her own. Her friends and the bereaved family will miss her thoughtful ministrations, but we sorrow not as those who have no hope, for, though the summons ware sudden, it found her ready. Let us emulate her virtues, and be ready to meet her in the home "where there shall be no more death." A FRIEND.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

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There is no life so humble that if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meagre that the greatest and wisest of us can afford to despise it. Phillips Brooks.

Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance on many points, all agree in this: that every existence has an aim.—Mazzini.

If it's a matter of rough skin, redness or sunburn, use HEISKELL'S Soap. It whitens and softens the skin. If it's eczema, tetter or pimples use the ointment—HEISKELL'S Ointment. It will cure any disease of the skin.

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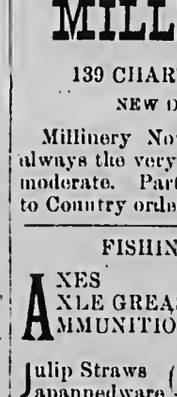

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Mention this paper.

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A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

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TWELVE FULL-PAGE MAPS IN COLORS.

Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. All the valuable "Helps to the Study of the Bible" contained in the Oxford Bible are retained.

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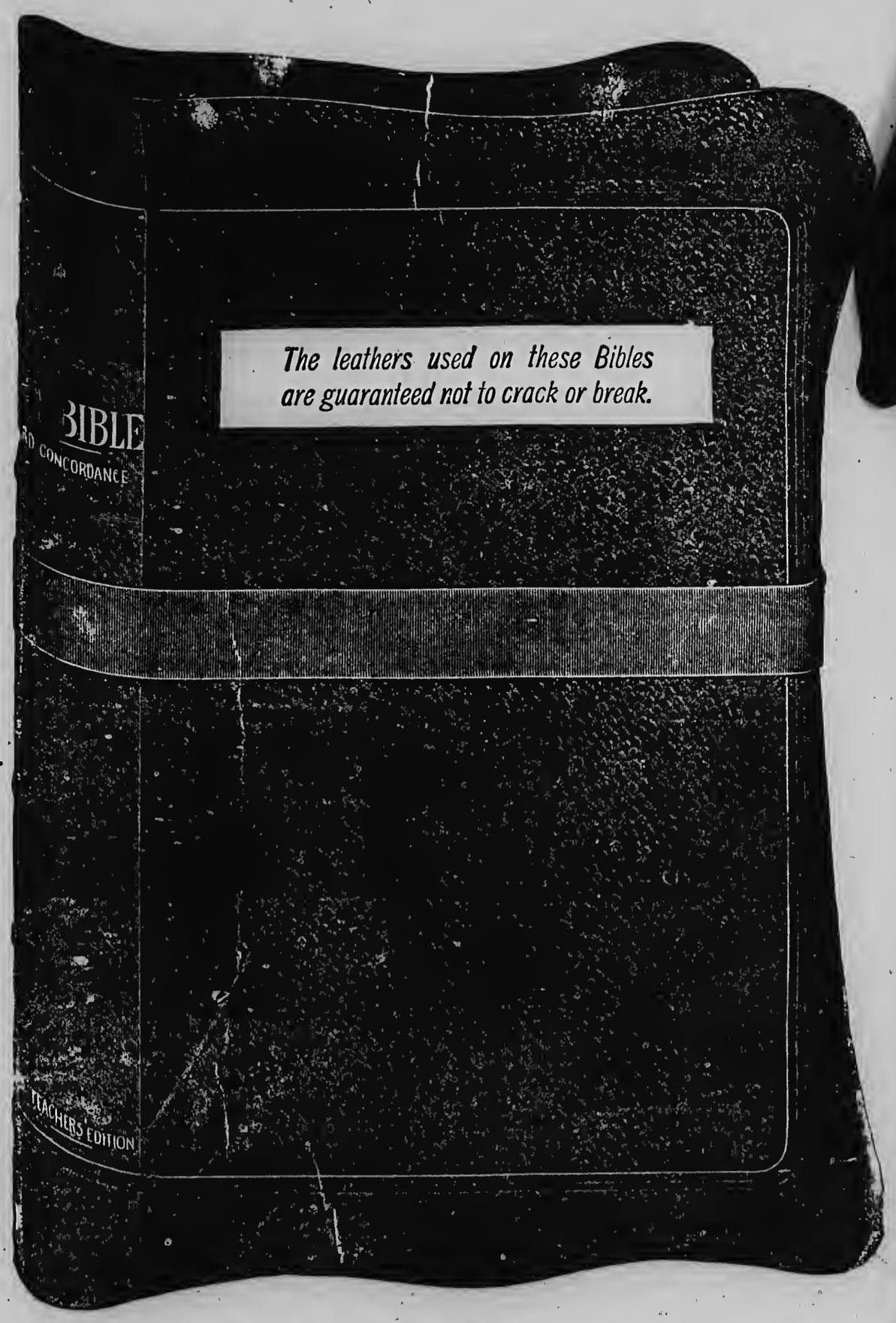

The large-type (Bourgeois) edition sells to persons who are not subscriber for $5. Our subscribers get it, on conditions specified below, for $2.35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $3.15. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1.00.

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MARRIAGES.

McMELLAN—WILLIAMS.—At the residence of the bride's father, Dr. Williams, in Carthage, Miss., May 19, 1897, by Rev. H. P. Lewis, Mr. H. N. McMellan and Miss Allie Williams.

ALFORD—WARNER.—At the residence of the bride's parents, Mr. Dan Warner's, near Franklinton, La., April 12, 1897, by Rev. N. J. Roberts, Mr. J. M. Alford to Miss Laura J. Warner, both of Washington parish.

NOBLIN—BIRDSONG.—In the Methodist Church, Edwards, Miss., May 19, 1897, by Rev. Jas. G. Galloway, Dr. W. E. Noblin and Miss Edna E. Birdsong, both of Edwards, Miss.

The sugar-coating on Ayer's Pills not only makes them easy to take, but preserves their medicinal integrity to an indefinite period. It dissolves immediately after reaching the stomach and thus permits the full effect of the physic to be speedily realized.

The most important thing to learn in life is how to live. There is nothing men are so anxious to keep as life, and nothing they take so little pains to keep well.

NEWS OF THE WEEK.

DOMESTIC.

The Sugar Trust has bought control of a beet sugar factory in California.

Last week's attendance at the Tennessee Centennial was over fifty thousand.

The Mississippi river is falling very slowly, and the levees give scarcely any anxiety.

The statue of Stephen Girard, the great philanthropist and founder of the famous Girard College, was unveiled in Philadelphia, on May 20, with imposing ceremonies.

A wealthy widow of Chicago has purchased land in Indiana upon which she intends to erect a club house for women. No man will be allowed to enter it in any capacity.

At the Presbyterian General Assembly, now in session at Charlotte, N. C., Rev. Sheldon Jackson was elected Moderator to succeed Dr. R. Q. Mallard, of this city, who was elected at the last General Assembly.

The finished portion of the new Congressional Library at Washington has about forty-four miles of shelving. The ultimate capacity of the building for books will be upwards of 4,500,000 volumes, or nearly 100 miles of shelving.

Mississippi is to have a new capitol, costing $750,000, on the site of the present capitol. The commission having supervision of the work of construction is as follows: Ex-Gov. J. M. Stone, chairman, R. A. Dean, of LaFayette and C. Y. Young, of Clay.

Last Thursday was Cuban day in Congress. The joint resolution appropriating $50,000 to relieve the necessities of American citizens in Cuba passed the House and goes to the President, and the Morgan resolution, declaring that a state of public war exists in Cuba, was adopted by the Senate.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FARNESTOCK Pittsburgh.
ANCHOR } Pittsburgh.
ECKSTEIN } Cincinnati.
ATLANTIC
BRADLEY
BROOKLYN
JEWETT } New York.
ULSTER
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SOUTHERN } Chicago.
SHIPMAN } Chicago.
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MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

IT is a significant fact that responsible dealers sell and responsible painters use Pure White Lead (see list of genuine brands) and Pure Linseed Oil. They know their business. Those who don't know, try to sell and use the "just-as-good mixtures," "so called White Lead," &c., &c.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

The spot on the balcony of the State Capitol, in Montgomery, Ala., upon which Jefferson Davis stood when inaugurated, thirty-six years ago, as President of the Confederacy of Southern States, was marked, on May 20, with elaborate ceremonies by the Society of Daughters of the Confederacy. A handsome 12-inch silver star was imbedded in the stone flooring of the veranda as a permanent record of where Mr. Davis stood.

Despite the ill-natured opposition of certain people the United States is to be fittingly represented at the forthcoming celebration of Queen Victoria's diamond jubilee—the sixtieth anniversary of her accession to the throne of Great Britain and Ireland. In addition to our ambassador at the court of St. James, the country will be represented by Gen. Miles, the commanding general of the army, and by Rear Admiral Miller, of the navy.

The Constitutional Convention of Delaware will probably adjourn this week after a session of five months. It has given the State a new Constitution, the present one having been in existence unchanged since 1831.

It is reported from Washington that the President and his advisers do not favor pressing the Morgan belligerency resolution, because the President himself is preparing a scheme for the settlement of the Cuban problem in a way that would avert war, and at the same time secure liberty for the Cubans. Just what this scheme is is not divulged, but it no doubt involves mediation and friendly intervention.

FOREIGN.

The Graeco-Turkish trouble is now fairly entered upon its diplomatic bargaining stage, and the negotiations are expected to last some time. Many important differences are to be settled.

Cambridge University, on May 21, by a vote of 1713 to 662, rejected the proposal to confer degrees upon women.

A trolley line from Cairo to the Pyramids is in the course of erection. In addition to this the Anglo-Egyptian government is considering plans to lay down a steam railway from Cairo to the Red Sea.

It is reported that the Countess Castellane, formerly Miss Anna Gould, intends to devote a million francs to the purchase of a site and the erection of a building in Paris, to be used for all kinds of charitable purposes. It is to be in memory of her mother.

After being twice chased by Spanish gunboats and passing through a perfect storm of shot, which splashed in the water across the vessel's bows, the British fruit steamer "Ethelred" passed through the exciting ordeal unscathed and arrived at Philadelphia, after a five-day run from Port Antonio, Jamaica.

The recognition of Cuban belligerency by the United States is likely to lead to similar recognition by the leading Latin-American countries, with the exception of Chili. The pro-Cuban sentiment in Central America is very strong, and the governments there are only awaiting the initiative of the United States.

An armistice has been concluded between the Greek and Turkish troops. The indemnity which Greece will pay to Turkey will be in proportion to the resources of Greece and her financial position. The cession of territory is out of the question. Greece can not accept a modification of the strategetic frontier, which would render easy the landing on Greek territory of armed bands, which would compel Greece to maintain a numerous army in order to prevent such incursions.

BABY HUMORS

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Notice.

Preachers of the Durant district, North Mississippi Conference, will please notify me at once who will attend the District Conference from their respective charges, that homes may be provided for them.

W. D. McCULLOUGH, P. C.

Pickens, Miss.

A Nerve Tonic.

Horsford's Acid Phosphate.

DR. A. MONTEIRO, Richmond, Va., says: "I consider it one of the best tonics we have, where nerve tone is needed."

Notice.

The Winona District Meeting of the W. F. M. S. and P. and H. M. S. will be held in Greenwood, June 5 and 6. Send names of delegates and visitors to Mrs. M. A. Vardaman.

MRS. BEN. L. JONES,
MISS MARY SWEATMAN,
Dist. Secretaries.

We call the attention of our readers to the advertisement, in another column, of Potter College for Young Ladies, Bowling Green, Ky. This is one of the best furnished and equipped schools in the South. It has had wonderful success from the time it was first established, drawing patronage from twenty-six States. The teachers are selected with great care. The Department of Music is unusually fine, every teacher being an artist of the highest order. Parents wishing to select a good college for their daughters would do well to send for catalogue and examine the advantages of this school.

Brookhaven District Conference.

Brookhaven District Conference for the year 1897 will be held at Hazlehurst, Miss., June 24–27. The following Committees of Examination will serve on that occasion:

On License to Preach and Admission into Traveling Connection—T. W. Adams, W. G. Backus, B. F. Jones.

On Orders—J. A. B. Jones, C. McDonald, W. W. Morse.

Sunday-school interests will be considered on first day.

Introductory sermon by H. C. Brown, Thursday June 24, 11 A. M.

Rev. T. L. Mellen, Conference Missionary Secretary, will be in attendance looking after missionary matters.

We will be glad to hear, either from representatives or by reports, from the Woman's Foreign Missionary Society and the Parsonage and Home Mission Society.

Let the Quarterly Conference Records be on hand for inspection.

E. H. MOUNGER, P. E.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

New Iberia	May 30, 31
Patterson	June 5, 6
Franklin	12, 13
Morgan City	18
Crowley	19, 20
Lafayette	23
Opelousas, at Bellvue	26, 27
Indian Bayou, at Indian Bayou	July 3, 4
Plaquemine Brulee, at P. B.	10, 11
Prudhomme, at Prairie Hayes	17, 18
Lake Arthur, at Lacasine	24, 25
Lake Charles—Jackson Street	31, Aug. 1
Lake Charles—Broad Street	2
West Lake, at Vinton	7, 8
Grand Chenière	14, 15
Abbeville	21, 22
Jeanerette	28, 29
French Mission, at Arneaudville	Sept. 4, 5

H. O. WHITE, P. E.

ARCADIA DIST.—THIRD ROUND.

Gibbsland, at Oak Grove	June 12, 13
Hanesville, at Colquitt	19, 20
Valley, at Kingswood	July 3, 4
Lisbon, at Tulip	10, 11
Lanesville, at Mt. Zion	13
Ruston, at Douglas	17, 18
Summerfield, at Harmony Chapel	24, 25
Vienna, at Pine Grove	29, 30
Arcadia	31, Aug. 1
Calhoun, at Frantom Chapel	5, 6
Ganesville, at Siloam	7, 8
Vernon, at Oak Ridge	9, 10
Bienville	14, 15
Homer, at Atticus	21, 22
Minden, at Pine Grove	28, 29
Farmerville	Sept. 4, 5
Downsville	6, 7

District Conference at Hico, July 22 to 24. Let every member of the District Conference be present.

For Elder's Orders—Jno. A. Miller, J. O. Bennett, and J. H. Brown.

For Deacon's Orders—J. M. Johnston, C. F. Staples, and D. C. Barr.

For Admission on Trial A. D. McVoy, W. F. Henderson, and R. S. Coller.

For License to Preach—P. A. Johnston, M. G. Jenkins, and T. M. Wafer.

Rev. M. G. Jenkins will preach the opening sermon Thursday, July 22, at 11 A. M.

B. T. CREWS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Wesley circuit, at Holly Springs	June 12, 13
Caushatta, at Coushatta	20, 21
South Bossier circuit, at Fillmore	26, 27
Red River	July 3, 4
Mooringsport, at Mt. Zion	10, 11
Jordan St. and Greenwood, at G.	17, 18
Shreveport—First Church	25, 26
Grand Cane and Logansport	31, Aug. 1
Pelican, at Mount Pleasant	7, 8
Caddo, at Friendship	14, 15
North Bossier, at Walker's Ch.	21, 22
Pleasant, at P. H.	28, 29
Holly Grove, at H. G.	Sept. 4, 5
Fort Jesaup, at Bayou Sole	11, 12
Mansfield	15

District Conference will meet at Pleasant Hill, Tuesday, July 20, at 9 A. M.

J. L. P. SHEPPARD, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—THIRD ROUND.
(In Part.)

Woodville	May 29, 30
Natchez—Jefferson Street	June 5, 6
Natchez—Wesley Chapel	6, 7
Ebenezer	12, 13
Whitaker	19, 20
Homochitto Chapel	26, 27
Gloster	July 3, 4
Percy's Creek	10, 11
Nebo	17, 18
Lebanon	24, 25
Hamburg	31, Aug. 1

The District Conference will meet at Hamburg, July 28. Delegates who expect to attend will please send their names to Rev. R. A. Breland, Roxie, Miss. Brethren (lay and clerical) will please prepare essays or talks on appropriate themes in which they may feel special interest.

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg—Crawford Street	May 22, 23
Bolton, at Clinton	29, 30
Rocky Springs, at Shiloh	June 5, 6
Utica, at Bear Creek	12, 13
Anguilla, at —	19, 20
Mayersville, at —	26, 27
Rolling Fork, at —	July 3, 4
Harrision, at Rodney	10, 11
Warren, at Oak Ridge	17, 18
South Vicksburg	24, 25
Hermanville, at Pisgah	31, Aug. 1
South Warren, at —	7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Rioves' Chapel	11, 12

Owing to the high water, the place of holding our District Conference has been changed from Rolling Fork to Oak Ridge, and the time to July 15–18.

J. M. WEEMS, P. E.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—THIRD ROUND.

Durant station	June 5, 6
Lexington and Tchula, at Lexington	19, 20
Pickens, at Richland	23
Poplar Creek, at Wesley Chapel	26, 27
Ethel, at Ethel	July 3, 4
Sallis, at Bethel	10, 11
Salem, at Salem	24, 25
Kosciusko	25, 26
Walthall, at North Union	30
Eupora, at Mathiston	31, Aug. 1
Ackerman, at McCool	7, 8
Ebenezer	12
Belzona	14, 15
Chester, at South Union	21, 22
Rural Hill	27
Louisville	28, 29

Let the brethren remember to have their records of Church Conferences and registers of church membership at these Conferences.

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs sta., at Holly Springs	June 5, 6
Byhalia circuit, at Fountain Head	12, 13
Potts' Camp circuit, at Myrtle	19, 20
Waterford circuit, at Harris' Chapel	26, 27
Olive Branch circuit, at Oak Grove	July 3, 4
Red Banks circuit, at Mahon	10, 11
Ashland circuit, at Ashland	17, 18
Cornersville circuit, at Macedonia	24, 25
Mt. Pleasant cir., at Bailey's C. G.	31, Aug. 1
Abbeville circuit, at Liberty	7, 8
Pontotoc circuit, at Palestine	14, 15
East Holly Springs circuit	21, 22
Holly Springs circuit	28, 29

J. D. CAMERON, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo	May 29, 30
Aberdeen	June 6, 7
District Conference	10
Prairie circuit	19, 20
Okolona station	26, 27
Quincy circuit	July 3, 4
Amory station	10, 11
Aberdeen circuit	17, 18
Verona and Nettleton	23
Nettleton circuit	24, 25
Shannon	31, Aug. 1
Tremont	6
Fulton	7, 8
Buena Vista	13
Hanston mission	14, 15
Houston and Wesley	20
Sparta	21, 22
Okolona circuit	28, 29

The District and Sunday-school Conference will meet in Hanston, Thursday, June 10, at 9 o'clock A. M.

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville station	June 5, 6
Macon	12, 13
Starkville circuit	19, 20
Sturges	26, 27
Columbus circuit	July 3, 4
Crawford	10, 11
Columbus station	18, 19
Cedar Bluff	24, 25
West Point	31, Aug. 1
Brooksville	7, 8
Tibbee	14, 15
Shuqualak	21, 22
Winstonville	28, 29
Singleton	Sept. 4, 5
Hebron	11, 12

District Conference will convene at Artesia, July 6, at 2:30 P. M. Pastors will see that the Quarterly Conference records are present for examination. A full attendance is very much desired.

Committee for License to Preach: J. A. Randolph, G. W. Gordon, A. P. Sage. For Recommendation for Admission on Trial: T. Cameron, W. S. Lagroue, M. E. Tunalin. For Orders: T. W. Bolling, J. A. Leech, B. S. Rayner.

R. A. BURROUGHS, P. E.

WINONA DIST.—THIRD ROUND.

Winona station	June 5, 6
Carrollton station	12, 13
Winona circuit	19, 20
Greenwood station	26, 27
Valden	July 3, 4
Indianola	10, 11
Carrollton circuit	17, 18
West	24, 25
Sidon	31, Aug. 1
McNutt	7, 8
Dublin and Brooklyn	14, 15
Black Hawk	28, 29

J. B. STONE, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis	June 12, 13
Senatobia	26, 27
Coahoma	July 3, 4
Longtown	10, 11
Courtland	(Fri.) 16
Batesville and Wesley	17, 18
Tyro	24, 25
Nesbit	31, Aug. 1
Arkabutla	7, 8
Coldwater and H.	14, 15
Wall Hill	(Fri.) 20
Cockrum	21, 22
Burgess mission	28, 29
Pleasant Grove	29
Eureka	(Fri.) Sept. 3
Pleasant Hill	4

T. C. WIER, P. E.

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Christian Advocate.

VOL. 44.—NO. 22. NEW ORLEANS, THURSDAY, JUNE 3, 1897. WHOLE NO. 2128

Rev. W. O. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

THE OBSTACLE AHEAD.

There's always a river to cross,
Always an effort to make,
If there's anything good to win,
Any rich prize to take.

Yonder's the fruit we crave;
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.

For rougher the way that we take,
The stouter the heart and the nerve;
The stones in our path we break,
Nor e'er from our impulse swerve;

For the glory we hope to win
Our labor we count no loss,
'Tis folly to pause and murmur because
Of the river we have to cross.

—Anon.

Communications.

From the Interior.

Well, the preachers and the leading laymen have begun to consider and to discuss what ought and what ought not to be done by the next General Conference. This is a favorable indication. It shows an interest in the church, and in the progress and prosperity of our Zion. I believe it is pretty generally agreed that the present panel of Bishops, even if one or two should die or become superannuated, is sufficient to meet all the necessary demands on the episcopacy for the next quadrennium. However, men will differ in judgment on this subject, and, no doubt, it will be ably and largely discussed in the next eleven months. For my own part, I am decidedly in favor of having only enough Bishops to do the work required of them.

It is a good thing that all these matters are discussed and practically settled in the papers before the General Conference convenes. It allows time and opportunity for careful and prayerful consideration, and the conclusion arrived at will be safer. Of course, the presiding-elder question will be discussed again. This has been a bone of contention for long years, and, perhaps, will be for years to come. I know of no one, preacher or layman, who thinks of doing away with it. It is essential and indispensable in our economy. Some are strongly in favor of enlarging the districts and having fewer presiding elders. I think this would be a wise thing to do. We do not need a large corps of Bishops and sub-Bishops to supervise the affairs of the church. All this work can be well done by fewer men. Our great need is more and better field hands.

One of the chief complaints against presiding elders could be effectually stopped if the stewards would abide by the law of the church as defined by the college of Bishops, and if the presiding elders would have them to go by that law. In many sections in the interior the collections for the support of the ministry are small. It often happens that Boards of Stewards pay the presiding elder up in full at each quarterly meeting and allow the shortage to fall on the preacher. There ought to be a pro rata division of the funds on hand at each quarterly meeting, and the stewards and presiding elders ought to see that this is done. In some cases preachers in charge have been put in close corners by this action. I find that many stewards and some preachers have never read or noted paragraph 558 on page 305 of our Discipline. If that rule were faithfully carried out, one complaint would be dead. The presiding elder gets to a quarterly meeting every week—sometimes to two or three a week—and gets his pay by the week, and the preacher gets his once in three months, and, in some instances, not that often. It would seem that presiding elders ought to say to Boards of Stewards: "No, brethren; it is not right for you to give me any part of that preacher's money." Few men, comparatively, have the moral courage to refuse money when offered to them. This discrimination against the pastor is not calculated to make him feel good, specially if his needs are pressing.

The evangelist question is discussed, pro and con, in nearly every neighborhood. Some think the church ought to provide for an order of evangelists, and others think not. In the range of my travels I think the great majority of our more intelligent preachers and laymen are opposed to the church providing for an order of ministers to be known as evangelists. In this I think they are right. An itinerancy within an itinerancy, or over or around an itinerancy, will be a little too much of a good thing. What we have has worked wonderously well for more than one hundred years, and it is working efficiently now, and I am in favor of sticking to it as it is. I think this is the mind of the great body of our people, both preachers and laymen.

There are a few persons, both lay and clerical, male and female, who would have the next General Conference to define holiness, sanctification, perfection, and such like. Indeed, they would have an "Article of Religion" adopted setting forth the "second blessing" as the doctrinal belief of the church. Creed making is slow, hard work. It requires a fund of information that few individuals possess. Most of the creeds have been the growth of ages and the condensed result of many hard-fought battles. We have had some mushroom growths in the way of creeds—a kind of Jonah's gourd—that were mashed all to pieces before the ink with which they were written was good dry. The General Conference will not change, nor provide to have changed, a single one of our "Articles of Religion," either by amendment, elimination, or addition. There is no need for it, no demand for it. I would like to see specimens of an article on holiness drawn up by those who think we ought to have an article on that subject. I doubt if a world-wide convention of "second-blessing" people could agree on the wording of it. I am perfectly certain that they would want an article on "Original Sin," and one on "Conviction," and one on "Repentance," and one on "Regeneration," and one on "Justification," before they got ready to formulate an article on "Sanctification." Before they got done with it, they would have a creed as long as the creed of the Cumberland Presbyterians. Making a creed is hard work, and having it adopted by everybody is still harder work. I don't wonder that creeds stand so long, stand even after they fail to express the doctrinal beliefs of those who accept them. When a form of sound words has once been adopted it is dangerous to tinker with it, or to attempt to change it. A word is a sign and not a substance, and yet not a few people think the signs they use to express their idea of holiness are the real substance of the thing itself. To question the sign is to deny the thing. The General Conference will say nothing on this subject.

VIATOR.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD.

"Remember the Sabbath day to keep it holy."

Thousands of people in this so-called Christian land seem to have entirely forgotten the Sabbath day.

Let every Leaguer in Mississippi rigidly observe the Christian Sabbath, and seek to influence others to do the same.

Some time ago a preacher in Mississippi who was riding on the train on Sunday, asked the conductor why they did not discontinue the running of trains on Sunday. "We have to run them to carry you preachers," was the reply. What a rebuke!

Be sure you don't go to the post-office for your mail on the Sabbath day, and by all means refrain from reading the secular newspaper on that holy day.

The Epworth League stands for a strict observance of the Christian Sabbath, and no Leaguer should vote for a man for any position of trust who lightly esteems this "one day in seven" which has been specially set apart for worship.

To the young men and women of to day America looks for the perpetuation of all the civil and religious principles which have made her the greatest country in all the world.

We have just mailed copy of Constitution, By-laws, etc., for organization of a League to a religious doctor at Red Banks, Miss. This medical practitioner is interested in the work, and writes for hints and helps. God bless this brother, and may he not only alleviate the suffering of the bodies of men, but may he lead many souls to Christ!

Our friend and brother, Dr. Featherstun, of Central Church, Meridian, writes inviting us to Meridian to give them a talk on the work of the Epworth League. He expects us during our stay to represent the Orphans' Home. The Doctor is an aggressive man, and is in sympathy and close touch with every movement of the church. From the first he has taken much interest in the League.

We are in receipt of a copy of the Centenary News, a paper published in the interest of our church at McComb City. It is edited by the pastor, Rev. Joshua M. Morse. Of course, it has an Epworth League column.

How many Leaguers in Mississippi take the NEW ORLEANS CHRISTIAN ADVOCATE? It is the official organ of our church in Mississippi, and contains many notices and announcements from time to time that ought to be read by every member of the church. Besides this, it is filled with other valuable facts and always contains editorials that are sound in doctrine and good to the use of edifying.

The Epworth League is, of course, an Anti-Saloon League. Let every League pledge to work and pray until there shall not be found a dram-shop anywhere upon the soil of Mississippi. The saloon must go.

Rev. A. F. Watkins, of Vicksburg, the newly elected president of the State League Conference, will shortly publish the names of the district secretaries. One person in each presiding elder's district to correspond and in other ways to look after the work of the Epworth League.

"Onward, Christian soldiers! marching as to war,
With the cross of Jesus, going on before."

Water Valley, Miss.

Selections.

YE BISHOP'S TUMBLE—A TALE OF YE TENTH CENTURY.

BY A BISHOP OF THE OUACHITA.

I.

"Ye climber climbs, and ye headpiece dilates."

Oh, have ye read the latest screed?
Have ye beheld the doughty deed,
And seen unleashed the brand-new creed
Upon ite frolic?
And did ye recognize the breed—
High Apostolic?

And all the world was keeping Lent,
The way the good old Romans went,
And Prayer Book days were eloquent,
Its leaves a-flutter;
Meat market fell full ten per cent.,
And bread and butter.

The forty days were nearly through;
The fasting but intenser grew,
With many a foible brought to view,
Each life reviewing;
With body, soul, and spirit, too,
Etherealizing.

The mind was now prepared to soar
And touch the naughty earth no more,
Full-fledged with theologic lore
And learning fraught;
Big brains galore and running o'er
With modern thought.

Thus far outstripping you and me,
Like Evolution on a spree,
The magnate he did climb a tree,
Seductive o'er him,
Where Evolution ancestry
Had climbed before him.

A tree most pleasant to the eyes,
A tree desired to make men wise,
The tree of knowledge with its prize
Of good and evil;
Whose luscious fruits would appetize
The very Devil.

High in the boughs, and posing well,
He had a message for to tell,
Superior, grave, majestical—
A churchly figure,
His headpiece slightly on the swell,
And growing bigger.

II.

"Ye quotation marks show what discourse fell from ye heights."

"The age," he said, "advances fast;
Each saint's supremer than the last;
While hell-redemption sure and vast
Hastes on to meet us,
And sin, by science downward cast,
Gets its quietus.

"To save the soul is no great feat;
Atonement's long since obsolete;
And sin's no harder now to treat
Than baby's colic;
We have a nostrum good and sweet,
Pure Apostolic.

"There is no need of saving blood;
There is no straight and narrow road;
The sinner is a part of God,
If you but know it;
Just turn him loose and pet him good,
And he'll outgrow it.

"The old religion's got askew;
We'll trick it out in language new;
The same old chestnuts not a few
Will serve to run it;
While we, the consecrated crew,
Hold patents on it.

"Poor Bishop Meade is out of date,
And Bishop White has shared his fate,
And Cranmer's gone the same old gate
Of dead Apostles;
And Bishop Polk and all that set
Are buried fossils.

"The Bible, too, has had its day;
You see how I have had my say
And kept its chapters all at bay;
That mystic story
Has evolved all away—
A transient glory.

"We are the wise men of the ages,
And pampered self gives ampler wages—
Sainthood advanced to glorious stages
By leaps elastic;
We are the scholars, we the sages
Ecclesiastic.

"The grand old Evolution craze,
Though it has had its better days,
And men of learning cease to praise
Its myriad blunders,
We preachers now its banners raise
And land its wonders.

"Though earth has failed to prove it true,
Though science owns it will not do,
We'll add another world or two—
Profound abysm—
And make all right by help of U-Ni-ver-sal-ism.

"The Unitarians, too, shall get
All they have ever asked for yet,
And Arius also be our pet,
Though bigots hoot;
Just start the soul along and let—
Her evolute!

"We'll all be gods before we're through,
Divine in chancel and in pew,
Surcharged with Pantheistic dew
Forever flowing;
Yes, all be little Christs, if you
Just keep a-going!"

III.

"Ye collapse and ye scatteration of ye 39 Articles."

Alas! the worthy dignitary,
All erudite and literary,
A little dizzy-fied and airy,
High in the branches,
Lost balance, slipped and fell, unwary,
Upon his haunches.

Like Adam, of a former day,
He evoluted t'other way;
His mitre lay in grim display,
In spots and spatters;
The Prayer Book creeds in disarray,
All torn to tatters.

And then the doctors of the place
Whitewashed his surplice and his face,
And gently diagnosed the case—
Forbidden fruit;
But then they rather hoped his Grace
Didn't go to do 't!

IV.

"Ye ancient legend sighs among ye magnolia bowers."

Thus in the long-forgotten lore
That flitters from the days of yore,
Far back in time unsung before
Of ancient story,
The legend floats to our bright shore,
Sublime and hoary.

There's nothing new beneath the sun,
Said old-time Bishop Solomon;
The self-same tricks since time begun
Till time is ended;
Stale horses still on the run—
Rehashed and splendid!

—Times-Democrat.

The Sunday Law in Biloxi.

ITS ENFORCEMENT DEMANDED BY THE LAW-ABIDING CITIZENS.

The following is copy of an open letter addressed to Hon. Thad. A Wood, circuit judge of the Second Judicial District of Mississippi, sent to the Democrat-Star by Rev. C. F. Emery for publication:

To Hon. T. A. Wood, Circuit Judge of the Second Judicial District of Mississippi:

"In view of the open and flagrant violations of the Sunday law, particularly in the city of Biloxi, we, the undersigned, ministers of the gospel and officers in our respective churches, would respectfully represent:

"1. That certain stores and shops are habitually kept open on Sunday and goods and merchandise sold in violation of the statute prohibiting any store, shop or place of business to be kept open or goods and merchandise sold, drug stores alone excepted.

"2. That games of ball, particularly that known as base ball, are played here on Sunday, which games are advertised by placards on the streets and in certain newspapers, and are participated in by clubs from New Orleans, Mobile and elsewhere. It is suggested that a "subpœna duces tecum" for files for the various newspapers published in Biloxi will give full information as to occasions and names of parties.

"3. That crowds of men are to be seen on Sunday about dram shops, and entering into and proceeding from the side or rear doors of said dram shops, and intoxicated men are seen on the streets.

"4. That hunting and fishing are indulged in on Sunday in violation of the statute in that behalf.

"The premises considered, we would respectfully request your Honor, at the ensuing term of the circuit court, to give in special charge to the grand jury sections 1225, 1226, and 1291 to 1295 of the Annotated Code, and they be charged to make diligent inquiry into this state of affairs, and to ascertain the cause thereof.

"That you charge them specially as to the law regulating the sale of liquors and the licenses of keepers of dram shops.

"We would request that in every instance where proof can be had of the sale of liquors to minors, or to intoxicated persons, or on Sunday with doors open or closed, that forfeitures be taken of the bonds of said keepers of dram shops; and also in each and every case of conviction for any of the offenses aforesaid that each and every such convict be required to give bond provided by section 1489 in order to prevent subsequent violations of the law.

"In this behalf we pledge you our hearty co-operation, and humbly pray that the blessings and benediction of the Omniscient Judge of all may crown the labors of yourself, the district attorney, the juries, and all others in authority."

Respectfully submitted,

CHARLES E. EMERY,
Pastor M. E. Church, South.
REV. D. L. MITCHEL, L. E.,
O. G. SWETMAN,
M. T. HARKNESS,
J. C. CLOWER,
H. M. CRAIN,
Pastor Baptist Church.
W. O. TALBOT,
S. T. ELDER,
GEO. W. ELDER,
J. NEILSON,
N. KEFF SMITH,
Pastor Presbyterian Church.
DR. W. P. MACMILLAN,
W. F. SWAN.
EBENEZER THOMPSON,
Rector Church of the Redeemer.

Correspondence.

Letter from China.

MR. EDITOR: I can scarcely realize that it has been over three months since I wrote to you. I did not expect to let so long a time elapse. The days are so full with me now that they pass by almost without my notice.

I just returned yesterday from a week's trip on the work. First, I went to Nansiang, where I held a kind of Preachers' Institute. Nearly all of the native preachers of the Shanghai district were present. We spent three days there very profitably, I think. Bro. R. A. Parker, pastor in charge at Nansiang, was with me to help instruct the native brethren. We had started out to hold these meetings every two months, but it seemed best at this meeting to make a change. At the beginning of each Chinese year a meeting continuing ten days or two weeks will be held. It is a great help to the natives to get them all together for a time to give them some help in Bible study. They lack the many fresh books that are our treasure, so we take this occasion to get good thoughts into them. Would that some one was raised up to translate good, fresh books into the Chinese colloquial. Our native preachers and members will never enjoy reading until they have their books in something beside the classic language. While I would not have the work that is being done for the scholars in the classical language abated one iota, yet I wish this other could be done, too.

On Saturday morning Bro. Parker and myself started for Kading, where his Quarterly Conference was to be held. We were to have gone by wheel-barrow, but though we had the wheel-barrows, we walked at least six miles out of the eight. We had a good Conference that afternoon, and then waited for the Sabbath. We lodged with Bro. Li, the native pastor, and he treated us right royally. We had our bedding along with us, and spread them on the beds that he had prepared for us. Mine was an old spring mattress set on boxes, and Bro. Parker's was a common Chinese bed. We slept well the first night, but on Sunday night an old dog got under our window and serenaded us nearly all night. Dogs in China are a nuisance. . . . I preached for them twice—on Sunday morning and afternoon. In the morning we also had the Lord's Supper. In the afternoon my audience was made up largely of little boys, about sixty; so I made my talk to them.

After a Chinese breakfast, Monday morning, we started about six o'clock for a ten-mile wheel barrow ride to Lieu-'oo, an appointment on Bro. Parker's circuit. We reached there about half-past nine, and after paying our respects to the preacher and his family, we went into the chapel and preached. After service, not being tired enough, we undertook to walk a distance of about four miles to see the Yang-tsi-kiang. However, after going two long miles, we found we were sufficiently worn out for two fellows who had an eighteen-mile wheel-barrow ride to take before bed-time; so we wisely decided to return without satisfying our curiosity. It was well we did, for I was never more worn out in my life than I was when I reached Bro. Parker's home that night. Some good foreign food and a good warm bath restored me, however, and I felt little worse for the trip the next morning. In fact, I was ready for a fourteen-mile wheel barrow ride to Shanghai. Bro. Parker was on his horse this time and fared better than I did. However, we reached the metropolis of the East in a fair condition. It is needless for me to say that I was slightly stiff. I came to the conclusion that so far there was no traveling in China equal to the boat. I was glad when I was aboard mine that night and on my way home to Sung Kiang. I got rested up and felt quite well when I arose the next morning.

This is my last round for the second quarter. There has been nothing phenomenal this quarter, but the reports showed some growth for the district. Enough for this time.

Yours fraternally,

W. B. BURKE.

Sung Kiang, China, April 15, 1897.

A LOOKING-GLASS

BY PRISCILLA LEONARD

This world is like a looking glass
And if you want to see
People frown at you as you pass
And use you slightingly,
If you want quarrels, snubs and foes,
Put on a fretful face—
Scowl at the world—you'll find it shows
The very same grimace.

This world is like a looking-glass,
And if you wish to be
On pleasant terms with all who pass,
Smile on them pleasantly.
Be helpful, generous and true,
And very soon you'll find
Each face reflecting back to you
An image bright and kind.

—Exchange.

Communications.

Is Faith a Gift of God?

Bishop Keener's article on "The Constitution of Faith" reminds me of an unpleasant experience I had with my committee on the second year's course of study. In my sermon on Justification by Faith, I used about the same language that Bishop Keener does in reference to faith as a gift of God. The committee considered me unsound in doctrine, and refused to pass my case until a satisfactory explanation had been given. So, knowing that the statement that faith is a gift of God is liable to misconstruction, I will endeavor to give a few thoughts on the subject.

All saving faith must be subjective and objective. Objective faith must precede the subjective, and it comes from God, who is the only object of true faith. Hence it is the gift of God. Subjective faith is not an entity, but an act of the mind predicted on objective faith. So it can not be a gift. All knowledge presupposes natural faith. Man apprehends all reality, not of himself through faith, a faith born of the soul.

Psychologically, faith is the faculty grasping evidence, with a disposition to admit it, when duly presented to the mind. Faith is that act of the mind in which we are convinced of the existence of what is not before us and of what is not under our sense, or any other direct cognative power.

It is as truly an energy of the mind, as conception, feeling, imagination. Every one has and must have faith of some kind. He who insists on immediate knowledge before he will believe, must get out of this world, for he is not fit for it; and can he believe any other? Certainly not. It is in consequence of possessing this general capacity that man is enabled to entertain specific forms of faith. So by a native principle he is led to believe in that of which he can have no adequate conception—in the infinity of space and time and on evidence of his existence being presented, in the infinity of the great God. Now this is the natural level by which man is raised to a faith in all the great divine truths, which God has been pleased to reveal to him.

We now reach the question, and by reason and revelation we see how faith is the gift of God, and at the same time the free act of man.

So far as faith is the voluntary act of man, it is psychologically the same in the theological sense as in common life. So the difference must lie in the object, and not in the act, which is of the creature.

In order to venerate or love our fellow-man, we must believe in his worthiness, we must trust and confide in him. So for the fear, reverence, obedience, and love of God, which are fundamental principles of Christianity, faith must pre-exist. But this tendency of the soul toward God is not natural, and does not spring from the natural action of the mind, but must be superinduced by a supernatural power; and is wrought in the heart by the Holy Ghost, and the pure word of the gospel and the free grace of God. "He that believeth shall be saved." Belief here implies all that faith can. It means to trust implicitly in, and rely wholly on God; which trust and reliance will evoke love and obedience. "He that believeth not shall be damned," because he can not love and obey.

Now, if faith is the abstract is the gift of God, then he who believes is saved, because God gave him faith, and he who believes not is damned, because God did not give him faith. This would make God just as much the wilful destroyer of one as the Savior of the other; which is contrary to the justice of God and the free agency of man. From the foregoing we arrive at the following conclusion:

1. Faith is not only a due recognition of what is supernatural and incomprehensible; but an acceptation of and a full trust in Christ as a present Savior and Redeemer.

2. It is the power of faith that is the gift of God and not the act of believing.

3. Faith invariably produces good works.

4. The faith that appropriates the merits of Christ to the saving of the soul must be a living faith.

5. It is not the faith nor the power of faith that saves, but the object of faith. The atoning merits of Christ Jesus the Savior and Redeemer of all men.

J. A. POE.

Fulton, Miss.

How Did John Baptize?

The question, "How did John baptize?" has been a subject of controversy for those years without so much as agreeing to disagree. Not half so much would be said if some would-be modern apostles would quit going up and down the land ostracizing from the kingdom of grace and glory all those who do not believe all they say.

If we will take a "Thus saith the Lord" for it, and not confound the "where" and "what" John did with the "how," this question can be settled. The Scriptures so much referred to as so definitely teaching immersion as the only mode of baptism only state what was done and where, and not how it was done.

If John the Baptist and the apostles had never baptized anywhere else except in the river Jordan, even this would not prove that immersion was the mode. The Scriptures show very clearly how John baptized, and that he baptized "in" and into without a river, lake or pond.

In Matt. iii, 5 and 6, it is said: "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." We are told here what was done. He "baptized," and where it was done—"in Jordan"—but not how. But it is said the inference is that it was by immersion because it was "in Jordan." So it is said in Mark i, 4: "John did baptize in the wilderness." Did he immerse in the soil of the wilderness? If baptized "in Jordan" means immersed in the river, then baptized "in the wilderness" means immersed in the soil. But John tells us how he baptized "in Jordan" and "in the wilderness." In Matt. iii, 11, he says, "I indeed baptize you with water unto repentance." In Mark i, 8, he tells us how he baptized in the wilderness. "I indeed have baptized you with water, but he shall baptize you with the Holy Ghost." Take another text—John i, 28: "These things were done in Bethabara beyond Jordan, where John was baptizing." This tells us where John was and what he was doing, but not how. In John i, 33, he tells us how and by what authority. "But he that sent me to baptize with water the same said unto me." Again in John x, 40, it is said, "And Jesus went away again beyond Jordan into the place where John at first baptized and there abode." Here, again, we have only the "where" and the "what," but not the "how." We are told that Jesus abode "unto the place where John at first baptized." Was that in the water of Jordan? No; John first baptized in Bethabara beyond Jordan, and John i, 31, tells how he did it—"Therefore am I come baptizing with water."

Peter tells us in Acts i, 15, how John baptized. "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Who told Peter John baptized with water? The Lord. Acts xi, 16, "Then remembered I the word of the Lord how he said unto me, John did indeed baptize with water, but ye shall be baptized with the Holy Ghost." Is it reasonable to suppose that if immersion is the only "how" to be baptized, that our Lord and John the Baptist always, in speaking of the element to be used, would always say "with water" and never "in" or "into." John did baptize in Jordan, in the wilderness, in Bethabara, but always "with water."

Our Lord said "with water;" John the Baptist said "with water;" Peter said "with water;" and not a single text says "in" or "into" or "under" the water. It is passing strange to us that some people never see anything but a river, lake or pond in connection with baptism, when the truth is out of the thirteen cases of baptism mentioned in the New Testament a river is only mentioned twice. He is a good prosumer who will continue to say "in water," while the Scriptures say "with water."

W. S. LAGRONE.

Song Books and Singing in Our Churches.

There are song books and song books! The country is flooded with them, of all titles, styles and characters; and in the publication of most of them there is an eye more to business than to religious worship.

The song writing of the day is more a profession than the outgrowth of religious feeling—more sentimental than experimental. The making and vending of the books is more for pecuniary profit than spiritual edification. This is evident from the character of the matter of which most of them are made. A great many of the songs are but namby-pamby doggerel, and much of the so-called music is merely nonsensical jingle that caters to ears itching for the fanciful and sensational rather than for the real and wholesome. Many devices are used to introduce into our churches and Sunday schools song books regardless of their merit or adaptability and of the better judgment of those whose duty it is to provide for and direct in the worshiping exercises.

Almost every evangelist and music leader has a new song book which is impertinently thrust upon the people regardless of their wishes or of the supply of books that may be on hand and in use. This entails endless expense and produces confusion in the song services of our churches, for by this means one congregation has one book, and another a different one, and so on, ad infinitum. Thus our beautiful uniformity of worship is marred, our connectional spirit is broken, and our carefully compiled and long tested church hymnody is depreciated and displaced by books the circulation of which is prompted more by selfish gain than a desire to promote the worship of God.

It is time for us, as a church, to seriously consider the evil of this state of things and to take a firm stand against this impudent foisting upon our people of professional and irresponsible matter for use in our religious services, some of which is unsound in doctrine and of doubtful propriety for use in divine worship. In order to prevent the working of this leaven in our congregations the preachers must observe their ministerial vows and duties and maintain the order for public worship, especially that which relates to singing, as prescribed in the Discipline, paragraphs 222-227, also 120 and 447.

The pastor is to be recognized as master of ceremonies in all services conducted by him, and the superintendent as the same in the Sunday-school, and they should not be expected to relegate the selection of songs for the occasion to anyone else. The Hymn Book authorized and prepared by the church should be used as the standard in all our church services, in the Sunday-school, Epworth League and prayer meeting as well as preaching services. This, of course, does not debar the occasional and judicious use of others as supplementary. But no song book should be introduced by any person for use in any of our church services without the approval of the pastor. He has control of all the services in his churches and is responsible for what is taught in song as in any other way. He, therefore, has the legitimate right to say what books and which songs are to be used. Let the people be taught that our song service is an important feature of divine worship and not for mere entertainment, and should, therefore, be engaged in with thoughtful reverence. If our preachers will act their part in this matter, and study our Hymn and Tune Book, and so use it that the people, old and young, will see what it is and why we use it, they will learn to appreciate its merits, and we will have great improvement in our congregational singing. If other song books are needed or desired as supplementary, be sure to procure such as are endorsed by the church and bear the imprint of our Publishing House.

The Young People's Hymnal has recently been issued in accordance with a resolution passed by the General Conference in 1894. Being, therefore, published under the auspices of the church, it deserves and should have our hearty patronage in the use for which it is designed.

If the above suggestions are heeded by all concerned, we shall doubtless be rid of some troubles and difficulties that environ us, and will have improvement in the quality and quantity of our congregational singing, by which God will be glorified and the people edified.

G. W. BACHMAN.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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DEAR SISTERS: Some time has passed since you received any message from Sung Kiang; but I have often thought of you. You have been working and praying all this time for the various parts of the vineyard over which many of us are scattered. You are nearing the close of another Conference year, too. It hardly seems possible that nearly a twelve-month has gone into the past since I was with some of you; but it is true, and I hope this has been a year of growth and enlargement in your borders.

Spring is trying to robe Nature in a new dress, but Winter stays the hand that would touch the fields and flowers with delicate tints. Starting leaves on vines and trees, however, and springing grass show that Winter's reign is almost over. With early Spring comes the "Tsing Wing," or festival of ancestral worship. This festival is but two days distant now. China New Year is a very busy time with the Chinese, but this festival likewise claims much attention and hours of hard work.

"Why are you so late?" asked the teacher of a little girl coming into school. "Because I had to sit up so late folding paper money," is the answer. And this paper money is to be burned by the basketful at the coming festival for the use of ancestors, great ancestors, and great, great ancestors as far back as ancestors extend. Not only so, but tables of food must be prepared for the same ghostly assembly, albeit the hands that prepare them know that the living, and not the dead, will ultimately devour the whole.

"We are too busy," is the answer to invitations to come to our meetings for the seasons mentioned above; but when all these vain ceremonies are over, then we shall have more opportunities to talk to them about the true God, and how we are to worship him; and by the time this festival again rolls around, doubtless many will have learned a new and better way.

The Tupelo Bible woman, Kwe-Tata, had a long conversation a short time ago with a Taoist priest and his mother. Two sons in this family had been priests of this sect. One died several months ago. All the usual ceremonies had been observed, but the beloved son died in spite of them. "So," said the mother, "I do not believe in them. I like to hear your doctrine." The other priestly son was in an adjoining room, and, coming in, joined in the conversation, saying our doctrine was good. His occupation was referred to as a business, and he acknowledged it was; but then he remembered himself, became somewhat angry, and said to the Bible woman: "What are you doing? Yours is also business." She explained and talked awhile longer, and gave him a copy of the Ten Commandments. He read them, and again admitted it was all true and good. She left this bit of Moses' God-given law with him, and went on.

Many, many in Sung Kiang are persuaded that the "Jesus doctrine" is good, but "Ephraim is joined to idols." They sadly lack moral courage; but God can, by the power of his Spirit, imbue them with strength that shall enable them to break the chains that bind them, and acknowledge God to be the true God. Pray for them. Pray for us.

ADDIE GORDON BURKE.

Sung Kiang, China, April 2, 1897.

If we delay until to morrow what should be done to-day, we charge to-morrow with a burden that belongs not to it.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The Foreign Missionary and P. and H. M. Societies, Columbus district, held a joint meeting in Mayhew, Miss., on May 18 and 19. The delegates were met with cheery words of welcome and offers of generous hospitality.

The business of the Foreign Missionary Society was taken up and dispatched the first day. A "Welcome" was recited by seven girls (one representing each letter) from the Juvenile Society in Mayhew. Dinner was served on the grounds, and in the afternoon Miss Annie Lizzie Bergen, one of Mayhew's most accomplished young ladies, delivered the address of welcome. Mrs. Saunders, of Starkville, responded.

On Wednesday morning, at 9:30, the W. P. and H. M. Society met, with the district secretary in the chair. Devotional exercises were conducted by Bro. Ramsey, after which he gave us a most thrilling talk on the necessity of providing homes for our pastors, and gave us his experience in parsonage building without the aid of the W. P. and H. M. Society, after which we were led in prayer by Bro. Spraggins. The house was called to order, and Mrs. Battle Bell appointed recording secretary, who makes an efficient secretary as well as a charming hostess. Only two of the nine societies had delegates, Starkville and Macon, the former being the banner society in foreign work, the latter in the P. and H. M. work. We had reports from several societies through Mrs. Featherston, our able Conference secretary, who is posted along every line of the work. We had a recitation from Addie Hearon, which was appropriate and well rendered, and also a recitation from Lulie Eichholtz, of Columbus. Mrs. King, our delegate from Macon, read a very interesting paper on "The Work: Its Progress and Success," and Mrs. Featherston prepared one reporting all branches of the work on which the societies were not well informed, reporting rapid strides in this branch of mission work. The statistics report the Foreign with 48,000 members and $75,000 paid, and P. and H. M. Society with 15,000 members and $24,000 paid. This is very encouraging, and inspires us with fresh zeal in this branch of the Master's work.

MRS. D. A. SAUNDERS,
Dist. Sec. Columbus Dist.

I am very glad to have the foregoing very satisfactory report of the Columbus district meeting in time for this number of the ADVOCATE, and trust other district secretaries will send me reports of their meetings promptly, so that they may be published during June, while I have control of our P. and H. M. column. Remember, you who wish articles published by this editor, that North Mississippi after this month will not have control again until September.

MRS. H. W. FOOTE.

The death of Mrs. Annie B. Thrasher has left vacant the office of district secretary of Corinth district, North Mississippi Conference, W. P. and H. M. Society.

After correspondence with our dear Annie's mother, Mrs. Joseph M. Bynum, she has kindly consented to take up the daughter's work, and fill the place until the annual meeting in October. She has accordingly been duly appointed district secretary, and we are confident will meet the hearty sympathy and co-operation of all her co laborers. May the blessing of God rest upon the district!

MRS. J. B. STONE,
Pres. P. and H. M. S., North Miss. Conf.

Selections.

Be lazy in your worldly matters, if you will; you will soon feel the effects of it; but don't be lazy in your Christian work. Let it be done promptly. Keep up to time with it. It must not lag behind. Don't be late in the house of God. Don't come in five minutes after the service begins, to disturb pastor and the worship. Don't be late at the prayer meeting. You lose much by it. It is the disadvantage of others also. Don't neglect the evening service because you are weary, or it is too warm. Don't let your class believe you are a lazy laggard, because they are there and you are not. Be on hand, be up to time, be energetic as one determined by the grace of God to succeed, and you will know no failure. The sluggard is the man who says: "Yet a little sleep, a little slumber, a little folding of the hands to sleep."—Christian Instructor.

James Martineau says: "High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service." High hearts are God's noblemen. They breathe rare atmospheres. They always keep in touch with God. They stand ever ready to serve him. They do not wait for orders to serve; they ask for them. They do not consult convenience, nor dodge difficulties. They are a standing interrogation point: What can I do for God? Where can I best serve him? How shall I magnify him?

The good man is a useful man. He is not all ornament. He has his work to do, his place in society to fill, his influence to exert. He is fruitful. Others share in his goodness. Homes are blest, communities improved and the church benefited. He scatters blessings all along his pathway. He is no cumberer of the ground. There is neither a human nor a divine demand for his removal as useless. He is spared year after year on account of his productiveness. By his prayers, his instructions, his counsels, his example, his spirit and his deeds he improves and benefits all who come within his reach.

To apologize for ill-doing or harsh speech is not ignoble. It is the offended isolation, it is the selfish sulkiness, which is unworthy of man or woman. The apology may be difficult at first, but difficulties of this kind we are bound to overcome if we seek to rise with Christ.—S. A. Brooke.

When the air is filled with sunlight there is no opportunity for the deeds of darkness. Where the soul has tasted of the bread of life it can not hunger for the stones of the wilderness. Where God is all to us the world is nothing.—Canon Farrar.

I would not even ask a Hindu to give up the religion that he has, so great is the sacrifice, unless I could supersede it by a more comforting, a more glorious religion, the religion of light and liberty, of life and truth.—Dr. Cumming.

Vigilance in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success.—Austin Phelps.

Scholars may quote Plato in their studies, but the hearts of millions will quote the Bible at their daily toil, and draw strength from its inspiration, as the meadows draw it from the brook.—Conway.

Hope never hurt any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment.—Macdonald.

Education begins at the mother's knee, and every word spoken within the hearing of little children tends toward the formation of their character.—H. Ballou.

Perfect valor consists in doing without witnesses all we should be capable of doing before the whole world.—Rochefoncauld.

Difficulties are God's errands, and when we are sent upon them we should esteem it a proof of God's confidence.

Trials and afflictions are but tests of our faith, and if we successfully withstand the ordeals, we shall be the gainers.

A man is great just in proportion to his superiority to the conditions of life in which he is placed.

A true life is at once interpreter and proof of the gospel.—Whittier.

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Editor Christian Advocate.

FROM THE WORK.

GREENWOOD, LA.

My work is developing nicely. Am planning to build a good church in South Shreveport. Hope to be able to convert the chapel. We now worship in into a parsonage. Had a good meeting two weeks ago at Jordan Street Church.

Harry W. May.

MONTROSE CIRCUIT, MISS.

Bro. R. W. Burton and myself are getting on very nicely. Our congregation are large and appreciative. We hope to accomplish great good this year for our Lord. The Brandon District High School has just closed a very prosperous session under the presidency of Bro. Geo. W. Burton. The people here are delighted with him. He will remain with us another session. The prospects for this school is brightening.

M. L. White, P. C.

ARCADIA, LA.

I am in the home stretch of my second round of Quarterly Conferences. Only five more to hold to finish this round. Have met them all, and am thankful that the outlook is somewhat brighter than it was in the Winter. I have not spared myself; have traveled twice over this large district and preached eighty-five times, and can eat and sleep well. Some precious good meetings. I believe that preachers and people are looking forward for a year of gracious renewals in every pastoral charge. I thank God that all the preachers have been able to do full work. B. T. Crews, P. E.

COLUMBIA, MISS.

The work at Columbia is doing well. We have a Sunday-school, large and attentive, ably superintended by W. E. Lampton, a consecrated Christian. Children's Day will be observed next Sunday, and it is sure to be a success, as there has been enthusiastic preparation. One feature of the work is not encouraging, and that is the non-attendance of the members who are settled, and to whom the preacher looks for spiritual assistance at the weekly prayer meetings. There is a fine high school here and the students compose three-fourths or more of the prayer meeting congregations.

H. B. Trevilion.

WINNSBORO, LA.

For the first time in the history of the Winnsboro Church we are able to say we have a parsonage, and we are very proud of it. Inspired by the efforts of the pastor, Rev. I. L. Bronson, the people took a lively interest in the undertaking and responded liberally to his call for help. But it is mainly to his untiring energy and zeal, and that of his estimable wife, that we are indebted for the cozy, home-like appearance the house has gained under their efforts. They have been retiring in their exertions to fit it up, and the result is a pleasant home from rather unpromising materials. The house is small, but susceptible of enlargement, and the grounds are spacious, with all necessary outbuildings. I think I may safely say that few would have worked as hard as they have, and the whole work owes them a debt of gratitude and love.

C. M. Ramage.

CHILDREN'S DAY AT FAYETTE, MISS.

The anniversary of Children's Day was observed at the Methodist Church on May 16 and a very interesting programme was presented to an exceedingly large congregation, the old-time honored edifice being crowded. There was excellent music and a number of appropriate and well rendered recitations. A very timely address was delivered by the pastor, Rev. R B Rayner. The edifice was tastefully decorated by the ladies. Supt. W. W. Ellis and L. W. Carradine deserve credit for their interest in getting up such a pleasant programme. Everyone seemed delighted. J. M. Jackson.

CENTRAL ACADEMY, MISS.

The Burgess Mission is moving along smoothly up to this writing. We have not made any great strides, but are expecting to reap a great harvest for the Lord. I do not believe that he is going to disappoint us.

Our second Quarterly Conference was held May 13. We had a good time, though our presiding elder, Dr. Wier, was not with us. He was thrown from his horse some time ago and did not get to this appointment, but sent Dr. W. S. Shipman, who showed us some of the sign boards from earth to heaven on the subject of tithing. He presented his subject clearly, and I hope that his effort may bring forth an hundred-fold. We thank Bro. Shipman for his labors, and when Dr. Wier's time is out on the district, if I do not go with him, I hope the Bishop will give us Shipman. J. R Wilson.

ESCATAWPA, MISS.

I have not been well enough to preach since the first Sunday in April. My people have been very kind. I will ever cherish in my heart the love and sympathy shown me and my family. How we enjoyed the visits and kind words and the sweet, earnest prayers of C. A. Powell, Beall, Cooper and Howell! How these prayers encouraged us and lifted us beyond the shadows and sorrows of the sick-room!

At one time I could not see my precious wife and little ones. My room was flooded with heavenly light until I thought the angels had come for me. Peace and joy flood my soul. Dr. McLeod, of Moss Point, is treating me. I am compelled to give up my work for several months. Rev. W. T. Beall, of Moss Point, will supply my work temporarily. I ask my friends to remember me in their prayers.

Geo. W. Huff.

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OBITUARIES.

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THOMAS POPE FULLILOVE.

Thomas Pope Fullilove was the eldest child of James G. and Tabitha Fullilove; born in Talbot county, Ga., Oct. 29, 1832; died April 16, 1897, at his home near Shreveport, La. He was married to Elizabeth J Samford, Jan. 20, 1859, at the home of her father, Wm F. Samford, LL.D., in Auburn, Lee county, Ala.

He received his collegiate education at Franklin College, Athens, Ga., finishing the course in 1853. He joined the church early in life, and was a consistent member for over fifty years. His choice was the Methodist Episcopal Church, South, whose doctrine and tenets he conscientiously and intelligently believed; but he had the broad charity which recognizes brotherhood in Christ for all men of whatever denomination.

His rule of action was to "serve God in spirit and in truth," and "to do unto others as he would have them do unto him." Few men could record so many deeds of mercy and Christian love, performed unostentatiously, falling like the dew from heaven, as silent and as beneficient. Passing through life with the gentle, considerate dignity and kindliness of the Christian gentleman, he scattered about him, and upon all the needy in his path, timely aid and loving sympathy. It was as natural as the air he breathed "to do good and communicate."

His friends were numbered by simply counting all who knew him, and the inner circle embraced those who knew him best.

As an epitome of this noble life, a single remark may serve, made at his funeral by a business man who had been intimately associated with him in various relations for nearly forty years: "I do not believe there is a man, woman, or child, who can put his hand on an act of his life and say 'he was unjust, or even unkind.'"

There were no brilliant achievements, perhaps, to be recorded from a worldly standpoint, for the weapons of his warfare were not carnal. His nature was modest and retiring, claiming nothing from men but the privilege of loving them, and his victories are written in lines of light above.

He was fond of literature, and during his whole life kept in touch with the best minds of the day, in Church and State.

To his family he filled the measure of their ambition, in the Christ-like attributes which ranked him a son of the King. To his children he has left a royal heritage; and in the atmosphere of the serenely beautiful home-life have grown up sons and daughters who exemplify the principles daily inculcated in fairest object-lessons by father and mother. No one has passed the lintel of that home, or entered its wide open doors, without a sense of benediction, a friendly heart-glow, following.

Bodily affliction for many years prevented his regular attendance on the public services of the church, but his heart was there; and his home was in every sense the home of God's ministers. No greater pleasure ever came into his life than the congenial companionship of the preachers who visited him.

It has been said of him that "he was generous to a fault," but as his life neared its close he often said, if he could live it over again, he "would do so much good."

His fatal illness was caused by grip, terminating in bronchopneumonia. During the long three months of intense suffering his patience never faltered nor his faith. He became not only reconciled, but so rejoicing in the realization that "fellowship with Christ comes through suffering" that he exclaimed, "Nail me to the cross; nail me to the cross!"

His last hours were a verification of his earnest and beautiful life. Surrounded by his children, all six of whom have attained maturity, and ministered to with tenderest devotion by his faithful wife, all that could alleviate the crucifixion of pain and the darkness of the valley was present. In answer to prayer his sufferings ceased toward the end; his mind was clear, his faith strong; and, as his best beloved knelt close to him whispering words of love, and the unfailing promises, seeking to follow him to the uttermost verge of the boundary line, he continued to testify, as he went down into the chill waters, that "there was no pain;" he "saw the light ahead" sending back such notes of glad assurance, until almost the last soft sigh said he was gone.

On Good Friday he died, on Easter Sunday he was consigned to the tomb, in joyful hope of a glorious resurrection. "Blessed are the dead who die in the Lord!" E. B. Foster.

(Continued on Seventh Page.)

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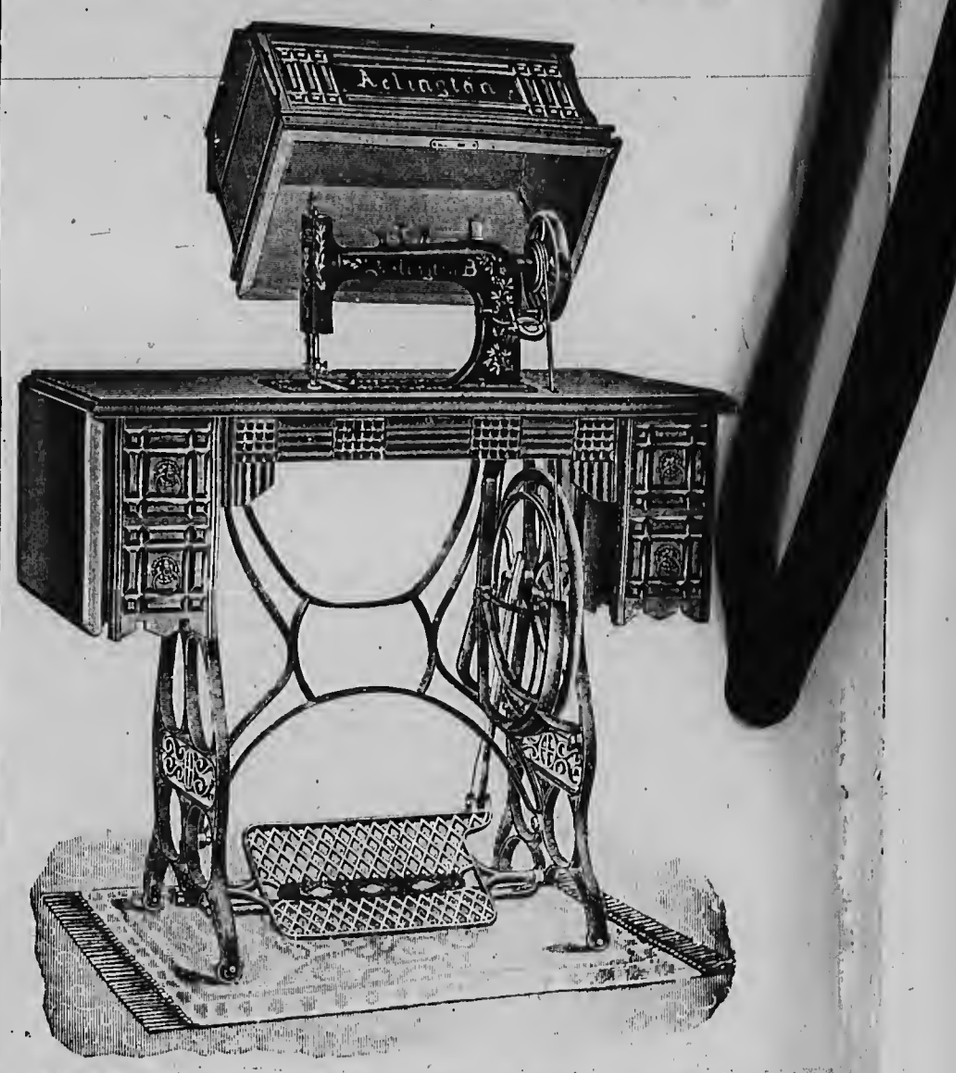

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1 "	1 year	20 00	30 00
2 inches	1 "	36 00	48 00
3 "	1 "	50 00	60 00
4 "	1 "	60 00	72 00
5 "	1 "	75 00	90 00
6 "	1 "	90 00	100 00

More than six inches, ordinary position, $15 per inch per annum. More than six inches, special position, $15.50 per inch per annum.

THURSDAY, JUNE 3, 1897.

To resent an injury is man-like; to forgive it is God-like.

Your arrow is not apt to strike higher than the mark you aim at.

The best cure for sorrow is to do something for some one else who is in trouble.

Satan can tempt you against your will, but he can not conquor you without your consent to be conquered.

"Calamity leaves fully half your life untouched." That is true only of a thoroughly consecrated Christian.

I would not undervalue the culture of the intellect, but would exalt the culture of the heart.—Frances E. Willard.

It is hardly worth while for you to go through the Bible if you are not going to allow the Bible to go through you.—Exchange.

Don't call every duty and every petty annoyance "a cross," and then imagine yourself a rival of our Savior in self-abnegation.

I never knew a child of God being bankrupted by his benevolence. What we keep we may lose, but what we give to Christ we are sure to keep.—T. L. Cuyler.

One of the paradoxes of the Christian life is that the nearer to God we are the more unworthy we feel, and the farther we are from God the higher opinion we have of ourselves.—Exchange.

What an inconsistency! To seek reconciliation with God, while we ourselves are unreconciled to our neighbors! to seek to have our own sins remitted, while we retain the sins of others!—Tertullian.

Most people dread far more the social frown which follows the doing of something conventionally wrong than they do the qualms of conscience which follow the doing of something intrinsically wrong.—Herbert Spencer.

It is very well for a man to "quit his meanness," but the mere fact of his doing so does not prove him to be a saint. Many a rascal quits certain kinds of meanness after he has gotten rich. He is as mean as he ever was, but he wants respectability.

All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—John Ruskin.

In nine years the women of the Baptist Churches in the Southern States have given to missions the sum of $410,565.72.

Sheep and Shepherd.

Numerous volumes have been written upon the relation and duties of pastors to their flocks, but the other side of the subject has received but scant attention. The common notion is that the whole responsibility devolves upon the pastor, while the people are free to do as they please, being under little or no obligation to respect his authority and follow his leading. Is it not, however, as clearly the duty of the flock to follow the shepherd and heed his voice as it is his duty to feed, guide and protect them? No Christian who gives the subject due consideration can fail to perceive that upon each member of the flock rests grave responsibility growing out of the relationship sustained to the shepherd.

One of the first duties which church members owe to their pastor is that of co-operation, which has a wide application. As has often been said, no general does all the fighting. Without obedience and co-operation on the part of the private soldiers, he is powerless before the enemy. The same thing is true in the church. It is a sad fact that in many communities the people expect their spiritual shepherd to look after everything, from having the house of worship cleaned and ventilated up to raising his own salary. Ministers certainly have enough to do without being troubled with things of secondary importance that ought to be attended to by the membership.

Many a preacher's hands are tied because the officials and leading members of his charge manifest the most shameful indifference toward both the spiritual and the temporal affairs of the church. It goes without saying that growth and fervent piety will be looked for in vain where the pastor is expected to do all the exhorting, praying, collecting, visiting and soul-saving. It matters not how gifted and earnest a minister may be, he can accomplish but little where there is lack of sympathy and co-operation. We are told of the city of Nazareth that our Lord could do no mighty works there because of their unbelief. Many Methodists are willing to see the church prosper, provided the pastor and other members do all the work, having somehow imbibed the unwarranted and dangerous notion that they are exempt from service. If every member were to be as negligent as many are, the church would soon go to pieces. That so many are faithless is the more reason why the few should never falter. It is folly to talk about helping the pastor when you wantonly criticize him in the presence of your family and before the outside world. Ministers are but men, and it would be miraculous if any of them were faultless; but to magnify their faults, and then parade them before the world, is to undermine their influence, and do the cause of Christ incalculable injury. Many a youth who has drifted off into infidelity and wickedness dates the beginning of his downward course to his loss of confidence in the ministry, produced by thoughtless criticism. If your pastor has any fault that ought to be corrected, or is making a mistake in some course of action, go and talk with him kindly about the matter; but, above all things, say nothing to others about his defects and shortcomings. One of the things expressly forbidden in the General Rules is "speaking evil of magistrates and ministers."

Frequently, when a preacher thunders against the special sins of which some of his flock are guilty, they become indignant, and raise the cry that, instead of feeding the sheep, he is beating them. It is all right for the man of God to denounce the sins of the Turks or the Chinese, but when he hits close home he is charged with being personal. Take care, brethren, that none of you raise such a cry unjustly. "If the cap fits you, wear it." What is the pastor for but to tell you of your duty and warn you of your sins? To continually prophesy smooth things is to be unfaithful to God.

Occasionally, churchmen get out of temper and refuse to have anything to do with the church because their plans and suggestions are not carried out. If the pastor acts contrary to your notions and advice, do not sulk like spoiled children, but defer to his judgment, and make the best of it. Give heed to the Scripture injunction: "Obey them that have rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

It is passing strange that many are so ready to ascribe extraordinary courage to evangelists and "come-outers," who have everything to gain and nothing to lose by making sweeping charges of corruption in the church and resorting to wholesale abuse. If the regulars were as insolent and uncharitable, and were to throw out as many hints about money for themselves as do some ecclesiastical tramps that are now roaming the country, people would desert them as rats do a sinking ship. Despite the charges sometimes made against the ministry, the fact remains that in no other calling are there so few defections, and nowhere else is there so great self-sacrifice.

Some of the sheep complain loudly when their pastor does not visit them as often as they think he ought, or if he fails to come when they get sick. Oftentimes a pastor is censured for not visiting a sick brother, when he really knew nothing of the sickness. If ministers were to visit as much as some brethren demand, study and sermon preparation would be out of the question. Give your pastor time to read and store his mind with the treasures of knowledge. Remember that every other member has as much claim upon his time as you have.

The duty of every charge to support its pastor is too plain to require more than passing notice. Many seem to think that a minister ought to preach the gospel and be at his own charges. The illiberal and the disaffected are ever ready to give ear to the false charge that preachers are preaching for money. "Even so hath the Lord ordained that they who preach the gospel should live of the gospel." "For the laborer is worthy of his hire." Without doubt the majority of the clergy could make far more money in some other calling. Nothing but the grace of God and a deep sense of responsibility could nerve them to undergo the sacrifices, hardships and sorrows which the work of the ministry involves.

Contributing to the support of the ministry is but the discharge of a just debt. It is not charity, and should never be so regarded. Yet how frequently an assessment is paid as if it were the bestowment of alms.

In some charges there is such a spirit of illiberality and disloyalty that the pastor finds the work of raising the various Conference assessments like pulling eye-teeth. If the stewards would make an earnest effort to help the pastor meet these claims, a great burden would be lifted from his shoulders, and he could do far more effective work. Money, though essential, is not the only thing a pastor should receive. He needs your love, encouragement and prayers no less than your money. Many people who are not lacking in loyalty to the church manifest a very cold, unappreciative spirit towards their pastor. Many a faithful minister has been disheartened and led to relax his efforts by reason of the lack of proper sympathy and appreciation. If your pastor preaches a sermon that helps you, it will do him good to tell him so. Talk with him about his work and share his burdens, for he has many. Though a comforter, he himself sometimes needs comfort. Forget not in your daily devotions to invoke God's blessings upon your spiritual leader. The divine benediction is sure to rest upon that church whose members regularly supplicate a throne of grace in behalf of their pastor. "We beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."

The Bible and Modern Criticism.

In view of recent publications as to the attitude of the Protestant Episcopal Church towards the question of the authority of the Scriptures, we present below a deliverance published some time since in the London Times with the signatures of thirty-four clergymen of the English Church attached:

"1. It must be evident to thoughtful persons that there are now current certain impressions that Holy Scripture has been discovered not to be worthy of unquestioning belief, and the faith of many Christian people is thereby unsettled.

"2. These impressions are manifestly a dishonor to God, as discrediting his faithfulness and truth, and are full of peril to the eternal life of those affected by them, seeing that they undermine all faith in the mystery of Christ, and, indeed, in the supernatural itself.

"3. And although such impressions might appear to originate in various learned speculations in theological and physical science, yet they are in great measure derived immediately from the popular literature of the day, and therefore no sustained argument can reach the mass of those affected by them, even if it were true (which it is not) that the tribunal of human reason, to which such argument must be submitted, had jurisdiction and competency to deliver judgment on the authority of the Holy Bible.

"4. It is, moreover, evident that the effects of these speculations survive and accumulate to the general lowering of the popular estimation of the Holy Bible, though individual speculations may have but a transitory influence, or even be utterly refuted on their own ground.

"5. The synods of the church have not spoken with authority to guide us in matters of such grave importance, but it can not be right in the sight of God that when his honor is so directly assailed, and the salvation of his people so seriously hindered, the whole matter should be allowed to drift, and that only isolated voices should be raised here and there in the church in defense of the truth of God's Word.

"6. Under these circumstances we, the undersigned messengers, watchmen and stewards of the Lord, who have received the Holy Ghost to be faithful dispensers of the Word of God, being sorely distressed at these things, and deeply feeling the burden and shame of sitting still, can no longer forbear (1) to deliver our joint testimony herein before God, and (2) to attempt by the only united action in our power to settle the minds of those to whom our testimony may seem to be of value in a good and comfortable reliance on the absolute truth of the Holy Scriptures.

"7. We therefore solemnly profess and declare our unfeigned belief in all the canonical Scriptures of the Old and New Testaments, as handed down to us by the undivided church in the original languages. We believe that they are inspired by the Holy Ghost; that they are what they profess to be; that they mean what they say; and that they declare incontrovertibly the actual historical truth in all regards, both of past events, and of the delivery of predictions to be thereafter fulfilled.

"8. We believe these Scriptures because they have the authority of divine revelation, and wholly independently of our own or of any human approval of the probability or possibility of their subject matter; and wholly independently of our own or of any human and finite comprehension thereof.

"9. And we believe that any judgment either for or against them formed on the ground of such approval or comprehension, or of the want therof, is inapplicable to matter of divine relation.

"10. And we believe the Holy Scriptures to have this divine authority on the testimony of the universal church, the sponse and body of Christ, the witness and keeper of the Holy Writ. So that no opinion of the criticism of the Scriptures themselves can be admitted to interfere with the traditionary testimony of the church when that has been once ascertained and verified by appeal to antiquity.

"11. It is far from our purpose to undervalue or depreciate the employment of the highest powers of the human intellect, when sanctified through prayer, in diligent and reverent searching the Scriptures, and in such studies as help to the knowledge of the same, provided that the object be the meaning of the living oracles, and not their genuineness or their authenticity; and while we believe that the seal of the spirit of the truth of the living God, we especially repudiate and abhor all suggestion of fallibility in the person of our blessed Lord Jesus Christ, in respect of his own use of the Scriptures of the Old Testament.

"12. We earnestly pray that the clergy and laity of the church of England may never acquiesce in rejecting any portions of the one volume of God's Revelation, as hard sayings, causing stumbling, but, on the contrary, may hold fast their confidence in the faithfulness of God, who will not suffer us to be deceived in humbly believing that to which he hath set his seal, and may wait patiently, knowing only in part, for the time when we shall know even as we are known, and shall be filled with all the fullness of God."

Our Japanese Training-School.

The fourth annual commencement of the Shuge (Industrial) Gakko of the Southern Methodist Mission occurred this (Friday) morning at the Methodist Church, on the Hill. The exercises were of the usual character, and were of evident interest to the audience. Rev. J. C. C. Newton D.D., Dean of the Biblical Department of the Kwansei Gakuin, delivered the annual address. There were five graduates.

The Shuge Gakko, as its name indicates, is not an ordinary girls' school; but has as its object the training and development of Japanese girls in all those lines which go to fit them for their future positions as wives and mothers. The Japanese have objected—and, perhaps, not without good reason—that the general run of mission schools of Japan tend rather to unfit girls for their future than to prepare them for it, in that they educate their pupils away from Japanese home life, its duties and cares. There certainly seems to be reason in the contention that a Japanese girl whose head has been filled with science, history, literature, music and art, and who knows little or nothing of the practical duties, such as devolve upon a Japanese wife and mother, is not prepared for the difficult position that awaits her. If any part of her training has to be omitted, surely most will agree that it should not be the latter. In accordance with this view—to give Japanese girls and young women a thorough equipment for the domestic duties of their sphere the Shuge Gakko was established.

The curriculum of the school covers such subjects as plain sewing, knitting, crochet work, embroidering, fancy sewing, applique work, household duties, cooking, arranging of flowers, music, high tea, etc., with all those nicer and finer touches which enter so largely into the etiquette of those people. Invalid cooking, care of the sick, home sanitation, the care of children, etc., are also embraced in the course of study; in fact, everything that a Japanese woman should know that pertains to household duties—that will help her to fill her position and tend to make her home happy. The Bible also is used as a text book, and daily lessons in it are given. Such ordinary branches as letter writing, the soroban, Chinese characters, etc., are also taught; but no effort has been made to furnish those literary branches that are generally taught in most girls' schools.

The school was established about six years ago by the late Dr. J. W. Lambuth and his wife. It has had an excellent list of pupils and numbers twenty or more graduates in its alumni who have taken the three years' course. A year or so ago, in honor of Dr. Lambuth, the name of the school was changed to "The Lambuth Bible Training and Industrial School," and by this it will be known in the future, although the original name, Shuge (Industrial) Gakko, still clings to it. Mrs. Lambuth is principal of the school, being assisted by Miss J. M. North and an efficient staff of Japanese teachers, chief of whom is Mrs. Kenta Oka, who has been with it from its inception.

At the close of its graduation exercises, after distribution of refreshments, the audience was invited to the school near by to inspect the handiwork of the pupils. Our reporter availed himself of the opportunity, and while he does not put himself up as a judge of the finer kinds of Japanese needle-work, yet he must say he has never seen anything to equal it. Neither is he prepared to describe or to name everything that was seen; but when mention is made that the display includes hakama, Japanese ladies' wedding robes, table ornaments, embroidery, etc., some idea of the character of the exhibition can be had. Mrs. Lambuth stated that the exhibit would be open to-day and to-morrow to the general public. The school is located on Shimoyamatedori, Rokuchome, No. 106, about eight or ten doors east of the large Kobe Church.

The school is now in a rented house; but will be moved to a building especially erected for the purpose just as soon as some final details are arranged.—The Kobe Herald, April 9, 1897.

NOTES.

Rev. A. E. Clay has been invited to deliver an address at Chautauqua.

***

East Mississippi Female College has enrolled during the session just closed 257 pupils.

***

Rev. Percy Knickerbocker, of the Louisiana Conference, is visiting his parents in the city.

***

Miss Georgie Swanson has been elected prinoipal of Edward McGehee College, Woodville, Miss.

***

Dr. Sutherland, of Canada, is booked for a course of theological lectures at Vanderbilt University.

***

Dr. H. W. Featherstun preached the commencement sermon at Harperville College and also at Cooper-Huddleston College.

***

Dr. J. P. McFerrin, pastor of Broad Street Church, Louisville, Ky., has undertaken the task of building one of the finest churches in Southern Methodism.

***

Mississippi will not have a new Capitol for the present; Gov. McLaurin having vetoed the Capitol Bill, and the Legislature having failed to pass it over his veto.

***

The University of Nashville last week conferred the degree of LL.D. upon Rev. D. C. Kelley. This is a high honor worthily bestowed. An honorary degree from this institution means something.

***

We invite special attention to the open letter from Bro. Emery and others on our first page. It treats of a matter of very grave importance. The proper enforcement of law is one of the great needs of our day.

***

We hear very gratifying reports from Hazlehurst station. Rev. T. W. Adams, as was to be expected, is making full proof of his ministry. His people speak of him as diligent in the pastorate and strong in the pulpit.

***

The annual address of Louisiana Industrial Institute, at Ruston, will be delivered Saturday, June 5, by Dr. W. C. Stubbs. The commencement sermon will be preached on Sunday, the sixth, by Rev. E. N. Evans, of the Louisiana Conference. A sermon will be preached at night by Rev. J. R. Edwards.

***

Miss Clara G. Baer, of Sophie Newcomb College, will lecture on physical culture at the several Teachers' Institutes in Louisiana this Summer, viz.: at Lafayette, Boyce, and Baton Rouge. She will then go to Milwaukee, as she is on the programme of the National Education Association, which meets there July 6-9.

***

Mrs. Mary J. Green died at her home in Jackson, Miss., on the twenty-eighth, after an illness of several weeks. Sister Green was one of the oldest members of our church in Jackson, and was prominent in every good work. She loved the church, and was always willing to do what lay in her power for the advancement of its interests.

***

The Rev. H. C. Morrison, D. D., of Georgia, the Missionary Secretary of the Methodist Episcopal Church, South, will preach the baccalaureate sermon at Converse College, Spartanburg, S. C., on the first Sunday in June. The college is partly controlled by the Methodists. Four hundred and thirty-one students have been enrolled this year, and about 75 of these belong to the Methodist Church.

***

A news item a little out of the ordinary comes from Hot Springs, Ark. Upon application of an official of the M. E. Church at that place, Judge Leathermau, of the Chancery Court, recently issued a temporary injunction restraining the pastor, Rev. J. B. McLaughlin, from preaching in the church. Last Sabbath McLaughlin occupied his pulpit in defiance of the injunction, whereupon the judge sentenced him to a ten days' term in the county jail for contempt of court. We do not know enough about the details of the affair to make any comments.

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The Religion of Christ.

It is quite strange that anyone who has been reared in this Christian land should have a false conception of the religion of Christ, our Savior; and yet we are sorry to say that this is the case with many. This is sadly the case with many of advanced years as well as those of more youthful ones. Some seem to think that it is confessions; some, professions; some, feelings; some, works; and others one thing, then another; and hence we can see without much effort how liable a person who has been in the heated rebuffs and conflicts of life is to be misled by his experience after retirement from the same. He has more time for meditation, secret devotion, and reading. It is like a man who has had a mighty struggle for years to live, and finally is heir to a fortune. Now he can sit at leisure, sleep as late and as much as he desires. He is a different man in feeling and surroundings. Anyone can see this; but what is the religion of Christ? The briefest summaries that we are able just now to give of the religion of Christ are the following: A proper recognition of God, Christ, and the Holy Spirit; a change of heart, and a life according to the Bible, or supreme love to God and proper love for everybody. Our blessed Savior includes all in the new birth when he says, "Except a man be born again, he can not see the kingdom of God." (John iii, 3.) And again he includes all in repentance when he says, "Except ye repent, ye shall all likewise perish." (Luke xiii, 3.) Paul includes the same in belief, and hence he said to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi, 31.) John includes all in sonship when he says, "Beloved, now are we the sons of God." (I. John iii 2.) Again, Paul makes love include it all when he says, "Love is the fulfilling of the law." (Rom. xiii, 10.) When we stop to consider, as we should, the question really arises, What is the religion of Christ more than repentance, the new birth, faith, love, sonship, as they are used in the Bible? Can a person be anything more than a son of God? How can one? Is not a child of God heir to all that he has? Certainly he is, for Paul says, "All things are yours." (I. Cor. iii, 21.) Is not everyone who is born again a child of God? St. John says he is; at least it seems to be that he does when he says, Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil" (xiii, 9, 10). What distinguishes the children of God from those of Satan? Their new birth. There are but two classes of children in this world, and they are the children of God and the children of the devil, and, therefore, a person is either a child of God or a child of the devil: and if a person is a child of God, he is heir of all things, and what more can he be? Having briefly seen what the religion of Christ is, let us now notice its signs or manifestations, or rather the character of him who has it.

1. He does not boast about himself, or his goodness or his blessings. With him it is just as Paul says about the religion of Christ when he says, "It vaunteth not itself." (I Cor. xiii, 4.) If he speaks of himself, it is with the greatest humility, and the feeling of his heart and the estimate of himself are expressed in Paul's words when he said, "By the grace of God I am what I am." (I. Cor. xv, 10.)

2. He is not vainglorious. He does not study, plan and work to get men to brag on him. His interest in the Savior's work is such that he has no time for such foolishness. He heeds the advice of Paul when he said, "Let nothing be done through strife or vain glory." (Phil. ii, 3.) "Let us not be desirous of vain glory." (Gal. v, 26.)

3. He does not strive to make the goodness of his brother small and to make his own goodness great. He had rather die unknown than to do so un-Christly an act. He is more like Christ when the young ruler called him good. Christ said to him, "Why callest thou me good? none is good save one, that is God." (Luke xviii, 19.) Or as Paul expresses it, "Unto, me, who am less than the least of all saints, is this grace given." (Eph iii, 8.)

4. He reads the Bible, not in order to prove how good he is, but to see how faulty he is, as well as to learn more and more of his blessed Savior, etc.

5. He works because he loves his Lord, and when he has done all that he knows he feels just as Christ commanded his disciples when he said, "When ye shall have done all those things which are commanded you say, We are unprofitable servants: we have done that which was our duty to do." (Luke xvi, 10.) He is so unlike the Pharisee who stood and said, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." (Luke xviii, 11.)

6. He is holy in heart and life, but he is far from the holiness of the hypocrites of the time of Isaiah who said to others, "Stand by thyself, come not near to me; for I am holier than thou." (Isa. lxv, 5.) He much prefers that people shall see by his life that he is holy than to be always telling them that he is.

7. A person who has the religion of Christ is like his Lord. There is a sweetness of temper, words and actions just like Christ, and, therefore, no room for the affected holy look, the holy snigger, the switching and frisking of the body.

In conclusion, I will say everyone born again is a child of God, and he knows it, and, therefore, he is entitled to every blessing his Holy Father has for him as long as he remains a child. Let everyone get the religion of Christ and live it, and there will be no end to the blessings.

ISAAC L. PEERLES.

NOW IS THE TIME to purify your blood, and Hood's Sarsaparilla is the best medicine for the purpose. Thousands of great cures prove that it is the One True Blood Purifier.

HOOD'S PILLS are the favorite family cathartic and liver medicine. Price 25 cents.

Read It.

'Tis to be hoped that all the Leagnors, and others, will read what has been published in the NEW ORLEANS CHRISTIAN ADVOCATE from the pen of that intelligent and pious young lawyer, C. B. Ames, of Macon, Miss. A paragraph or two may stimulate your desire to read on. See this: "Let the Literary Department of the League be a University Extension in every church where it exists; let every boy and girl in the State of Mississippi learn the overwhelming importance of intelligent piety and pious intelligence; that ignorance is a sin, and that knowledge is a virtue." Also this: "Let the League proclaim the truth everywhere that character after the divine plan consists in having a body like God's, a mind like God's, a soul like God's—in action. Then the Church need have no fear; then the State need have no fear. Then, indeed, will the young people of the church grow into a generation of kings and priests unto God."

I do not call special attention to this paragraphs because they are more striking than many others, but because they happen to catch my eye as I write. W. S. SHIPMAN.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

NEWS OF THE WEEK.

DOMESTIC.

The reunion of the United Confederate Veterans will take place in Nashville, June 22-24.

Hon. Whitelaw Reid will be special ambassador of the United States at Queen Victoria's jubilee.

Secretary Long has given Lieutenant Peary five years' leave of absence, so that he may continue his search for the North Pole.

President McKinley will visit the Nashville Exposition on June 11. The President will be accompanied by Secretary Alger and at least one more member of the Cabinet.

The action of leading New England mills in shutting down for several months so soon after the report of Mr. Sanford and the other manufacturers sent into the South to examine the condition of the cotton industry in this section is a frank confession that they can not compete successfully with the South in certain lines of goods.

The Kentucky Legislature has passed a law to suppress mobs. It applies to those mobs that are destroying the toll-gates and to those that attack prisons. It makes it a felony to conspire to form a mob, gives a jailer whose prison is threatened power to arm his prisoners, and authorizes the governor and the county court to employ detectives to find out who the mobbers are.

A crevasse at Conrad's, on the east bank of the river, about ten miles below Baton Rouge, was the startling event of Sunday in this part of the State. The break grew to a width of two hundred feet, submerging several valuable plantations. The governor, immediately on receiving the news, at once hurried to the scene of the trouble, giving not only the encouragement of his presence and example, but also sending thither a large body of the State's convicts.

FOREIGN.

The Argentine government has commissioned Colonel Calazza to visit the United States for the purpose of studying the latest improvements in the methods of preventing and extinguishing fires in large cities.

United States Consul Mohun, at Zanzibar, has informed the state department that the Sultan, Hamand Bin Mahomed Bin Said, on April 7, last, issued a proclamation abolishing the legal status of slavery in the islands of Zanzibar and Cemba.

According to the British consular reports just presented to Parliament, the new railroad from Jaffa to Jerusalem has proved a far greater commercial success than was anticipated even by those who were most sanguine about its future.

From a Russian source comes news of a conspiracy against King George of Greece far more deeply rooted than was supposed. There is indubitable evidence that Premier Ralli and his colleagues in the cabinet are gravely implicated in a plot to overthrow the dynasty.

Bishop Whipple, of Minnesota, is to preach the sermon in Salisbury Cathedral, England, on June 3, commemorating the 1300th anniversary of the baptism of Ethelbert, the first Saxon king. Bishop Whipple will be the senior Bishop of the Episcopal Church in the United States at the approaching conference at Lambeth.

The canonization at St. Peter's church, Rome, on May 27, of the Blessed Zaccaria, founder of the Order of Barnabites, and of the Blessed Fourier de Mataincour, surnamed the apostle of Lorraine, was the most impressive ceremony witnessed at St. Peter's since the abolition of the temporal power of the Pope, the only difference in this ceremonial and those which occurred under the sovereignty of the Popes being that the external gates of St. Peter's were closed and that tickets of admission to the cathedral had to be obtained. The huge basilica was thronged. According to estimates 40,000 persons were present.

For one dollar you may buy a bottle of Ayer's Sarsaparilla, which, if taken in time, and according to directions, may save a great many dollars in doctors' bills, and thus exemplify the truth of the old maxim, "Prevention is better than cure."

Gilt-Edge Investment.

For the purpose of enlarging their plant and business, the Lafferty Complete Flour Company offer a limited amount of 7 per cent. bonds, secured by a first mortgage. Each bond is for $30, and the owner, in addition to the interest of 7 per cent., is entitled to share in the business of the mill to an amount that makes the bond the most remunerative security on the market. They will be sold at par.

The denomination of the bond was fixed at a minimum sum of $30, so as to furnish an investment for many persons, and gain the widest interest in this accredited Food-cure—the "Complete Flour." Address John J. Lafferty, President.

Richmond, Va., March 1st

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Notice.

The Woman's Foreign Missionary Society of the North Mississippi Conference will hold its annual meeting at Holly Springs, June 19-22. Rev. T. W. Lewis will preach the annual sermon. The opening session will be a preparation service held Saturday evening at 8:30 o'clock. Delegates must be careful to procure certificates that full fare has been paid from their starting point. These certificates will secure the usual reduction—⅓ fare returning. Never before had we a right to come more joyfully together, or to expect more of God's blessing upon our meeting. Let prayers ascend continually for a mighty outpouring from above.

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It makes a refreshing, cooling beverage and is an invigorating tonic, soothing to the nerves.

Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance on many points, all agree in this: that every existence has an aim.—Mazzini.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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1897.

SEASHORE CAMP GROUND.

The twenty-sixth annual Camp Meeting at Seashore will open (D. V. on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until August 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B. Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Larkin, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half-rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc., apply to

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Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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HOME CIRCLE.

ON THE DEATH OF AN INFANT.

A host of angels flying,
Through cloudless skies impelled,
Upon the earth beheld
A pearl of beauty lying,
Worthy to glitter bright
In heaven's vast hall of light.

They saw with glances tender,
An infant newly born,
O'er whom life's earliest morn
Just cast its opening splendor;
Virtue it could not know,
Nor vice, nor joy, nor woe.

The blest angelic legion
Greeted its birth above,
And came with look of love,
From heaven's enchanting region;
Bending their winged way
To where the infant lay.

They spread their pinions o'er it—
That lit le pearl which shone
With lustre all its own—
And then on high they bore it,
Where glory has its birth—
But left the shell on earth.

The Habit of Thrift.

Longfellow's honest blacksmith under the spreading chestnut tree, who can look the whole world in the face because he owes not any man, is a charming picture of lowly, yet honorable independence. The man who keeps up one share of stock in a building association, or the working girl who deposits a dime a week in a savings bank, is on this high and safe road of independence, and will be morally the better for it. No one is poor whose income exceeds his outlay; and no one is rich who spends more than is coming to him. Let me repeat it, that a habit of thrift is a moral aid in one's life. An extensive business man bears this testimony: "Those individuals who save money are better workmen. If they do not better work, they behave better, and more respectable. I would sooner have in my trade one hundred men who save money than two hundred who would spend every shilling they get. In proportion as individuals save a little money, their morals are much better. They husband a little, and there is a superior tone given to their morals, and they behave better for knowing that they have something at stake in society." Undoubtedly this is true. Some one has said that "economy is the parent of integrity, of liberty, and of ease, and the beautiful sister of temperance, of cheerfulness, and health." This leads me to name another of its great blessings, the power of doing good. In fact, this should be the supreme aim of gathering up the fragments—save them that we may devote them to higher uses. I was in a home where the mother saw a crust of bread in the coal-bucket. It was liable to be burned with the coal. She said to her daughter: "Throw that crust out; some bird or animal can eat it." That was true Christian economy. It was the spirit of Christ, who said, "Gather up the fragments that nothing be lost."—Rev. J. C. Jackson, Jr.

How to Help Your Pastor.

A church wrote to Mr. Spurgeon to send them a preacher who would fill the house. Mr. Spurgeon replied that he did not know of any such preacher; and that it was all any preacher could do to fill the pulpit, and that they, the church, should fill the house. This is the true relation. Let the preacher have no concern about his own popularity. If he is a good preacher the people will find it out, and blaze it abroad and there will be no trouble about a congregation. Let the preacher fill the pulpit and the people fill the church; they will make known his gifts. The Samaritan woman advertised the sermon of Jesus Christ far and wide; and the result was that a whole city came to hear him and very many were saved. Andrew listened to the wonderful words of Jesus and went and told what he had heard and seen; and the result was that his brother Peter came to Christ and became a disciple, and the world has the untold result of Peter's life. Don't be afraid of spoiling your preacher by advertising him. It won't hurt him. If advertising spoils him, he is not worth saving, and would be spoiled any way. If he is a real, genuine man, the advertising will help to develop his strength and bring out his good qualities. It will give him courage, a quality very much needed by the majority of preachers. It will increase the joy and zeal of the preacher. It was wise, judicious advertising that made Beecher, Simpson, and Spurgeon. It never hurt either of them in the slightest degree.

The Pill that Will.

"The pill that will," implies the pills that won't. Their name is legion. The name of "the pill that will" is Ayer's Cathartic Pill. It is a pill to rely on. Properly used it will cure constipation, biliousness, sick headache, and the other ills that result from torpid liver. Ayer's pills are not designed to spur the liver into a momentary activity, leaving it in yet more incapable condition after the immediate effect is past. They are compounded with the purpose of toning up the entire system, removing the obstructing conditions, and putting the liver into proper relations with the rest of the organs for natural co-operation. The record of Ayer's Pills during the half century they have been in public use establishes their great and permanent value in all liver affections.

Ayer's Cathartic Pills.

In all probability much, if not most, of the power and usefulness of these truly great and good men would have remained undeveloped but for the fact that they were advertised. And no doubt there are multitudes of men with equal talent, unknown outside of a very small circle, who, if properly appreciated and brought to the front, would make as brilliant record as ever marked the history of the church. We do not wish to be understood as advocating the unguarded, reckless foisting of preachers to the front, regardless of true merit or genuine success.—Temple Magazine.

"Abused" People.

Of all disagreeable people to live with, the "abused" man or woman is the most trying, and the lot of one doomed to such association is anything but enviable. Always on the alert for slights or neglect, so very sensitive as to imagine the condemnation of any act or circumstance an indirect thrust at themselves; crushed if their friends presume to look through other spectacles than theirs, and jealous if their full confidence is not in all instances bestowed, although they think nothing of betraying that confidence.

Sadly enough, this trait is sometimes fostered in the most unexpected places, even in the Christian home, where selfishness and distrust should find no resting place. There is a certain mother who thus makes her home almost unendurable for herself and family. Although there is no doubt of her love for her children, yet, possessing and indulging this unhappy disposition, and demanding the respect and confidence of which she has never shown herself worthy, she blights her home by unceasing laments over imagined slights. The remarks of the members of her family are so frequently twisted into a different meaning from that intended that they almost fear to express an opinion on any subject, lest it in some way conflict with mother's views and prove the usual source of "abuse," and thus their lives are, to a great extent, dwarfed, as well as made wretched.

Then these complaints are poured out to friends and neighbors, and the children, rather than betray mother's shortcomings, silently bear the blame; for they have enough respect for her to shield her, and it is only by observation that the truth is known. Perhaps her love and excellence in other characteristics explain their respect, in spite of the evil influence of her training in this particular, which would seem enough to ruin the disposition of any child.—Housekeeper.

What Is the Kingdom.

One can not read the Gospels with any care and not be impressed by the thought that the pre-eminent theme of Christ's preaching was the kingdom of God. Yet when asked to say what that kingdom is, we are not always ready with a clear answer. Certainly it is a moral kingdom, not a physical. Jesus took great pains to make this plain; yet even at this point he was, and still is, misapprehended. It pertains both to the present and the future—to the present in part, to the future in fullness. It will have completely come only when God's will is done on earth as it is in heaven. So it is both a realized fact and an endless hope. It is in this world, though not of it, and also in the next. To be included in this kingdom one must be in character like the King. It consists, then, of regenerate individuals, whose law is the divine will. It embraces all the truly good, who have the spirit of Jesus, whether the historic Christ has been revealed to them or not. World-wide and age-long this realm—the realm of purity, unselfishness, humility, and love. It cometh not with outward observation; its throne is set up in human hearts.

Small Things.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach or an orange tree does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons is impossible. A man can be converted in an instant, but he must grow by the year. The tough fibre of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellowmen lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its bread boughs with "apples of gold" for God's "baskets of silver."—The Examiner.

"I Can Keep from Swearing."

A lad in Boston, rather small for his years, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him: "You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them. "Well," said he, "small as I am I can do something which none of you four men can do."

"Ah, what is that?" they asked.

"I don't know that I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them was able to do.

"I can keep from swearing!" said the little fellow.

The four gentlemen did not question him any further.—The Sign.

No Apology Necessary.

The following pleasant story is told of Lady McDonald, wife of the late premier of Canada, who has long been an abstainer. Another lady of high position met her at dinner one day, and was surprised to see that she took no wine, and at length asked:

"Did you not set out wine when you entertained the Marquis of Lorne?"

"Never," was the prompt reply.

"But did you not feel that you must apologize?"

"Certainly not. Wine is not a natural beverage, and so should rather come in than go out with apology."

This answer and that example led the other lady to become an abstainer also.

If you prepare a dish of food carelessly you do not expect Providence to make it palatable; neither if, through years of folly, you misguide your own life need you expect divine interference to bring round everything at last as if you had done right.

Frank explanations with friends in case of affronts, sometimes save a perishing friendship, and even place it on a firmer basis than at first; but secret discontentment always ends badly.

Unbelief puts circumstances between the soul and God; faith puts God between the soul and circumstances.—Dean Stanley.

HYGIENE.

Physical Endurance.

Physical endurance is a quality which varies remarkably with different individuals. The performance of feats of great physical strength depends for the most part on condition to which the muscles have been brought by previous exercise. The power of endurance, on the other hand, is largely a question of inherited constitution. Persons subjected to the same strain, such as a long walk or a long boat-race, "play out" at greatly different stages, though the course of training and manner of living may have been identical.

In every-day life the same thing is observed. Men following the same occupation, and living in practically the same manner, perform the same work with decidedly differing degrees of ease. It is a matter of common observation that as a woodsman, huntsman, or an every-day, toiler, he who has the quality of physical endurance in greatest measure will excel. The same is true in professional life. Ordinarily it will be found that the man who outstrips his fellows has the ability to labor long hours together without exhaustion.

Most men who have been distinguished for great physical endurance have inherited or acquired a state of mind which is doubtless one secret of their ability, namely, freedom from worry. Worry distracts the mind, so that its energies, instead of being concentrated, are divided between two or more trains of thought. To the extent of avoiding worry—needless dwelling upon matters that can not be helped—the power of endurance may be acquired.

Every man's strength has a definite limit, a limit not determined by that of others. His physical endurance may be above the average; it may be below it. He should not go beyond it, whatever it is. Before the physical powers are exhausted, not afterward, he should rest and recuperate. Each individual must of necessity learn his own limits.

The best work is perhaps accomplished by long continued application, but not to the point of exhaustion.

Exhaustion may often be avoided by changing one work for another, just as difficult, perhaps, but involving another set of faculties.

Mental labor consumes the vital properties of the blood just as muscular labor does, and hence it is as important to avoid exhaustion in mental as in physical employment.

Wonderful as the power of endurance appears to be in certain men, it must be remembered that everyone is fettered by the law which rules all organized beings. Life moves in a series of circles, and part of each circle must be devoted to recuperation. Great powers of endurance are for the most part the gifts of a vigorous ancestry, to be used in reason and not abused.

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Beauty is as essential to a woman as any other quality; with beauty of form and feature comes beauty of mind and character. Physical beauty is a rounded form, the brightly tinted cheek, the vivacious eye, a certain ease and grace of manner, which indicates a superabundance of physical strength. Very few women possess these qualities, but very many more might possess them who do not. If you find that you are losing vitality, losing your beauty, losing your strength, if you feel that your face, which once was plump and rosy, is becoming thin and sallow, that wrinkles (which are the terror to all pretty women) are beginning to appear, take our advice and try that greatest of discoveries, the "MASSAGE FACE CUP," which is the only means known to science to convert a thin and sallow expression into a plump and rosy face. It will transform a face with plain or homely features into an expression of grace and beauty. Physiology teaches us that if we would be strong, we must exercise the muscles which need the developing. Exercise causes the blood to rush to that part of the body called into action, the muscle is fed and strengthened by the fresh blood and will, therefore, develop.

The Massage Cup will do for the face, when properly applied, by contracting and relaxing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MASSAGE FACE CUP," with full directions for its use. Remember, you can have your money back, if you say so.

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Only materials used in the household are used in its composition, and in such proportions as to produce the best results.

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One package of "LEGGETT'S OLD-FASHIONED PREPARED PIE CRUST" is sufficient to make two large pies. All the necessary material for making rich crust is contained in this package. Add only sufficient water (ice water preferred) to hold together for rolling. Ten cents a pack.

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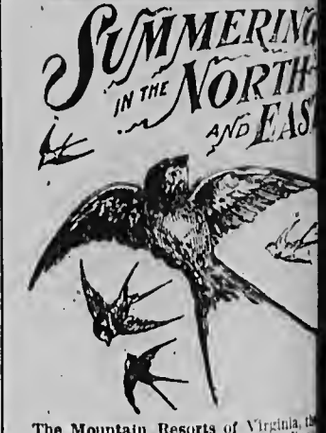

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OBITUARIES.

(Continued from Third Page.)

NEWSOM—Mrs. MARIA L NEWSOM, whose maiden name was Williams, was born Oct. 26, 1820, and died Jan 31, 1897. On July 31, 1849, Liberty, Miss., she was married to H. C. Newsom, with whom she lived very happily until her death. She joined the Methodist Church at the Dry Church, in St. Helena parish, La., in 1817; was converted at the same church in 1852 under the ministry of Rev. Thomas Clinton (of precious memory). She was one of the best Christians I have ever known.

It has been my privilege in the last eight years to spend a great part of my time in her home. Many times I have felt greatly strengthened by her Christian character.

For a number of years she has been a great sufferer, but through it all she was the personification of fortitude and patience. When-ever she spoke of her sufferings she did so without murmuring, and with a calm and sweet resignation that was an inspiration, which made one feel nearer to God. No one could associate with her in her daily life without feeling the influence of that sweet Christian spirit which was always so prominent in her character. She was truly a woman of prayer never undertaking anything without seeking God's guidance, even in her household duties, such as sewing or baking.

She was a true friend to all ministers of the gospel. In her home she always a "preacher's room," and they were always gladly received. They will miss her kind sympathy and prayers.

She was the mother of six children, all of whom lived to be grown and married. Two of them preceded her to the "glory land" and leaves a devoted husband (who is just awaiting the summons to follow her to that blessed land), four children and a large number of grandchildren to mourn because of her absence. She is greatly missed by us all, but would not have her back, for we know she is at rest. She will suffer no more pain, won't have to cough any more (as she has done for years) in that "beautiful home over the river."

May we all live so as to meet her in heaven! Dear one she will be waiting and watching for us.

A DAUGHTER-IN-LAW.

UNGER—Mrs. MAGGIE E UNGER died at her home in West Point, Miss., April 23, 1897. She was born in Sharon, Madison county, Miss. She was a graduate of Sharon Female College, under the presidency of Dr. W. L. Cornett, on July 15, 1867. She was happily married to J. W. Unger, Jan. 25, 1877.

During her early life she made a profession of religion and joined the Methodist Church, and was a devoted, consecrated Christian life, living in usefulness and love for the kingdom of Christ to the day of her death. She was a faithful and efficient Sunday-school worker; as a teacher, she had few equals.

She was the president of the Women's Missionary Society, under whose leadership new life and interest had been awakened until in membership and efficiency it is now one of the best in the Columbus district.

She had endowed her with a strong mind. This she consecrated to the service of God and the church. She was by nature modest and retiring, but where duty called she was ready to go. She was a worthy example after which any young lady might well take as a pattern as a model of all that it takes to make up true womanhood.

Her death is a great loss to the church and community. Her life was one of usefulness. When the summons came she was ready. It was a triumphant death.

The funeral service was conducted by the pastor in the Methodist Church in the presence of a large concourse of sorrowing friends. The pastors of the Presbyterian and Baptist Churches took part in the services. Papers were read by Mrs. E. L. Sherrod and Mrs. Jas. Trotter, of the Woman's Missionary Society and Ladies' Aid Society. The body was laid to rest in the churchyard at Pleasant Hill.

W. S. LAGRONE.

JEFFERSON—Whereas, The Ladies' Aid Society of Jefferson Street M. E. Church has been called to part with one of its loved and honored members, Mrs. ELIZABETH PATTERSON, who died in Natchez, March 26, 1897; therefore, be it

Resolved, That the following resolutions of our high appreciation of her many virtues, and the sorrow with which we contemplate her departure, be placed on record. Though we feel that words are inadequate to express the love that has grown out of her labor with us, especially in the years past before the ill-health rendered her active service an impossibility, yet we still had her prayers and sympathy.

Resolved, When death has removed her from us, our thoughts backward when in the beautiful womanhood this gentle, kindly, loving Christian sister, in her wise, though unassuming manner, did much to strengthen and encourage us in the work of this society, and in good works; and while her departure is sad to us, we are yet able to lift our hearts in thanksgiving to our Father in heaven, and say: We thank thee, Father, for the help of this sister whom thou hast called up higher. We thank thee for her help when we most needed it. Though many trials fell to her lot during this life, her Christian light was not extinguished, but ever pointed heavenward. While it is with sadness that this society places this tribute of our affection upon its Minutes, we drew encouragement from her life, for she, "though dead, yet speaketh."

Resolved, That a copy of these resolutions be sent to the family; also to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. M. A. PARSONS, for Com.

Natchez, Miss.

CROWE-PEARMAN.—Two of the saddest deaths ever witnessed in our little town, Cleveland, Miss., occurred Thursday afternoon, May 6, about 5 o'clock: LEE, the only brother of Rev. H. P. Crowe, and WILLIE, the eldest son of Mr. and Mrs. W. L. Pearmen.

Lee was in a boat with several others, coming across the bayou. The boat capsized, and he, not knowing how to swim, was drowning, and Willie, standing on a bridge, jumped in to aid him, and they both drowned together.

It was hard, almost unbearable, to see those noble boys cut down by the fell destroyer in the bloom of their youth; but God, in his wisdom, saw fit to take them home, where there is no pain or sorrow.

Can it be possible that we shall nevermore hear their footsteps, never behold their manly forms, never see the sparkle of their bright eyes, or hear the voices that were music to our ears?

Is it not sweet to think hereafter,
When the spirit leaves this sphere,
That love with deathless wing shall waft us
To those we long hath mourned for here?
Hearts from which 'twas death to sever,
Eyes this world can ne'er restore,
There as warm, as bright as ever,
Shall meet us and be lost no more.

A true friend, IVA.

WEISSINGER—MARY L. WEISSINGER, daughter of G. J. and S. A. Weissinger, was born Jan. 24, 1883; was baptized by Rev. J. C. Woodruff, Aug. 18, 1894, and fell asleep May 4, 1897.

Such is the brief record of a fair young life. The best summing up of her life is that "she loved everybody." Could more be said of what the world calls a ripened life? That she also loved the Lord was manifest in her daily life and her interest in church affairs. She expected to join the church at the first opportunity, and had given evidence that her heart was changed and her young life given to God. So much for being reared in a Christian home.

Mary was an intelligent, affectionate child, and her gentle influence is felt in the home and community in which she lived. Almost the entire population of the neighborhood attended the burial service, after which we laid her body to rest to await the first resurrection. May God comfort the bereaved family!

JNO. R. COUNTISS.

McGEE—ZELLE, daughter and only child of R. H. and Anna W. McGee, passed from a home which she filled with light and joy to her home where there are no accidents, pain, nor death.

Zelle was little over seventeen months old, but she had endeared herself to all those who knew her. She died from a burn which at first was not thought to be so fatal; but, like many of our hopes relating to this life, this hope soon vanished, and darkness and sorrow filled the once happy home. But amid this sorrow and grief the words of our Lord are kept in mind: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Blessed thought of meeting in the sweet by-and-by!

G. H. JACOBS.

PERKINS—The following resolutions were passed by the Sunday-school of the M. E. Church, South, Batesville, Miss.:

Whereas, It has pleased the Divine Father to call to her great inheritance above our sister, friend and neighbor, Mrs. MOLLIE JONES PERKINS, who departed this life in the full assurance of faith in the precious promises of her Lord, April 5, 1897; therefore, be it

Resolved, That we bow in humble submission to the will of Him who worketh all things together for the final good of all who love Him.

Resolved, That in the death of Sister Perkins our Sunday-school has lost a faithful teacher, our church a devoted member, her husband and children a most affectionate wife and mother, and our town and community one of its best women.

Resolved, That we tender her afflicted family our sincere sympathy, and by our prayers commend them to Him whose grace is sufficient under all circumstances.

Resolved, That these resolutions be spread on our Minutes, and a copy sent to the Batesville Parollen and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

K. M. HARRISON, for Com.

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Let us, therefore, make the best of our friends while we have them. He that has lost a friend has more cause of joy that he once had him than of grief that he is taken away. That which is past we are sure of. It is impossible to make it not to have been.—Seneca

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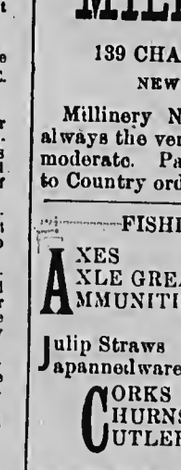

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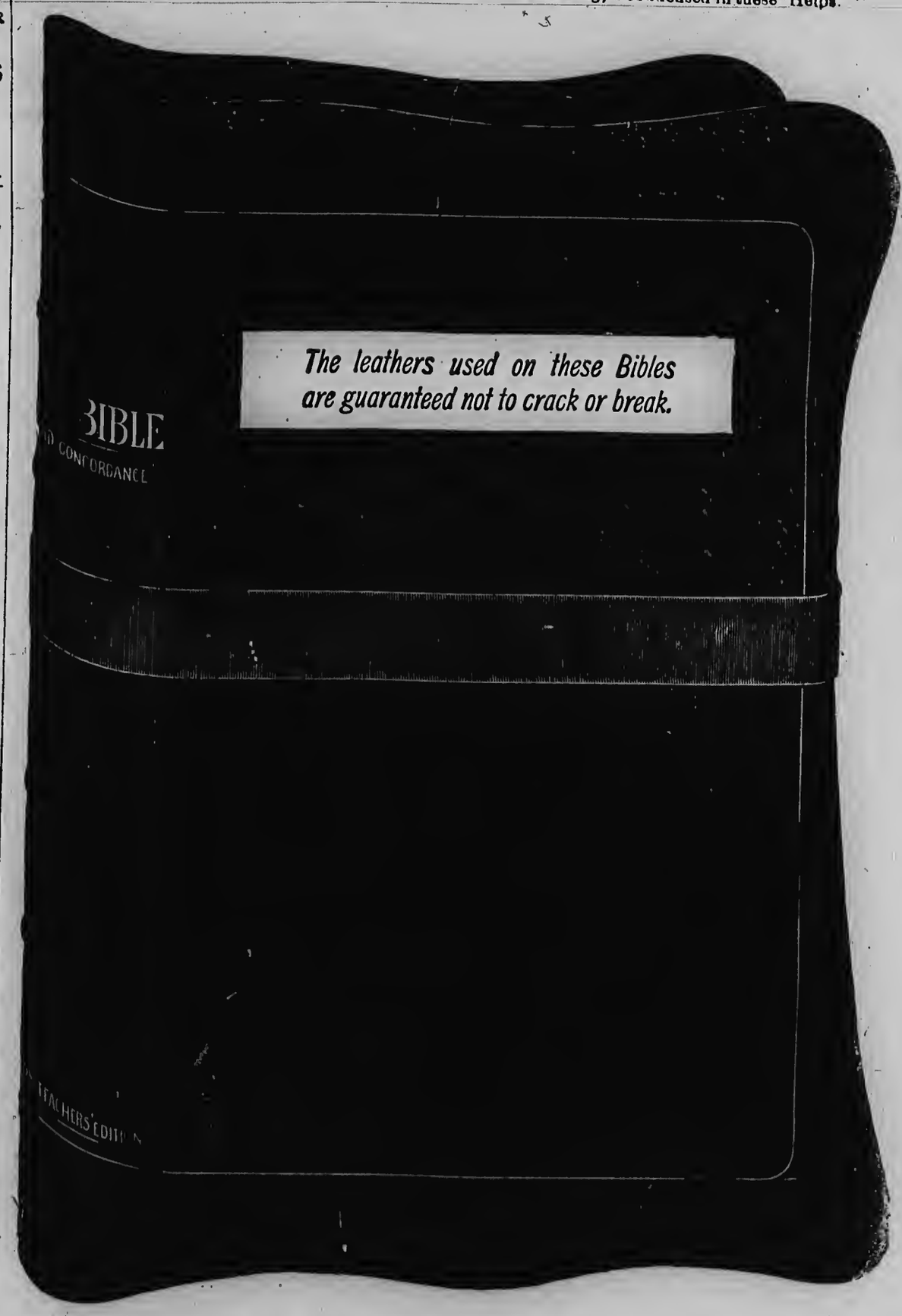

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Lecompte	June 15
Spring, at Glenmora	19, 20
Dry Creek, at Hopewell	22
Evergreen and Bunkie, at B. Claire	26, 27
Columbia, at ——	July 1
Olla, at ——	3, 4
Natchitoches, at Ragan's Chapel	12
Montgomery, at Winfield	14
Colfax, at ——	15
Melville	17, 18
Simsport, at Riverside	19
Rosedale	24, 25
Washington, at Waxia	30
White Chapel	31, Aug. 1
Alexandria	8
Pineville, at Oak Grove	7, 8
Boyce, at Camp Ground	9
Jonesville	14, 15

The Alexandria District Conference will be held in Montgomery, beginning July 8 and continuing until the night of the eleventh. The opening sermon will be preached by Rev. J. C. Sligh at 11 A. M., July 8. All the local preachers of the district are urged to attend this Conference. Let all the recording stewards come and bring their Quarterly Conference records.

The following committees have been appointed:

For License to Preach—J. I. Hoffpauir, J. A. Parker, T. S. Randle.

For Admission on Trial or Readmission—Robt. Randle, R. S. Isbell, H. S. Johns.

For Deacon's and Elder's Orders—L. F. Jackson, S. B. Whatley, F. D. Van Valkenburgh.

V. D. SKIPPER, P. E.

DELHI DIST.—THIRD ROUND.

Floyd, at Midway	July 10, 11
Monroe, at Monroe	17, 18
Rayville, at Wynn Island	Aug. 1, 2
Tallulah, at Bayou Vidol	21, 22
Lake Providence	Sept. 4, 5
Waterproof, at Wesley	11, 12
Vidalia, at Peck stotion	18, 19
Harrisonburg, at Pine Hill	25, 26
Winnsboro, at Bœuff Prairie	Oct. 2, 3
Oak Ridge, at Bowman's Chapel	9, 10
Bonita, at Bartholomew	16, 17
Desaird, at Desaird	23, 24
Bastrop, at Bastrop	30, 31

Delhi District Conference will be held at Tallulah, July 1, 2, 3, 4.

Committee for License to Preach—T. R. McClendon, J. B. Cassity, Wm. H. Schulle.

On Deacon's and Elder's Orders—F. S. Parker, J. W. Davis, W. H. Hill.

For Admission into the Traveling Connection—E. N. Evans, R. A. Davis, I. L. Bronson.

Program: Thursday, pastors' reports; Friday, discussion on Sunday-school and Epworth League Work; Saturday, reports of committees; Sabbath, preaching and communion.

B. F. WHITE, P. E.

ARCADIA DIST.—THIRD ROUND.

Gibbsland, at Oak Grove	June 12, 13
Hanesville, at Colquitt	19, 20
Valley, at Klugswood	July 8, 4
Lisbon, at Tulip	10, 11
Lanesville, at Mt. Zion	13
Ruston, at Douglas	17, 18
Summerfield, at Harmony Chapel	24, 25
Vienna, at Pine Grove	29, 30
Arcadia	31, Aug. 1
Calhoun, at Frantom Chapel	5, 6
Ganeaville, at Siloam	7, 8
Vernon, at Oak Ridge	9, 10
Blenville	14, 15
Farmerville	21, 22
Downsville	23, 24
Minden, at Pine Grove	28, 29
Homer, at Homer	Sept. 4, 5

District Conference at Hico, July 22 to 24. Let every member of the District Conference be present.

For Elder's Orders—Jno. A. Miller, J. O. Bennett, and J. H. Brown.

For Deacon's Orders—J. M. Johnston, C. F. Staples, and D. C. Barr.

For Admission on Trial—A. D. McVoy, W. F. Henderson, and R. S. Coller.

For License to Preach—P. A. Johnston, M. G. Jenkins, and T. M. Wafer.

Rev. M. G. Jenkins will preach the opening sermon Thursday, July 22, at 11 A. M.

B. T. CREWS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Wesley circuit, at Holly Springs	June 12, 13
Coushatta, at Coushatta	20, 21
South Bossier circuit, at Fillmore	26, 27
Red River	July 3, 4
Jordan St. and Greenwood, at G.	10, 11
Shreveport—First Church	17, 18
Grand Cane and Logansport	25, 26
Pelican, at Mount Pleasant	31, Aug. 1
Caddo, at Friendship	7, 8
North Bossier, at Walker's Ch.	14, 15
Pleasant, at P. H.	21, 22
Holly Grove, at H. G.	28, 29
Fort Jesup, at Bayou Scie	Sept. 4, 5
Mansfield	11, 12

District Conference will meet at Pleasant Hill, Tuesday, July 20, at 9 A. M.

J. L. P. SHEPPARD, P. E.

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NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Iuka station	May 30, 31
Corinth station	June 6, 7
Corinth circuit, at Gaines'	12, 13
Booneville station	20, 21
Guntown circuit, at Lebanon	26, 27
Kossuth circuit, at Bethel	July 10, 11
Ripley and N. A. station, at N. A.	17, 18
New Albany cir., at Mt. Ollvet. (W.)	21
Ripley circuit, at Sand Springs	24, 25
Blue Springs circuit, at Bethel	31, Aug. 1
Brown's Creek cir., at Neblett's. (Tb.)	5
Iuka circuit, at Paradise	7, 8
Saltillo circuit, at Oak Grove	14, 15
Pleasant Ridge cir., at Old Bethel	21, 22
Jonesboro circuit, at Ebenezer	28, 29
Marietta cir., at Hodges' (Wed.)	Sept. 1
Booneville circuit, at Paul's	4, 5

HESLEP R. TUCKER, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs sta., at Holly Springs	June 5, 9
Byhalia circuit, at Fountain Head	12, 13
Potts' Camp circuit, at Myrtle	19, 20
Waterford circuit, at Harris' Chapel	26, 27
Olive Branch circuit, at Oak Grove	July 3, 4
Red Banks circuit, at Mahon	10, 11
Ashland circuit, at Ashland	17, 18
Cornersville circuit, at Macedonia	24, 25
Mt. Pleasant cir., at Bailey's G. G.	31, Aug. 1
Abbeville circuit, at Liberty	7, 8
Pontotoc circuit, at Palestine	14, 15
East Holly Springs circuit	21, 22
Holly Springs circuit	28, 29

J. D. CAMERON, P. E.

WINONA DIST.—THIRD ROUND.

Winona station	June 5, 9
Carrollton station	12, 13
Winona circuit	19, 20
Greenwood station	26, 27
Valden	July 3, 4
Indianola	10, 11
Carrollton circuit	17, 18
West	24, 25
Sidon	31, Aug. 1
McNutt	7, 8
Dublin and Brooklyn	14, 15
Black Hawk	28, 29

J. B. STONE, P. E.

DURANT DIST.—THIRD ROUND.

Durant station	June 5, 6
Lexington and Tchula, at Lexington	19, 20
Pickens, at Richland	23
Poplar Creek, at Wesley Chapel	26, 27
Ethel, at Ethel	July 3, 4
Salls, at Bethel	10, 11
Salem, at Salem	24, 25
Kosciusko	25, 26
Walthall, at North Union	39
Eupora, at Matherston	31, Aug. 1
Ackerman, at McCool	7, 8
Ebenezor	12
Belzona	14, 15
Chester, at South Union	21, 22
Rural Hill	27
Louisville	28, 29

Let the brethren remember to have their records of Church Conferences and registers of church membership at these Conferences.

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—THIRD ROUND. (In Part.)

Natchez—Jefferson Street	June 5, 6
Natchez—Wesley Chapel	6, 7
Ebenezer	12, 13
Whitaker	10, 20
Homochitto Chapel	26, 27
Gloster	July 3, 4
Percy's Creek	10, 11
Nebo	17, 18
Lebonnu	24, 25
Hamburg	31, Aug. 1

The District Conference will meet at Hamburg, July 28. Delegates who expect to attend will please send their names to Rev. R. A. Broland, Roxie, Miss. Brethren (lay and clerical) will please prepare essays or talks on appropriate themes in which they may feel special interest.

W. L. C. HUNNICUTT, P. E.

BRANDON DIST. THIRD ROUND.

Newton and Hickory, at Hickory	June 13, 14
Brandon station	20, 21
Shiloh, at Bethany	26, 27
Loke, at Carr's	July 3, 4
Steen's Creek, at Richland	17, 18
Montrose, at Holder's	24, 25
Forest, at Pulaski	31, Aug. 1
Westville, at Bethel	7, 8
Decatur, at Centreville	14, 15
Raleigh, at Trinity	17
Morton, at ——	21, 22
Clarksburg, at Liberty	Sept. 4, 5
Trenton, at Trenton	6
Hillsboro, at Oak Grove	11, 12
Carthage, at Sardis	16
Walnut Grove, at Waldo	18, 19

District Conference will convene at Morton, July 9, at 9 A. M.

For License to Preach and Admission on Trial—I. B. Robertson, W. L. Lindfield, P. D. Hardin.

For Deacon's Orders—D. P. Bradford, J. F. Robinson, R. Bradley.

For Elder's Orders—P. H. Howse, R. F. Witt, Irvin Miller.

W. W. SIMMONS, P. E.

Forest, Miss.

JACKSON DIST.—THIRD ROUND.

Sharon, at Forest Grove	July 3, 4
District Conference, at Flora	8-11
Capitol Street	17, 18
Yazoo circuit, at Anding	24, 25
Jackson—First Church	Aug. 1
Benton circuit, at Midway	7, 8
Canton	14, 15
Terry, at Spring Ridge	21, 22
Madison, at Pocahontas	28, 29
Camden, at Thomastown	Sept. 4, 5
Lake City and Lodi, at Phillips	11, 12
Tranquil	18, 19
Yazoo City	25, 26
S. Creek and B. Lake, at Shurbrough's	Oct. 2, 3
Flora	9, 10
Fannin	16, 17

Committees of Examination for the Jackson District Conference:

For License to Preach—R. J. Jones, J. E. Riddle, and J. G. Cammack.

For Deacon's and Elder's Orders—T. L. Mellen, J. A. Moore, and F. M. Williams.

For Admission on Trial—L. S. Jones, J. W. Brown, and H. L. Norton.

R. D. NORSWORTHY, P. E.

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Notice.

All who expect to attend the Aberdeen District Conference, to meet in Houston, Miss., June 10, will please notify me at once of their coming.

Arrangements have been made with our livery man to meet and bring out all who may come from or by way of Okolona for one dollar each. But you must be at Okolona to come out, Wednesday, June 9. We hope for a full delegation. We specially invite the editer of the NEW ORLEANS ADVOCATE.

J. W. ANDERSON.

Baton Rouge District Conference.

The following are the committees for my District Conference:

For Admission—F. N. Parker, W. J. Roberts, G. D. Anders.

For License—S. J. Davies, J. F. Wynn, N. J. Roberts.

For Deacon's Orders—T. J. Upton, T. A. Luster, C. C. Miller.

For Elder's Orders—J. P. Haney, C. M. Lyons, J. J. Kelly.

S. J. Davies will preach the opening sermon Thursday, June 10, at 11 A. M.

R. W. TUCKER, P. E.

Jackson, La., May 28, 1897.

There is no life so humble that if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meagre that the greatest and wisest of us can afford to despise it.—Phillips Brooks.

The convict striped clothing is to be abolished at the Kansas State Penitentiary and replaced by a neat suit of cadet gray. The change is only to apply to prisoners who are on the good-conduct list.

Dr. TICHENOR'S ANTISEPTIC

HEALS WOUNDS AND BURNS

RELIEVES PAIN AND ACHES

CURES COLIC AND CRAMPS

THE PHOTO ENGRAVING CO. N.O. LA.

Christian Advocate.

VOL. 44.—NO. 23. NEW ORLEANS, THURSDAY, JUNE 10, 1897. WHOLE NO. 2129

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

THERE IS A GOD.

At a socialistic meeting, recently held in the city of New York, one of the speakers, a young man scarcely twenty-two years of age, commenced his address by proclaiming to his hearers, "There is no God!"

There is a God! How dare you stand
With brazen front, uplifted hand;
Look o'er his mighty works abroad,
And then proclaim, "There is no God."

Who gave the power to yon bright star
To shine upon us from afar,
And when its glorious work was done
To pale beneath the rising sun?

There is a God! 'Twas he unrolled
Above the earth 'n spangled scroll;
And threw o'er all the glorious sky
A gleam of immortality.

There is a God! The passing breeze,
The howling storm, the raging sea,
The deep toned thunder, lightning's glare,
Proclaim to us, that God is there.

Who made the mountains, tall and grand,
Where sturdy trees majestic stand?
Who, when the fierce wild tempest beat,
Gave to the dove a safe retreat?

The little birds that sweetly sing,
The lovely mornings of the Spring,
In fact, all seasons of the year,
Reveal to us, that God is near.

Go out beneath the stars at night,
Or in the morning's early light,
And then, ungrateful, wretched man,
Deny your Maker if you can!

—Peninsula Methodist.

Communications.

"Know Them That Labor among You."

(1. Thess. v, 12.)

There is no more sacred relation in human life than the relation of pastor and people. Out of this beautiful and sacred relation mutual duties and obligations accrue. The apprehension and performance of these mutual duties by pastor and people lead to eminent success along all lines of church enterprise; therefore, let us prayerfully consider: 1. The duties of the pastor; 2. The duties of the people.

The pastor is pre-eminently a man of labor. He is in no sense a man of leisure. However, the idea has obtained in some circles that the preacher's vocation is a sinecure; that the preacher receives good pay and does but little work. How much soever the pastor may neglect his duty, the fact still remains that the pastor who meets his obligations must, in the very nature of the case, be a man of labor, a man whose every wakeful moment is filled with earnest, thoughtful labor. But few people have ever thought how much labor it costs the pastor to prepare himself for the pulpit. Now, there may have been a time when preachers did not have to study in order to edify and instruct the people. There may have been a time when the Lord gave his ministers sermons that could deliver themselves through his servants. If so, we are not living in that age. Those good old days for the ministry are gone. In this age the preacher who fills the pulpit to the glory of God and the edification of the people must be a man of research and thoughtful investigation. He must be a man of broad culture and wide information. He must, as far as possible, intermeddle with all knowledge. The gathering of materials for sermons is no small task. Then, after the materials are gathered, comes the classification of his material and the building of his sermons, which requires no small work. When the sermon is prepared, then comes the delivery. But some are ready to say: "There's no work in the delivery of a sermon. Why, that is as easy as floating down stream." Certainly, to those who listen to well-prepared sermons nothing seems easier than preaching. Nevertheless, it is not such an easy task, for, to preach a sermon as one should, his soul must live in the sermon, and must breathe in every word as it falls from the preacher's lips.

Ah, me; who but a preacher knows the labor involved in the preaching of the Word! The minister must be a pastor as well as a preacher. He must care for the flock in his daily ministrations. It is his duty to visit from house to house, so that he may learn the spiritual wants of his flock. This part of a minister's labor is a severe drain upon his time and strength; therefore, know your pastor as a man of labor worthy of his hire. We have thus far considered some of the duties of the pastor; let us now notice some of the duties of the flock.

The word "know" expresses the whole duty of the people to their preacher. The word "know" does not imply simply a passing, personal acquaintance with the preacher. It means, first: Know him so as to sympathize with him in his labor of love, and so as to co operate with him in his plans and efforts to build up Zion. Unless the church thus know their pastor, he will be powerless to further the cause of Christ. Second: Know him so as to attend upon his ministry. If it is the duty of the pastor to be in his pulpit every Sabbath with a well-prepared sermon, then it is the duty of every member of his flock to be in his pew every Sabbath ready to hear the Word read and expounded. It would be unpardonable for the pastor to stay away from his pulpit, unless providentially detained. So, also, no member can be held excusable who, without just cause, absents himself from the stated services of his own church. Methodists have no right to leave their own church to attend the services of other churches. The Methodist pastor expects his flock, to a member, to attend his church, not the Presbyterian or Baptist pastor's church; and the Baptist and Presbyterian pastors expect the same of their flock. Methodists should be true to their own colors; should fight under their own flag. So, also, should Baptists and Presbyterians. Suppose, on a given Sabbath, a Methodist congregation assemble at the given hour for worship, and the pastor fails to come. Upon inquiry, it is ascertained that he has gone round to preach for the Presbyterians. Now, what would be the feelings of that Methodist congregation? Why, of course, they would feel that they had been fearfully mistreated, and rightfully so. No pastor has the right to thus neglect and mistreat his own flock; and, on the other hand, no member of the church has the right to neglect and mistreat his pastor by vacating his pew on the stated service of his own church.

But you ask, "Are there no exceptions to this rule?" Oh, yes; there are exceptions to all general rules. There are circumstances that would justify the members of one church attending other churches occasionally. However, it is the rule, and not the exceptions, that we are considering; therefore, know your pastor, so as to attend regularly upon his ministry.

Thirdly: Know your pastor so as to know his temporal wants, and make him easy in pecuniary matters. How often has the work of the Lord been hindered by the people neglecting to supply the pastor's temporal wants! Often the pastor is forced to go in debt because of the backwardness of the church in paying his salary; and often his salary is not paid at all, and his debts, made upon his faith in his charge, go unpaid. The unpaid pastor, unable to pay his debts because he is not paid, is denominated a dishonest man, a man who doesn't pay his honest debts. Know your pastor so as to make his salary sufficient to cover his wants, and so as to see his salary paid.

Fourthly: Know your pastor so as to give him occasional tokens of your appreciation of his labors. These little tokens may not be of much value, yet they come to the pastor's family like refreshing showers to withering flowers. They impart fresh courage and renewed strength for his many duties.

Fifthly: Know your pastor so as to pray for his success. He needs your prayers. In that way, if you are a true Christian, you can be of great service to your pastor. Ask God to baptize him for his work, and to help him fulfill each duty to the glory of God.

Lastly: Know him so as to speak encouragingly to him about his work. Tell him occasionally that you enjoyed his sermon, and that it did you good. Your words of encouragement and commendation will inspire him with new aspirations, and nerve him for yet greater conflicts. Let pastor and people thus co-operate, and success will crown the labors of each succeeding year, and pastor and flock will at last hear the glad welcome, "Come thou blessed of my Father, inherit the kingdom prepared for you."

L. S. JONES.

"The Evidential Value of Experience."

Our beloved brother, Rev. W. B. Lewis, has, in the ADVOCATE of May 27, an article on the above theme. He begins with this statement: "It has been said, There is no evidential value in experience." I have read the writings of infidels and other errorists all my life, and I never before heard of any man who would dare to make such an utterly absurd statement, unless we except the insane followers of the would-be sage of whom Butler sang:

"When Berkeley says, There is no matter,
'Tis no matter what he says."

Will Bro. Lewis tell us where we can find a man to-day insane enough to say that experience has no evidential value? Is the man who said it still outside of a lunatic asylum? Charles Wesley but sang a truism when he said:

"What we have felt and seen
With confidence we tell;
And publish to the sons of men
The signs infallible."

Christian experience has a tremendous evidential value; who dares to deny it?

Bro. Lewis drops into error exceedingly dangerous when he more than intimates that some men, by accepting a certain dogma generally known as the second blessing dogma, come into possession of a certain inner light denied to all other men, by which these select few may discover meanings in the Word of God hidden from all others. He certainly does not see the drift of his logic. It is true that "the natural man receiveth not the things of the Spirit of God;" but is the regenerate man, who, as a child of God, has received the Spirit of God, "a natural man"? Has the "second-blessing" brother a different light showing to him the things of God hidden from other children of God, other Spirit born men and women? Is there in the Word of God a hint of anything like this? In what is this theory different from Swedenborgianism—aye, even Mormonism? Does not Bro. Lewis see that his logic would support either of these ridiculous and hurtful errors? I know of no notion that would produce greater harm to the cause of truth and the work of our Lord, were it to become prevalent, than this: that some men, by accepting a certain dogma, may, with impunity, read into the Word of God interpretations contrary to all the canons of exegesis, and then claim infallibility for their strange notions born of their strange inner light. God save us from such a calamity!

Christian experience, within its own sphere, is the very best of evidence; but when any man turns his back on every law of logic, every canon of exegesis, and every principle of common sense, and pleads his inner light of experience, and his secret revelations denied to other children of God, as proof positive of strange dogmas "hard to understand," we must put limitations on the evidential value of his experience. When a second-blessing brother urges me to "reason not," as Dr. Carradine puts it, and to believe that I can not form any correct notion of the truth or error of the dogma until I accept it, he preaches a doctrine as dangerous as ever Swedenborg, Joe Smith or Madam Blavatski uttered. Must a child of God believe a dogma in order to find out whether it is a true one or not? Suppose it be a false one? When he once believes a dogma, he is committed to it; he is in no condition to examine it; he is its slave at once; and when once in slavery to a dogma, he can and will believe it, however absurd. History bears abundant evidence to this fact of psychology.

I am sure my Bro. Lewis did not see the awful drift of his logic.

H. WALTER FEATHERSTUN.

Epworth League Echoes.

BY REV. THOMAS H. CLIFFORD.

"Tempus fugit."

The leafy month of June has come.

Next comes hot July and the great International Epworth League Conference at Toronto.

We are in receipt of the "Convention" number of the Christian Guardian. This paper is the official organ of the Methodist Church of Canada, and is published weekly in Toronto.

The issue above referred to is an expensive production, containing views of Toronto, cuts of the principal churches, and photos of prominent speakers. It is brimful of information containing the Conference.

Our Canadian friends say that the coming "Conference" will be called a "Convention," as the word "Conference," in connection with League work, is unknown in Canada.

The souvenir badge bears the inscription, "Third International Epworth League Convention, Toronto, 1897." At the head of this inscription is the palm leaf (the Canadian emblem), and on either side the English and United States flags, and at the foot the Maltese cross, with motto, "Look up, lift up."

The badge can only be obtained by purchasing the "souvenir programme." The two go together, and can be obtained by sending twenty-five cents to Dr. W. E. Willmott, 37 State street, Toronto.

The "souvenir programme" will also be on sale at the armory, which is convention headquarters. It contains two hundred pages of valuable information. The full programme of services will appear in this book, together with several pages of the music to be used at the meetings.

The official badge will be recognized as a ticket of admission to all the "Convention" meetings. Up to within fifteen minutes of the time for commencing each service, badge holders only will be admitted, after which the general public will be allowed to occupy whatever space may be left.

We see it stated that Rev. Dr. Horace Reed, presiding elder of a district in the Illinois Conference, M. E. Church, proposes that every preacher in his district (about 30 in all) shall go to Toronto. He offers to deliver his lecture on the "Golden Young Man" to every chapter that will use the proceeds to send their pastor to Toronto. Many have already accepted the proposition. The pastors will no doubt appreciate the scheme.

We think it possible that we can assist many of the Leaguers in their efforts to go to Toronto. To this end we would be glad to correspond with any energetic Leaguer who has a little spare time and some business qualifications, and it is just possible that we can suggest a plan whereby the money necessary for the trip can be obtained.

This proposition refers to those who may reside within the bounds of either of the Annual Conferences of which this paper is the official organ, thus including the States of Mississippi and Louisiana. Those who reply early will embrace the opportunity, as it will be possible for only one in the same town or community to accept the proposition.

Many have written asking the expenses of the trip. One fare for the round trip is the rate named by the railroads, which will not exceed $35 from any part of Mississippi. The average fare in Mississippi will be about $27. We think the entire cost of travel, board, etc., will not exceed $50.

Some of the Leagues and congregations in Mississippi sent their pastors to Chattanooga in '95. What about the same plan in some quarters for Toronto in '97? The Leaguers in the bounds of the Columbus district, North Mississippi Conference, have already subscribed the necessary amount to send their presiding elder.

In a recent letter received from Bishop Galloway, he says: "I very much regret that my appointment to Brazil will compel me to forego the engagement at Toronto. I will sail for South America the last of June."

This will be a great disappointment to many, especially to those of us who expected to accompany the good Bishop on that delightful journey to "the land beyond the lakes." Let us pray that he may have journeying mercies, and may return safe and sound from his extended episcopal tour in that country of the Andes and Amazon.

Five of the Bishops of the M. E. Church, and four from the M. E. Church, South, have places on the programme of the Toronto Conference. Rev. Dr. Carman, general superintendent of the Methodist Church in Canada, will deliver the address of welcome on behalf of Toronto Methodism.

We received a few days since an invitation from the Hermanville Epworth League to attend their annual picnic Saturday, June 5. We thank them for their thoughtfulness and for the kind expressions contained in the letter of invitation. We hope to spend a pleasant day with them en route to Port Gibson to fill a "commencement" engagement.

Water Valley, Miss.

Correspondence.

To the Members of the North Mississippi Conference.

DEAR BRETHREN: Your committee appointed to visit Grenada Collegiate Institute beg leave to report that they have visited the institution, and it affords them great pleasure to report it in a highly prosperous condition. The session just closed is the most satisfactory in the history of the college. One hundred and ninety-seven pupils were enrolled, ninety-three of whom were boarders—eighty in the college and thirteen in town. Fifteen young ladies received degrees and one certificates in English, French, and elocution. The committee carefully examined the papers prepared by these young ladies, and found in them evidences of careful training and of superior insight into the studies pursued. The work done in music, art and elocution also deserves special mention.

Your committee inspected the building from the handsome new dining-room in the basement to the elegantly equipped art-room in the fifth story. We found the rooms occupied by the young ladies comfortably furnished, and the whole building in good sanitary condition.

The financial agent reported collections to the amount of $754.55, to which the president added $574.70, all of which, except a small amount, has been used for improvements on the college building and grounds. The future of the institution is most promising. The Board of Trustees elected Dr. J. W. Malone president for another term of four years, beginning June 1, 1898. Dr. Malone agrees to keep the property insured, do all necessary repairs, and pay $1,500 rent; the rent to be immediately available for putting in waterworks, sewerage, bath-rooms, electric lights, etc., and for fitting up scientific and business departments.

This improvement will equip Grenada Collegiate Institute for increased usefulness, and make it the equal of any institution of the land for the education of our daughters. The various departments, except elocution, will remain under the management of the present efficient teachers. The department of elocution will be under Miss Lillie O'Daniel, of Nashville, Tenn.

The Board of Trustees passed resolutions commending the faithful work of the president and financial agent. Bro. McIntosh will continue in his present relation to the college at least until Conference.

We take pleasure in commending this institution to our people, feeling that any young lady taking the prescribed course at Grenada Collegiate Institute will be well equipped for the duties of life.

Respectfully submitted.

R. M. STANDEFER,
J. A. RANDOLPH,
Committee.

Selections.

The New Crawford Street Church.

Mr. W. A. Cann, architect from St. Louis, the successful competitor for furnishing plans for the new Methodist Church in Vicksburg, is considered a man of fine ability in his profession. He is one of the architects for the Church Extension Boards of the M. E. Church, the M. E. Church South, the Southern Presbyterians and the Cumberland Presbyterians. His specialty is church architecture, and he has made a good reputation for the perfect acoustics of the churches whose erection have been entrusted to him. His plans for the Crawford Street Methodist Church include every desirable feature for the religious and social enjoyment of the congregation. There will be a handsome auditorium for the usual church services; and on the same floor, separated by a roller curtain, which will be raised when it is desired to throw both into one, will be an elegantly appointed Sunday-school room, with small class-rooms conveniently arranged around for the retirement of classes during recitation, all of which will be in easy reach and in full view of the superintendent's desk, with which they will all be connected by electric call bells. Just above these class-rooms, on another floor, will be others for committee-rooms and Bible classes.

The pastor's study is conveniently located back of the pulpit, with plenty of light and air, and easily accessible from the parsonage, which it is contemplated soon to build on the church lot.

On the ground floor will be ladies' parlors and an entertainment hall and also a kitchen, pantry and store room, properly fitted up.

The matter of ventilation and a free circulation of air through the whole building has not been neglected. Besides being one of the handsomest, it will be one of the most comfortable churches in the Southern States.

The committee in their deliberations have had the assistance and sympathy of Rev. A. F. Watkins, pastor in charge, and of Dr. Weems, the presiding elder. They have devoted a great deal of careful attention to the merits and conveniences of all the plans laid before them.—Exchange.

LITTLE KINDNESSES

BY SUSAN COOLIDGE.

If you were tolling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go their way,
Would not the slight protected touch
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed
And buffeted and chilled you as you strove,
Till, baffled and bewildered quite, you lost
The power to see the way, and aim, and move,
And one, if only for a moment's space,
Gave you shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is no little and there is no much;
We weigh and measure and define in vain.
A look, a word, a light responsive touch
Can be the ministers of joy to pain.
A man can die of hunger, walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing which tells for life or death.
—Exchange.

Communications.

From the Interior.

The Epworth League is a great institution for the interior, for the rural sections, for country churches. It will promote the religious life and stir the intellectual ambition of our young people in the country. The need of this is apparent to any observing man who travels in the interior sections of our country. If possible, the Epworth League is more urgently needed in the country than in cities, towns, and villages. Just where it is most needed it is the hardest to organize and to keep a-going. This is self-evident to any thinking man, and yet the profit is worth more than the cost. In most places in the interior our young people are timid and backward in all church work, and in many places they are almost entirely destitute of intellectual ambition. Whatever will promote one or both of these ends is a good thing, and ought to be encouraged and pushed along. An active religious life is every way better than a passive religious life, and young men and women, boys and girls, without intellectual ambition, or hungering, are doomed to ignorance all their days. Once get them stirred up and realize the inspiration of mind, they will grow hungry for mental food, and they will go along and accumulate a vast fund of information. So let Epworth Leagues be organized in every neighborhood, and in a few years we will have a brighter, stronger and better class of men and women and an host of trained workers to carry on the operations of our beloved Zion.

In some places it is impossible to get an efficient superintendent for a Sunday-school, or men suitable for stewards, trustees, or secretaries of Church and Quarterly Conferences. We have been here long enough to have grown and trained active and efficient men for all these places. This lack of efficient men for these positions is often found where one would not expect to find it. The best way to learn how to do any kind of work is to lay hold and do it. In some charges the pastor is both president and secretary of the Church Conference, and in other charges the pastor is actually the secretary of the Quarterly Conference, and does all the work of the recording steward. This happens often where there are men perfectly competent to do the work, so far as writing is concerned; but they are not familiar enough with the Discipline and church work to fill up the blank Minutes when laid down before them. There is often a lamentable ecclesiastical ignorance in the case of Methodist men of fine general intelligence. This is to be greatly regretted and deplored. It will not be so after the Epworth League has had time to train up workers for the church.

In the matter of family worship our Methodist people in the interior have greatly backslidden, and some of them have entirely fallen from grace. It is a great thing for all concerned to keep the fire on the family altar always in a steady glow. Nothing in the world makes such a deep and lasting impression on the minds of children. They never forget it. No matter how long they live, nor how wild they grow, nor how long a journey they may take into some far country, they always recur to home and the family altar with feelings of tenderness. In my time I have visited not a few criminals in prison, attended a few on the scaffold, and stood by some who were to be shot for desertion in the army, and I have found some of them hard to touch and move; but I have never seen one so far gone that did not break down at the mention of the childhood home and the family altar—if he came from a home where there was a family altar.

Parents who do not keep up family worship rob their offspring of one of the sweetest and most sacred recollections that can possibly bless the after life. More, they sin by not leading their children in the worship of God.

My work and travels are mainly in the interior, in the rural sections, among farmers and the common people. I rarely ever see a city, and do not often get to town, but, occasionally, I spend a few days in town. My conviction is that for real content, for genuine virtue, for true nobility of character, and for substantial piety, one must go among the people known as the middle class, those who have work to do and are removed from the temptations and frivolities of fashionable life. Society begins decaying at the top, or what some people call the top. This has been true of all the great nations of antiquity. They grew rotten at the top. Society has always been rotten at the bottom, and likely will be till our Lord comes again.

Lately, even just now, the governor of one great State visits another great State to inspect her prison system. He comes in a private palace car, and is attended by a retinue of notables. Along the way they have a high time. Brandies, liquors and wines flow freely. An inspection of the governor-inspector and his attendants would show them all to be full and red-hot with liquor. It takes a vast quantity of liquor to run the ship of State—some States. No wonder it so often runs aground. A governor on a tour of inspection, with a view to reforms in his own State, ought to have a cool head, a clear eye, and an unclouded judgment. This no man can have while brimful of red liquor. Governors of States looking to prison reforms and to the care and keeping of criminals ought to keep themselves free from the most potent cause of crime. I do not like for the governor of another great State to pass through my State and paint the thing red as he goes. Society is drinking, drunken and rotten at the top. Drinking and drunken governors do more to debauch society than a thousand sots in the gutter. A State with a drinking and drunken governor is fast rotting at the top.

VIATOR.

In Memoriam.

Mrs. Sarah Catherine Brelaud, wife of Rev. R. A. Brelaud, and daughter of Wm. Claiborne and Sarah Ann Smith, was born in Perry county, Miss., Feb. 6, 1869, and died in Roxie, Miss., May 5, 1897.

She joined the Methodist Episcopal Church, South, in early life, and with more or less consistency remained a member of the same until death. In June, 1886, she was married to Rev. R. A. Breland, of the Mississippi Conference, and of this union were born unto them five children, four of whom she left to the care of their father, urging him, in her last hours, to rear them for God, assuring them that she had gone to heaven.

Being of a reticent nature, her Christian virtues and womanly traits of character were most appreciated by those who knew her best. She died just at that time when she could leave to loved ones the brightest hope of her eternal reward. We rejoice in the belief that the husband with the children, who are old enough to realize their loss, have grace enough, largely, to overlook their present loss and to join in with her in the shouts of her glorious triumphs.

May God's grace attend husband, children and all bereaved ones until a glorious reunion at God's right hand!

Her brother, E. T. BRELAND.

Correspondence.

From Dr. J. B. Fearn.

We spent last week on our trip to Chang Chow, and we believe God was with us all the way. The Sunday before leaving was spent in prayer and fasting, waiting before God with the one desire that he would lead us, not only this first trip, but in all our future work there. I felt as though we were entering a place where God's name was not known, but where Satan reigned, and to have a heart where only Christ was known was even more essential than ever before in our lives. After calling at Suchow to get a full supply of medicine, we started up the Grand Canal with a head wind. We passed Wu Sih, our half-way station, on Tuesday, still working against a head wind, which changed in our favor early Wednesday morning. Our splendid little boat, the "Epworth," spread her sail, caught a full wind, and passing all other boats filled my heart with delight and Mrs. Fearn's with terror. We are blessed in having this boat with its many comforts, which are not to be had on a native boat, and we think so often of the kindness of those who gave it. In a very few hours we were anchored outside the small South Gate.

Bro. Marshall told me he had been on a trip there many years ago; since then the place has been visited many times by members of other missions, and each time an effort has been made to rent. It has proved futile, until Dr. DuBose succeeded in renting a house for holding clinics, which house has been lately given up. One day while Mr. Woodbridge (S. P. M.) was selling books on the street he was accosted by a company of young men of the highest and most influential families who wished him to teach them English. Believing God's hand to be leading, he made an agreement with them, and is now there doing the work of our Master, restricted, it is true, but work which God is blessing. Bro. Woodbridge gave us a hearty welcome, and in our boat with Bro. Ng we held earnest consultations, all the while praying that God would be glorified. Our hearts burned within us as we laid out plans before God and begged him to let us have this city, of some two thousand souls, for Jesus. We thought at first to send out handbills and have a big clinic would be the best plan; but God gave us to see that this plan had its faults and had not yet opened Chang Chow, though often used. The Mandarines are the greatest opposition in Chang Chow, the people being only too glad for us to come; so we decided to try and keep the good-will of the officials and escape their opposition. We saw who came, but sent out no notices, and, so far as we know, we caused no apprehension on the part of the official by gathering a large crowd together, which makes good fuel for a riot, as has been proven in this place before. Through Bro. Woodbridge I met some of his scholars, and from one both Mrs. Fearn and I received invitations to visit them in a social and professional way. You know how the Chinese are. If the influential receive you, the people are sure to follow, and we do believe we have made a beginning that will at last give us Chang Chow for Christ. Our idea is not to go at first and enter, whether or no, winning the people afterward, but to trust in God to have the people won as we go. Rather than make a sore and then heal it up, we will, with God's help, cure all the old ones and present a healthy member to our Lord.

We were very much impressed with the place—fewer opium dens, less loafing in the tea-shops, which is a good indication to my mind that the people are busy and have no time to squander. The streets are wide and clean, for China, and everything seems to be in good condition. The people are very courteous, and we heard little that was unpleasant, "foreign devil" being conspicuous by its absence. Bro. Ng was hindered in his search for a house by the rain, but I think we will be able to get one out of the many, he saw. We are much in prayer about a house, and we feel that God is not going to disappoint us.

We are in love with Chang Shuh and the work here, but are glad we can be sent out into greater usefulness. To-day we had an awful heavy, driving rain which beat through upon us. I know you would have laughed to see all around the house vessels with water dripping or pouring into them. Our stove-pipe runs up through the roof, and through the hole water came in in streams, striking the hot stove and pipe and making us feel as though we were in some engine room from the amount of steam that was generated. We have to move part of our groceries on account of a big leak which came through an improvised sky-light made to give some light on our otherwise dark staircase.

We are very happy in our work up here, and each day we praise God as we think of the many blessings that lighten our pathway. Mrs. Fearn has begun teaching the girls in the day-school how to knit and crochet, so they will have some better means of support than making "ghost money," etc. J. B. FEARN.

Chang Shuh, March 18, 1897.

Winona District Conference.

The Winona District Conference, North Mississippi Annual Conference, met in twenty-eighth annual session at Acona, Holmes county, May 28, 1897. Rev. J. B. Stone, P. E., presided.

The Sunday-school Conference was called to order by Rev. J. B. Stone on Thursday, the twenty-seventh, who proceeded to organize the Conference and perfect the roll. This done, on motion of Bro. Stone, J. B. Streater was unanimously elected president of the Conference, and presided with grace and dignity, and brought forward the business in a manner highly satisfactory to all present.

Acona is in the bounds of Black Hawk circuit, where Bro. Streater has been steward, Sunday-school superintendent and factotum since the time when the memory of (some) men runneth not to the contrary. And while not a prophet, neither is he without honor in his own country. And he is in great favor with his pastor and presiding elder.

The presiding elder had prepared a program, which was observed with the exception of the subjects assigned to preachers and laymen who failed to be present. Several addresses were made and papers read, and, altogether, the day was a success.

On Friday, at 9 A. M., the roll-call disclosed the presence of a few preachers and the absence of a great majority of the lay members of the District Conference. Several charges were not represented at all; however, before the Conference closed all the preachers showed up except four, two of whom were sick—Bro. Jno. Ritchey and Bro. J. T. Howell. These brethren were tenderly remembered, and earnest prayer was offered for them. The reports showed the work throughout the district to be in good condition and prospering. There has been substantial advancement in several instances over last year.

The visitors were: Revs. W. W. Mitchell and A. T. Buck, of Durant district; Rev. T. W. Lewis, representing Grenada Collegiate Institute, and Rev. M. S. Williams, of the North Georgia Conference.

It was regretted that the editor of the ADVOCATE was not present, and we also missed Bro. Bachman and a representative from Millsaps College.

The preaching, which was exceptionally good, was done by Revs. J. F. Evans, M. S. Williams, T. W. Lewis, T. W. Dye, K. A. Jones, and J. W. Price.

The social feature of the occasion was delightful, and the spirituality marked.

On Saturday afternoon, at the close of the five o'clock preaching service, there was a shout in the camp and general handshaking, which was greatly enjoyed, as it was a spontaneous outburst, and not the result of manipulation. The large congregation remained for an hour singing the songs of Zion, and seemed loth to leave. None present will soon forget this hallowed occasion,

"When heaven came down our souls to greet,
And glory crowned the mercy-seat."

Some doubted the wisdom of carrying the Conference to a country neighborhood; but the attendance of members of the Conference was better than at Vaiden last year. And such congregations as attended the business sessions this scribe never saw. The people came and filled the spacious church, which is one of the largest in the district.

Acona is one of the finest communities to be found anywhere. The church is substantial and commodious, and, situated in the midst of a beautiful grove of native oaks and other forest trees, is beautiful for situation. It is supported by the McGees, McRaes, Belford, Herberts, Johnsons, Baileys, and others equally devoted, who sustain their pastor, are loyal to their church, and extend delightful hospitality with unaffected simplicity and bountiful cordiality. The lands are fertile, the people prosperous and happy.

Here lived and labored Rev. Stephen Johnson, strong in native intellect, of great usefulness in Church and State. He sleeps in the beautiful cemetery adjoining the church, awaiting the resurrection of the just. His descendants are pillars in the church here and in other places to which they have gone. This place was the scene of the labors for a number of years of that eminent servant of the church, the dignified, genial gentleman; the able, scholarly preacher; the devout Christian, W. P. Barton.

This circuit was the first pastoral charge of Bishop Chas. B. Galloway, whose absence from this Conference was cause of universal regret, and for whom "journeying mercies" were invoked in his trip across the seas, soon to be entered upon.

J. R. Bingham, J. B. Streater, A. H. George and W. T. Johnson were elected delegates to the Annual Conference, with F. A. Howell, Rowan Thayer, J. M. Johnson, J. L. Cain, alternates.

The next session of the Conference will be held at Winona.

JOSEPH.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison..Shreveport.

We had the pleasure of attending and participating in the exercises of the district meeting held at Flora by the efficient and faithful secretary of Jackson district, Mrs. R. R. Parker, May 14-16, 1897, which was one of the most fruitful of all our gatherings, for there were clusters of blessings that crowned each day's labors.

Attention being called to the time appointed for fasting and prayer, and special prayer being made at the opening service for the manifest presence of the Holy Spirit at this meeting, as well as the meeting of the Woman's Board, to be held in June at Birmingham, Ala., the district secretary emphasized the importance of complying with the request, which is as follows:

"The last Friday in May, the twenty-eighth, is hereby designated as a day for special prayer, with fasting, that the meeting of the Woman's Board of Missions in June may be under the control and inspiration of the Holy Spirit.

"Let our daily prayers in this behalf prepare us for this united, earnest supplication, that we may be guided, instructed, strengthened by our divine Counselor.

"Dear sisters, God has been gracious to us in the past, and he will hear us again when we plead for his work and for each other."

We most heartily extend this to each member of the entire Conference, especially the delegates, remembering, in connection therewith, our annual meeting, that we, too, may be thus blessed.

We regretted that pressing work at another part of the district prevented the helpful presence of the presiding elder, Rev. R. D. Norsworthy; also that we did not receive the telegram sent to us by our efficient and faithful co-worker, Sallie Smylie, secretary of the Meridian district. There are twelve auxiliaries in the district, six of which were represented by delegates, and others by written reports, except Millsaps; but the district secretary furnished the lacking information.

The secretary pro tem., Miss Eva Jones, of Terry Auxiliary, prepared a full report; but, owing to the nearness of the annual meeting, we will close with the report of the Resolution Committee:

Realizing so forcibly the manifest presence of the Holy Spirit that pervaded every meeting of the session; therefore, be it

Resolved, That we acknowledge our indebtedness to the source of this power for blessings received, invoking His continued presence on the work and workers.

Resolved, That grateful thanks are extended to the pastor, Rev. J. G. Cammack, for his excellent sermon, which indelibly impressed us with the duty of Christian giving from the law of love, which should far exceed that of Jewish tithing; and as worthy of special mention, we deeply appreciate the visit and encouraging words of Rev. J. W. Brown, who came in his buggy eighteen miles across the country to be with us.

Resolved, We treasure in loving remembrance the ministries of the ladies who welcomed us so warmly to their hearts and homes, not forgetting the delightful reception given by them at the home of Mrs. Charlie Hinton. The brightest and sweetest memory of the occasion was furnished by the young people in their beautiful rendition of the missionary entertainment by Mrs. R. R. Parker, and we rejoice that she shared with us the pleasure of enjoying "the fruit of her hands," all of which betokens rich harvesting, for it has been said, and universally admitted, that "the world's progress is marching on the feet of little children."

Resolved, That a copy of these resolutions be given the editor for our column in the NEW ORLEANS CHRISTIAN ADVOCATE, and the recording secretary of Flora Auxiliary.

MRS. E. D. JONES,
MRS. R. D. NORSWORTHY,
MISS —— BARNES.

MRS. E. D. JONES,
Editor W. F. M. So., Miss. Conf.

A successful and most delightful meeting in the interest of the Parsonage and Home Mission Society was held Sunday night by Miss Addie Purnell, Mrs. R. R. Parker and Mrs. E. D. Jones participating.

MRS. E. D. J.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Encouragement for Workers.

It is a good thing to "walk by faith," and it is a blessed thing to be able to render loving, faithful service without impatience for large results, feeling sure that the Lord of the harvest will take care of the seed sowed for him; but when our Lord mercifully grants us a share in the fruition, there is cause for abundant gratitude. A psalm of thanksgiving should go up from the heart of every member of the Parsonage and Home Mission Society who reads the report of the last annual meeting of our Central Committee, as published in Our Homes, for June. This report alone is worth a year's subscription to the paper, showing as it does, even in its necessarily abridged form, what a wonderful work has been accomplished by the society since the last meeting of the committee.

The number of parsonages aided, the steady onward progress of the mission and industrial schools under our care, the vast good accomplished by the steadily increasing city missions, and "the rapid success of the mission among the Chinese and Japanese on the Pacific coast," all show how the Lord has blessed these enterprises undertaken for his sake. The treasurer reports an encouraging increase in dues—a greater increase than in any previous year. Mrs. Tigert, who has charge of the Baby Roll, reports splendid growth in that department; and the reports from Mrs. Wiley in regard to the Home and Industrial School for Orphans, at Greenville, Tenn., and from the superintendents of our other mission schools are so full of interest that they would amply repay one for a subscription to our valuable P. and H. M. S. organ.

There is much wisdom in the following kind comments on the unwisdom of some of our Conference societies in sending special donations otherwise than through the regular channels—that is, through the Conference treasurers to the General Treasurer, specifying distinctly in every case for what the donations are intended:

"The greatest drawback to winning recognition of the true and real force of the society is the fact that our funds are so scattered—bits retained in the various Conferences and in local work—that it is well nigh impossible to get full reports of all the society has raised and the work it has accomplished.

"This is to be regretted, as a society's power for good is almost universally judged by the amount of funds it has received; and such is human nature that men and women want to give where much has been given, because the giving of many to one cause empowers the society receiving to accomplish the purpose in view, and no one likes to place his gifts where there is a possibility of failure.

"Now, if all of the funds raised by our society could be massed, temporarily, in the hands of the General Treasurer, one could at a glance see the force of the society; and the purposes, either local or for the Conference, for which the funds were raised would not suffer, for the constitution would positively require that they should go back and be used as the donors had directed. We who love the cause, and wish it largest success, must put our wits together and work out this problem, the solution of which is so vital to our full success as a society."

We of the North Mississippi Conference Society will do well to ponder this carefully.

MRS. W. H. FOOTE.

WALL

Paper.

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Editor Christian Advocate.

Gilt-Edge Investment.

For the purpose of enlarging their plant and business, the Lafferty Complete Flour Company offer a limited amount of 7 per cent. bonds, secured by a first mortgage. Each bond is for $30, and the owner, in addition to the interest of 7 per cent., is entitled to share in the business of the mill to an amount that makes the bond the most remunerative security on the market. They will be sold at par.

The denomination of the bond was fixed at a minimum sum of $30, so as to furnish an investment for many persons, and gain the widest interest in this accredited Food-cure—the "Complete Flour." Address John J. Lafferty, President.

Richmond, Va., March 1st.

FROM THE WORK.

Rev. L. J. Jones, May 28, 1897: "We are having a sad time in Raleigh. This morning Sister J. B. Childre died about seven o'clock, and at ten young Bro. Eddie Martin died—two good Christians gone home to rest. A few days ago we put the remains of Bro. E. P. Anderson away in the cemetery—all of Raleigh."

Rev. T. K. Faunt LeRoy, Morgan City, May 31, 1897: "Yesterday being the fifth Sunday, and Edgar Bass furnishing a tug and house-boat, we went down the Atchafalaya into the oystermen and fishermen's country, and held a meeting. The first sermon that was ever preached in that part of St. Mary parish. Out in the open air, under a grand old live oak, we told the story of the manger and Calvary. The Holy Ghost came down, and men and women believed. Eighteen joined the church, and ten children baptized."

CHILDREN'S DAY AT PORT VINCENT, LA.

Children's Day was celebrated at Port Vincent, La., Sunday, May 23. The occasion was one of exceeding interest, and rendered doubly enjoyable in the occupancy of the new M. E. Church, which by united efforts of members and friends succeeded in lifting the encumbrance of debt. The exercises were excellent and entertaining; precious flock gathered together to sing the praises of their gentle, loving Savior. May they ever continne in his love, trusting and "leaning on the Everlasting Arms."

MRS. JULIA LEFTWICH,
For Sunday-school Com.

Rev. Ira L. Bronson, Winnsboro, La.: "We held our second Quarterly Conference, May 15 and 16. On Sunday the church would not seat the people who attended. Our presiding elder, Rev. B. F. White, preached an excellent dedication sermon. The house was then presented by Bro. A. D. O. Moore. After about three hundred people had taken dinner on the ground, several children were baptized, and we then listened to a heart-searching sermon from the text, Mal. iii, 8, on 'Robbing God.' Our Quarterly Conference passed the following resolutions: 'Resolved, By the second Quarterly Conference of Winnsboro charge, Delhi district, Louisiana Conference, That we hereby express our most sincere thanks—First, To Mrs. J. Bradley for her generous contribution of lot and building. Second, To Mrs. S. H. Cordill for her indefatigable and successful efforts in raising moneys for the repair and finishing of our church at Magnolia; and we heartily approve the manner in which the work is completed. Third, To Miss Wilmina Osborn for assisting Mrs. Cordill by writing over three hundred letters."

Rev. G. A. Guice, Oak Ridge, May 25, 1897: "On the fourth Sunday in this month we had Bro. A. F. Watkins with us, on the occasion of the dedication of our new church at this place. He preached us two sermons to the delight and satisfaction of all. We now have one of the best country churches in this part of the country. It is finished and paid for, and right nobly have the good people here done their part. We have not resorted to doubtful means to raise the money. We have had no grab bags, cake walks, nor anything of the kind. The people went into their pockets and paid it, and some of them had to practice economy to do it. A Jew in Vicksburg gave us $25 without being solicited for a contribution. We have had Children's Day at two points—Phœnix and Oak Ridge. Both were delightful occasions, and the collections were good. We have one Epworth League which is the best country League I know of. It has a membership of 75 and is doing some good work. We expect to see good result to the church at Phœnix from the League work in the near future. We have two Parsonage and Home Mission Societies on the work—one at Oak Ridge, and one at Bradly. Oak Ridge was organized in April, last year, and Bradly later on. Both have done good work. Oak Ridge, with less than a dozen connectional members, raised for all purposes last year more than $140. Port Gibson must look to her laurels, as Oak Ridge will have the banner for the D. S. the first thing she knows. We believe that we are moving slowly upward along all lines here. We ask the prayers of the brethren, that the work may prosper."

CHILDREN'S DAY IN KOSCIUSKO.

One of the most beautiful, interesting and inspiring exercises ever held in the Methodist Church of Kosciusko was on Sunday, May 16, the occasion being Children's Day. Those who attended enjoyed a rare spiritual treat that will manifest itself in a higher and more consecrated life in them, for scarcely could the human heart become so depraved that it would refuse to respond to the Christian sentiments uttered by the little ones from mere tots to those in their teens. The children had been thoroughly drilled by Mrs. Tennie Peebles, than whom there is none better for such work. There was not a mistake to mar the exercises. Mrs. Niles and her excellent choir simply outdid themselves in furnishing music. The Methodist choir of Kosciusko is a spiritual power. Our earnest and efficient superintendent, Bro. M. T. Boswell, is to be congratulated upon the growth of interest in the Sunday school work here. It is becoming a power for spiritual good.

But with every success of the church our beloved pastor, Bro. J. C. Park, shares largely. He is in high favor, not only with his own church, but with the people generally, and under his ministry great advances have been made within the last eighteen months. We are proud of our pastor, our superintendent, our choir, and our little folks trainer, and praise God that the Holy Spirit is touching the hearts of all of them which gives such effective work to the church. M. G. CAMPBELL.

Kosciusko, May 20.

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CHILDREN'S DAY AT LAKE, MISS.

Last Sunday Children's Day was observed at the Methodist Church by the Sunday-school. The church was tastefully decorated for the occasion with rare and beautiful flowers. Addresses and recitations were delivered by the following persons, all of whom acquitted themselves creditably: Miss Emma Campbell, Miss Rubie Simmons, Master Percy Holmes, Mr. Gadi Campbell, and Mr. Frank Simmons. An able talk was then made by the pastor, Rev. Ira B. Robertson, in his usual happy and interesting style. The entire programme as prepared by our Publishing House was nicely carried out by Supt. W. M. Thornton and his well-trained Sunday-school.

On Sunday night the regular meeting of the Epworth League was held, presided over by the enthusiastic president, Miss Willie Scott Wilkins. The carefully prepared program was unusually interesting. A chapter was then read by Miss Katie Campbell, followed with prayer by Dr. Campbell. Mr. W. M. Thornton was called upon to tell us of his recent trip to the League in Water Valley, to which he responded. From his talk we learn that the League is growing and doing a great work for the church. A selection, "The History of a Drop of Water," was read by the pastor, Rev. I. B. Robertson, upon which he made some very appropriate remarks.

Beautiful and effective recitations were rendered by Misses Bernard Cotten and Ula Burge. All who were present seemed to enjoy the exercises, and felt that "it was good to be there."

May 20, 1897.

RED STICK SPLINTERS.

The capital (Baton Rouge) is a city set on a hill, and, of course, can not be hid. It is the most inviting field of labor in the State. All classes of society are here, from the governor on down to the convict, which affords a post-graduate course of study in that fascinating, never-wearying subject, human nature.

Such public institutions at the Penitentiary, National Cemetery, University; Deaf and Dumb, the Blind, Institutes, are of much interest to the wayfaring man. This is a splendid focal point for Methodist light and heat, if the proper ministerial lenses are brought to bear. Powerful influences can be irradiated all over the State that will make for righteousness. There are many excellent people within the pales of the church, but men full of faith and the Holy Spirit—aggressive, courageous, personal workers—who will do and dare for the cross, are the most conspicuous need of our respective churches. To this end we are bending our prayers and efforts, that the energizing Spirit may thrust out more workers into the great field God has opened to us.

We had a stirring revival at the Second Church, with Revs. R. H. Wynn and F. N. Parker as worthy co-laborers. The first week persistent rain and crevasses at the river front interfered, but we held on, and the second week 20 accessions were made, a number of conversions were professed, and last Saturday night at a gracious love-feast seventy testified that God had wrought a great work in their hearts. A number prayed and testified who were never known to do so before. The faithful work of these two brethren was blessed of God.

Our Sunday-school had its Children's Day on last Sunday, and $5.50 was netted on the collection. Supt. C. E. Ives by his patience, tact, sympathy and executive ability has wrought out of crude materials a very effective Sunday-school. His Teachers' Meeting has been a factor in producing better teaching and more conscientious effort.

Bro. Parker had the difficult and delicate task of fitting into a place made vacant by the removal of a universally beloved predecessor. Evidences appear that he has struck a record-breaking pace, if heart and flesh do not fail under the great pressure of work.

H. W. RICKEY.

May 25, 1897.

Was there ever a women in the wide world who did not yearn to be the mother of a bright faced, happy, healthy, laughing, rollicking child? If there ever was such a woman, she was a bad one, and while there are many thoroughly bad men, there are very few thoroughly bad women.

It was God's and Nature's intention that every woman should be the mother of healthy children. Tens of thousands of women defeat this beneficent design by their ignorance and neglect. They suffer from weakness and disease in a womanly way, and take no measures, or the wrong measures, to remedy it. Dr. Pierce's Favorite Prescription is a sure, speedy and permanent cure for all disorders of this description. It acts directly and only on the delicate and important organs that are the threshold of human life. It makes them strong, healthy, vigorous and virile. It heals ulceration, allays inflammation, soothes pain and tones and builds up the nerves. It banishes the trials of the period of impending maternity and makes baby's entry to the world easy and almost painless. It does away with the dangers of motherhood and shortens the period of weakness and lassitude. It insures the little newcomer's health and a bountiful supply of nourishment. It transforms weak, sickly, nervous invalids into happy, healthy wives and mothers. Thousands of women have testified to its marvelous merits. A dealer is not a physician, and has no right to suggest a substitute for the prescription of an eminent specialist like Dr. Pierce.

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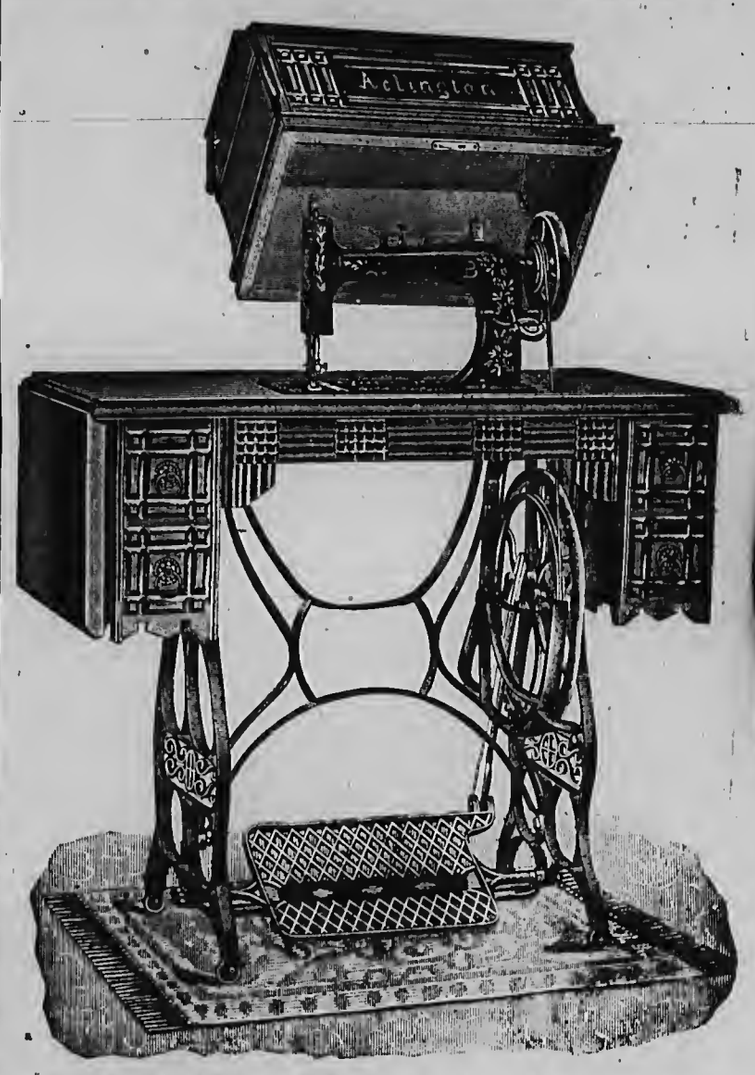

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THURSDAY, JUNE 10, 1897.

If yon want to be on the winning side, get on Christ's side.

The only way to save the masses is to save individuals. Selah.

It was a genius who said, "Don't pray cream, aad live skim miik."

The service with which God is pleased is that which springs from love.

The most eloqnent and effective preaching in the world is beantifni living.

A church letter in the bottom of a trunk is just where the devil wants it to be.—Ram's Horn.

If yon are passing throngh the shadows, remember that it takes both the darkness and the light to make a perfect day.

A preacher's repntation has become a snare to him whenever he begins to feel that he can afford to dispense with careful preparation for his ministrations.

If you want to find a hypocrite, jnst wait until you hear some one counting the hypocrites in the church. Generally speaking, he stands at the head of the list.

About the most dangerous form of lying is that which a man does to himself about himself, and it is very common these days. Self-flattery; who has not seen its victims?

How few there are willing to go down the lanes and alleys and talk to one person or one family and bring them to Jesns Christ. That is the kind of work we have got to do. —Moody.

There will be no climbing the hill of the Lord without effort, no going to glory without the violence of faith. I believe that the ascent to heaven is still as Bnnyan described it—a staircase, every step of which will have to be fonght for.—C. H. Spnrgeon.

When Saint Theresa was langhed at because she wanted to bnild a great orphanage and had bnt three shillings to begin with, she answered: "With three shillings Theresa can do nothing, bnt with God and three shillings there is nothing that Theresa can not do."

There is no good reason why a preacher should whine or sing his sermons. There are some preachers who are good conversationalists, and yet as soon as they go into the pulpit they affect a nasal, sing-song whine that sonnds worse than the bleat of a dying calf. A preacher should be natnral in his preaching and never spoil his sermon by the pulpit whang or the holy tone.—Texas Baptist Standard.

The Superabundance of God's Gifts.

If we reflected more upon God's all-sufficiency and his readiness to bestow out of his infinite fnllness all that we need, our faith would be stronger and onr lives fuller of beanty and power. Mankind are so sordid and selfish that at times we measnre onr heavenly Father's willingness and ability to bless by the feeble response that the world makes to the cries of need. The contrast between darkness and light is scarcely greater than that between man's parsimony and God's ready lavishness.

In natnre what marvelous expressions of God's power and fulness are exhibited! On every hand what manifold evidences of liberality and wealth of resonrce! What countless forms of beauty, what inexhaustible snpplies for man's need! Profnsion marks the gifts of God both in natnre and in grace. He never gives barely enough, bnt always there is superabnndance. The snn sends ont millions of times more rays than are sufficient for our little planet, or the other planets of the solar system. The trees in the Spring-time are all glorious with countless blossoms, scarcely a tenth part of which develop into frnit. The leaves appear, not only in qnantity sufficient to hide the nakedness of the limbs, bnt also in snch number and color as to clothe them in the richest dress. "He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold?"

A nnmber of years ago, when the world depended upon sperm oil for night illnmination, it began to be a question as to what wonld be done when the snpply of whales shonld run short. Then, as we know, came the discovery of the vast stores of petrolenm, and now, when the snpply of this highly nsefnl article is rapidly diminishing, we see electricity taking its place. As civilization advances, and the wants of man increase, we see the most striking evidences of snperabnndant provision for these changing wants. Science teaches ns that thus far we have only been gathering a few gems at the entrance, while the great mine of material resonrces provided by an all-wise God lies nnexplored beyond ns. The richness of his gifts can never be measured.

Emphatic as is the teaching of nature respecting the snperabnndance of God's gifts, we learn a far more encouraging lesson of trnst from the history of his providential dealings with men as revealed in the Scriptures. Says the Psalmist: "Many, O Lord, my God, are thy wonderful works which thon hast done, and thy thoughts which are to us-ward: they can not be reckoned up in order nnto thee: if I wonld declare and speak of them, they are more than can be numbered." Those who ask of the Lord in sincerity and in faith are overwhelmed at the readiness and the fnllness of his response. Solomon prayed for wisdom, and the Lord gave him also riches and honor above all that were before him. The Lord gives more than we have capacity to receive, more than we expect, more than we prepare for. How little do we consider that giving doth not impoverish him! The widow whose sons were about to be made bond-slaves in settlement of a debt, having obeyed the instructions of the Prophet Elisha, fonnd that the oil stayed not until every vessel he had borrowed was fnll. How freqnently God deals with his children in like manner! When the Savior wrought the miracle of feeding the five thonsand, the loaves and the fishes were so mnltiplied that after the hnnger of all had been satisfied, more than twelve baskets full of broken portions remained, thus exhibiting the measurelessness of his power and care.

To a man who was overwhelmed by his generosity, Alexander the Great said, "I give like a king." Far more gloriously trne is this of him who holds the wealth of the world in his hands, and who has said that "he will not withhold any good thing from them that walk uprightly."

In the gospel plan of salvation, in the scheme of redemption provided through Christ, we see most clearly the exceeding riches of God's grace, the infinitnde of his love, the lavishness of his gifts. Though sin hath abounded, grace doth much more abound. "Now, being made free from sin, and become servants to God, we have our frnit unto holiness, and the end everlasting life." Who shall pnt limits to onr dominion over sin, to onr development in the image of Christ? "Shall we continne in sin, that grace may abound?" Are we to believe that grace can not enable ns to overcome the sins that so easily beset ns, that we must perforce yield to some temptations, that peace can not abide? Nay. Is it not written that onr Lord is "able to do exceeding abundantly all above that we ask or think?" We ought to feel as Paul felt when, writing to the Corinthians, he said: "Now, thanks be nnto God, which always causeth ns to triumph in Christ, and maketh manifest the savonr of his knowledge by us in every place." Why shonld we be so weak and dispirited, why shonld we let circnmstances master ns, when God is so ready to impart the power and inclination to do his will? Though we be beset with difficnlties and temptations, and, like the servant of Elisha when the Syrian host encompassed the city where they were, see no chance of escape, the Lord can open onr eyes that we may see horses and chariots of fire round about ns. "If God be for ns, who can be against ns? He that spared not his own Son, bnt delivered him np for ns all, how shall he not with him also freely give ns all things?" Let ns reflect much npon the fact that God's grace is snperabnndant; that his care is unceasing.

School Histories.

The Department of Wisconsin, G. A. R., met at Ean Claire last week; and it adopted the following preambles and resolntions:

Whereas, The war between the North and Sonth ended nearly a third of a centnry ago—ended to the honor and glory of the best government ever vonchsafed to mankind; and,

Whereas, There has not yet been prepared for nse in the pnblic schools of the United States chapters on that great war for a school history that do exact jnstice to States, armies, battles and leaders, and are satisfactory to both North and Sonth; and,

Whereas, Snch chapters in a school history are most desirable, and wonld be of incalcnlable benefit to the country in proper instrnction of the yonth; therefore, be it

Resolved, That it is the belief of the Department of Wisconsin, Grand Army of the Repnblic, that the surest, quickest, easiest and best way to secnre snch chapters for a national school history is to select for the work a commission of distingnished edncators from the ranks of the contending armies in the contest from 1861 to 1865.

Resolved, That onr representatives to the national encampment, which meets at Bnffalo next August, be requested to present this matter to that honorable body.

This proposition is receiving very great attention in many of the leading papers of the connty, both North and Sonth; and the amonnt of approval the proposition is obtaining is at least twenty times the amount of disapproval it obtains. Coming generations will want mainly to have the principles at stake in that momentous drama trnthfnlly set forth, and the varying phases and incidents of the war accnrately related. They will certainly not want to have the animosities and bitterness of the war-time perpetnated in histories; nor will they care to have a highly-tinted and ex-parte statement of the causes and events of the unpleasantness taught to their children, whether from Federal or Confederate sonrces.

If the Confederate veterans at Nashville fall in with the proposition to have a joint Federal and Confederate commission of edncators to write a resnme of the war that will be adopted both in Northern and Sonthern school histories, it is almost certain that their example will be followed by the Grand Army of the Repnblic at its annnal encampment two months later on; and thns amicably and satisfactorily will a very ugly little sectional qnestion that has caused much bad blood and bother for years be disposed of.—Times-Democrat.

The Preparation of Sermons.

When this general preparation is thorough, the specific preparation will be comparatively easy. When the preacher has the material of his sermon at his fingers' ends, its preparation consists chiefly in arrangement. Bnt even this must be done with care, if the very best results are to be obtained. It is not enough for the preacher to have something to say, and something that is worth saying, bnt to be able to say it in such a way as to best answer the end he has in view. This will depend very largely upon the arrangement of his matter, as well as npon the lucidity of his statement, and the pertinency of his illnstrations. But, above all, he must both see and feel the trnth that he proclaims in order to its being effective. This preparation, however, can not be attained without earnest and prayerful thought. Bnt how much time or labor shonld be bestowed npon the preparation of a sermon is a matter upon which no hard and fast rules can be laid down. —Christian Guardian.

Millsaps College Commencement.

The exercises of the fifth annual commencement of Millsaps College began Friday morning, June 4, at 11 o'clock, a declamation contest by representatives from the Freshman class being the first thing on the programme.

Following are the names of the participants and their respective subjects: J. E. Alford, "The Trne Orator;" M. H. Brown, "The Cavalier;" C. N. Gnice, "America towards Immigration;" E. H. Galloway, "Mississippi Contested Elections;" J. S. Hammack, "Pyramids Not All Egyptian;" J. A. Hammack, "The Bnrning of Chicago;" W. O. Sadler, "The Unknown Confederate Dead." These declamations were well rendered. The winner of the medal will not be made known nntil the last day of commencement.

On Friday afternoon there was a Scriptnre and hymn-reading contest for the Gnnning medal, participated in by the following young ministers: W. E. M. Brogan, L. E. Alford, W. O. Sadler, H. P. Lewis, A. H. Shannon, and Robt. Webb. Contests of this kind are directing the attention of young licentiates to a much-neglected matter, and will tend to marked improvement in the manner of reading the Scriptnres in public. The decision of the committee was reserved nntil Tuesday.

The debate Friday night between representatives from the two literary societies would have done credit to older heads. The speeches evinced careful preparation and investigation, and considerable argumentative ability. Messrs. W. E. M. Brogan and R. L. Cannon, from the Galloway Society, spoke on the affirmative, while Messrs. C. G. Andrews and H. B. Watkins, of the Lamar Society, argued on the negative, the qnestion discnssed being, "Resolved, That the establishment of a national nniversity by the United States government is desirable." The decision was rendered in favor of the affirmative, and the medal for the best speech of the debate was awarded to Mr. W. E. M. Brogan.

The exercises Saturday morning consisted of an oratorical contest for the Oscar Kearney Andrews medal by six speakers from the Sophomore class. The programme was as follows: H. T. Carley, "Onr Civilization;" G. L. Harrell, "Spoils in Politics;" J. H. Holloman, "Silent Forces;" T. M. Lemly, "A Striking Campaign;" J. T. Lewis, "Oratory." All of these young collegians acquitted themselves well, their speeches showing both art and pains in composition, some originality of thought, and a fair degree of attention to elocntion. Some of the speakers displayed oratorical talent of no mean order, and made the house ring with applause by their happy hits, well-rounded periods, and employment of beantiful figures.

The commencement sermon was preached Snnday morning in the College Chapel by Dr. John J. Tigert, of Nashville, the anditorinm being filled to overflowing. The choir of the First Methodist Church had charge of the music, which was most excellent and enjoyable. The Doctor's text was Matt. v, 29, 30. The sermon was full of strong meat, clear, and earnestly delivered. It produced a profound impression.

At night, in the First Methodist Church, Dr. Tigert preached another commencement sermon, this time for the Belhaven Female College.

At 3:30 o'clock Snnday afternoon the College Y. M. C. A. held a missionary service, the sermon being preached by Rev. T. L. Mellen, of Canton, his subject being the "Destructive and Constructive Effects of Mission Work." It was a strong and stirring sermon, bristling with points and replete with information.

The literary address Monday morning by Prof. C. Alphonso Smith, Ph.D., of the University of Louisiana, was brilliant, scholarly, and inspiring, and charmed everyone who heard it. His subject was, "Southern Oratory before the War," and, as the speaker proceeded, the glow and sparkle and matchless power of the orators of by-gone days were made real once more. The proper study of Southern history, as he clearly brought ont, involves a more thorough consideration of the moulding influence and commanding personality of that wonderful galaxy of gifted speakers who lived and wrought among us in ante-bellum days.

The gymnastic exhibition given by the College Athletic Association, on Monday afternoon, was greatly enjoyed by those present. The young athletics performed a number of dextrous feats, and elicited many rounds of applause. Judging by the performances and general appearance of the participants, one would infer at once that in their pursuit of knowledge the physical man is not being neglected.

Following is a list of the graduates: Bachelor of Arts—L. E. Alford, W. W. Catching W. H. Fitz Hugh, W. B. Jones, D. G. McLaurin, G. B. Power. Bachelor of Science—Monroe Pointer.

The total enrollment during the session just closed was 206, there being 178 matriculates in the Literary Department, and 28 in the Law Department. The health of the students has been remarkably good, and be it said to the credit of the student body, that no cases of gross misconduct were reported.

The college library now contains 4,243 catalogual volumes, and over 3,000 pamphlets and magazines, some of the latter being very rare and interesting.

During our stay in Jackson we were generously entertained by our friends and former parishioners, Dr. and Mrs. J. W. Key. We also enjoyed the hospitalities of Bishop Galloway, Rev. R. W. Bailey and Bro. R. Griffith, to whom and to their families we are under many obligations for their courtesies.

A New Book.

WHEN, WHERE, WHY; OR, A STORY OF THE LIFE OF CHRIST. By Allen Nicholson. The Editor Publishing Co., Franklin, Ohio.

The author undertakes the difficult task of transposing the four Gospels into a continuous story. He freely harmonizes the four histories, arranging the incidents and discourses according to his own views. The applications of the parables are neither striking nor original. The attempt to simplify the Gospels by putting the life of Christ in a narrative form has always proved a failure. This work is only a confirmation of the fact that the testimony of three or more witnesses can not be combined. So with the four Gospels; they were never intended to be united. They are individual in their character, clear, transparent. Why, then, these abortive attempts to do that which God never intended should be done? This work averages well with others in the same line. The mechanical make up is good—type clear, binding good. S. S. K.

Enthusiasm.

There is no true work done without enthusiasm. The artist whose heart is cold is a mere artisan. The student of science who works with no great human enthusiasm for knowledge is only a mechanism more delicately organized than his microscope or his magnetic battery. The statesman who is simply a calculating player with human pawns on the chess-board of a nation or a political party, is less a man than the humblest citizen whom the impulse of patriotism urges to the daily discharge of civic duty or pushes on to the battle's front in the hour of his country's peril. The deepest secret of life as well as the mightiest force of life, is love. Without love there is no enthusiasm, and without ideals there is no enthusiasm. We freeze our hearts by selfishness, and stifle them by sordidness. We fix our eyes upon the little field circumscribed by our day's activities and ends. With no wide-reaching affection and no uplifting ideal, we make of our life a treadmill, and of our duty an unwelcome drudgery. We disclaim the highest endowment of the soul and deny our sonship to God. Narrow faiths and narrow hopes put fetters on the spirit, and small affections keep small the heart and low the temperature of life.—Rev. Philip S. Moxom.

A wholesome fear of authority lies at the foundation of all right personal character. Without it, it is impossible for a man to become morally great. The highest order of love does not exist without it. Reverence for God, for his Word, his church, his ministry; reverence for parents, for teachers, and for seniors, especially the aged, and for the authority of the State should, therefore, be inculcated in every child among us. It is the only atmosphere in which the faculties of mind and heart can grow normally and reach a robust development. Nothing so effectually kills selfishness—narrow and degrading selfishness—as to have something higher than ourselves to which to look.—Sunday-School Magazine.

NOTES.

Bishop Keener and his family have gone to Ocean Springs for the Summer.

Rev. J. W. Menefee, agent of the Alabama Methodist Orphanage, died at Selma on the twenty-ninth.

Rev. R. M. Blocker, of the Louisiana Conference, has gone to Sour Lake, Texas, for his health.

Rev. Lewis Alford spent several days in the city last week visiting his brother, Rev. J. M. Alford. He occupied the pulpit at Tchoupitoulas.

A Summer School will be held at Gibson Hall, Tulane University, for a term of six weeks, beginning July 1. The purpose of the school is to prepare students for entering college.

Rev. J. W. Harmon called at the ADVOCATE recently. He is in good health and spirits, and, as usual, is full of zeal in the Master's cause. He is always ready to preach the everlasting gospel.

Prof. A. M. Muckenfuss, of Millsaps College, was married on the first, at the First Methodist Church, in Jackson Miss., to Miss Margaret Galloway, the ceremony being performed by the bride's father, Bishop C. B. Galloway. The bridal party left that night for a visit of about a week to the groom's relatives in Charleston, S. C., after which they will spend the Summer in Europe.

Miss Mattie Linfield died on May 29. She was a sister of Rev. W. L. Linfield, of the Mississippi Conference. She was a woman of fine abilities and a thoroughly exemplary Christian. Her highest ambition seemed to be to do good in her modest, quiet way. Though the messenger came for her with little premonition, it found her ready. She was buried in the cemetery at Hazlehurst by the side of her sainted father and mother and other loved ones.

Dr. J. H. Barrows, of Chicago, has been in India for several months. Since his return he has been lecturing before the University of Chicago. The following epitome of one of his lectures is of special interest:

The results achieved by Christian missions, especially in southern India, are characterized by Dr. Barrows as a modern miracle. He made careful investigation of the work of many societies, English and American, studying it from both sides, listening patiently to the pointless criticisms of un-Christian Europeans and unperceiling Brahmins, as well as to the testimony of native converts and missionaries. Considering the character of the environment of the natives, their wretched surroundings, the centuries of degradation, the lack of the physical and moral stimulus that is enjoyed by people of cooler lands, the consistent Christian lives of thousands of converts are simply marvelous. Dr. Barrows met many high-caste converts, and said there was no word of truth in the assertion that only the peasants accept Christianity. While the missionary problem still appears to him immeasurably vast, it seems the reverse of hopeless. The cities, with their educated, but atheistic populations, are the most difficult field for missionary advance. It is exceedingly fortunate, said Dr. Barrows, that this movement proceeds from America, toward which country the people of India have a kindly feeling; and that the Christianity so proclaimed is that of American Protestantism rather than the ecclesiasticism of the Anglican Church, which will never rouse much love in the breasts of England's conquered subjects.

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Centenary Commencement.

Our commencement ball—such as we have at Centenary—was set a-rolling on Sunday, May 30. Under the powerful logic and ponderous sentences of Dr. H. M. Dubose, who preached the sermon, it was given a good impetus in the presentation of a theme of utmost importance to students—"God's Plan in Individual Life." This motion was accelerated on Sunday night by the earnest words of Rev. H. W. Knickerbocker in his address before the Y. M. C. A., in which he elaborated the necessity and rationale of a true faith in God. The Board of Trustees were not on hand Monday morning (owing to the Conrad crevasse) to add their quota of energy, but that evening a quorum was obtained and the business affairs of the college began to gain attention.

Monday night was given to the Preparatory Department. The attendance was the largest seen in recent years. A very enjoyable programme was rendered. One of the features of this was the contest for the Pharr medal in declamation. After a very spirited contest, which showed careful preparation and a good deal of talent on the part of those participating, the medal was awarded to Master Charlie Holcombe.

Tuesday was devoted to the literary societies. Both the Union and Franklin Halls were filled with friends who came to witness the farewell ceremonies held in honor of this year's graduates. Impromptu speeches were made by visiting well-wishers; and if any deduction can be drawn, the grand old art of eloquence is not yet lost in the land.

Owing to the delay in trains, the alumni address was postponed to Tuesday evening. It was then delivered by Rev. R. H. Wynn—than whom Centenary has no stancher friend nor more loyal son. His words were replete with suggestive thought for the times, and breathed forth an ardent love for his alma matter, and glowed with fervent hope for her ultimate uplifting. After his address a meeting of the Alumni Association was held. R. H. Wynn was elected president, and means were set on foot for the enlisting the sympathy and co-operation of all former graduates in securing money for the endowment of a professorship. A fair subscription was started at once, and this important move will be pushed to ultimate success.

Tuesday night will never be forgotten. The literary address before the societies was delivered by Dr. W. H. LaPrade. His subject, "Some Phases of Modern Thought," was handled in that felicitous manner particularly his own. The fields of literature, science and religion were each in turn surveyed, the danger signal hoisted in its proper place, and the young men were once more given the opportunity of getting their true bearings with regard to these great issues. After the address the McGehee medal was contended for by Messrs. Frank Singleton, D. F. Turner, A. S. Lutz, and F. N. Garrett. The speeches were all good, and evinced careful work. Mr. Garrett, of Monroe, La., was awarded the honor for his oration on "The Distress of Nations."

The graduating exercises were held in the College Chapel on Wednesday morning, and were largely attended and very interesting. The graduates were two—one A. B., A. R. Holcombe, and one B. S., J. M. Daniel. The speeches of these gentlemen reflected credit on themselves and their college. The records they have made in the past prophesy success for the future. May their life work be crowned with the same distinction that their student days have brought them! Aside from the honors already mentioned, two medals were delivered on commencement day. The Freshman medal for scholarship was awarded to Mr. J. H. Cline, and the Drake medal for English was won by Rev. W. B. Van Valkenburgh.

One of the most attractive features of the commencement occasion was the music. This was rendered by the band from the Institute for the Blind at Baton Rouge. This band, under the leadership of Prof. Clark, more than satisfied the expectation of the people. Their work is of the highest order, and they well deserve the sympathy and aid of all true lovers of music.

Some important changes were made by the Board in the administration of the affairs of the college. To begin with, the time for opening has been set forward two weeks, and our next session will begin the third Wednesday in September. This will, of course, put our commencement the third Wednesday in June. A second item is the reduction of tuition in the Preparatory Department. From now on this will be $30, while in the College it still remains $50. A still more radical advance was made in the management of the Preparatory Department. From now on the work in the preparatory classes will be done by the college professors under the supervision of the president. This will effect two much needed improvements: First, it will insure far better preparatory work, and, secondly, it will at once identify the students with the college, and they will be far more likely to complete the full curriculum. By this co-ordination and correlation we expect to build up a strong Preparatory Department. This is the need at present. During the past three years the grade of the college has been constantly advancing along all lines. But we have no need of a college unless we can feed it with students thoroughly prepared to compass the courses. This is the view the Board took of the matter, and this is the solution of the problem they offer. The college faculty accept it in good faith and pledge themselves to carry out the scheme to the best of their ability.

And so we make our appeal to the people, who in the last analysis have in their keeping the weal and woe of this institution. Let all the friends of Centenary—if they be not dead—awake! She is not dead! She has vitality that will respond to a proper environment. Let her catch the invigorating breeze of many ardent prayers and the delightful perfume of a few thousands of greenbacks, and her lungs will begin to inflate with their old-time lustiness, the mighty currents of life will be set in motion anew, and strong pulsations of ever-increasing energy will throb throughout her grand old frame!

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Notice.

The Woman's Foreign Missionary Society of the Mississippi Conference will hold its Annual Meeting at Jackson, Miss., June 25–28. The annual sermon will be preached by Dr. H. M. DuBose. Delegates must procure certificates that full faro has been paid from the starting point in order to secure the ½ reduction fare on return ticket. Pray unceasingly for God's presence and blessing.

MISS ADDIE MARSHALL, Pres.
MRS. A. F. WATKINS, Rec. Sec.

Notice.

All delegates attending annual meeting of W. F. M. S. at Holly Springs, June 19–22, will be allowed one-third fare return trip on following roads and on following conditions: Roads: I. C., Southern, M. and O., K. C., M. and B., and M. and C. Conditions: Purchase of your agent first-class fare to Holly Springs, and be sure to get from your agent a certificate granting reduction on return. Your certificate will be properly signed at Holly Springs, and upon presenting it to agent there, you secure one-third fare return trip. Should your route carry you over more than one road, get a certificate from each road. Don't fail to get certificates.

MISS ELLA GRIDER,
Sec. W. F. M. S.

Notice.

Let the preachers in charge send me at once the names of local and superannuated preachers and delegates who will attend District Conference at Montgomery, La.

Delegates and pastors will come over Texas and Pacific railroad to Cypress, where they will take the taproad to Natchitoches and get off at Natchez station, where conveyance will meet them, July 7, for the evening train arriving up about 6:30 P. M., and transfer them to Montgomery, a pleasant moonlight ride of ten miles. Be sure to come on afternoon train, July 7, or else you will not be met with conveyance.

JNO. W. LEE.
Montgomery, La.

Greenville District Conference.

The Greenville District Conference for the year 1897 will be held in Greenville, Miss., June 23–25. The following Committees of Examination are appointed for that occasion:

On License to Preach and Admission into the Traveling Connection—J. C. Mimms, J. E. Thomas, J. T. Murrah.

On Orders—W. C. Harris, J. J. Brook, R. H. B. Gladney.

Conference Sermon will be preached by S. B. Myers, Wednesday, 8:15 P. M.

Conference will convene Wednesday, 3:30 P. M.

J. W. DORMAN, P. E.

Notice.

Owing to sickness in town, we find we can not have access to several of our best homes, and, therefore, give notice that we will be unable to entertain our friends as visitors to the District Conference, whom we have reason to believe would like to attend. Comfortable homes will be provided, however, for all the preachers and members of the District Conference.

W. D. MCCULLOUGH, P. C.,
For Committee.
Pickens, Miss.

From Bro. A. D. Miller.

We have one of the best Epworth Leagues here at Hermanville, Miss., it was over my privilege to be connected with, and I believe one of the best in the State. You ought to be in one of their devotional or literary meetings. They are certainly very entertaining and instructive, and will be a very great blessing to the young people and some of the older ones that attend. God bless them in their good work!

A. D. MILLER.
Hermanville, Miss.

The merit of Hood's Sarsaparilla
Is literally written in blood.
It is traced in the vital fluid
Of millions of the human race.
Its positive medicinal merit
And curative power is written
Upon the hearts, and graven upon
The minds of thousands
Of people whom it has cured
And given good health
When there seemed nothing before
Them but darkness and despair.
It cures all diseases arising
From or promoted by impure
Blood by its intrinsic merit as
The One True Blood Purifier.

Notice.

I have a few dates I can give the brethren who desire my services in revival work before going North. Please communicate with me as early as possible, for I want to fill up my slate. I pray that the Lord will give us all a wonderful year's work for the church.

Yours in Christian love,
JIM J. SMYLIE.
Terry, Miss.

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Dr. LEE W. BATTLE, Durham, N. C., says: "I recommend it very much to dyspeptics, after meals, with good results."

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Gone Home.

The Batesville Baptist Church, Batesville, Miss., mourns the death of Sister Mary Jane Van Voris, mother of Sister Ritchie, the wife of Bro. John Ritchie, D. D. Sister Van Voris was born Sept. 9, 1824; married Bro. Van Voris Dec. 14, 1843; professed faith in Christ in 1844, and died at the home of Bro. Ritchie in Winona, Miss., May 14, 1897, aged seventy-two years eight months and five days. She was a ripe Christian, full of years and many acts of Christian fruitage.

One of the best has gone from our midst, and we feel the poorer. Her end was peace; her future—who can tell! We must wait till we get there! But we know it is with Jesus, and that is enough for us now. Three children, all Christians, and three grandchildren, also Christians, with us mourn her death, and yet rejoice in her eternal gain.

ALEX. A. LOMAX, Pastor.

Notice.

The Annual Conference of the Woman's Foreign Missionary Society, M. E. Church, South, Mississippi Conference, will be held in Jackson, June 24, 1897. Names of delegates please send to Miss Addie Purnell, corresponding secretary, Jackson Auxiliary.

Jackson, Miss., June 1, 1897.

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1897.

SEASHORE CAMP GROUND.

The twenty-sixth annual Camp Meeting at Seashore will open (D. V. on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until August 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B. Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Lakin, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half-rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc., apply, to

E. P. MACKIE, Pres., New Orleans,
DR. M. F. TUCKER, Vice-Pres., Mobile,
A. S. DANIELS, Chair'n Ex. Com., New Orleans,
D. ZABLE, Fin. Sec't'y, New Orleans,
J. H. BANCROFT, Rec. Sec't'y, Mobile,
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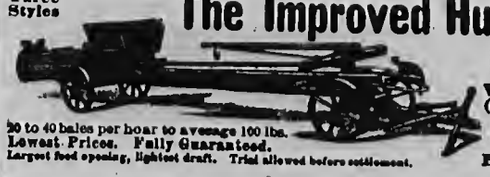

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Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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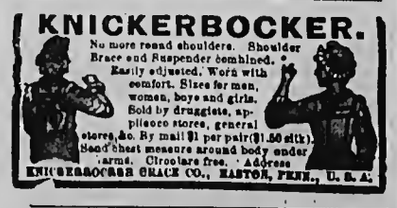

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HOME CIRCLE.

THANKFULNESS.

BY VISCOE CASPAR.

To-night there's not a shadow
To fall across my way,
For not one single sorrow
Has darkened all the day.
From early morn till evening,
I have been light and free,
And though all undeserving—
O, Lord, my thanks to thee!

There have been friends to love me,
There have been friends to cheer,
The sunshine all around me,
No thought of any fear.
No sickness has befall'n me,
No pain has cast its dart,
Father, I kneel to thank thee,
With humble, grateful heart.

How many, oh! how many,
On beds of sickness pine,
Whose joy has been to serve thee,
Far better, Lord, than mine!
And many kneel in anguish,
Around the loved one's bed;
With bleeding hearts and broken,
Gazing upon their dead.

But thou hast kept close by me,
Hast let no evil come;
With grateful heart, oh! help me
To say, "Thy will be done."
Should heavy woes oppress me,
No earthly helper nigh,
Thou wilt look down in pity,
And soothe my bitter cry.

W. D. Howells on the Home.

I fancy that the home was always much rarer than we think, and I do not believe that it is rarer now than ever. Indeed, if there are more comfort and more widespread ease and leisure among us, the conditions for the home are more favorable, for it is useless to deny that where there is great poverty, as where there is great luxury, the conditions for the home are bad. The home flourishes best in that middling environment where the family is held strongly together by a common feeling of its supreme value. But where the habitation is bare and squalid there can be no sense of home; and where the social and material circumstances are full of invitation outside of it, the home can not seem the first good of life. It is the family, however, that makes the home; it is often, if not usually, one temperament, the temperament of the mother, that makes it; and this will have more effect in great poverty than in great luxury. We have all seen some woman-nature holding a wretched household together, and shedding its own inner loveliness upon everything in it; and we have all seen some such woman-nature clogged with superfluity, denied its function of giving and blessing, and thrown back upon itself, in circumstances where want could not be imagined. Love expresses itself in help, and where the help is hired there must be less sense of love than where the help is given. Probably, then, there are more who look back tenderly to the house of poverty than to the house of luxury; but one can not deny that it is possible to look back to a palace home with fond regret. I never heard of such a case, but it is possible to suppose it.

We need not deal long with these extremes. They are commoner among us than they once were, however, and perhaps that is what makes us think that the home, which does not flourish in them, is in decay. Yet if it were the kind of fact that the census could reach, I should not be at all surprised if the home in the best sense were found flourishing more vigorously and abundantly than ever before.

The whole effect of our conditions is to create and foster a vast middle class, and with the middle class, as I have expressed, I believe the home is more than with the highest or the lowest class. The house where there is neither want nor surfeit is peculiarly the shelter of the home. Its inmates, especially the womankind, are dedicated, but not sacrificed to the care of it; they are its votaries, not its victims, and their love of it makes it beautiful and precious to all who dwell in it.—Harper's Weekly.

Christian Growth.

Lay down, therefore, as a sure, a blessed truth, for which you are to give thanks, and on which you are immediately to act, that both in the catalogue of duties and in that of privileges there remain before you, awaiting your approach to them, and your apprehending and appreciating and appropriating them, many things which are yet to enrich and adorn you as a servant of Christ, as a child of God in the midst of an evil generation. Arise and seek. Follow earnestly the best gifts. Let progress be your watchword. Let

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

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pride be your abhorrence. The proud look much to the things that are behind, and see little and gain less of the things that are before. The humble, with all their goodness and all their progress, are yet in their own eyes so imperfect, that to the last they have no peace, no hope, save in being found in Christ; their attainments never appear a substitute for Christ's righteousness; they feel fresh joy and gladness in being continually justified in him; and, in being so justified, they see their right to the prize at last, and to immeasurable blessings in the meantime. The progress which, on the ground and merit of Christ's righteousness, they are entitled to expect, appears to them large and limitless, as that very righteousness which they plead as their title to daily grace, and their hope of future glory. The capacities of Christ's righteousness and intercession—for his intercession is the prevailing and continual efficacy of righteousness—are to the eye of quickened faith beyond all that it can think or conceive. The inheritance of things that are before expands and enlarges, accordingly, to the ardent and obedient believer's view; and glad to know that his redemption draweth nigh, and glad that no bounds are placed to the progress he may make in likeness to Christ, in service to him, in joy in him, in fellowship with him, even here; this one thing he does—forgetting the things which are behind, he reaches forth to those that are before.—Foreign Evangelical Review.

The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armor of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. Our politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we may say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship: the place may be cemented, but there is a shadowy scar on the gleaming surface. Oh, if the word of haste had but been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike!—Margaret Sangster.

He Saw Himself.

"You must excuse me, gentlemen, for I can not drink anything," said a man who was known to the entire town as a drunkard.

"This is the first time you ever refused a drink," said an acquaintance. "The other day you were hustling around after a cocktail, and in fact you even asked me to set 'em up."

"That's very true, but I'm a very different man now."

"Preachers had hold of you?"

"No, sir, no one has ever said a word to me."

"Well, then, what has caused the change?"

"I'll tell you. After leaving you the other day, I kept on hustling after a cocktail, as you call it, until I met a party of friends. When I left them I was about half drunk. To a man of my temperament, a half drunk is a miserable condition, for the desire for more is so strong that he forgets his self-respect in his effort to get more drink. I remembered that there was half a pint of whisky at home, which had been purchased for medical purposes. Just before reaching the gate, I heard a voice in the garden, and looking over the fence, I saw my little son and daughter playing. 'Now you be ma,' said the boy, 'and I'll be pa. Now you sit here, and I'll come in drunk. Wait, now, till I fill my bottle.'

"He took a bottle, ran away and filled it with water. Pretty soon he returned, and entering the playhouse, nodded idiotically at the girl and sat down without saying anything. The girl looked up from her work, and said:

"'James, why do you do this way?'

"'Wizzer way?' he replied.

"'Gettin' drunk.'

"'Who's drunk?'

"'You are, an' you promised when the baby died that you wouldn't drink any more. The children are almost ragged, and we haven't anything to eat hardly, but you still throw your money away. Don't you know you are breaking my heart?'

"I hurried away. The action was too life-like. I could think of nothing during the day but those little children playing in the garden. You must excuse me, gentlemen, I can not drink again."—Iowa Endeavorer.

Breadth of View.

There are few things that most people need more than they do this illuminating touch. Most of us lack perspective. We see the near, but not the distant. Our horizon is very limited. We decide the issues of life on the ground of present appearances. Few lift their eyes to see the larger and deeper things that lie beyond. But it is always the best that lies concealed. The sticks and stones are on the mountain side, but the veins of gold are in its heart. He who wants ore must mine beneath the surface. Apocalyptic visions are caught only on mountain tops. He who deals with the petty present walks amid the merest commonplace. But he whose eyes have been opened sees the hills filled with the horsemen and chariots of God. Life has little purpose and little meaning till the scales have fallen from our eyes. When that is done we see, as Mrs. Browning tells us,

"Earth's crammed with heaven,
And every common bush afire with God."

Every place on which we stand is holy ground, if we only have vision enough to see it. Every trifling present interest relates itself to the future and to destiny. Lightning is always in the skies waiting to be captured, if we learn how to sail our kites so as to reach it. We live and move amid infinities, and there is nothing that is "common or unclean." God has set everything on the largest scale, and the seer can see a world in a dewdrop. Most lives, we repeat, need more perspective. They need vision of intellect, that God may be seen walking among his suns and stars. They need vision of purpose, that the end of living may not terminate in mere present temporal advantage. They need vision everywhere, that the meaning which God has attached to things may become apparent, and that life in its real significance and compass may appear. We lead little lives. We are swayed by petty motives. We are controlled by trifling considerations, when the infinite and eternal crowd closes upon us. It is all because our eyes are holden that we can not see. Even the Savior himself walks with us and is unrecognized.—Epworth Herald.

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The Full Account.

A prosperous liquor-dealer was boasting to a group of men standing near his saloon of the amount of money he had made.

"I have made $1 000 in the last three months," he said.

"You have made more than that," quietly remarked a listener.

"What is that?" was the quick response.

"You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made much more than I reckon, but you'll get the full account some day!"—Selected.

Character Is Capital.

"Character has a market value" was the epigrammatic remark of a brainy young preacher to the writer the other day. The saying set us thinking. Character is capital. It is coin that never depreciates, but passes current in all lands. It may suffer an eclipse through misfortune in business or the effects of an evil tongue, but in due time it will come forth bright as the sun, and will then shed forth a more brilliant light because of the fiery ordeal through which it has passed.

If you want knowlege, you must toil for it; if food, you must toil fer it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—Ruskin.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

HYGIENE.

John Wesley and Exercise.

John Wesley, the great Methodist divine, although not an educated physician, was possessed of so great a fund of common sense and of such remarkable powers of observation that he became almost as noted among the common people for his instructions in relation to health and the treatment of disease as for his theological teachings. He even wrote a medical work which, although it contained many things of which we could not approve, was, nevertheless, in its recognition of rational and natural remedies, more than a century ahead of the times when it was written.

Mr. Wesley recognized fully the value of exercise as a means of preserving health. He was always a man of active habits, and declared that he owed his excellent health to the fact that when he went up to London to school, his father charged him, in his parting instruction, that he should run three times around Charter-House Square every morning before breakfast. This practice he adhered to during his whole school life, and with the result that he was thereby kept in excellent health, and a good physical foundation laid for the busy life which he afterward led. By request, a friend recently measured the distance around Charter-House Square, and reports it to us to be 445 yards, or a little more than one-fourth of a mile. Three times around the square would be three fourths of a mile. A vigorous run of three-fourths of a mile, if practiced regularly for six months, would convert many a pale, puny, listless school boy or girl into a rosy-cheeked, bright-eyed, vigorous youth or maiden. Exercise is the best of all tonics, and is worth even more than a schoolmaster as a means of sharpening the wits.—Selected.

Hot Milk as a Nutriment.

If any one doubts the nourishing properties of milk, let a test be made of the following preparation of it. When any one is very weary or weak from exhaustion, heat some milk to the scalding point, until a thin skin begins to wrinkle upon the surface, and then drink it as hot as possible. It refreshes almost instantly, and restores the exhausted vitality to a surprising extent as soon as it is taken. It is more nutritious than any of the beef teas made from meat extracts or that made from fresh beef which is carefully strained, as many of the recipes direct that it shall be.—Green's Fruit Grower.

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Memphis and Local.....	4:00 p. m	10:05 a. m
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The Massage Cup will do for the face, when properly applied, by contracting and relaxing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MASSAGE FACE CUP," with full directions for its use. Remember, you can have your money back, if you say so.

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OBITUARIES.

KENNON—Died on April 17, WOODSON H. KENNON, JR., son of W. H. and S. V. Kennon.

A beautiful boy of three years, so perfectly formed that an artist pled for the privilege of transferring his loveliness to the living canvas. At three a child of infantile sweetness, whose reasoning faculties, as well as the muscles, were fast developing, when, alas! God, in his infinite wisdom, saw fit to afflict him, through which the dear little invalid lived and suffered fourteen beautiful years. Beautiful were they because of the pure spirit of the dear little sufferer, the tenderness which he lavished on all around him, and because of the light of his large soul, which irradiated the lives of all those who came within the circle of its brightness. Attended only by his nearest kin, he was never deceived in the least thing; hence he knew not the meaning of falsehood, and hearing naught of evil, he was as guileless and as pure as an angel. He was always conscientious, always patient under pain, always loving and lovely, always thoughtful of the feelings of others, always a true Christian. His physician found intercourse with him a benediction. Those professional visits were spiritually refreshing to both healer and patient, for did not the dear eyes often turn to the clock to see if it was time for his doctor to come and bring the sunshine of his presence?

Woodson was methodical in the reading of his chapters every day; nor did he let any ofered pleasure interfere with this sacred duty. He was tenderly guarded from all unnecessary care by his family, and was so dearly and passionately loved that he was prone to childa little lest he be idolized. Nevermore for him will there be Children's Day in his beloved church, or concerts in the soft evening air; but there will be the triumphant songs of the hosts of the redeemed. Never again will Woodson have those delightful drives to Millsaps with brother Willie, but he will watch from the far heights of heaven; will soothe in many a weary, perplexed moment. The sweet influence he left behind may draw Willie away from temptation which will be sure to come. Will not the precious darling be a guardian spirit to father, mother, and dear sandas? And will he not lead their minds to things more lovely, and draw their hearts daily nearer to that heavan which he seemed to see in a vision just before he fell asleep in Jesus? Never having known the sorrow of sin, how natural to him will be the atmosphere of heaven! Its joys will be all the sweeter for the intense physical distress which overshadowed his life here. Joy past compare he walks beside the golden streets. What bliss to be in the light of God's countenance, to bathe in the effulgence of his glory!

JULIA JAYNE WALKER.

LUDEAU—CLAUDIA J. GREENWOOD'S death on April 20 saddened six homes. She was the fifth child of J. J and L. A. Greenwood. On April 11, 1891, she was married to Dr. J. H. Ludeau, leaving her mother's home for that of her husband in St. Landry. On April 21, 1897, she was brought back to her home and cemetery for intermeat.

She is missed by all who knew her, being kind, gentle and loving to all. She was an obedient daughter, a devoted wife, loving sister. She gave herself to God when quite young, and joined the M. E. Church, South, in 1888, under the pastorate of L. S. Jones, in Clinton, La., where she was attending school. To the comfort of a broken-hearted husband, mother, brothers and sisters, she leaves a little babe, Claudia. Among her last words were, "Has-mama come yet?" But mother, who was on her way to see her, was too late to minister to her last wants; but with a broken-hearted husband on one side and her childhood playmate, Sister Guiar, on the other, she passed from this earth to heaven. She leaves a mother, Mrs. Greenwood, of Morgan City; Mrs. A. R. Wilkes, of Centreville, La.; Mrs. E. Currie, of Clinton; Mrs. F. W. Smylie, of Patterson; J. T. Collins, John J. and Gaiar Greenwood, of Morgan City.

Through all pain at time she'd smile,
A smile of heavenly birth;
And when the angels called her home,
She smiled farewell to earth.
Heaven retaineth now our treasure,
Earth the lovely casket keeps,
And the sunbeams long to linger,
Where our saluted Claudia sleeps.

CLARK—Mrs. M. A. DANBY CLARK died at the home of her daughter, near Winona, Jan. 30, 1897, in the seventy-seventh year of her age.

She was born on the Bermuda Islands, the only daughter of a wealthy sea captain named Smyth. She was educated at Bethlehem, Pa. Soon after graduating she was married to Thomas Clark. The early years of their married life were spent at Columbus, Miss. Later they moved to Point Leflore, in the Delta. Losing her husband and several children, she and the remainder of her children came to the vicinity of Winona, where she spent the remainder of her life.

She was a lady of refinement and cultivation, and this, with an amiable disposition, made her company pleasant to both young and old. The writer will ever remember the many pleasant visits to her home with his young wife in the sunny days that are passed. She always saw the bright side. In her anxiety to help others bear the hardens of life she appeared to lose sight of her own.

Very early in life she began to trust in God, and became a member of the Methodist Church. Her faith appeared to increase with the lengthening years, until she had grown into a patient submission to the divine will. Not a murmur at the adversities of life ever escaped her lips. She successfully left the impress of her Christian character upon children and grandchildren, and now rests in peace.

A. W. LANGLEY.

MCGEHEE—Mrs. MARY C. MCGEHEE (nee Read) was born June 1, 1851, and died in her home at Zeigler ville, Miss., March 19, 1897.

Sister McGehee gave her heart to God, and joined the Methodist Church at Benton, Miss., when about fourteen years of age. She was happily united in the holy state of matrimony to Dr. James E McGehee, Jan. 8, 1873. She lived a consecrated Christian from the time of her conversion until God called her away.

The writer was at her bedside not long before she died, and if he has any conception of how an angel looks, she reminded him of one. She bore afflictions as a true soldier of the cross, always submitting to the will of the divine Master.

All who knew her were constrained to love her, and were deeply impressed with her sound devotion and strong Christian character. She held family prayers in her home for quite a number of years before she died, and continued it during her last affliction until she became too weak to sit up.

She leaves a husband and four children to mourn her departure. May the Lord help them to follow the example that she set before them! They can be consoled in the comforting fact that if they live as she lived, they will realize a happy reunion in heaven above.

W. A. TERRY.

Free Run, Miss.

CURL—Mrs. MARY E. CURL (nee Shaw) was born Feb. 18, 1833; married to Rev. Dr. E. W. Carl, Dec. 17, 1874, and died at her home in Grenada, Miss., April 30 1897.

She was naturally sweet-spirited and kind. Very early in life she gave her heart to God, uniting with the M. E. Church, South, in which she lived consistently and faithfully until death. On account of declining health she was not able to attend church regularly the last year or two of her life, but she read the Word of God at home, and lived constantly in exercise of faith and prayer, and enjoyed unmolested communion with God. Her home was one of those places that it is not only pleasant, but profitable to visit. Always interested in religious matters, she greatly enjoyed the visits of her pastor, and always spoke of former ones in the kindest words. Her last illness was protracted, but not a murmuring word escaped her lips. When conscious that the end was near her faith appeared to increase. She leaves a husband, to whom she was a faithful and devoted wife; two daughters just blooming into womanhood, to whom she was all that a loving Christian mother could be. She rests in peace.

A. W. LANGLEY.

MARSALIS—Mrs. Lula Marsalis and family are mourning over the loss of their darling, LESLIE MARSALIS, aged nine years and two days. Truly, it may be said of him, "The king of shadows loves a shining mark." He was indeed a bright child; the pet of his aged grandparents, in whose home he lived—Marsalis, La.; the pride of a fond mother, the greatest joy in life of his loving sisters; at school a great favorite with both teachers and pupils. Oh, how we hated to give him up, but the Savior said, "Come home," and Leslie had to go. Weep not, mother, sisters, and relatives, for he is resting safely in the arms of Jesus, "waiting and watching for you." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

HIS TEACHER.

SELBY—The following resolutions were adopted by the Methodist Sabbath-school, Newton, Miss., on the death of Miss EUNICE SELBY:

Whereas, It has pleased God to remove from our midst our beloved sister and classmate, Eunice Selby, and that in so doing we are deprived of a valued friend and useful member of the Sabbath-school, yet we bow in humble submission to the will of him that doeth all things well; therefore, be it

Resolved, That we mourn her loss and remember her good qualities, feeling that we should imitate her in piety and consecration to God and his cause.

Resolved, That we rejoice that she met death with the calm submission and fortitude of a Christian, and that we pledge ourselves to try to meet her in the glorious beyond, and join again our voices with hers in singing praises to our Redeemer.

Resolved, That we deeply sympathize with the parents and relatives, and trust her example and hope of a better life will still further prompt them to strive to meet her on the golden shore, and to form an unbroken family when God's children are all gathered home.

Resolved, That a copy of these resolutions be sent to the parents of the deceased; also spread on the Sabbath-school report, and a copy furnished the CHRISTIAN ADVOCATE; also our home papers.

HER CLASSMATES.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,
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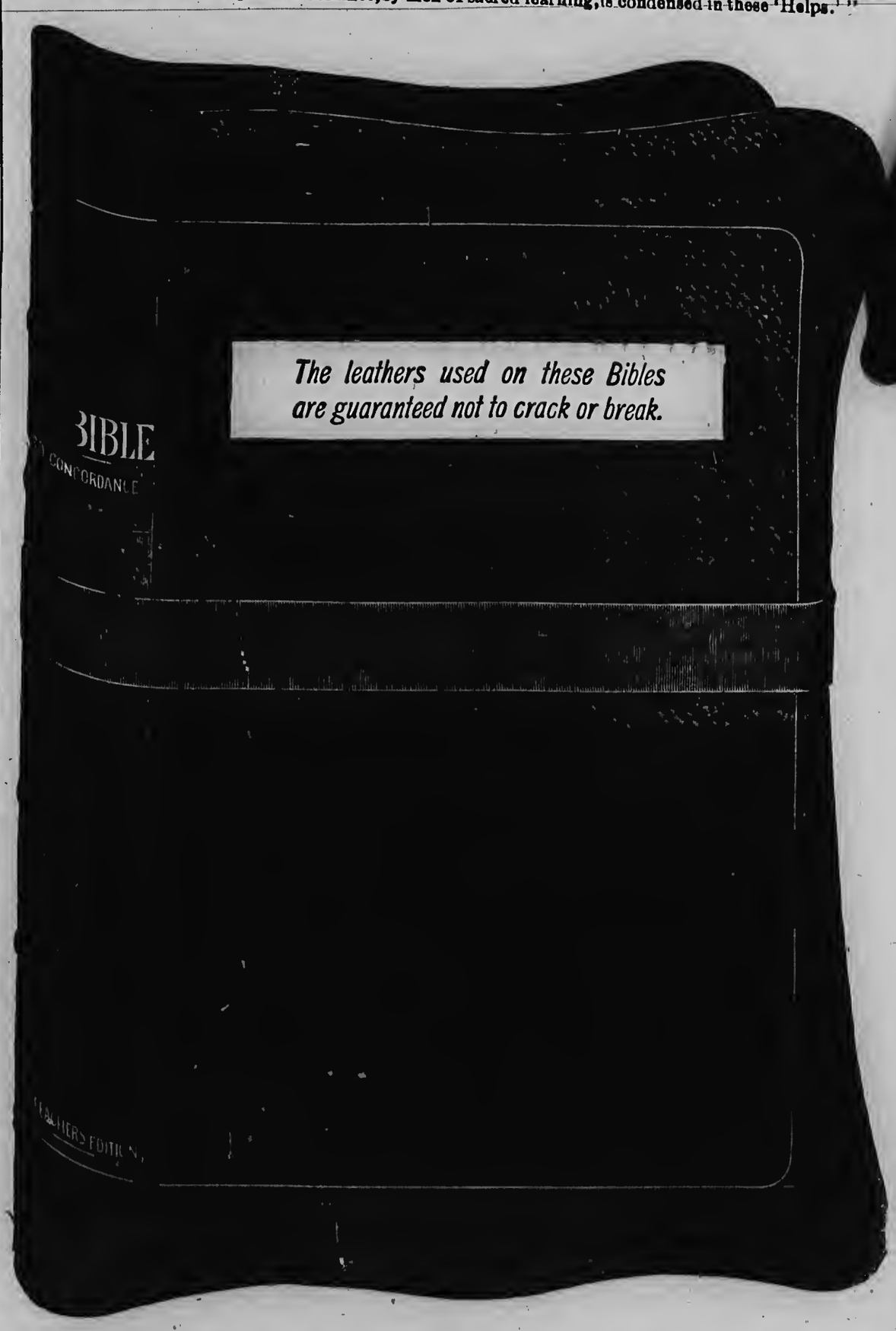

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MARRIAGES.

GALLOWAY—McDONALD.—At the residence of the bride's parents, near Ameriens, Jackson county, Miss., May 26, 1897, by Rev. J. L. Jordan, Mr. W. A. Galloway and Miss Fannie McDonald.

HENDERSON—ANSLEY.—In the Methodist Church of Bay St. Louis, Miss., June 1, 1897, at 7 P. M., by Rev. J. P. Drake, Mr. Leland J. Henderson to Miss Bertha Aosley, all of "The Bay."

BURTON—SINCLAIR.—At the residence of the bride's mother, June 1, 1897, by Rev. C. T. Monholland, Mr. John C. Burton to Miss Harriet T. Sinclair, all of Plaquemine parish, La.

Powerful saline and other drastic purgatives should be strictly avoided, except in extreme cases. When an aperient is called for, take Ayer's Pills. They restore natural action by imparting strength and tone to the bowels, and their use is always attended with good results.

A new year is not a simple postponement of death, but it is an addition to the volume of life; not a respite granted to a criminal under a capital sentence, but a new step onward, a command to march forward. —David Swing.

NEWS OF THE WEEK.

DOMESTIC.

A fire in San Francisco on June 6 cost three firemen their lives and entailed a property loss of $100,000.

The Supreme Court of Georgia has recently declared that when a man has reached 68 years of age he is "an aged man" in the eyes of the law.

Under a curfew ordinance in Denver children under 15 years must be indoors at 9:30 o'clock in the Summer months, and an hour earlier during the rest of the year.

The jubilee address of congratulation to Queen Victoria has been engrossed and was ready for signature by British subjects resident in Louisiana at the office of the British consulate on Tuesday and on Wednesday.

The Indian situation in Montana is very grave indeed. Over 200 Indians are off the reservations and scattered in the hills. Their warwhoops can be heard frequently and the dancing continues. Old settlers expect trouble.

At the opening of the Naval War College, at Newport, on June 1, Assistant Secretary of the Navy Theodore Roosevelt made a speech which has attracted a good deal of attention. Mr. Roosevelt holds that the best means of securing permanent peace is to be at all times fully prepared for war. He also holds that a great navy is actually needed to properly protect our ports and coast line, without reference to aggressive action.

SPRING MEDICINE is a necessity which Hood's Sarsaparilla grandly supplies. It purifies and vitalizes the blood and thus gives tone and strength to the whole system.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

DON'T be penny wise and pound foolish by buying the "just-as-good mixtures," "so called White Lead," or other substitutes for Pure White Lead.

In painting, the cost of labor so far exceeds the cost of material that the best only should be used. The *best* is Pure White Lead (see list of brands which are genuine) and Pure Linseed Oil.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

The Universal Postal Congress met in Washington, D. C., last week.

Captain W. D. Smith, of the Cuban Army, and said to have formerly been on the staff of General Gomez, was before a sub-committee of the Senate Committee on Foreign Relations last week. He supplied the committee with many details as to the strength of the insurgent forces and of their resources, and also furnished them much information concerning the treatment of pacificos and other residents of Cuba by Spaniards. His testimony was strictly guarded by the committee as private.

The Association of American Women for the Presentation of a Statue of Washington to France, which has been in existence for nine years, was incorporated and organized last week at the home of Mrs. George Hearst, in Washington. It is the purpose of the ladies to give an order to Daniel French, the well-known American sculptor, for an equestrian statue of Washington in bronze, to be completed in time for erection in Paris in 1900, the year of the French Exposition. The cost is estimated at $35,000, of which $22,000 has already been raised.

FOREIGN.

The Japanese ambassador at Berlin, Viscount Aoki, has been dismissed from office in consequence of his conclusion of a commercial treaty with Germany disadvantageous to Japan.

Paris and Marseilles are now connected by telegragh lines entirely under ground. They are placed in iron pipes, and buried four feet beneath the surface with manholes 3000 feet apart. It cost $7,000,000 to bury the wires.

The Queen Regent of Spain has confirmed Senor Canovas, the premier, in his ministerial powers, and the cabinet will remain in office with personnel and policy unchanged. All the leading members of the Senate and of the Chamber of Deputies who were consulted by her majesty, as well as three marshals, have advised the recall of Captain-General Weyler from Cuba.

It is said that a vote for a credit to defray the expenses of President Faure's approaching visit to St. Petersburg will be asked during the last day of the session of parliament, in order to avoid disagreeable discussion. The Figaro adds: "The government is exercised owing to Emperor William desiring to send Prince Henry of Prussia with a German fleet to meet the French squadron and salute President Faure."

The military representatives of Greece and Turkey having signed an extension of the armistice between the two countries for two weeks longer, beginning with June 1, the ambassadors of the six great powers at Constantinople have commenced in earnest the work of formulating peace proposals. As Greece has placed herself unreservedly in the hands of the powers, there will be no difficulty in securing the consent of the Greek government to any arrangement which may be decided on.

The Conrad crevasse, near Baton Rouge, has been closed.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to us to collect these. Send by postoffice order, or express order, or registered letter, or by check on or draft on New Orleans.

W. C. BLACK, Publisher.

There would never be a straight furrow if farmers plowed as aimlessly as some professing Christians live.

HAIR HUMORS

Itching, irritated, scaly, crusted Scalps, dry, thin, and falling Hair, cleansed, purified, and beautified by warm shampoos with CUTICURA SOAP, and occasional dressings of CUTICURA, purest of emollients, the greatest skin cures.

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Treatment will produce a clean, healthy scalp with luxuriant, lustrous hair, when all else fails. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.
"How to produce Luxuriant Hair," mailed free.

SKINS ON FIRE with Eczema instantly relieved by CUTICURA REMEDIES.

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of Hires Rootbeer on a sweltering hot day is highly essential to comfort and health. It cools the blood, reduces your temperature, tones the stomach.

HIRES Rootbeer

should be in every home, in every office, in every workshop. A temperance drink, more healthful than ice water, more delightful and satisfying than any other beverage produced.

Made only by the Charles E. Hires Co., Philadelphia. A package makes 5 gallons. Sold everywhere.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Gunnison	June 12, 13
Lula	19, 20
Coahoma	20, 27
Carnsville	28
Robinsonville	July 2
Shelby	3, 4
Friar's Point	10, 11
McLeod's	14
Rosedale	17, 18
Poplar Grove	24, 25
Boyle	25, 26
Clarksdale	28
Bellevue	31, Aug. 1
Belivar	7, 8
Greenville	14, 15
Greenville circuit	15, 16
Shaw's	21, 22
Holleadale	28, 29

J. W. DORMAN, P. E.

GRENADA DIST.—THIRD ROUND.

Oxford station	June 6, 7
Grenada station	12, 13
Coffeeville, at Goshen	19, 20
Water Valley—Wood Street	26, 27
Water Valley—Main Street	July 3, 4
Paris, at Spring Hill (Fri.)	9
Tocoopola, at Lafayette Springs	10, 11
Grenada circuit, at Dack Hill	17, 18
Water Valley cir., at Long B. (Tues.)	20
Banner, at Pleasant Hill (Fri.)	23
Pittsboro, at —	24, 25
Ellzey, at —	28
Chapel Hill, at Spring Hill	31, Aug. 1
Slate Springs, at Camp Ground. (Tues.)	4
Minter City	7, 8
Charleston, at Bethel	14, 15
Tatum, at Ebenezer	21, 22

District Conference will be held at Main Street, Water Valley, July 1 to 4.

The following are the Committees of Examination:

For License to Preach—R. G. Porter, W. W. Williams, and E. H. Rook.

For Admission—R. M. Standefer, T. B. Clifford, and J. M. Huggin.

For Deacon's Orders—T. W. Lewis, J. A. Bowen, and D. M. Geddie.

For Elder's Orders—J. W. Malone, A. W. Langley, and A. P. Leech.

H. C. MOREHEAD, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia circuit, at Fountain Head	June 12, 13
Potts' Camp circuit, at Myrtle	19, 20
Waterford circuit, at Harris' Chapel	26, 27
Olive Branch circuit, at Oak Grove	July 3, 4
Red Banks circuit, at Mahen	10, 11
Ashland circuit, at Ashland	17, 18
Cornersville circuit, at Macedonia	24, 25
Mt. Pleasant cir., at Bailey's C. G.	31, Aug. 1
Abbeville circuit, at Liberty	7, 8
Pontotoc circuit, at Palestine	14, 15
East Holly Springs circuit	21, 22
Holly Springs circuit	28, 29

J. D. CAMERON, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis	June 19, 20
Senatobia	20, 27
Como	July 3, 4
Longtown	10, 11
Courtland	(Fri.) 18
Batesville and Wesley	17, 18
Tyro	24, 25
Neshit	31, Aug. 1
Arkabutla	7, 8
Coldwater and H.	8, 9
Wall Hill	(Fri.) 18
Cookrum	14, 15
Burgess mission	21, 22
Pleasant Grove	28, 29
Eureka	(Fri.) Sept. 3
Pleasant Hill	4, 5

T. C. WIER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Macon	June 12, 13
Starkville circuit	19, 20
Sturges	26, 27
Columbus circuit	July 3, 4
Crawford	10, 11
Columbus station	13, 19
Cedar Bluff	24, 25
West Point	31, Aug. 1
Brooksville	7, 8
Tibbee	14, 15
Shuqualak	21, 22
Winstonville	28, 29
Singleton	Sept. 4, 5
Hebron	11, 12

District Conference will convene at Artesia, July 6, at 2:30 P. M. Pastors will see that the Quarterly Conference records are present for examination. A full attendance is very much desired.

R. A. BURROUGHS, P. E.

DURANT DIST.—THIRD ROUND.

Lexington and Tchula, at Lexington	June 19, 20
Pickens, at Richland	23
Poplar Creek, at Wesley Chapel	26, 27
Ethel, at Ethel	July 3, 4
Sallis, at Bethel	10, 11
Salem, at Salem	24, 25
Kosoluske	25, 26
Walthall, at North Union	30
Eupora, at Matherston	31, Aug. 1
Ackermans, at McCool	7, 8
Ebenezer	12
Belzona	14, 15
Chester, at South Union	21, 22
Rural Hill	27
Louisville	28, 29

J. H. MITCHELL, P. E.

WINONA DIST.—THIRD ROUND.

Carrollton station	June 12, 13
Winona circuit	19, 20
Greenwood station	26, 27
Vaiden	July 3, 4
Indianola	10, 11
Carrollton circuit	17, 18
West	24, 25
Sidon	31, Aug. 1
McNutt	7, 8
Dublin and Brooklyn	14, 15
Black Hawk	28, 29

J. B. STONE, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth circuit, at Gaines'	June 12, 13
Booneville station	20, 21
Guntown circuit, at Lebanon	26, 27
Kossuth circuit, at Bethel	July 10, 11
Ripley and N. A. station, at N. A.	17, 18
New Albany cir., at Mt. Olivet. (W.)	21
Ripley circuit, at Sand Springs	24, 25
Blue Springs circuit, at Bethel	31, Aug. 1
Brown's Creek cir., at Neblett's. (Th.)	5
Iuka circuit, at Paradise	7, 8
Saltillo circuit, at Oak Grove	14, 15
Pleasant Ridge cir., at Old Bethel	21, 22
Jonesboro circuit, at Ebenezer	28, 29
Marietta cir., at Hodges' (Wed.)	Sept. 1
Booneville circuit, at Paul's	4, 5

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—THIRD ROUND.

District Conference	June 10
Prairie circuit	19, 20
Okolona station	26, 27
Quincy circuit	July 3, 4
Amory station	10, 11
Aberdeen circuit	17, 18
Verona and Nettleton	23
Nettleton circuit	24, 25
Shannon	31, Aug. 1
Tremont	6
Fulton	7, 8
Buena Vista	18
Houston mission	14, 15
Houston and Wesley	20
Sparta	21, 22
Okolona circuit	28, 29

The District and Sunday-school Conference will meet in Houston, Thursday, June 10, at 9 o'clock A. M.

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND. (In Part.)

Brookhaven	July 4
Providence, at Monticello	10, 11
Adams, at Ebenezer	17, 18
Summit, at St. Mary	24, 25
Whitestown, at Muddy Springs	31, Aug. 1
Magnolia, at Magnolia	1, 2
Caseyville, at Pleasant Valley	7, 8
Gallman, at Mount Pleasant	14, 15

E. H. MOUNGER, P. E.

NATCHEZ DIST.—THIRD ROUND. (In Part.)

Ebenezer	June 12, 13
Whitaker	19, 20
Homochitto Chapel	26, 27
Gloster	July 3, 4
Percy's Creek	10, 11
Nebo	17, 18
Lebanon	24, 25
Hamburg	31, Aug. 1

The District Conference will meet at Hamburg, July 28. Delegates who expect to attend will please send their names to Rev. R. A. Breland, Roxie, Miss. Brethren (lay and clerical) will please prepare essays or talks on appropriate themes in which they may feel special interest.

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—THIRD ROUND.

Utica, at Bear Creek	June 12, 13
Anguilla, at —	19, 20
Mayorsville, at —	26, 27
Rolling Fork, at —	July 3, 4
Harriston, at Rodney	10, 11
Warren, at Oak Ridge	17, 18
South Vicksburg	24, 25
Hermanville, at Pisgah	31, Aug. 1
South Warren, at —	7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Rieves' Chapel	11, 12

Owing to the high water, the place of holding our District Conference has been changed from Rolling Fork to Oak Ridge, and the time to July 15-18.

J. M. WEEMS, P. E.

BRANDON DIST.—THIRD ROUND.

Newton and Hickory, at Hickory	June 13, 14
Brandon station	20, 21
Shiloh, at Bethany	26, 27
Lake, at Carr's	July 3, 4
Steen's Creek, at Richland	17, 18
Montrose, at Holder's	24, 25
Forest, at Pulaski	31, Aug. 1
Westville, at Bethel	7, 8
Decatur, at Centreville	14, 15
Raleigh, at Trinity	16
Morton, at —	21, 22
Clarksburg, at Liberty	Sept. 4, 5
Trenton, at Trenton	7
Hillsboro, at Oak Grove	11, 12
Carthage, at Sardis	16
Walnut Grove, at Waldo	18, 19

District Conference will convene at Morton, July 9, at 9 A. M.

W. W. SIMMONS, P. E.

Forest, Miss.

JACKSON DIST.—THIRD ROUND.

Sharon, at Forest Grove	July 3, 4
District Conference, at Flora	8-11
Capitol Street	17, 18
Yazoo circuit, at Anding	24, 25
Jackson—First Church	Aug. 1
Benton circuit, at Midway	7, 8
Canton	14, 15
Terry, at Spring Ridge	21, 22
Madison, at Pocahontas	28, 29
Camden, at Thomastown	Sept. 4, 5
Lake City and Lodi, at Phillips	11, 12
Trauqnil	18, 19
Yazoo City	25, 26
S. Creek and B. Lake, at Sharbrough's	Oct. 2, 3
Flora	9, 10
Fannin	16, 17

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Lecompte	June 15
Spring, at Glenmora	19, 20
Dry Creek, at Hopewell	22
Evergreen and Bunkie, at B. Clair	26, 27
Columbia, at —	July 1
Olla, at —	3, 4
Natchitoches, at Ragan's Chapel	12
Montgomery, at Winfield	14
Colfax, at —	15
Melville	17, 18
Simsport, at Riverside	19
Rosedale	24, 25
Washington, at Waxia	30
White Chapel	31, Aug. 1
Alexandria	3
Pineville, at Oak Grove	7, 8
Boyce, at Camp Gronud	9
Joucsville	14, 15

The Alexandria District Conference will be held in Montgomery, beginning July 8 and continuing until the night of the eleventh. The opening sermon will be preached by Rev. J. C. Sligh at 11 A. M., July 8. All the local preachers of the district are urged to attend this Conference. Let all the recording stewards come and bring their Quarterly Conference records.

V. D. SKIPPER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Wesley circuit, at Holly Springs	June 12, 13
Coushatta, at Coushatta	20, 21
South Bossier circuit, at Fillmore	26, 27
Red River	July 3, 4
Mooringsport, at Mt. Zion	10, 11
Jordan St. and Greenwood, at G.	17, 18
Shreveport—First Church	25, 26
Grand Cane and Logansport	31, Aug. 1
Pelican, at Mount Pleasant	7, 8
Caddo, at Friendship	14, 15
North Bossier, at Walker's Ch.	21, 22
Pleasant, at P. H.	28, 29
Holly Grove, at H. G.	Sept. 4, 5
Fort Jessup, at Bayou Scie	11, 12
Mansfield	15

District Conference will meet at Pleasant Hill, Tuesday, July 20, at 9 A. M.

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Gibbeland, at Oak Grove	June 12, 13
Hanesville, at Colquitt	19, 20
Valley, at Kingswood	July 3, 4
Lisbon, at Tullp	10, 11
Lanesville, at Mt. Zion	13
Rastou, at Douglas	17, 18
Summerfield, at Harmony Chapel	24, 25
Vienna, at Pine Grove	29, 30
Aroadia	31, Aug. 1
Calhoun, at Frantom Chapel	5, 6
Ganceville, at Silcam	7, 8
Vernon, at Oak Ridge	9, 10
Bienville	14, 15
Farmersville	21, 22
Downsville	23, 24
Minden, at Pine Grove	28, 29
Homer, at Homer	Sept. 4, 5

District Conference at Hico, July 22 to 24. Let every member of the District Conference be present.

Rev. M. G. Jenkins will preach the opening sermon Thursday, July 22, at 11 A. M.

B. T. CREWS, P. E.

DELHI DIST.—THIRD ROUND.

Floyd, at Midway	July 10, 11
Monroe, at Monroe	17, 18
Rayville, at Wynn Island	Aug. 1, 2
Tallulah, at Bayou Vidal	21, 22
Lake Providence	Sept. 4, 5
Waterproof, at Wesley	11, 12
Vidalia, at Peck station	18, 19
Harrisonburg, at Pine Hill	25, 26
Winnsboro, at Bluff Prairie	Oct. 2, 3
Oak Ridge, at Bowman's Chapel	9, 10
Bouita, at Bartholomew	16, 17
Desaird, at Desaird	23, 24
Bastrop, at Bastrop	30, 31

Delhi District Conference will be held at Tallulah, July 1, 2, 3, 4.

B. F. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Franklin	June 12, 13
Morgan City	19, 20
Crowley	26, 27
Lafayette	27
Opelousas, at Bellvue	July 3, 4
Indian Bayon, at Indian Bayon	10, 11
Plaquemine Brulee, at P. B.	17, 18
Prudhomme, at Prairie Hayes	24, 25
Lake Arthur, at Lacassine	31, Aug. 1
Lake Charles—Jackson Street	7, 8
Lake Charles—Broad Street	14, 15
West Lake, at Vinton	21, 22
Grand Chenieres	28, 29
Abbeville	
Jeanerette	Sept. 4, 5
French Mission, at Arneaudville	

H. O. WHITE, P. E.

If you enter the ministry, remember this: you must press men into the kingdom of heaven by the weight of your personal character. Any one can talk, but character alone impresses.—Rev. John Hall, D. D.

A SIMPLE CATARRH CURE

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I mean to retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer, which anyone is free to accept. Address,
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A positive, quick and lasting cure for Consumption, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine free and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address EGYPTIAN DRUG CO., New York.

Christian Advocate.

VOL. 44.—NO. 24. NEW ORLEANS, THURSDAY, JUNE 17, 1897. WHOLE NO. 2130

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

Letter from California.

MR. EDITOR: It seemed like a foretaste of heaven te sweep in from the arid plains of Arizona to the cool, green regions of California, with its fields of barley and wheat, orchards of various fruits, and mountains softened with grass and shrubs—all bathed in evening light with the peculiar glow in it that rests on the hills and valleys of Italy. Just beyond Beaumont we passed by the canyon of San Timotio, where Helen Hunt Jackson, in her charming story of Romona, had her heroine go to get over to San Jacinto. The Indians are very numerous in that portion of the State. The Coahnillas are the only ones that preserve any tribal life. The Indian Rights' Association have kept a woman physician among them for several years, who not only practices medicine, but teaches the women to sew, and trains them in other arts of civilization. The huts are wholly without ventilation. The inmates fry nearly all their feed, and hundreds are dying with scrofula. No respect whatever is paid to the old among the Indians. The aged are left to get their daily bread as best they can.

My work began and continued for a month in the San Joaquin Valley. The appearance of the country is the same, very nearly, from one end to the other in that district. The Coast Range, on the left, and the Siena Nevadas, on the right, are constantly in view coming to San Francisco. A wide stretch of country lies between, the lower portion covered with orchards, the upper with fields of grain; but in many sections hundreds of acres are lying uncultivated. Irrigation is necessary there, as in New Mexico, except for wheat raising. In some sections farming is done on an astonishingly large scale. It is a common thing to see four plows attached abreast, and drawn by eight horses; and in harvest time as many as thirty-six horses are worked to one reaping machine. The driver does not touch the lines, but walks calmly behind or at the side, and governs the animals by speaking to them. If, with the smaller teams, the horses need guidance, the lines are put around the neck of the plowman, but never held in the hand, as with field laborers in the South. A black face is seldom seen here. The Chinese and Japanese are employed in every department of work. They are cleanly and punctual, and seem to be highly satisfactory from the kitchen to the field.

At Fresno I saw the most beautiful ranch homes on the entire line. A ride of several miles from the town takes one through the midst of olive, fig, peach, pear and orange trees planted on either side of long avenues surrounding vineyards hundreds of acres in extent, rich with bloom. In the centre of these are magnificent residences half hidden in dense tropical plants, flowers, and handsome palm trees. The famous St. George vineyard has 1,200 acres in cultivation. On it is a winery which is one of the largest in the world. The juice from 200 tons of grapes is crushed out each day. The grapes are first placed on a large platform, then thrown off and stemmed by a process of machinery. The stems go one way, the grapes another, the latter falling into a crusher. After the juice is mashed out it empties into fermenting tanks, and is allowed to stay usually about five days, with temperature at 115 degrees; then fermentation begins. One building holds three tanks, each of which contains 50,000 gallons—larger than the Heidelberg tank, which held only 49,000 gallons. The wine made at the St. George vineyard is shipped principally to Japan and Australia. Brandy, gin, and almost every kind of liquor is manufactured at this mammoth winery. Fine brandy sells at $4 a gallon; the cheapest at $1.10. Within the last two years the price of wine has increased. It used to be only twenty cents a gallon. Claret can not be bought now for less than thirty-five cents a gallon, unless sold in barrel lots. The increase in price was caused by the combination of wine-makers at the State headquarters in San Francisco. A paper called the Keystone, run in the interest of the St. George winery, is published on the spot. Beside the printing press there is a blacksmith and carpenter shop and a cooperage on the premises. There is more money in raisins now than in wine. Many vineyards are given up entirely to the culture of raisin grapes. One of the most extensive and beautiful of these is the Lucerno vineyard at Hanford, in Kings county.

Among the many attractions in the vicinity of Fresno is Kearney avenue, which is twelve miles long, perfectly level, and bordered on both sides with immense palms, oleanders, bushes, and eucalyptus trees. The last are famous for two things, viz.: their roots invariably seek water, and find it if it is to be found. They shoot directly, as by instinct, for any neighboring well or spring, boring deep down into the earth. A spiritual lesson can be drawn from this. In the second place, the tree is medicinal in its properties. It exhales a peculiar odor, which drives away malaria; and if its leaves are boiled, the tea made from them is a sure antidote to that trouble.

As a general thing, the people in the San Joaquin Valley are restless and discouraged. The majority are poor and sorely pressed. Nearly all came from the old States, expecting to make fortunes, selling all they had, and investing in enterprises that failed of returns, and they are now too impecunious to return to their original homes. The water rates are high, and the fruit trees die from different causes, and the heat is intense, etc. The best people have to work like slaves. In many places I find educated women going out as cooks and laundresses to put food into the mouths of their children and to have them educated. If the people in the South worked as the people are compelled to do out here, our land would "blossom as the rose," and everybody would be independent. The craze for money is the curse of the American. I have seen lately, more clearly than ever before, how the love and toil for it hardens and narrows and grinds down humanity.

Temperance and prohibition sentiment is below par in California, as one can easily imagine with the wine-growing interest as strong as it is, and with the tremendous money and political power back of it. The churches, the W. C. T. U. and the Salvation Army are holding on by main force; but the fight is a hard one, but it will be to the death.

BELLE KEARNEY.

San Francisco, Cal., June 1, 1897.

The Greenville District.

It is time for the Conference to hear from the Greenville district. The great overflow has come and gone. Another full page has been written in the history of this country. With varying emotion we scan the records. Under dark headlines we run the sombre list of the dead, and mingle our tears with our beloved Crowe and his faithful steward, Bro. Pearman. With other families, white and black, where there is a vacancy, we join in sympathetic tears and earnest prayers for God's help in these great afflictions.

The gloom is almost as great when we observe the scenes of desolation in the fair fields and villages of the land. Homes of elegance, surrounded with every evidence of culture and refinement before the overflow, now force from the heart sighs of sadness. Great farms, once the pride of the beautiful Delta, now torn by gulches and buried under sterile sand-bars, is a sight of frequent occurrence. But from these melancholy thoughts we turn to the deeds of heroism observed in these trying days.

Never did days of war show more determination and intense fortitude for the same length of time than the people who fought against the impending danger. For days and nights successively they stood through rain and mud and cold, without sleep, and often without food. Against odds they struggled and lost. After the danger was realized, it is hard to imagine anything left undone that would in any way have lessened the chances of an overflow. The Levee Boards did their best to save their respective districts, but failed. The railroads were at the service of the levee. The convicts were sent in; the farm owners, hands, mules and tools all fought, and failed. For days and weeks but little else was thought and talked of but the river and levee. The nervousness and excitement grew painful. I verily believe it was a relief when the levee gave way. After the inevitable came the brave people turned their attention, though jaded in mind and body, to the alleviation of man and beast. Out through darkness and storm went crafts of every kind to meet the call of distress. A few of the deeds of those days are worthy to go to record. In a boat, on a stormy night, an old negro with both arms off above the elbows said to his son fifteen or sixteen years old: "Our boat will turn over. I can't swim without arms; let me drown. Take care of yourself." The boy, putting his arms around his father, said, "No; we will die together." The boat capsized, and the father could wade, but the water was too deep for the boy. He was directed to mount his father's shoulders and direct his (the father's) way, keeping his father's face covered from the waves with his hat. When shallow water was reached the father fainted, and was drawn by this sable youth for a good part of a mile to land. We scarcely look for truer heroism among the living. Other scenes of devotion among the darkies are worthy of mention, but space forbids.

The work of rescue developed many heroes and heroines. Four women and eleven children, refugeeing, with little money and food, being caught away from home, the railroads having suspended operations, were piloted two days through cold and storm and flood by one of nature's noblemen.

The Y. and M. V. R. R. deserves especial mention in this review of the deeds of kindness. This writer fell into the company of Capt. A. A. Sharp, and with him passed through that part of the country immediately in front of the Flour Lake break. I suppose I heard twenty requests made of this official, and not one of them was denied. I am reliably informed that this company housed between nine and eleven thousand homeless people during the overflow. It seems to me that with such common interests there should be a closer friendship between railroads and the people. The generosity of this company in this instance is due to the division superintendent, Capt. A. A. Sharp, who knows how to be a railroad magnate and a Christian gentleman at the same time.

The noble band of preachers have stood to their places with scarcely an exception. Brave and consecrated is that little band of brethren in the Greenville district. True men, with true wives, they have displayed a fidelity that God will not forget. Thanks to Bro. Randolph for leaving me such a heritage.

Of the church in that country I will say that their faith is inspiring. Although confused and cast down, they do not waver in their purpose to serve God and his church. They have taken care of their pastors tenderly during this trouble. May God reward them! By the grace of God I have met every engagement by putting them a little further apart. I have profited by these experiences. I am more patient, more considerate of other people, more trustful. From my own experience and that of the pastors, I believe there is a greater desire for the Bread of Life now than before the overflow. This is better than lands and mules and cotton. May God bless the district with a great revival!

J. W. DORMAN.

June 2, 1897.

Port Gibson Female College.

In behalf of the committee appointed at the last session of the Mississippi Annual Conference, I wish to make the following as my report of what I saw and heard at the recent commencement.

Being a guest of the college during the past session of the Annual Conference, I was ready to be entertained and gratified at the result of a year's hard work on the part of the faculty and pupils of one of the best-organized schools in the State.

The ladies, Mrs. Meek and Miss Park, who have charge of the finances of the college, deserve much credit in the management of affairs, having succeeded in meeting all the demands of the institution. This places them in a better position for success than at any time since their induction into their responsible place. One of the best evidences of the quality of the work done, as well as the management of the school is, that the best citizens of Port Gibson speak in the most favorable terms of the school in every particular.

All the teachers are Christian women, and most of the pupils are interested, not only in mental and physical training, but qualification for the duties laid upon them by the church. As a means of the latter, they have a live Woman's Missionary Society organized and conducted by the boarders in the college.

The girls have an inspiration from the example of the faculty to attend the regular services of the church. Besides these more public demonstrations they have devotional exercises at the opening of the school every morning. Since the college has been under the supervision of these excellent ladies, the curriculum has been advanced, and in this the patrons of the school have the assurance that their daughters will have as good advantages as any school in the State can give.

Miss Park has charge of the English Language, Literature, Science and Expression and Physical Training. Miss Park studied at the Boston School of Expression.

Mrs. Meek, who has charge of Piano and Voice Culture, took a course at the College of Music in Cincinnati. The girls who performed and recited at the recent commencement gave a very creditable rendering of their parts.

Miss Hartwell, who has charge of the department in which pipe organ, violin, mandolin and guitar music is taught, is qualified for her position, having learned under her father's instruction, who has been a teacher of these specialties for many years.

Miss McGill has control of the Art School, and one would judge from the execution of her pupils that she has given much attention to their advancement. The walls of the college hall were beautifully and artistically adorned with the subjects in oil, pastel, crayon, water colors, etc., executed by the pupils of this class.

Miss Person, having charge of mathematics, Latin and history, has and will attend the course at Lake Chautauqua, this Summer, to better qualify herself for the position she has so creditably filled heretofore.

Miss Morris, a graduate of the institution in the class of 1887, has charge of English and the Primary Department. Miss Morris is the leader of the little folks.

The other departments are well filled by instructors in French, German, Spanish, and that which is more practical—dress-making.

Mrs. McCaa, a Christian, has charge of the Home Department, which position she is well suited for.

Rev. T. B. Clifford, of Water Valley, preached the commencement sermon on Sunday, June 6, at 11 o'clock, to a full congregation. The sermon was appropriate and well received, both by the college and community.

The sermon in the evening was delivered by Rev. J. M. Weems, D. D., of Vicksburg, one of the Board of Trustees, and a popular preacher in Port Gibson, as he is throughout the district.

Monday evening a very large audience assembled in the college hall to hear the art address, which was delivered in a very attractive way by Miss Russel, of Claiborne county, well known in Port Gibson, having been a pupil of the school some years ago.

Hon. H. C. Monnger delivered the medals and prizes on Tuesday evening, the eighth, the occasion of the annual concert, to the successful competitors, whose names I give in this connection: The first honor scholarship was awarded to Miss Elizabeth Gravitt, of Greenville, Miss.; second honor to Miss Katesie Person, of Port Gibson. The music medal was a tie to be decided between Misses Mary A. Bagnall, of Rocky Springs, and Rosa Marx, of Port Gibson. The medal in art was awarded to Miss Ellenor McClain, of Greenville. The medal for neatness was awarded to Miss Emma Goza, of Ingleside, Miss. Badges were awarded to Miss Mynelle Cook, of Utica, for execution in scales; Miss Alitha Smith, of Port Gibson, in mental arithmetic, and Jno. A. Ellis, the nine-year-old son of Rev. H. M. Ellis, pastor of our church in Port Gibson, for excellence in spelling. John, in addition to the badge, secured his mother's watch as a reward of merit.

There were fourteen boarders in the college, besides a good local patronage. May the Port Gibson Female College continue in increased prosperity.

ROBT. SELBY,
For the Committee.

Bolton, Miss., June 11, 1897.

East Mississippi Female College.

REPORTS ADOPTED BY THE BOARD OF TRUSTEES AT THEIR RECENT ANNUAL MEETING.

REPORT ON THE STATE OF THE COLLEGE.

To the Board of Trustees, East Mississippi Female College:

Your Committee on the State of the College beg leave to report that the condition of the college to-day so much exceeds in all respects our most sanguine expectations that we reverently and devoutly recognize the hand of a superintending Providence in all its affairs. Such growth under difficulties, such improvement over its most successful past years, bring the assured conclusion that naught else but the continuous blessing and guidance of the great Patron of learning could have achieved such a record. To sustain a conclusion so high your committee would refer to the following facts, viz.:

1. The obligation in bank of nearly $1,700, for which the members of this Board were personally bound, has been liquidated, and the college relieved of the incubus. The annual interest on the outstanding debt and all present liabilities have been paid.

2. The boarding capacity of the institution has been increased by the addition of a frame building containing eight rooms. This building, costing $775, was erected by the voluntary offerings of some members of this Board and of some of the public-spirited citizens of this community.

3. New paint and whitewash, the repair of fences and surroundings, the condition of the main buildings, give to the whole college property an air of thrift and prosperity that is refreshing.

4. The enrollment of pupils has been 253, an increase over past years of over 100. The boarders within the college have been 77, an increase of about 37 over past years.

5. The physical wants of the young ladies have been admirably provided for in the wholesome and varied table fare, by the comfortably furnished rooms, and by the home-like administration of President Beeson and his excellent wife.

6. There have been thoroughness and honest work in all the classes, and the young ladies have made exceptional progress in scholarship under the guidance of the skillful instructors in each department.

7. The deportment of the student-body has approximated perfection, each member vying with the others in lady-likeness and in attention to duty.

8. Above all, the high religious tone of the college is most gratifying. All the young ladies, except perhaps four, are professors of religion, and are earnest workers for the Master, the majority of them having been converted since they came to the institution.

Your committee offer for adoption the following resolutions, viz.:

1. That this Board does hereby express to President J. W. Beeson its highest appreciation of the services rendered by him to them, and to the citizens of this community, and to the M. E. Church, South, and to the cause of Christian education universal, by placing this college upon its present high plane of success.

2. To any parent or guardian wishing for his child or ward the most superior advantages in intellectual and artistic culture, and the most devoted attention to spiritual growth and attainments in the divine life, we can most sincerely and confidently recommend to their patronage the East Mississippi Female College.

(Signed) C. G. ANDREWS,
J. C. CAVETT,
W. H. CURTIS,
Committee.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

Be it resolved, As a Board of Trustees, we are more than gratified at the seeming miraculous success of the East Mississippi Female College during the school year just now closing.

Resolved, That while we recognize the liberality and readiness with which the people responded to the call for an extension to the building which was made and paid for during the past session, from present indications we believe a new brick extension will be necessary in order to meet the demands from boarders, larger dining-hall, and chemical and philosophical laboratory.

Resolved, That we urge the Executive Committee to take steps towards formulating a plan raising the money for said extension.

Resolved, That we endorse President J. W. Beesen, and are pleased with his success in procuring the strongest of faculties.

Resolved, That with gratitude to God for past session, we promise President Beeson our support and prayers, trusting that each year of the fifteen years lease may prove increasedly successful.

(Signed) B. V. WHITE,
JNO. A. LEWIS,
L. P. BROWN.

THE BRIGHT SIDE.

There is many a rest in the road of life,
If we only would stop to take it,
And many a tone from the better land,
If the querulous heart would wake it
To the sunny soul that is full of hope,
And whose beautiful trust never faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope though the clouds hang low
And to keep the eyes still lifted,
For the sweet blue sky will soon peep through
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure.
It may be the love of a little child,
Or a mother's prayers to heaven;
Or only a beggar's grateful thanks
For a cup of water given.

—Northwestern Christian Advocate.

Communications.

Letter from "Gilderoy."

The farmers have a time of it dealing with the labor down in this bottom country. The negroes have fusses and fights among themselves, and frequently they cut and shoot each other, and sometimes one or two are killed. When two of them get to quarreling, and nothing but a fight will do them, these elder farmers disarm them and turn them into a ring and let them fight it out. This, generally, satisfies them, and often they make friends and shake hands before they leave the ring. This old-fashioned way of fighting is not such a bad thing—in fact, it is every way better than this new-fangled way of cutting and shooting on all occasions and for small provocation. It seems that sometimes, and with some men, nothing but fighting will do. In such cases and with such men I am in favor of an open field and a fair fight. It is the quickest and surest way to permanent peace. Fighting, particularly fistcuff fighting, is hard work. It does not take one long to get enough of it. A good bait of it satisfies the appetite for it. I approve of fighting only as a last resort. If nothing else will do, why let it proceed in good order and in fair ways. The higher order of animals, particularly the higher order of men, do not believe in it or practice it among themselves; but among the lower animals and lower men brute force often has to be pitted against brute force. It is a test of muscles and not of morals.

Notwithstanding the rigid laws of Mississippi against carrying concealed weapons, hundreds and thousands of men, both white and black, go around all the time with guns in their hip-pockets. They say the devil invented the hip pocket, and I partly believe it. I carry nothing in mine except an empty pocket-book.

I never carry a full pocket book any where—never have a full one to carry. If an emergency were to arise, it would surprise any man to see how many loaded guns could be produced in a given company of men, either white or black—especially among the blacks. This, too, in a time of profound peace and in companies where everybody loves everybody else, or they say they do. If a show of pistols were made at church on Sunday at eleven A. M., the women would swoon or run home. Now and then weapons are exhibited at church and some one or more persons shot or killed. This is not an infrequent occurrence at the negro churches. Not long ago I was in a pleasant and peaceable company when the cry of "mad-dog" was raised, and straightway nearly every man present pulled his gun. I had no idea there were so many guns of that kind in a circuit of five miles. For a time the bullets were thicker and more dangerous than the dog. These guns were not carried for fear of mad dogs, for the time for mad dogs had not fully come. They were not for ornament, for they were concealed till pulled out from hip pockets, boot-legs and bosoms. In a jiffy they were all out of sight. They were not carried for war, for a state of war did not exist nearer than Cuba and far-off Thessaly. I could not find out why they were carried. One negro man, with a broad grin, said, "I tote mine as a pertection agin my wife." This may have been the reason why all the men, both white and black, carried guns. If so, it is certainly laudable and excusable, for some women—not your wife and mine—are claiming the earth and prospecting for more worlds to conquer. Men, poor, helpless things, need protection against their wives.

Seriously, this gun-carrying habit and propensity is a shame and disgrace to our race, our civilization, our age, and to the religion of our Lord. It is more than a shame, it is a sin, a demoralizing and damning sin. When a man whips out his gun and shoots at his fellow-man he shoots at the heart of God, for every drop of human blood cost the blood, the life of the only begotten Son of God. God places a high estimate on blood, especially on human blood. Blood is sacred in the eyes, mind and heart of God. "Whoso sheddeth man's blood by man shall his blood be shed." "Thou shalt not kill." The blood is the life of the being made in the image of God. The gun carriers are at heart either cowards or would-be murderers, or else they are simpletons for following a foolish fashion. We are a set of uncivilized civilians—civil in fact, but savage in practice. Shame on us. GILDEROY.

Notes of Discouragement.

One-half of the Conference year gone, and less than seven per cent. of assessment for domestic missions, and not more than five per cent. of the assessment for foreign missions, reported to Bro. B. F. Jones, treasurer of our Conference Board of Missions, or to the treasurer of the Parent Board. Let us quit adopting resolutions on the subject, or have our consciences quickened.

Not a single presiding elder has sent me his second quarterly missionary bulletin, although several have started on their third round.

Only five brethren have sent me names of Methodist doctors and druggists in the bounds of their pastoral charges, and one of the five has all other denominations included in the list without distinguishing marks, so that the list sent is worthless to me; and another makes the distinction, but says I asked for "the names and postoffices of all physicians and druggists in the bounds of the Mississippi Conference." He is mistaken. I asked for, and still ask for, the name of every Methodist physician and every Methodist druggist, or of every physician and of every druggist who is himself an actual member of our church. There is no trick in this request, brethren, and I will not get you into any trouble if you would comply with my very reasonable request. It is a matter of importance to the cause of Christ our Lord. A postal card only costs one cent, and I am willing to refund that if the brethren will only give me the addresses asked for. Please attend promptly to this matter, my dear brethren, and you will not only greatly oblige me, but you will aid a good cause.

One of the best circuits in our Conference, all railroad towns, has reported less than ten dollars for missions and less than ten dollars for the Conference claimants. "Veterans' Day" was not observed. No missionary sermon preached in the six months, and probably not in six years.

Notwithstanding the apparently unanimous vote of our Conference, one brother says he did not stand up, and, therefore, he is not bound by the action of the Conference, which pledged cordial support and encouragement to Miss Addie Marshall, president of the W. F. M. Society of our Conference, and to Miss Addie Purnell, president of W. P. and H. M. Society, and their co-workers. Queer logic!

Several brethren reported to the last Conference their own salaries paid in full, but a deficit on all other claims except the salary of "our beloved." Selfish.

T. L. MELLEN,
Miss'y Sec. of Miss. Conf.

Correspondence.

Proceedings of the Seashore District Conference of the M. E. Church, South, Held at Lumberton, Miss., June 3-5, 1897.

For the first time in the history of Lumberton the District Conference convened here on the morning of June 3; Rev. C. A. Powell, P. E., in the chair. Rev. C. F. Emery was elected secretary, and Rev. Geo. P. McKeown assistant secretary. Roll was called, and the following answered: Clerical—Revs. I. L. Peebles, W. H. Huntley, H. B. Trevillon, Geo. P. McKeown, C. F. Emery, H. D. Howell, I. W. Cooper, J. L. Jordan, L. R. Roberts. Absent: Revs. G. W. Huff, T. W. Brown, J. R. Ellis, J. P. Drake, W. G. Forsytho, A. P. Cox. Lay delegates present: John A. McLood, J. S. Turner, S. E. Flourry, Dr. W. F. Forrell, W. T. Harkness, Dr. W. T. Beall.

The opening sermon was preached at 11 A. M. by Rev. H. B. Trevillon from Exodus iii, 4, and was listened to with marked attention, and received much favorable comment.

The afternoon session was devoted to inquiry into the spiritual condition of the various charges. Some reports showed an advance in spirituality, while others were not so favorable. On the whole, the average showing was very good. H. B. Trevillon, L. R. Roberts and W. T. Harkness were appointed a Committee on Quarterly Conference Records. The presiding elder spoke encouragingly of the condition of the district, and commended the preachers for the faithfulness of their reports.

At 8 P. M. Dr. I. L. Peebles preached a most impressive sermon to a large congregation from I. Cor. vi, 9.

On Friday the morning session was devoted to hearing reports from the various pastors as to missions within the district, the work of the W. F. M. S. and the W. P. and H. M. S., Sunday-schools and education generally, the financial systems, condition of churches and parsonages, and the work of the American Bible Society. While some reports were encouraging, others disclosed a most disheartening condition of affairs. A few preachers mailed their reports, alleging a depleted pocket-book as the reason for their non-attendance. Considerable interest was manifested in hearing these reports, and occasional humor relieved the tedium of the routine work.

At 11 o'clock Rev. H. D. Powell preached a powerful sermon from I. Tim. i, 15, which produced a profound impression on the hearers.

The chair appointed the following committees:

For License to Preach and Admission into the Traveling Connection—Revs. J. P. Drake, C. F. Emery, G. W. Huff.

For Deacon's and Elder's Orders and Readmission into the Traveling Connection—Revs. I. W. Cooper, W. G. Forsythe, I. L. Peebles.

The names of the following local preachers were called, their characters were passed, and their licenses renewed: R. G. Williams, M. R. Jones, S. E. Fleurry, John Fleurry, J. H. Havens, Wesley Boone, James King, and W. C. Biberon.

The following were elected delegates to the Annual Conference: J. S. Turner, L. R. Roberts, L. N. Dantzler, Dr. W. F. Ferrell.

Rev. J. W. McLaurin, district secretary of the American Bible Society, addressed the Conference on the work that is being done by that important body, and urged the preachers to arouse their people to rally to its support.

At 8 o'clock a most interesting sermon from Isa. xl, 31, was preached by Dr. W. T. Beall, of Moss Point, a physician and local preacher, who has been acceptably supplying the place of Rev. G. W. Huff, pastor of Escatawpa circuit, who is incapacitated by sickness.

Friday morning the following resolutions were offered by Rev. C. F. Emery, which were adopted:

Whereas, In certain portions of Mississippi, known as the Seashore district, there prevails a flagrant disregard and open defiance of the laws of Mississippi prohibiting on Sunday certain practices, such as hunting and fishing, games of ball, disposing of liquors, keeping open places of business or selling goods, working in mills, etc.; And, whereas, In these places the officers of the law, county and municipal, are unfaithful in their sworn duty to apprehend and bring to justice such offenders; therefore, be it

Resolved, That we most heartily deplore this condition of affairs, and that we pledge the judge and district attorney of the Second Judicial District our support in the correction of these evils.

Resolved, That we will preach the importance of God's holy commandment, "Remember the Sabbath day to keep it holy," and earnestly favor the rigid enforcement of the laws of our State.

Resolved, That we request the press generally to publish these resolutions and to give us their moral support in this behalf.

Rev. I. W. Cooper, D. D., introduced the following resolution, which was adopted:

Resolved, That, as members of the Seashore district, we heartily endorse the pastor of Biloxi station, Rev. C. F. Emery, in his noble effort to secure the enforcement of laws relating to the Sabbath, and do earnestly pray God's blessing in his labors.

On motion of Rev. C. F. Emery, by a rising vote a resolution was adopted thanking for their Christian hospitality the people of Lumberton, and for appreciated courtesies the Gulf and Ship Island railroad, and the New Orleans and local press.

The closing sermon was preached by Rev. J. H. Winburn, a local preacher, who on this day completes his eighty-third year. The sermon was based on II. Peter ii, 11, and was deeply spiritual.

Conference adjourned with benediction by the presiding elder.

CHARLES F. EMERY, Sec.

Opelousas District Conference.

The twenty-ninth session of the Opelousas District Conference convened, May 25, at the growing town of Jeanerette, on the bank of the beautiful Bayou Teche. Rev. H. O. White was in the chair, and W. Winans Drake was elected secretary. There was about an average attendance of laymen, and all the pastors were present except three.

The sessions of the first two days were occupied with reports by the several pastors, the facts of which were noted and digested by committees appointed for the purpose.

The best account of the Conference may be culled from the reports presented by these committees. The reports on the spiritual state of the church showed several successful revivals since Conference, and an increase of about ten per cent. in the membership of the district since the last District Conference. The congregations were, as a whole, reported as only tolerably good, and the prayer meeting attendance as small. The committee took the pastors to task for their neglect of Church Conferences. The Epworth League report showed the existence of eight senior and three junior Leagues, with a total membership of 389. The committee on the work of the American Bible Society reported the establishment of three Bible depositories and collections in most of the charges. The report on finances developed the fact that the collections were better in hand than at the same time in previous years, but that there is deplorable lack of system and of activity in looking after this branch of the work. The Committee on Church Literature reported about 154 subscriptions to the ADVOCATE, and the supply of religious books very limited. The Committee on Christian Citizenship introduced the following resolution as the summary of its report:

Resolved, That we will take an active and uncompromising stand against the liquor traffic and other evils in our midst, and urge the vital importance of good citizenship upon others.

The Committee on Church Property reported the construction of five churches and two parsonages since the last District Conference, making an increase of $6,500 in the valuation of property in the district. The Committee on Missions reported only four Woman's Foreign Missionary Societies and five Parsonage and Home Mission Societies. The committee further reported at least twenty-three points that might be occupied by us if we had the men and means, stating that we could profitably use at least ten men and $5,000 of missionary money and thousands of dollars for church extension in this territory. The resolutions embodied a recommendation to the Missionary Board to employ as many native Creoles in this work as are available, and also to use special methods for raising funds for this work. It was further recommended that the General Boards of Missions and Church Extension be asked to help this field. Nelson Hoffpauir and Martin Hebert were licensed to preach, the latter being a native Creole who preaches finently in French and English. He was also recommended to the Conference for admission. A Board of Trustees was appointed to hold the property belonging to the Opelousas District Camp Meeting Association, between Opelousas and Washington, and a committee of preachers was appointed to help the Board arrange for the holding of a camp meeting this year.

W. T. Blackshear, J. N. Pharr, Dr. Cushman and Dr. Richardson were elected delegates to the Annual Conference.

By request of the Conference Board of Church Extension an address was made on church extension and a collection of $25 taken.

The closing day was devoted to a discussion of Sunday-school work. The report of the committee on the subject showed this interest to be in a healthy condition.

The preaching during the Conference was varied in quality and character. It is to be regretted that no conversions resulted from it.

The Conference adjourned on May 28, to meet at Lafayette next year. It is due the people of Jeanerette to say that the entertainment was generous, hospitable and enjoyable. W. WINANS DRAKE,
Secretary.

Sardis District Conference.

The Sardis District Conference convened in Senatobia, May 29 and 30; our efficient presiding elder, Rev. T. C. Wior, presiding. We had a full attendance, every preacher in the district being present, and the laity well represented. We had a pleasant and profitable session; all the interests of the church were closely looked after. The reports showed the district to be in good condition, and to be on the up-grade along some lines. We had with us Rev. G. W. Bachman, colporteur and Sunday-school agent, who magnifies his office, and is doing a fine work. We also had Rev. J. W. Boswell, D. D., assistant editor of the Christian Advocate, and W. B. Murrah, president of Millsaps College, who both preached to the delight and edification of our people. We had hoped, Mr. Editor, to have you with us also. Senatobia entertained the Conference right royally.

Delegates elect to Annual Conference: P. B. Jones, P. T. Callicott, J. P. Featherstun, and W. W. Perkins.

Next District Conference goes to Cold Water. P. T. CALLICOTT,
Sec.

Corinth District.

Corinth district is in the most hopeful condition I have ever known it. Corinth station has enjoyed a great revival this year, and the pastor has received into the church about thirty-five members. The contract is let, and Iuka station will soon have virtually a new house of worship, and after modern style. Booneville station has a beautiful $6,000 new brick church, and will be dedicated without a collection. Baldwyn will have her house of worship repaired by the meeting of the District Conference at that place, July 1. Rienzi is furnishing a beautiful new church. New Albany circuit has completed a new church at Union Hill, a building which would be a credit to any community. Corinth circuit has paid a debt resting against her parsonage. Booneville circuit has built a splendid new parsonage near the college in Booneville. We have only four charges without parsonages, and three of these have located parsonages and are pushing to build. The Bishops' fund is nearly all in hand, and will be full by the meeting of the District Conference. The pastors are pressing to report foreign missions in full to the District Conference, and have more than fifty per cent. in hand, and in many charges much has been raised on the advance of last year in ministerial support. In the way of church building and repairing, buying and repairing parsonages, much was done during the last year. All honor to the faithful men who have been the instruments in all this work.

Trust we may see you, Mr. Editor, at our District Conference. Our brethren are loyal and loving, and will give the editor of our excellent organ a cordial welcome.

HESLEP R. TUCKER.

P. AND H. M. S.

EDITORS.
Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Sardis District Meeting.

The following report of the district meeting at Senatobia, copied from the Memphis Commercial-Appeal, will be of interest to the society:

The past two days have been filled with much bustle and excitement in Senatobia, occasioned by the convening of the Sardis District Conference here. The good people of Senatobia have opened their homes and hearts to the delegates who began to arrive on the early trains.

At 2 P. M., Wednesday, their labors began with religious exercises, conducted by the local pastor, J. W. Bell. A permanent organization was effected by electing Mrs. W. H. Wall, of Sardis, chairman, and Miss Rosa Taylor, of Como, secretary. On roll-call the following ladies read beautiful, strong and encouraging papers on the conditions of the two societies which are known as the "Twin Sisters in the Vineyard of the Lord." Miss Julia Jones, of Coldwater, read reports for Coldwater and Cockrum; Mrs. K. M. Harrison, for Batesville; Mrs. Mitchell, for Pleasant Grove; Mrs. Shipman, for Sardis.

The sum of the reports is that their efforts have been blessed, and that their fund has increased about 10 per centum. This encourages them to enlarge their plans for further and greater usefulness. The sentiment of the preachers is that these societies assist, instead of retarding, the general church collections.

The night session was inaugurated by the reading of a beautiful address of welcome by Miss Ella Tribble, of Senatobia, and a happy response by Maj. Anderson, of Como, which were followed by a solo by Miss Grace Brown, of Como.

At this session the most interesting paper of the evening was read by Mrs. W. H. Wall, of Sardis, who spoke beautifully and tenderly of this great and still growing sisterhood of co-laborers, prompted in this work by love of humanity and for the Master's cause.

The ladies concluded their labors at 8:30 A. M., Thursday, in a praise meeting, which was well attended and much enjoyed by all.

Senatobia, Miss., May 28.

In addition to the above clipping, I copy a few extracts from a private letter from Mrs. W. H. Wall, district secretary:

"Our meeting opened on Wednesday, May 26, at 2:30 P. M., the day before the W. F. M. S. meeting, which convened on the morning of the twenty-seventh, followed by the brethren in the afternoon. We had a splendid attendance of preachers and visitors, and all societies were represented but three. One new society was reported at Cockrum, and I organized one at Senatobia of twelve members. The officers are consecrated Christian workers, and expect great things from this society.

"The brethren are taking hold of this work with great earnestness. It would have done your heart good to have heard Bro. ———, of ——— circuit, express his gratitude to our society for our help and his good home. He said our donations enthused his people so that they tore down the old rickety building that passed for a parsonage and put up a new and comfortable one. He said his wife and baby always remembered us in their daily prayers."

The brethren requested Mrs. Wall's address for publication in the county papers of the district, as they said, in this way, it would reach many homes that a church paper never entered, and would enlighten them about our work. This was a very wise move on the part of the brethren, and I have no doubt Mrs. Wall's address will accomplish much good; but I hope they will pardon the suggestion that all church members should take church papers and not have to depend upon secular papers (no matter how good those may be) for church news.

MRS. H. W. FOOTE.

Selections.

A Fatal Example.

The father indulges in a friendly game of cards at night; does it often does it with his boy. The boy becomes a skillful player; by and by he goes to school by train with others of his age, and cards are introduced, at first for friendship, at last for half-pence. He then goes to business, and as his mother wishes him to have the comforts of home, every night he still uses the train, and may be found each day entering a carriage labeled "engaged," which means that your son, and other people's sons, are playing all the way to town and all the way back again. Has he won? He is full of life and animation. Has he lost? He is morose and irritable. By and by you find a sporting paper in his pocket. He desire to get money without working for it has led him into the hands of sharpers. His purse is empty, and his employer's money is taken, and at last he stands in the deck, charged with embezzlement, and is sentenced to the felon's doom.—Charles Garrett.

Your daily duties are a part of your religious life just as much as your devotion.—H. W. Beecher.

WALL

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Editor Christian Advocate.

FROM THE WORK.

Rev. James M. Martin, Delhi, La., June 5, 1897: "We observed Children's Day on the twenty-third of May. We had an immense congregation. The children had some very appropriate recitations, and rendered them to the delight of the large congregation. The 'Arch of Promise' and the song service was especially beautiful. The success of the occasion was due mainly to the persistent efforts of Mrs. W. S. Buchanan and Mrs. F. A. Wiles. Our collection amounted to $8 75 We have had some repairing done on our church here. I am pleased with this charge, and hope for success in all church work here this year. My senior, Bro. Cassity, and myself have plenty of work to do."

Mrs. T. S. Randle, Dry Creek, La., June 4, 1897: "We have just moved into our new dining room and kitchen. My sick husband can not preach much; but, thank the Lord, with the help of the boys and an efficient committee of young ladies, he can help to make our homes more home-like. We carried out the programme for Easter Sunday and Children's Day with great satisfaction and profit to all. Last Sabbath Mr. Randle preached to a large and appreciative congregation. Ross (preacher in charge) opened the doors of the church, and four of our Sunday-school children joined. After dinner on the ground we organized a Juvenile P. and H. M. S., with 35 members. We have an Epworth League and a real live 'devotional service' each Sabbath afternoon. We have a wide-awake presiding elder, and we are all glad to have him come. His sermons thrill us. Our people are kind and thoughtful. Pray for us."

Rev. F. N. Sweeney, P. C., Pine Grove circuit, La., May 31: "At the last Annual Conference Bishop Hendrix read me out for Pine Grove circuit. On Jan. 4, with wife and three children, I started for my new work, and arrived here Jan. 8. I soon found that we were among a good and kind people. We found no parsonage, but were soon domiciled in a good, comfortable house, and such things that were necessary for the physical man have been abundantly provided for us, and we are contented and happy. Everything looks encouraging for a prosperous year. The Sunday-schools have all been reorganized, and some weekly prayer meetings started. Our beloved presiding elder, Rev. R. W. Tucker, was with us last Saturday and Sunday, and preached us two soul-stirring sermons. He informed me that my financial report was about with the average on the district. We are praying and planning for our protracted meetings. Will begin (D. V.) at Killian's Chapel, June 2, with Bro. J. B. Kent to assist us. Pray for us."

Rev. J. W. Raper, Montpelier, Miss., June 3, 1897: "I write from Sparta circuit, Aberdeen district, North Mississippi Conference. Our second Quarterly Conference was held at Palestine Church this second Saturday and Sunday in May. Our much-loved presiding elder, Rev. S. M. Thames, was on hand and did us much good by his sermon and advice. We all appreciated his coming. As a man, he is entertaining; as a preacher, he is instructive, and as a presiding elder, not surpassed by any we know. We are glad to note the marked improvement on many lines in this charge. Sunday-school work is good, congregations are better, more religious papers are being taken, financial matters are good. We will be able to pay for our parsonage. Our people are, as a rule, kind and generous, and most of them are liberal to the church. All who attend church regular seem to be ready to respond to any claim of the church. We are now making our arrangements for the revival work this Summer. We want a good revival at all the appointments on this charge."

Rev. J. Wilson Brown, P. C., Madison station, June 5, 1897: "The Children's Day service, conducted on the twenty-third of May at Madison station by the faithful superintendent, R. W. Stewart, Esq., and due largely to the efficient management of his wife, was a most delightful occasion. The programme was followed mainly; other good things were added. Each of the many participants was well prepared, and every part was acted with good will. There were beautiful and most tasteful decorations, instrumental music by accomplished performers on the organ, two violins, and a bass viol, and singing with the spirit and the understanding. The memory of an occasion of beauty, pleasure and profit will delight the children and the large audience. Of many pleasant things among others we may write later. Thanks for your editorial of the third instant."

Rev. J. White Davis, Harrisonburg circuit, Sicily Island, La., June 8, 1897: "There is some tendency upward spiritually among us, as we have two regular weekly prayer meetings and two good Sunday schools, which, with the regular preaching services, are well attended. Three accessions by profession of faith and several children and infants baptized. Temporally, we have been 'pounded' very hard with such articles as coffee, sugar, flour, hams, rice, tea, pickles, butter, eggs, cake, and many more nice things—even candy for the children—until we were almost made to cry out, 'When will the end of these things be?' For two or three days the kind people kept it up. In fact, ever since we have been to Sicily Island (since May 11) scarcely a day has passed but what something for the table has been brought to us. May the Lord abundantly bless these people with spiritual food, and make this the best year, so far, that people and pastor on Harrisonburg circuit have ever witnessed!"

Rev. J. E. Buck: "Last Sunday was a high day for Methodism in Abbeville. We had our new church formally dedicated to the worship of Almighty God. No collection was needed—all the bills having been previously settled. Bro. J. C. Park, pastor at Kosciusko, preached the sermon and conducted the dedication service. The whole was very impressive and inspiring. The sermon from II. Chronicles vi, 41, was a forceful presentation of the importance of God's presence and power in his house, the necessity of a regenerated ministry, and of a consecrated membership. While the preacher preached the people waited, and God came. His power was felt in pulpit and pew. The services rendered by Bro. Park in an address before the League in the afternoon and a sermon at night were entirely satisfactory and highly appreciated by the large audiences who crowded the building to hear him. A gracious revival followed the sermon at night. Many backslidden church members pledged to lead better lives and sinners demonstrated their purpose to forsake sin and start upon a better life. In building and furnishing the church, our people have wrought well. Especially do our women and girls deserve credit for the beautiful pulpit, chancel, chairs, and carpet, earned and procured by them. The labors of former pastors, in advancing both spiritual and material things, still abide here. Special mention is made of the untiring effort and unflagging energy and zeal of Bro. P. Jaco, who saw the laying of the foundation and erection of the building to a readiness for the paint. In other parts of our circuit and in other departments of church work we feel that some degree of success is being attained. Our congregations are large at every place, interest good, and the membership developing in zeal and consecration. Finances well up and the prospect of full collections good. We are to soon enter upon our revival season. How much depends upon the efforts of preachers and people in this very important work!"

CHILDREN'S DAY AT ETHEL.

Children's Day, at Ethel, May 23, was a glorious success. The church was filled to overflowing. The church was elaborately decorated.

Rev. J. F. McClellan offered the opening prayer. The service of song was appropriate and well rendered. The address by the superintendent, Mr. W. W. Worthy, on Sunday-schools, was well delivered, entertaining, and instructive.

Recitations, declamations and essays were given by the following persons: Miss Ophelia McKneely, Miss Lucille Sale, Miss Aurelia Dobrowolski, Master John Forbes, Miss May Heitzler, Mr. Joe Young, Malvern McKneely, Ella McCarstle, Annie Miller, Annette Dobrowolski, Nonie Kemp, Joana Taylor, Joe Brown, Lizzie McKneely, Hattie Powell, Mary Pond, and Lillian Whiteman.

Rev. J. F. McClellan entertained the audience with an encouraging talk. A collection was taken amounting to five dollars and five cents.

Great credit is due Mr. and Mrs. Worthy, Mrs. McKneely, and Miss Mary Pond for their untiring energy and zealous interest in training the children and superintending the decorations.
ESTHER.

In Memoriam of Rev. R. S. Woodward,

WHO DEPARTED THIS LIFE IN MERIDIAN, APRIL 10, 1897.

TO CENTRAL CHURCH.

BRETHREN: Another soldier of the cross has furled his banner and crossed over the river. Bro. Woodward, long a Methodist preacher in the Alabama and Mississippi Conferences, and late pastor of this church, is no more among men. He fought the good fight, accomplished the will of the Master, and has gone to receive a crown in glory! We recognize that the church has lost a strong advocate, the community a good man and citizen, his family a faithful husband and loving father; and while we mourn with them, we rejoice that our brother has gone home.

As Bro. Woodward grew older in years, his faith grew stronger, and his experiences brighter, and when the summons came he was ready to meet his God whom he loved and served so well. A grand life, a triumphant death! Blessed are they who die in the Lord! Our profound sorrow and tender sympathy are with the loved ones in this sad hour of grief. May God keep them and us 'till we all shall meet again!

S. B WATTS,
A. A. DILLEHAY,
J. A. GULLEY,
Committee.

There is a story of an abbot who coveted a piece of ground. The owner consented to lease it to the abbot for one crop only. The abbot sowed acorns, a crop which took three hundred years to ripen. Jeroboam's one sowing mortgaged the new kingdom for evil through all its history. Satan begs for one crop only, and then sows seeds whose harvest will fill all the life to the end. We do not know what we are doing when we start a wrong thing.—J. R. Miller, D. D.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

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Death Pulls the Trigger.

A man doesn't have to pull the trigger himself in order to commit suicide. He doesn't even need a gun or any kind of weapon. All he need do is work hard and at the same time neglect his health. Death will do the rest. Men nowadays are all in a hurry. They bolt their food, and get indigestion and torpid liver. The blood gets impure. When the blood is impure, sooner or later something will "smash." The smash will be at the weakest and most overworked point. In a marshy country it will probably be malaria and chills. A working man will probably have a bilious attack. A clerk or bookkeeper will have deadly consumption. A business, or professional man, nervous prostration or exhaustion.

It isn't hard to prevent or cure these diseases if the right remedy is taken at the right time. Dr. Pierce's Golden Medical Discovery makes the appetite keen, digestion and assimilation perfect, the liver active, the blood pure and the nerves steady and strong. It drives out all disease germs. It makes rich, red blood, firm flesh, solid muscle and healthy nerve-fiber. It cures malaria and bilious attacks. It cures nervous prostration and exhaustion. It cures 98 per cent. of all cases of consumption, bronchial, throat and kindred affections. Dr. Pierce's Common Sense Medical Adviser contains the letters of thousands who have been cured.

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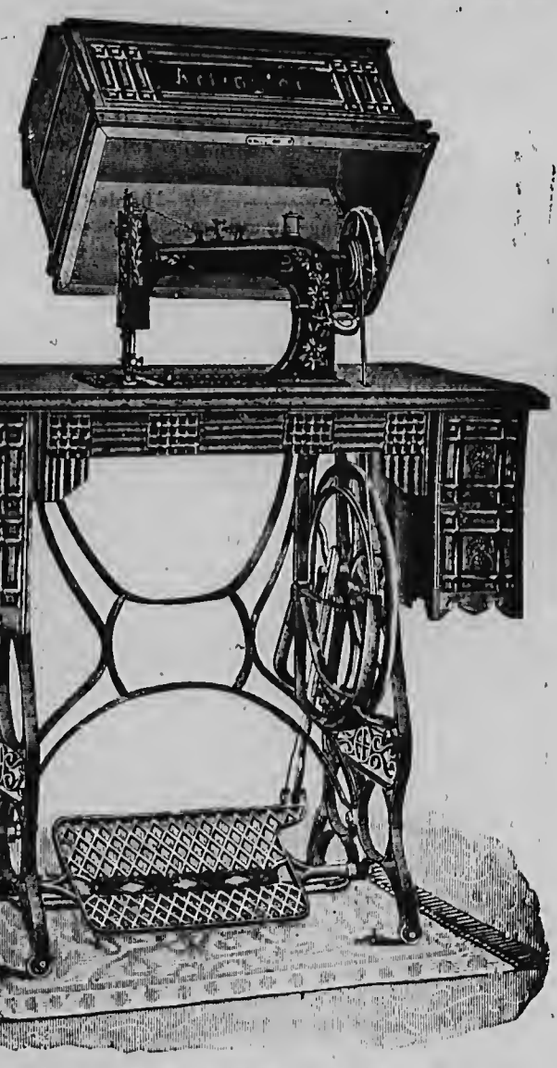

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The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without disposing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

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THURSDAY, JUNE 17, 1897.

"In all eternity no tone can be so sweet
As where man's heart with God in unison doth beat."

The best way to cure douht is to go to work vigoronsly for God and hnmanity.

It costs hnt little to speak a kind word, hut who can measnre the good results thereof?

A religion without joy is like a flower without beauty or perfume; nobody cares to have it.

The greatest blessing yon can pray for is that state of heart in which you can say cheerfnlly at all times, Thy will, O God, be done.

Let a man resolve and determine that he will advance, and the first step of advancement is already made.—Samuel Smlie.

It is a part of my religion to look well after the cheerfnlnesses of life and let the dismals shift for themselves.—Lonisa M. Alcott.

The true test of civilization is not the census, nor the size of cities, nor the crops, hut the kind of man that the country tnrns ont.—Emerson.

A cold, heartless man will never make friends; but a warm, tender, sympathetic heart, like a magnet, will draw others to itself.—Selected.

It can not be that the people shonld grow in grace unless they give themselves to reading. A reading people will always be a knowing people.—John Wesley.

As a delicate flower does not unfold its petals in a frosty atmosphere, so the Bible does not unfold its beauties in an atmosphere of contentious debate.—Selected.

Some people are in the habit of saying, "Give the devil his dues," who probably have not thonght of what the language implies. If he had his dues, perhaps he would have them.

Let us be content to do little, if God sets us at little tasks. It is hnt pride and self-will which says, "Give me something hnge to fight, and I shonld enjoy that; bnt why make me sweep the dust?"—Charles Kingsley.

The fact that we are not living to snit other people is no evidence that we are living wrong; hut, then, the fact that we are living to snit ourselves is no evidonce that we are living right.—Baltimore Advocate.

In the condnct of life habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing; it is bnt to change the title of the book. To learn new habits is everything, for it is to reach the snbstance of life. Life is bnt a tissue of habits.—Amiel.

The Closing of the Schools.

The season for the closing of the schools and colleges has arrived, and in a few weeks more all our institutions of learning, save the Summer schools, will have ceased their operations. Thousands of children and youths of both sexes are now reveling in temporary freedom from the lessons and the routine of school life, while hundreds more, who, for many months, have been off at school or college, are joyful beyond measure at being home again. Some are the proud possessors of hard-earned diplomas, and are eager to test their lances in the great battle of life.

The home-coming of the boys and girls from school after months of separation from loved ones is a glad occasion. How happy is such a family reunion! Who can measure the joy of a mother's heart as she presses her long-absent children once more to her bosom! With what pride the father notes the progress son or daughter has made while at college! How light-hearted and merry are the young folks over the prospect of spending a long vacation with parents and friends, and of being free from the restraints of the school-room! Hundreds of tired teachers, too, are no less glad at the coming of a season of rest for over-strained nerves and weary brains.

The Snmmer vacation gives a much-needed opportunity to teachers and pupils for recreation and rest. There is sound sense in the old saying that "all work and no play makes Jack a dull boy." Young people, not having attained their full development, are less able to endure without injury protracted mental and physical effort than are older persons. Many who toil year after year without stopping to rest would be vastly benefited if now and then they would take a short respite. The need of occasional relaxation is too plain for argument.

It is a fact nnqnestioned that those enjoy a vacation most, be they students or business men, who labor hardest. Many a student neither needs nor deserves a vacation because he has spent the session in dawdling and shirking instead of doing honest work. The same is true of every workman who is afraid of becoming tired.

The vacation will be spent in a multitude of ways. Not all, we are sorry to say, will spend it profitably. Some will employ it in reading and study; some in doing manual labor; some in pleasure seeking, and some in idleness.

It is a sad fact that many young people on getting ont of the school-room abandon themselves to pleasure and selfishness, seeming to think that they have an exclnsive right to enjoyment, and paying small heed to the wishes and rights of others. A little thonghtfulness would save them from unfortunate mistakes, and their friends from wounds and heart-burnings. Whether toiling or resting, we should never be forgetful of the rights and feelings of others, or of the fact that onr condnct can not escape observation. The boy or the girl, who, dnring vacation, is unobliging and selfish, however bright he or she may be, will make a bad impression. The student who in his native place assumes lofty airs of snperiority will soon find himself disliked and without influence. What a pity that a little learning should turn the heads of so many promising youths and render them disagreeable, when if they could be divested of conceit, their influence and usefulness would be incalculable. Unpretentious merit is always admired, and is sure to win in the end.

To aim at nothing bnt fun and frolic is the surest way to become unhappy and discontented. A time of rest and indulgence is a time of special temptation and danger. No collegian who spends his vacation in uninterrupted pleasure-seeking and idleness will return to college without regrets and misgivings. Nothing so soon causes the mental and spiritnal powers to rust as does inactivity. We would not have our young friends become as sober as judges, nor would we advise them to renounce recreation, bnt we do say that in connection with their enjoyment and fnn-making something profitable and useful should be attempted. Reading should not all be fiction. Talk shonld not all be frivolous. Rest should not all be idleness. If the young men and women who are now at home temporarily will only open their eyes, they will see abundant opportunities for service and usefulness. The fact that they have been off to college has a tendency to make them leaders in the communities in which they have been brought up. Younger brothers and sisters look up to them. Fond parents dote on them. Their pastors count on them for service in the Sunday-school and the Epworth League. They should not disappoint those expectations. How great is the sorrow of parents, who, having scrimped themselves in order to send son or daughter to school, receive no words of thankful appreciation, and whose sacrifices are taken as a matter of course. It ought to be remembered that in many cases the father and mother never know the joy and rest of a vacation.

A story is told of a certain young prince who was extremely discontented and unhappy. Though he had almost everything heart could wish for, still he was miserable. His parents and attendants did all they could to make life pleasant for him, but in vain. At last his father, in despair, advertised that he would give a fabulous sum to the man who would cure his son of his malady. A number of persons came and attempted a cure, but to no purpose. Finally an unknown man came with a simple, but, as it proved, effectual remedy for which he said he would make no charge. The king was incredulous, but the man was given a chance to test his power. So, taking the prince aside, he whispered something in his ear, and then went his way. The prince followed his directions, and became the happiest boy in the kingdom. The mysterious secret which the stranger had communicated to the prince was this: "Do a kindness to some one every day." If our young friends and older ones, too, will follow this prescription, both during vacation and afterward, happiness is sure to result.

Some collegians seem to regard manual labor as degrading. Any form of education that fosters such a notion is not only defective, bnt positively injurious. The South is to-day suffering greatly from the prevalence in former days of just such a notion. Christ himself was a son of toil, and by his blessed example has forever dignified manual labor. A Senior (or even a Sophomore) ought not to think himself too polished and intellectual to swing an axe, or hoe, or do other such work that may be needed about home.

All honor to the young collegian who, adjusting himself to circumstances, on arriving at home, goes between the plow handles, enters the work-shop, or teaches a Summer school, in order that he may not be a burden to his self-sacrificing parents. The college maiden who, instead of running hither and thither in pursuit of pleasure, sets to work to lighten some of mother's burdens, though she may not have as much fun as some of her companions, will experience a glow of happiness not found at merry-making.

We wish all our young friends a glad, profitable and restful vacation, and we trust that when it is over they will have no vain regrets, no reproaches of conscience, and that they will return to school or enter upon their life-work with appetites keenly whetted for knowledge.

Commencement Day at Millsaps College.

BY REV. M. M. BLACK.

Tuesday, June 8, was commencement day for the class of '97, and a bright and beautiful day it was. The closing exercises took place at an early hour, so as to give opportunity to any who wished to do so to hear the address of Dr. Bolling at the Belhaven commencement.

After the opening prayer by Dr. Hunnicutt, the audience was treated to two splendid orations by representatives chosen by the faculty from the Senior class. The first speaker was Mr. W. B. Jones, who handled his subject, "Woman in the South Since the War," in an easy, forceful, and masterly way. Mr. George B. Power then followed in a splendid oration on "Poetry in Its Ennobling Influence on Man." Both speakers reflected no little credit upon themselves as well as upon their alma mater, and the committee of judges had considerable difficulty in awarding the prize offered. Mr. J. C. Hardy, the representative from the Law Department, was to have delivered an oration on "Conformity to Law Essential to Progress," but he and the other members of his class had to be at Raymond on that day to stand an examination before Chancellor Coun.

Next came the Baccalaureate address by President Murrah, which, though brief, was elegant, stately, and impressive. He urged upon the young men about to receive their diplomas the importance of being practical, reminding them that nothing can take the place of hard common sense, and quoted Ruskin as saying that one of the most essential elements in education is "the ability to know where we are." "No greater reproach," he remarked, "can be laid upon you than the charge that you are behind the times." He admonished them that they had better not be too far in advance of the times, if they did not want to suffer persecution. He also said: "You are going out into a great world, but it is not a perfect world. Have a mission in life and fulfill it."

The degree of Bachelor of Arts was then conferred upon six young gentlemen as follows: L. E. Alford, W. W. Catching, W. H. Fitz Hugh, W. B. Jones, D. G. McLaurin, G. B. Power. One young man, Monroe Pointer, received the degree of Bachelor of Science.

Next in order was the presentation of the medals, a feature of commencement exercises of never-failing interest. This pleasant duty was discharged by Dr. H. M. DuBose in his usual inimitable and charming manner. The awards were as follows: Scholarship medal in the Preparatory Department, H. G. Brabston; Millsaps medal for declamation, M. H. Brown; Gunning medal for Scripture reading, W. O. Sadler; Faculty Scholarship medal in Collegiate Department, A. G. Hilzini; Oscar Kearney Andrews medal for oratory, J. H. Holloman; Galloway-Lamar medal for debate, W. E. M. Brogan; Ligon medal for oratory, George B. Power; Jones medal for improvement in penmanship, J. H. Holloman.

Bishop Galloway then rose and made a few concluding remarks in behalf of the Board of Trustees. "The session just closed," he said, "has been the most successful in the history of the college." He referred to the absence of the members of the Senior law class, "who," he remarked, "ought to have been here to-day." "Why they are not present you all know full well." He was applauded to the echo when he said: "We propose to make lawyers, not by statute, but on merit." He deprecated the spirit of hostility exhibited by a certain educational institution, and said: "We shall ever strive to maintain and exhibit a policy of friendliness towards all other colleges in the State." He cordially thanked the citizens of Jackson for their deep interest in and hearty support of Millsaps College, observing that usually the people where a college is located are its severest critics.

The moral tone of the student body during the session just closed has been most excellent. No changes were made in the faculty. Prof. J. P. Hanner was elected to the full professorship of Modern Languages. The next session will begin Sept. 15.

The new Science Hall shows up to great advantage, and is admirably adapted to its purpose.

The professor of Latin and Greek during his year in Europe made a fine collection of interesting curios. He has on exhibition in the college over 150 rare Greek and Roman coins, some of them dating back to the era before Christ, specimens of pottery of the Homeric age, marbles from Rome, a number of fac-simile impressions of ancient and curious inscriptions, and also 300 photographs, embracing every classical ruin in Greece and Rome.

We were surprised to see so few brethren from the Mississippi Conference in attendance upon the exercises. The brethren from North Mississippi seemed to be in the majority.

We all live on far lower levels of vitality and of joy than we need to do. We linger in the misty and oppressive valleys when we might be climbing the sunlit hills. God puts into our hands the Book of Life, bright on every page with open secrets, and we suffer it to drop out of our hands unread.—Canon Farrar.

The Mississippi Chautauqua.

The third annual session of the Mississippi Chautauqua, domiciled at Crystal Springs, will begin June 28, and will last four weeks. Among the celebrities who will occupy the platform are the distinguished Baptist divine, Dr. Henson, of Chicago, Miss Isom, of Oxford; Dr. Alfred A. Wright, of Boston, and the great temperance orator, L. J. Beauchamp. The programme is said to be a very fine one.

The South Mississippi Peabody Normal will be held during the session of the Chautauqua Assembly. The faculty of the Normal comprises a number of distinguished educators. The Normal and the Chautauqua do not conflict as to time, certain hours of the day being assigned to each. An artificial lake a mile in circumference now adorns the grounds, and furnishes recreation in the way of boating and fishing. Good board can be had at from $2.50 to $3 per week, while persons of Epicurean tastes can feast to their liking at New Orleans prices. It is said that about three hundred teachers will be present. The Normal will be greatly advantageous to teachers. The attendance upon the Assembly promises to be in excess of any previous year. Reduced rates will be given by the railroads.

North Mississippi Conference Notes.

During the past two months this writer has neither been idle or triflingly employed, but constantly in the field and on the wing—only two days at home. Twenty-seven churches in eighteen pastoral charges have been visited. Three Preachers' Meetings, two District Conferences, the State Epworth League Conference and Grenada Collegiate Institute commencement have been attended. Much house-to-house visitation has been done, and many new acquaintances have been made and old ones renewed. Not a few sermons and addresses have been delivered and many good books and papers circulated.

Most of these services were rendered in the rural regions off the railroads and outside the towns, as Bros. Morehead, Langley, Savage, Braswell, Rook, Jaco, Allen, Klein, et al, can testify. These brethren, and others that might be mentioned by name, know how to use and co-operate with a fellow-laborer for mutual good and the promotion of the work.

I had the pleasure of participating in Children's Day exercises at Lewisburg, Pleasant Hill circuit, Eudora, Nesbitt circuit, and Paris, Paris circuit—all of which were very good. The published program was rendered in full at each place, except the substitution of two songs at Paris by which no harm was done to the service. This was as it should be in every case. Nothing can be substituted for the studiously prepared program that will answer the purpose contemplated so well as it does.

Reports of the observance of Children's Day are very gratifying. More schools have observed the day, and the collections are better than ever before. Let not this good work cease until the children of all our congregations have enjoyed the privileges and blessings thus provided for them.

I regretted my inability to be with the brethren of Winona district in their Conference at Acona, there being another one in session at the same time. The same state of things exists this week. How I long to be with the brethren of Aberdeen district at Houston, but I can not divide myself between that place and Pickens—only in spirit. I trust they are having a profitable meeting.

I hope to be at Baldwin and Artesia. Shall have to forego the pleasure of Greenville and Water Valley; but hereby and now I tender greetings to the beloved brethren and yoke-fellows of each district and hope to have a representative at each Conference.

Rev. J. T. Howell, our dear brother at West, has the prayers and sympathy of the entire Conference in his serious affliction. We hope that he may soon be restored to health and to his loved employ.

We are glad to note the convalescence of Bro. J. Ritchey at Winona.

Bro. J. Jo Bowen is in ill health. He is now resting at Castallan Springs, and we hope and pray that he may soon be restored to wonted health and vigor.

Bro. McIntosh is evangelizing in Missouri just now. He has planned a Summer campaign in our Conference which will doubtless result in great good. G. W. BACHMAN.

June 11, 1897.

P. S.—Durant District Conference is in session at Pickens. Most of the pastors and a goodly number of laymen are present, and we anticipate a profitable meeting. G. W. B.

If we were careful not to say of another in his absence what we would not tell him to his face there would be a great deal less talking, and the world would be just as well off.—Baltimore Advocate.

NOTES.

Rev. S. S. Keener has been rusticating on the coast of Mississippi.

***

Mrs. Cranston, wife of Bishop Cranston, has been appointed Indian inspector by President McKinley.

***

Rev. W. G. Forsythe spent a day in the city last week, and let the light of his genial face shine into our sanctum.

***

Rev. Francis Marion Keen and family passed through the city last week en route to the Press Convention at St. Louis.

***

Rev. Hiram R. Singleton is now sojourning at Long Beach, Miss. His pulpit will be filled temporarily by Rev. George D. Parker.

***

Delegates who expect to attend the W. F. M. S. Convention at Jackson, Miss., June 26 and 28, should send their names to Miss Addie Purnell.

***

The commencement sermon for the Hamilton Female College, Water Valley, Miss., was preached by Dr. R. D. Smart, pastor of the First Methodist Church, Memphis, Tenn.

***

The poem in the W. F. M. S. department of last week's ADVOCATE was improperly credited to Mrs. J. R. Parker. She sent it in, but does not claim the authorship, which is unknown.

***

On the seventeenth Bro. D. Harmon, of Meridian, Miss., will be married to Miss Anna Saunders, of the same place. Our best wishes attend the youthful pair as they embark upon the sea of matrimonial life.

***

From now until July 1 the address of Miss Belle Kearney will be Portland, Oregon, care Mrs. L. A. Nash, East Oak and 15th streets. During July it will be Olympia, Washington, care Mrs. Mary L. Page.

***

From a private letter from Rev. H. C. Morehead we quote as follows: "The commencement sermon of the State University was preached by Bishop E. R. Hendrix. The great preacher was at his best and gave us a rare treat."

***

The ADVOCATE office received a much appreciated call recently from Miss Ida V. May, the gifted and enterprising editor of the Southern Home Journal, who has been sojourning in the Crescent City for the past week.

***

Judge John W. Crary died on the third at his home in Bluff Springs, Fla., in his eighty-third year. He was well known in this city, having resided here for some years before the war. He was a brother of our correspondent, Mrs. L. Crary Sadler.

***

The name and address of the Secretary of the Executive Committee of the third International Epworth League "Convention" is—Dr. W. Willmott, 37 Shuter street, Toronto, Canada. Send 25 cents to him for souvenir programme and official badge.

***

Hon. W. H. Pritchett has been elected to the regency of Southwestern University, Georgetown, Texas, in place of Dr. J. H. McLean, resigned. Rev. F. B. Sinex has been appointed financial agent, the former agent, Rev. W. M. Hayes, having resigned.

***

Rev. W. B. Murrah, president of Millsaps College, Jackson, Miss., Rev. T. B. Clifford, ex-president of State Conference of Epworth Leagues, are the Mississippi speakers on the programme of the third International Epworth League "Convention," to be held in Toronto, Canada, July 1.

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Always have a bottle in the house. Sold everywhere.
Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

Epworth League Convention.

The Epworth League Convention, in Toronto this Snmmer, will be the greatest gathering of Methodists that the world ever saw. There will be not less than 20,000 persons present, representing the vigor and manhood of the church, gathered from the four quarters of the world. It will be the occasion of meeting some of the men who are now shaping the course of the church, and some of those who are laboring in the dark lands of the earth. Aside from the profit of the convention, there is much profit in the travel, the refreshment that will come to those who go. The following inducements are offered by the railroads: One fare for the round trip, and thirty days limit to the ticket. The shortest line connecting your home and Toronto will fix the rate for that point, and you have the selection of the way you wish to go.

The following arrangements have been made for a party leaving New Orleans, July 13: The round trip ticket, $33.70; limit, thirty days. The party will leave New Orleans, Tuesday, July 13, at 9 A. M., via the L. C. R. R.; Jackson, Miss., 1:58 P. M.; Fulton, 11:50 P. M.; Louisville, Ky., 8:23 A. M., Wednesday, and arrive at Cincinnati 11:55 A. M. Leave Cincinnati, via the C. H. and D. R. R., at 1:00 P. M.; Toledo, 6:40 P. M., and arrive at Detroit, 8:40 P. M. Leave Detroit, via the C. P. R. R., at 11:15 P. M., and arrive at Toronto, Thnrsday, 8:15 A. M. Time on the way, less than forty-eight hours. The return trip will be across Lake Ontario to Point Niagara by steamor, to the Falls, to Buffalo, thence by steamer to Cleveland and Toledo; C. H. and D. to Cincinnati, and via the L. C. R. R. to New Orleans. There will be stop-over privileges at the principal points. Persons coming over the S. P. R. R. will have time to connect with the I. C., Tuesday morning. Those who come over the T. P. R. R. should time their trip so as to arrive in New Orleans, Monday evening. Sleepers can be arranged for in New Orleans, or en route. Sleeper from New Orleans to Cincinnati, $5; from Memphis to Cincinnati, $3; from Detroit to Toronto, $2; from Memphis to Cincinnati, and from Detroit to Toronto, will cover the night time on the trip.

Board while in Toronto will cost, in private families, $1 to $1.50 per day; in hotels, $2 to $3 per day. Two dollars per day will cover the necessary expenses en route, aside from sleeper. A ten days' trip can be made for $65.

Inquiries may be addressed to J. M. Henry, New Iberia, La.

Cure Catarrh in Summer.

Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of Catarrh, says that Snmmer is the best time to make a speedy and thorough cure. He has discovered a remedy which is smoked in a pipe, but contains no tobacco, and cures the worst cases permanently. He will mail a three days' trial treatment free to any sufferer who will address Dr. J. M. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

Enterprise District Conference.

The Enterprise District Conference will convene at Laurel, Thursday, July 8, at 9 A. M. The opening sermon will be preached, Thursday, at 11 o'clock, by Rev. C. D. Cecil. Friday morning will be devoted to Sunday-school interests. Superintendents and other Sunday-school workers are invited to be present.

We shall be glad to have the W. F. M. Society and P. and H. M. Society represented.

The Examining Committees are as follows:

For Liconse to Preach and Admission on Trial—H. E. Partridge, C. D. Cecil, W. J. Ferguson.

For Deacon's and Elder's Orders—J. T. Nicholson, J. D. Crymes, W. J. Dawson.

L. CARLEY, P. E.

Epworth League Echoes.

BY REV. THOMAS H. CLIFFORD.

The postoffice address of Dr. W. E. Willmott, is 37 Shuter street, Toronto, Canada—and not "37 State street," as stated in "Epworth League Echoes" last week. We think the printer will find the mistake is his, and not ours. Let every Leagner get the correct address of the secretary to whom they must send the twenty-five cents for "souvenir programme" and "official badge." Send to Dr. W. E. Willmott, 37 Shuter street, Toronto, Canada.

On Saturday, June 5, we had the pleasure of attending a delightful picnic given by the members of the Hermanville Epworth League. It was held near Clark's Lake in a beautiful grove about five miles from Hermanville. Several of the senior members had reached the spot very early in the morning, and when we arrived they were found to be enthusiastically engaged in piscatorial pursuits. A sufficient number of the finny tribe was secured to furnish "quantum sufficit" for every Leagner on the ground. A slight glance at the heavily laden tables indicated, however, that a feast had been provided without reckoning the fish. Of course, Bro. A. D. Miller, the faithful and efficient pastor, was present. He believes in the League and in the young people, and says "he knows the Hermanville Epworth League is the best in the State." The young people insisted that we address them relative to the work of the League. Accordingly and forthwith we proceeded beneath the bending arch of the azure sky to tell of some of the benefits to be derived from the organization of the League. We are under many obligations to Bro. Jno. F. Weeks and Bro. W. A. Fife for transportation to and from Port Gibson behind their well-bred and well-trained roadsters. During our recent visit in Claiborne county we were informed that at the last election held in that section prominent Jews voted the "dry ticket." We learned further that one of the strongest articles written for prohibition from a financial standpoint was written by a Jew. And this leads us to quote the following, from the Baltimore Christian Advocate, concerning the Georgia State League Conference recently held in Atlanta: "The wildest enthusiasm was aroused under the terrible arraignment of the liquor traffic, made by Rev. George Stuart. His speech was awfully terrific, and almost swept the thousands of hearers off their feet. It will bear fruit all over the State." Sound the death-knell—"The saloon must go."

Water Valley, Miss.

Money Made in a Minute.

I have not made less than $16.00 any day while selling Centrifugal Ice Cream Freezers. Anyone should make from $5 to $8 a day selling cream, and from $7 to $10 selling freezers, as it is such a wonder, there is always a crowd wanting cream. You can freeze cream elegantly in one minute, and that astonishes people so they all want to taste it, and then many of them buy freezers, as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can sell ice cream and the freezer sells itself. My sister makes from $10 to $15 a day. W. H. Baird & Co., Dept 246, Sta. A, Pittsburg, Pa., will mail you full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day, or if you wish, they will hire you on liberal terms.

Notice.

As it is my purpose to spend a part of my Summer vacation in travelling in the interest of Millsaps College, I ask pastors and presiding elders in the two Mississippi Conferences to open the way for me to do this work to advantage. A prompt response to this notice will be appreciated. J. A. MOORE.

Millsaps College, Jackson, Miss.

Notice.

All persons expecting to attend the Jackson District Conference at Flora, July 8-11, will please notify me by July 1. J. G. CAMMACK.

To Pastors of the Mississippi Conference.

The General Sunday-school Board at its recent annual meeting directed as follows:

All funds collected on Children's Day shall be forwarded by the pastor to the treasurer of Conference Sunday-school Board, and he in turn forward ten per cent. of aggregate to treasurer of General Sunday-school Board, and ten per cent. to treasurer of General Board of Education.

This is plain enough. It says that the Children's Day collection is to be "forwarded," not "brought up to Conference."

Furthermore, in order that our Board might have funds through the Winter and Spring for supplying needy schools, our treasurer obtained permission after our report at the last Conference to retain the $205.39 due the General Board, promising to pay it after the Children's Day fund came in this May. He needs money for this purpose now, and pastors are neglecting their duty in this matter. In some Conferences the Sunday-schools Boards are taking extreme measures to force pastors to attend to this. Is it not enough to say, Please, please, please? Send to Rev. H. P. Lewis, treasurer, Carthage, Miss.

By order of the Board.

H. G. HAWKINS, Secretary.

Notice.

At the last annual meeting of the Woman's Parsonage and Home Mission Society the following resolution was adopted:

Resolved, That each of our pastors be requested to preach in the interest of the P. and H. M. Society, and take up a collection in each of his pastoral charges on or before the first Sunday in July, and forward same to Mrs. T. B. Holloman, Natchez, Miss.

One hundred and twenty-one preachers have been notified of the above resolution, and appealed to for their co-operation. Before passing this resolution we realized the collections and burdens now upon the church, but having struggled, planned and worked for three years, and not our Conference expenses necessary to carry on the work without drawing on the regular dues (which go to help needy parsonages), we have reached the point where it becomes necessary to call upon the church to lift the burden that has been borne by a few. If each brother will send from twenty-five cents to $2 from his people before the second Sunday in July, it will enable us to forward the work more successfully.

MRS. S. S. COPE,
Conf. Cor. Sec. P. and H. M. S., Miss. Conf.

Paulding, Miss., June 8, 1897.

Centenary College.

At the recent meeting of the alumni of Centenary College, it was determined by them to endow a chair in the college. A fair sum was subscribed by members present for that purpose. This is but the beginning. We call upon the alumni who may see this notice to send their subscriptions to Dr. C. W. Carter, Jackson, La., or to the treasurer of the Alumni Association. Let us all give liberally and cheerfully. Let our friends help in this good cause.

S. J. DAVIES.

Clinton, La.

Notice.

The Vicksburg District Conference will be held at Oak Ridge, July 15 to 18. Will all who expect to attend please write me a card, so that it may reach me before the twelfth, so that conveyance out may be provided? Those who come by way of A. and V. will get off at Bovina, and will find conveyance on the fourteenth only. Those who come by the Valley route will get off at Red Wood, and will come out on the morning of the fifteenth. G. A. GUICE.

NOT EXACTLY RIGHT is the way thousands of people feel. It is because their blood is poor. Hood's Sarsaparilla, the One True Blood Purifier, will promptly set them right.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripe. All druggists.

Notice.

Rev. W. M. McIntosh will begin a tent meeting at Flora, July 11, following the District Conference. Will be glad to have any brother who can to attend and help us. All Christian workers will be entertained, free of charge. J. G. CAMMACK.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

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TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. • • •

Yours, most respectfully,
MRS. A. W. MOORE.

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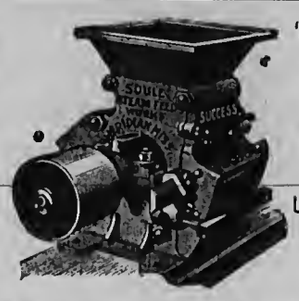

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W. P. and H. M. S.

The annual meeting of the Woman's Parsonage and Home Mission Society of the Mississippi Conference will be held at Bay St. Louis, July 9-12. All societies are urged to send delegates. Application has been made for reduced rates over the railroads on the certificate plan. We cordially invite the pastors, or as many as can, to meet with us.

MRS. B. F. LEWIS, Sec'y

Woodville, Miss.

Notice.

The Woman's Missionary Societies of Louisiana Conference are herein urged to send delegates to our annual meeting in Homer in July.

Sisters, let us put our shoulders to the wheel, and keep alive the interest of our work. We can best show our appreciation and sympathy for our beloved president by using our best efforts for the work. The exact dates and rates will be published later. L. PAXSON.

Notice.

Will the brethren of the Meridian district please send me the names of the delegates, local preachers and others who will attend the District Conference at Binnsville? The brethren will be met at Scooba with conveyance, provided they write me of their coming. C. M. CROSSLEY.

Binnsville, Miss., June 12, 1897.

Notice.

The fifth convention of the Woman's Parsonage and Home Mission Society, M. E. Church, South, will be held in Knoxville, Tenn., Oct. 26, and continue through Nov. 1.

MRS. R. L. BLEVINS.

Rogersville, Tenn.

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Post & Bowles, New Orleans, La.,
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1897.

SEASHORE CAMP GROUND.

The twenty-sixth annual Camp Meeting at Seashore will open (D. V. on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until August 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B. Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Lakin, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc., apply to

E. P. MACKIE, Pres., New Orleans.
DR. M. F. TUCKER, Vice-Pres., Mobile,
A. S. DANIELS, Chair'n Ex. Com., New Orleans,
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HOME CIRCLE.

SOME TIME.

BY EUGENE FIELD.

Last night, my darling, as you slept,
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby;
Then, bending down, I kissed your brow—
For, O I love you so—
You are too young to know it now,
But some time you shall know.

Some time, when in a darkened place,
When others come to weep,
Your eye shall see a weary face
Calm in eternal sleep,
The speechless lips, the wrinkled brow,
The patient smile may show.
You are too young to know it now,
But some time you shall know.

Look backward, then, into the years,
And see me here to-night—
See, O my darling! how my tears
Are falling as I write;
And feel once more upon your brow
This kiss of long ago—
You are too young to know it now,
But some time you shall know.

Wife and Mother.

BY MRS LILLIAN F. A. MAULSBY, Wife of Prof. D. L. Maulsby, of Tufts College.

There is one calling open alone to women, one profession no one but a woman can fill. Its possibilities can not be estimated, nor its compensation computed. It is the noblest, highest vocation that beckons women, and blest indeed is she who hears in unmistakable tones a call to enter it, and to assume its precious responsibilities with their far-reaching influence.

A tendency prevails with many, even with some who have themselves taken the sacred name of wife and mother, to feel exclusively the commonplace character of this existence, and to chafe under the harness of domestic toil and petty cares. No home-maker can deny a basis for this opinion. Often the mending-basket, the dish-pan, the daily meals, and the countless duties that make up the round of house-keeping, assume large proportions. The seamy side is apparent, the knots and ragged ends emphasize themselves, while the meaning of it all, the beautiful fact of domestic joy which these are all aiding to make, is well-nigh lost to sight.

I should like to be able to show that home life at its best is never commonplace, except as the sun and the moon, the flowers and birds, the glorious spring, are commonplace things. Like them it stands for large results, and she who would enter into its high duties should have large equipment. No education of hand, of head, or of soul, but will find its practice field somewhere along this path of marriage. That wife is the best helpmate who can complement on many sides her husband's nature, with its views and opinions, its character, its limitations.

The key-note of true marriage is together. We are told in the Apocrypha of a bridegroom who prayed on the night of his marriage: "Mercifully ordain that we may grow aged together!" Married life keyed to that note can never be commonplace. The loving wife finds reward for every toil and compensation, for every care in her husband's ever-deepening appreciation, and in the sense of mutual love whose bonds are ever more firmly knit as the years multiply and the experiences deepen of life together. Such guerdons come not from a commonplace realm; they are Heaven's best gifts.

When maternity, the crowning blessing of womanhood, adds its chain of new cares, deeper and more holy grows the significance of every moment and every act. "God could not be everywhere, and so he made mothers," said the Jew of old. The faithful mother is a constant exemplification of the essential truth of the ancient saying. God could not have a better deputy. To such a mother, whose rule and guide is truth, who remembers that what she is, not what she says or does, is the power for influence felt through her children and her children's children, God gives his own unique recompense. Her children, whose love has been her joy, looking back to her patience, her unselfishness, her sacrifices, her boundless love, and her truthfulness of character, will indeed arise and call her blessed.—Zion's Herald.

Sally, the Peacemaker.

Sally was a big black cat. She belonged to the butcher who kept a shop in the middle of the village. At one end of the village street lived a barber who owned a pointer dog, and at the other end a grocer who had a dog known as a setter.

Drs. Maybe and Mustbe.

You choose the old doctor before the young one. Why? Because you don't want to entrust your life to inexperienced hands. True, the young doctor *may* be experienced. But the old doctor *must* be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers — the long-tried remedy has your confidence. You prefer experience to experiment — when you are concerned. The new remedy *may* be good — but let somebody else prove it. The old remedy *must* be good — judged on its record of cures. Just one more reason for choosing **AYER'S** Sarsaparilla in preference to any other. It has been the standard household sarsaparilla for half a century. Its record inspires confidence — **50 years of cures.** If others *may be* good, Ayer's Sarsaparilla *must be.* You take no chances when you take **AYER'S** Sarsaparilla.

One day these two men met at the butcher's, and their dogs met also. The latter began to scrape acquaintance, dog fashion. This did not prove mutually agreeable. One snapped and then the other snapped; and directly there was a dog fight, with the usual barks and yelps. The hub-bub brought the boys and men, who came running up from all directions to see the "fun," as they called it. The owners of the dogs, instead of pulling them apart in a decent manner, began to set them on, and to bet which would beat.

Meanwhile Sally was lying on a box in front of the store, basking in the sunshine, and she pricked up her ears as cats do when dogs come around. She had too much dignity to run, but she plainly disapproved of the dog fight. Perhaps she thought she would give those men and boys a good lesson. At all events, she did so in good style; she leaped into the middle of the fight, and clawed and spit and cuffed first one dog and then the other, until they stopped fighting and stared at her. Then, quick as a flash, she turned on the pointer so fiercely, and polished him off so completely, that he turned tail and cleared for home, never once looking back to see what was after him.

But Sally did not follow. She turned at once upon the setter, who stood looking on in sheer surprise, and he, having seen what she did to the pointer, took to his heels and made a straight track to his own end of the village. Then Sally reduced the size of her tail and took down the arch of her back, and deliberately returned to the box and lay down again in the sunshine.

The men and boys were thoroughly disgusted. If it had been a saloon instead of a butcher's shop where they met, they would most likely have gone in and got a drink and talked the matter over, and perhaps have gone to fighting about it, themselves. As it was, they bought their meat and followed their dogs home peacefully, wiser and, we hope, better men for the lesson taught them by Sally, the peacemaker.—The Banner.

Early Converted.

The brightest lights in the churches were converted in early life.

Adam Clarke, the commentator, was converted at four years of age. His influence will shine in the moral heavens while the sun shines in the natural heavens.

Alfred Cookman, the great revivalist, was converted at ten years of age. He will shine in the kingdom of God as the stars in the firmament of heaven forever and ever, and thousands will rise up in the judgment and called him blessed.

Isaac Watts, the great poet, was converted to Christ at the age of nine years. The influence of this great man of God, in tuning the golden harps, will be felt through the endless ages of eternity.

Robert Hall was converted at twelve.—Central Methodist.

A Just Criticism.

A lady of sense and devotion recently listened to a sermon preached by a pastor of some local fame in a large western church. When asked for her opinion concerning the service and the sermon she said: "I was disappointed in the preacher. He was flippant, and used slang. He may have brains and literary gifts, but by his flippancy and his slangy expressions he lowers the standard which a minister of the gospel ought to maintain. I was neither fed nor edified." This criticism, made in candor and good temper, was sane and just, and may afford some ministers a warning, and others a mirror in which to view themselves as others see them. Cheap wit, tawdry rhetoric, and efforts to say pert, smart things in the pulpit may for a little while give a man notoriety, but they make the judicious grieve, they bring the man who uses these mistaken methods in due time into disrepute, they lower the standard which a right minded preacher ought to cherish, and they evince a shallowness of spirit and a mere superficial religiosity which betoken no promise of genuine growth or fruitfulness for the man or his work. A man of earnestness will avoid claptrap.—Central Advocate.

Laugh and Grow Fat.

Milk and merriment have much to do with the plump beauty of the babies. The woman who wants to round out her attenuated anatomy, fill up the hollows in her neck and face and grow musical dimples at her joints must be merry. Worry is wearing and aging. Cross people always look old. Fretting upsets the nervous system and deranges the digestive order. Tell a woman a piece of bad news at table, and she will be ill on the spot. Hurrying keeps people lean and ugly looking. Haste makes more waste than gain. It is better to miss an early train or lose an early worm or two than catch both and lose a sweet disposition. What does it matter if the new dress is a day late? Cultivate a supreme contempt for the little vexations, and laugh and grow fat.—New York World.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Canary Birds.

There is a very pleasing story told in one of the religious journals. A bright boy of South Carolina believes in missions, and believes in them so thoroughly that he must needs do something to help them on to success. He has thought out his plan, probably with the aid of some older head, but he has followed his own suggestion, and last year he sent $100 to the Southern Presbyterian Board of Foreign Missions, the proceeds of sales of canary birds which he raised himself. His heart ought to be light enough to sing merrily all the time.—Christian Observer.

Don't forget to say, "Good-morning!" and say it cheerfully, and with a smile; it will do you good, and do your friends good. There's a kind of inspiration in every "Good-morning" heartily spoken that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "Good-morning," it is so also of kind, heartsome greetings; they cheer the discouraged, rest the tired one, somehow make the wheels of life run more smoothly. Be liberal with them, and let no morning pass that you do not help, at least, to brighten by your smiles and cheerful words.

You can't order remembrance out of the mind; and a wrong that was a wrong yesterday must be a wrong to-morrow.—W. M. Thackeray.

There is as much difference between knowledge and intelligence as there is between steel and iron ore, or between a silken fabric and a cocoon. Intelligence is merely raw material; knowledge is the finished product obtained by putting intelligence through the mental, moral and spiritual machinery. In these processes our own native and inherent powers impart new qualities to the raw material operated on, as well as refine it of its own impurities, and thereby render the product—knowledge—a part of our mental condition, and an inalienable possession. Intelligence, on the contrary, we merely hold by our memory; it may be forgotten, and it may be proved to be false and worthless.

The Christian Advocate has investigated and authenticated the following incident: "A large manufacturing establishment in the West, one Saturday, paid out about seven hundred dollars to its employees in new five dollar bills. On Monday about four hundred dollars in these bills was deposited in the local bank by saloon keepers. The employer comments that this does not prove that all his money was paid for liquor, as it is not known how much was received back in change, but it does seem to prove that the men who drink make it a rule to pay the saloon keeper before anyone else gets his pay. It brings out in a striking and unanswerable way the relation of the saloon to the industrial problem."—Christian Guide.

There is anguish in the recollection that we have not adequately appreciated the affection of those whom we have loved and lost.—Lord Beaconsfield.

HYGIENE.

Tilden.

One of the mysteries of his life was the prodigious mental activity and effectiveness in the presence of obstinate and persistent valetudinarianism. It was the triumph of mind and will over adverse physical conditions. Few men of rare ability or genius with the soundest health ever accomplish so much as Mr. Tilden, who never knew the advantages of firm health a day in his mature life. We marvel at his triumphs. In the presence of obstacles which would have discouraged most men, Mr. Tilden became a great lawyer. Few men had such insight into a case, and few were able to study it so exhaustively.

But Tilden was much more than a great lawyer. He was a politician from his youth; he dabbled in the science of statesmanship and made himself familiar with a wide range of intellectual, moral, natural and literary studies; he was a sort of universal scholar. There were few fields he had not entered. He was a great reader. Stanton's sketches were read at a single sitting. During the last two or three years of his life he employed a reader, who gives in an appendix the titles of eight hundred volumes gone through in this way. His private library, containing 15,000 volumes, held many rare books, with most of which he was familiar. The reader will be a little surprised at the biographer's statement that he composed with difficulty and made many revisions. The first draft he hardly ever allowed to go out. His great papers were written and re written again and again. On the smallest matter he was a tireless worker. Bright as were his intellectual parts, he could never have attained the marvelous results of which we have record in these volumes without the capacity for constant and severe application. Work, after all, is the key to his notable life.—Zion's Herald.

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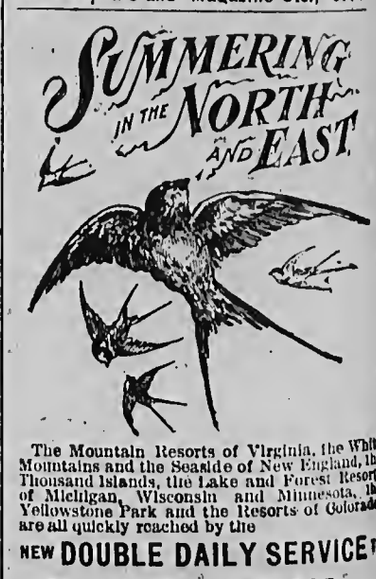

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Beauty Is Wealth.

Beauty is as essential to a woman as any other quality; with beauty of form and feature comes beauty of mind and character. Physical beauty is a rounded form, the brightly tinted cheek, the vivacious eye, a certain ease and grace of manner, which indicates a superabundance of physical strength. Very few women possess these qualities, but very many more might possess them who do not. If you feel that you are losing vitality, losing your beauty losing your strength, if you feel that your face which once was plump and rosy, is becoming thin and sallow, that wrinkles (which are the terror to all pretty women) are beginning to appear, take our advice and try that greatest of discoveries, the "MASSAGE FACE CUP," which is the only means known to science to convert a thin and sallow expression into a plump and rosy face. It will transform a face with plain or homely features into an expression of grace and beauty. Physiology teaches us that if we would be strong, we must exercise the muscles which need the developing. Exercise causes the blood to rush to that part of the body called into action, the muscle is fed and strengthened by the fresh blood and will, therefore, develop.

The Massage Cup will do for the face, when properly applied, by contracting and relaxing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MASSAGE FACE CUP," with full directions for its use. Remember, you can have your money back, if you say so.

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DROPSY TREATED FREE Positively CURED with Vegetable Remedies Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail. DRS. GREEN & SONS, Specialists, Atlanta, Ga.

OBITUARIES.

REILY—JOSEPH C. REILY died in peace at his home in Clinton, La., Jan. 12, 1897, aged sixty-six years.

"Capt. Joe" was a true man, faithful in all the relations of life. As a steward of the church, he was loyal and liberal. As a soldier, he was brave and conregeous; wise in counsel, trusty in peril. Few brighter Masons have presided as master of a lodge; but, alas! his gavel has fallen. He sleeps his last sleep, awaiting the call of the Grand Master of the universe, who giveth victory over the grave, whence he will "arise to hail him in triumph descending the skies."

We have good reason to believe our departed brother was a genuine Christian, born of the Spirit. He received Christ by faith, and received power to become a son of God, realizing through that faith forgiveness, happiness, and joy. Our brother fled to Christ and sought acceptance from him through his precious blood. The Bible was the rule and guide of his faith and practice, taken as his infallible directory, as his light from the throne shining in a dark place. It was received not as a dogma for discussion, but as truth for hearty reception. The love of God was shed abroad in his heart by the Holy Spirit, which was given unto him. With love in the heart there was light in the head; hence he needed no human directory, for love is the fulfillment of the law. Christ interceded for him, the Spirit interceded within him and ministered to him. Circumstances varied his condition, but could not rend his union and communion with his Lord. Our brother died with faith in God, hope in immortality, and with love and charity for all mankind.

Death has quenched the light of that bright eye, and stilled the throb of that true heart, and turned to dust that manly form. His sun has gone down beyond the western horizon to arise more glorious in the everlasting east; "for if we believe that Jesus died and rose again; even so them also which sleep in Jesus will God bring with him." The earthly house has been dissolved, but through Jesus and the power of his resurrection, clothed with immortality, he will enter in through the gates into the holy city, the sanctum sanctorum of the King of eternity, who has gone to prepare a mansion, a building of God, "a house not made with hands, eternal in the heavens."

May the God of all grace comfort the grief-stricken widow, and lead his sons in the way everlasting!

WHILOM PASTON.

HOLCOMBE—On the eighteenth day of November, 1896, ARCHIBALD HOLCOMBE passed from labor to rest, from service to reward. A good man is gone after a useful life of sixty-one years, in which the church had in him a true and devout member, society an upright gentleman of clean, pure life; the widow and orphan a friend, and, needless to say, his family an exemplary head.

It was my privilege to be, in his latter years, very close to him. He was my friend, and as few others could know, I learned to know his sterling worth. I can say, I believe I knew his heart as well as 'tis possible for one to know another, and his every intention was good, and he strove to set before his five sons a pattern of upright manhood and Christian purity. He suffered financial reverses that tried all his resources, but dishonor was not one of them. Ah, how these years have tried his faith and manhood! But the grace of God proved sufficient for him, and now, after weary years, he has laid down the burden to rest from his labors and wait for the resurrection.

God help his loved ones all so to live as he would have had them live, that, like him, when the last hour came, they, too, may pass triumphingly into the great beyond without aught of fear or doubt.

His friend,
K. S. ENOCHS.

SAMPLES—Whereas, The great Ruler of the universe has sent the death angel into his vineyard to gather in fruit, and in so doing he has passed this way and plucked from our Sabbath-school Sister ANNIE SAMPLES, and, we trust, has transplanted her to a clime where youth fades not, and where sorrow and pain are known and felt no more; therefore, be it

Resolved, That while we deplore the loss of our young sister, we believe that our loss has been her eternal gain.

Resolved, That our prayers be offered for the comfort and condolence of the bereaved family.

BROWN SABBATH-SCHOOL.

MARSALIS—Died on Tuesday, May 11, 1897, at the residence of his grandfather, W. J. Leslie, little LESLIE P. MARSALIS, aged nine years and two days, only son of Lula P. Marsalis.

He lived a short life of suffering, which he bore patiently; but the Lord has delivered him out of it all, and he is, no doubt, now enjoying the brightness of a better world beyond in the company of his father, who had preceded him, and that of the holy angels.

HIS GRANDFATHER.

RUSS—WILLIAM HARDIE RUSS, aged seventeen years, was drowned while bathing in Pearl river, May 20, 1897.

He came to Millsaps College about four months ago, and had made many friends here. He was cheerful, companionable, and affectionate, unusually free from the faults common to boys of his age. He was a good student, and gave promise of a useful life. He was a member of the church before he came to college, and, although he did not claim the assurance of his acceptance with God, yet his outward life was not inconsistent.

About two weeks before this sad accident some of the students began twilight prayer meetings. Hardie attended these meetings, and, while manifesting much concern about his own condition, he showed a deep interest in his fellow-students, urging them to attend the meetings. At the meeting Wednesday evening, May 19, he was happily converted, and made to rejoice in a sense of pardon and personal acceptance with God. Twenty hours later his spirit went home to God. We "sorrow not, even as others which have no hope." (I. Thess. iv, 13.)

God has used this sad accident in the awakening and conversion of many of the students, and the work still goes on.

A. H. SHANNON.

Millsaps College, May 25, 1897.

COSTLEY—On the evening of the fifteenth of March, 1897, just before the sun had reached the western horizon, my beloved father, LEWIS B. COSTLEY, quietly breathed his last. He was born in Pennsylvania, Feb. 5, 1820, having a little more than completed his seventy-seventh year. He came to the South when quite young. He was married in 1849 to Miss Eunice Scott, of Jefferson county, Miss., where he afterwards located, until a few years ago, broken down by failing health and the infirmities of old age, he left his old homestead and spent the remainder of his life at the home of his son in Franklin county, Miss. His bodily afflictions were many, and at times his sufferings were intense. He often expressed himself as being ready, willing and anxious to go, his only regret being that he had not consecrated his earlier life to the service of his Master.

He leaves three sons, two daughters and many grandchildren to mourn their loss, our mother having preceded him to the better world three years before, where, after the battle of life is over, we hope to meet them. Until then we will say, Farewell.

His daughter,
ELLA.

AUSTEN—M. S. PAINE was born February 6, 1864. She was born and reared in West Feliciana, and joined the Methodist Church in August, 1884, and was married to J. F. Austen, Nov. 13, 1884, and they lived happy Christian lives, and had six children born to them. Two of them preceded her to heaven. The father and four children mourn her loss. Sheila was a loving wife and a fond mother. She loved to talk of dying and of heaven. She suffered for a long time, but bore it with patience, and now she rests from her labors. May the father and dear children meet her in heaven! She died in Jackson, La., March 17, 1897, where she had lived four or five months. She died in the Savior's arms without a struggle. She was talking with her pastor a moment before she expired. May the Lord shield and comfort her husband and children! is the constant prayer of

ONE THAT LOVES HER.

HOSKINS—Sunday night, April 18, the Meridian South Side Epworth League held a very interesting memorial service, at which several beautiful tributes were made to the life of Mrs. DEE WRIGHT HOSKINS, who died April 2, 1897. The following resolutions were read:

Whereas, It has pleased our heavenly Father to remove from our midst our much-loved sister, Dee Wright Hoskins; And, whereas, Ties of the League friendship and sisterly love have been severed, never again to be reunited till our heavenly Father shall come to gather up his jewels; therefore, be it

Resolved, That in the death of one so young and so gifted our League has sustained a great loss; and while we bow in humble submission to the will of him who doeth all things well, we shall never cease to miss her, nor forget the tones of her sweet voice as she sang with us the songs of Zion.

Resolved, That we deeply sympathize with her bereaved companion and family, and extend to them the consolation which supported her in her affliction.

Resolved, That a page of the Minutes be devoted to her memory, and that a copy of these proceedings be furnished the family of the deceased.

Respectfully submitted.

MRS. J. M. STONE, for Committee.

KENNON—The undersigned having been appointed by our superintendent to draft resolutions as a tribute of respect to the memory of WOODSON KENNON, who "fell on sleep" April 27, 1897, submit the following:

Whereas, The spirit of Woodson Kennon has left his suffering body to enter upon the rest and reward prepared for "the pure in heart;" therefore, be it

Resolved, That in his death we lose an example of heroic suffering and patient, cheerful resignation born of the Spirit of God.

Resolved, That while his name has been dropped from the roll on account of ill health, when deprived him of attending for the past few years, it has been registered on our hearts and shall be cherished as a precious legacy.

Resolved, That we deeply sympathize with the bereaved parents and relatives in their sorrow and loss, and reverently commend them to the care of that holy One who came to heal earth's sorrows.

Resolved, That these resolutions be spread upon the Minutes, and a copy of same be sent to the bereaved parents, and a copy furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. R. R. PARKER,
MRS. J. L. BOYD,
MRS. J. T. BUCK,
Committee.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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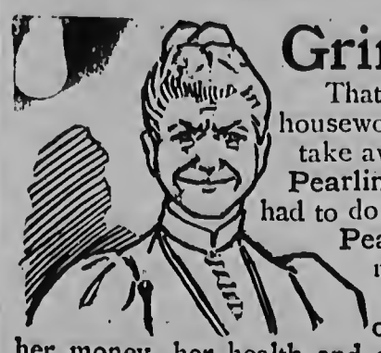

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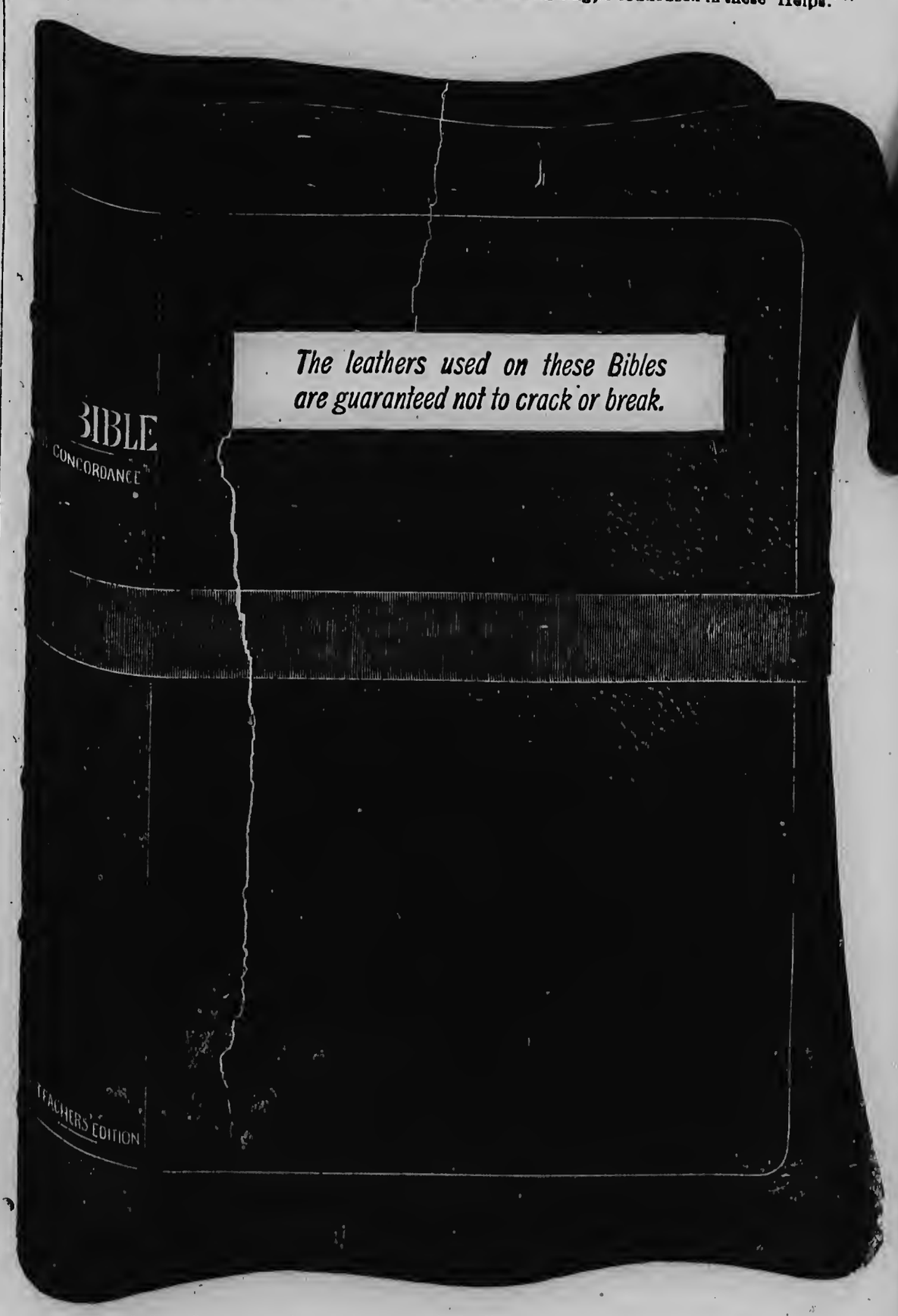

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MARRIAGES.

FAUCETTE—PHILLIPS.—At the Main Street Methodist Church, Water Valley, Miss., Tuesday, June 1, at 8:30 P. M., by Rev. Thomas B. Clifford, Mr. Charles W. Faucette to Miss Lucy B Phillips (niece of Rev. B. F. Phillips, of the North Mississippi Conference), all of Water Valley, Miss.

GARTEE—LANDERS.—At the Main Street Methodist parsonage, June 9, by Rev. Thomas B. Clifford, Mr. Clifton C. Gartee to Miss Lena Landers all of Water Valley, Miss.

JORDON—SUGG.—At Wilderness, the residence of the bride's father, near Mayersville, Miss., on June 9, 1897, by Rev. W. T. Griffin, Mr. E. M. Jordon, of Lakeside, to Miss Mary C. Sugg, all of Issaquena county.

VANDERWIG—WINTERS.—At the residence of Mr. Allen Smith, Mayersville, Miss., May 25, 1897, by Rev. W. T. Griffin, Mr. Rochus Vanderwig to Miss Annie Laurie Winters, all of Duncansby, Miss.

MAGEE—HALFORD.—At the parsonage, Meadville, Miss., April 26, 1897, by Rev. R. S. Gale, Mr. L. L. Magee and Miss Eugenia Halford, all of Franklin county, Miss.

BUIE—HARRINGTON.—At the residence of the bride's parents, near Meadville, Miss., June 2, 1897, by Rev. R. S. Gale, Mr. A. J. Buie and Miss Audrey Harrington; all of Franklin county, Miss

BRIDGES—SPENCER.—At the residence of the bride's parents, Mr. and Mrs. Jno. Boss, near Anguilla, Miss., Sunday, June 6, at 4 o'clock P. M., Mr. J. M. Bridges to Miss Mabel Spencer, both of Sharkey county.

NEWS OF THE WEEK.

DOMESTIC.

The cost of the completed capital at Albany, with the central tower left out, foots up to $23,000,000, twice as much as the national capitol.

President McKinley spent last Friday at the Nashville Exposition. He spent the day in holding receptions and viewing some of the wonders of the Centennial.

The cruiser "New York" sailed from Boston, under sealed orders, on June 10. She was provisioned and coaled for a long cruise. It is believed the vessel will anchor in a Cuban port.

Archbishop Janssens, fifth Archbishop of the Roman Catholic Church in New Orleans, died last Thursday. He was on his way to his native town in Holland, having embarked last Wednesday, but was suddenly stopped by the hand of death. His remains were transferred to an inbound steamer, and on Saturday they arrived in this city and were conveyed to the archiepiscopal residence. He was buried on Wednesday, June 16.

The trial in the United States District Court of President Henry Gardes and other officers of the defunct American National Bank, after nearly a month of patient and arduous exertion by the accusers and the accused, has been brought to a termination. The jury brought in a verdict Saturday night, finding Henry Gardes and Walter W. Girault guilty of embezzling and misappropriating the funds of the bank, and of making false entries in the bank's books. Thomas H. Underwood was found not guilty.

The Harvard University memorial to Bishop Brooks is to be a building, for which the university will provide a site on the grounds. A fund of $50,000 has been raised, of which $40,000 will be expended on the building, which will provide accommodations for all of the religious and charitable societies of the university.

A cottage was dedicated at Beauvoir, Miss., on June 9, as a dormitory for the girl waifs sheltered by the S. P. C. C. of Louisiana. Mrs. M. C. Jennings donated the cottage, and has furnished it completely. The ceremony of dedication was very impressive. Rev. A. E. Clay, the superintendent, was assisted by other ministers.

Mr. Meyer S. Isaacs, president of the Baroness de Hirsch charity fund for the betterment of poor Jews in New York, has received a draft for $400,000, the distribution of which is to be made this week. A manual training school is to be founded with $150,000; $250,000 is to thin out the crowded district on the east side.

Chancellor W. E. Boggs, of the University of Georgia, in a report made to the Board of Trustees at Athens last week recommends the admission of women to the university on an equality with men. The women of the State have been conducting an agitation to this end for several years past, and the chancellor's recommendation is the first practical result of their labors.

On Monday the treaty between Great Britain and Venezuela, providing for the submission of the boundary dispute between the two countries to arbitration, was finally ratified. The scene of the ratification was the State Department at Washington, and with the signing of the documents by the British and Venezuelan representatives the interest of the United States in the question ceased.

FOREIGN.

There has been an uprising of natives in India. Several British officers and native soldiers were massacred.

An attempt was made to kill President Faure of France last week. A dynamite bomb exploded in a thicket while en route to Longchamps. No one was injured by the explosion. The culprit escaped.

Among the interesting features of Queen Victoria's diamond jubilee will be the presence in the grand parade, which is to be the culminating pageant of the celebration, of bodies of colonial troops from all parts of the British Empire.

Florence Nightingale, who has just celebrated her seventy-seventh birthday, is ill and not expected to recover. She will leave at her death a magnificent memorial of her achievements as a pioneer in the work of nursing the sick and wounded on an organized plan in the shape of a Nurses' Home, to which she devoted the $400,000 subscribed by the English people as a national testimonial of gratitude at the close of the Crimean war.

Although negotiations have now been in progress for some weeks between the representatives of the powers and the Turkish government, looking to a settlement of the trouble between Turkey and Greece, no solution has yet been arrived at. Although the powers have formulated the terms upon which they expect that a treaty of peace should be based, the Turkish government has not receded from any of its demands. The Turkish ministry appear to be unalterably opposed to the restoration of Thessaly to Greece.

If you would have soft, silky, and abundant hair, take good care of it. Use for a dressing Ayer's Hair Vigor only, that being the most reliable and scientific article, and without which no toilet is complete. It keeps the scalp clean, cool, and healthy.

Some Notes of Encouragement.

Bro. C. D. Cecil, Heidelburg circuit, is pressing his collections and expects increased contributions. May his people agreeably disappoint him by paying in full!

Bro. L. J. Jones, Raleigh circuit, has a number of religious young women vigorously helping him to "raise" his collections, and they are at work and are "turning on the light."

Bro. J. G. Cammack is busy gathering materials and money wherewith to build a new church in Brownsville, and expects to bring up his collections in full. How his people love him, and how cordially do they cooperate with him!

Bro. W. H. Huntley and the Lumberton brethren are showing "zeal according to knowledge" in thei missionary contributions. The Lord abundantly bless and prosper!

T. L. MELLEN,
Miss'y Sec. of Miss. Conf.

Notice.

Let all the preachers and delegates who expect to attend the Arcadia District Conference, to be held at Hico, La., July 22 to 24, please notify me as early as possible. Also whether you will come by private conveyance. Let all who come by rail be in Ruston on Wednesday, July 21, at 10 A. M., so as to meet conveyance that will be sent for them. B. H. SHEPPARD, P. C.

I account the Scriptures of God to be the most sublime philosophy.—Sir Isaac Newton.

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Announcement.

Program of the Jackson District Sunday-school Conference, Flora, Miss.:

THURSDAY, JULY 8, 9-11 A. M.

The Qualifications of a Superintendent—Paper by H. L. Norton.

The Pastor in the Sunday-school—Paper by T. B. Pottrell.

How Should We Use the Lesson Helps?—Paper by J. G. Cammack.

What Is the One Aim of All Sunday-school Work?—Paper by J. E. Riddle.

The Ideal Sunday-school—Paper by L. S. Jones.

Free discussions invited. The brethren named will please make full preparation on the subjects assigned them.

NOTICE.

Bro. Mellen will furnish a suitable program for a Missionary Conference, and to follow one for an Epworth League Conference. The Missionary Conference will be held Friday, July 9, 8-11 A. M., and the Epworth League Conference will be held Saturday, July 10, 8-11 A. M. Representatives from the various leagues and Woman's Missionary Societies in the district will note the days of the Conference and be in attendance.

Local preachers will find it greatly to their interest to be on hand that their licenses may be renewed. We hope that every member of this District Conference will be in attendance.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Booneville station	June 20, 21
Guntown circuit, at Lebanon	26, 27
Kossuth circuit, at Bethel	July 10, 11
Ripley and N. A. station, at N. A.	17, 18
New Albany cir., at Mt. Olivet (W.)	21
Ripley circuit, at Sand Springs	24, 25
Blue Springs circuit, at Bethel	31, Aug. 1
Brown's Creek cir., at Neblett's (Th.)	6
Iuka circuit, at Paradise	7, 8
Saltillo circuit, at Oak Grove	14, 15
Pleasant Ridge cir., at Old Bethel	21, 22
Jonesboro circuit, at Ebenezer	28, 29
Marietta cir., at Hodge's	(Wed.) Sept. 1
Booneville circuit, at Paul's	4, 5

HESLEP R. TOCKER, P. E.

GRENADA DIST.—THIRD ROUND.

Coffeeville, at Gosben	June 19, 20
Water Valley—Wood Street	26, 27
Water Valley—Main Street	July 3, 4
Paris, at Spring Hill	(Fri.) 9
Toccopola, at Lafayette Springs	10, 11
Grenada circuit, at Duck Hill	17, 18
Water Valley cir., at Long B.	(Tues.) 20
Banner, at Pleasant Hill	(Fri.) 23
Pittaboro, at ——	24, 25
Ellzey, at ——	28
Chapel Hill, at Spriug Hill	31, Aug. 1
Slate Springs, at Camp Ground.	(Tues.) 4
Minter City	7, 8
Charleston, at Bethel	14, 15
Tatum, at Ebenezer	21, 22

District Conference will be held at Main Street, Water Valley, July 1 to 4.

Rev. R. M. Standefer will preach the Sunday-school sermon at the District Conference, July 1, at 11 A. M., and Rev. G. L. Savage will preach the Conference sermon July 2, at 11 A. M.

H. C. MOREHEAD, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND

Potts' Camp circuit, at Myrtle	June 19, 20
Waterford circuit, at Harris' Chapel	20, 27
Olive Branch circuit, at Oak Grove	July 3, 4
Red Banks circuit, at Mahon	10, 11
Ashland circuit, at Ashland	17, 18
Cornersville circuit, at Macedonia	24, 25
Mt. Pleasant cir., at Bailey's C. G.	31, Aug. 1
Abbeville circuit, at Liberty	7, 8
Poutotoc circuit, at Palestine	14, 15
East Holly Springs circuit	21, 22
Holly Springs circuit	28, 29

J. D. CAMERON, P. E.

WINONA DIST.—THIRD ROUND.

Winona circuit	June 19, 20
Greenwood station	26, 27
Valdus	July 3, 4
Indianola	10, 11
Carrollton circuit	17, 18
West	24, 25
Sidon	31, Aug. 1
McNutt	7, 8
Dublin and Brooklyn	14, 15
Black Hawk	28, 29

J. B. STONE, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis	June 10, 20
Senatobia	26, 27
Como	July 3, 4
Longtown	10, 11
Courtland	(Fri.) 10
Batesville and Wesley	17, 18
Tyro	24, 25
Nesbit	31, Aug. 1
Arkabutla	7, 8
Coldwater and H.	8, 9
Wall Hill	(Fri.) 13
Cockrum	14, 15
Burgess mission	21, 22
Pleasant Grove	28, 29
Eureka	(Fri.) Sept. 8
Pleasant Hill	4, 5

T. C. WIER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville circuit	June 19, 20
Sturges	26, 27
Columbus circuit	July 3, 4
Crawford	10, 11
Columbus station	18, 19
Cedar Bluff	24, 25
West Point	31, Aug. 1
Brooksville	7, 8
Tibbee	14, 15
Shuqualak	21, 22
Winstonville	28, 29
Singleton	Sept. 4, 5
Hebron	11, 12

District Conference will convene at Artesia, July 6, at 2:30 P. M. Pastors will see that the Quarterly Conference records are present for examination. A full attendance is very much desired.

R. A. BURROUGHS, P. E.

DURANT DIST.—THIRD ROUND.

Lexington and Tchula, at Lexington	June 19, 20
Pickens, at Richland	23
Poplar Creek, at Wesley Chapel	26, 27
Ethel, at Ethel	July 3, 4
Sallis, at Bethel	10, 11
Salem, at Salem	24, 25
Kosciusko	25, 20
Walthall, at North Union	30
Eupora, at Matherston	31, Aug. 1
Ackerman, at McCool	7, 8
Ebenezer	12
Bolzona	14, 15
Chester, at South Union	21, 22
Rural Hill	27
Louisville	28, 29

J. H. MITCHELL, P. E.

ABERDEEN DIST.—THIRD ROUND.

Prairie circuit	June 19, 20
Okolona station	26, 27
Quincy circuit	July 3, 4
Amory station	10, 11
Aberdeen circuit	17, 18
Verona and Nettleton	23
Nettleton circuit	24, 25
Shannon	31, Aug. 1
Tremont	6
Fulton	7, 8
Buena Vista	13
Houston mission	14, 15
Houston and Wesley	20
Sparta	21, 22
Okolona circuit	28, 29

S. M. THAMES, P. E.

GREENVILLE DIST.—THIRD ROUND.

Lula	June 19, 20
Coahoma	26, 27
Carnesville	28
Robinsonville	July 2
Shelby	3, 4
Friar's Point	10, 11
McLeod's	14
Roecdale	17, 18
Poplar Grove	24, 25
Boyle	25, 26
Clarkadale	28
Belleyue	31, Aug. 1
Bolivar	7, 8
Greenville	14, 15
Greenville circuit	15, 19
Shaw's	21, 22
Hollondale	28, 29

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

(In Part.)

Brookhaven	July 4
Providence, at Monticello	10, 11
Adams, at Ebenezer	17, 18
Sunbdt, at St. Mary	24, 25
Whitestown, at Muddy Springs	31, Aug. 1
Magnolia, at Magnolia	1, 2
Caseyville, at Pleasant Valley	7, 8
Gallman, at Mount Pleasant	14, 15

E. H. MOUNGER, P. E.

NATCHEZ DIST.—THIRD ROUND.

(In Part.)

Whitaker	June 19, 20
Homochitto Chapel	20, 27
Gloster	July 3, 4
Percy's Creek	10, 11
Nebo	17, 18
Lebanon	24, 25
Hamburg	31, Aug. 1

The District Conference will meet at Hamburg, July 28. Delegates who expect to attend will please send their names to Rev. R. A. Breland, Roxie, Miss. Brethren (lay and clerical) will please prepare essays or talks on appropriate themes in which they may feel special interest.

W. L. C. HUNNICUTT, P. E.

BRANDON DIST.—THIRD ROUND.

Brandon station	June 20, 21
Shiloh, at Bethany	20, 27
Lake, at Carr's	July 3, 4
Steen's Creek, at Richland	17, 18
Montrose, at Holder's	24, 25
Forest, at Pulaski	31, Aug. 1
Westville, at Bethel	7, 8
Decatur, at Centreville	14, 15
Raleigh, at Trinity	16
Morlou, at ——	21, 22
Clarksburg, at Liberty	Sept. 4, 5
Trenton, at Trenton	7
Hillsboro, at Oak Grove	11, 12
Carthage, at Sardis	16
Walnut Grove, at Waldo	18, 19

District Conference will convene at Morton, July 9, at 9 A. M.

W. W. SIMMONS, P. E.

Forest, Miss.

MERIDIAN DIST.—THIRD ROUND.

Meridian—West End	July 10, 11
Meridian—Central	11, 12
Lauderdale, at Lockhart	17, 18
Vineville, at Why Not	24, 25
Binnsville, at Binnsville	31, Aug. 1
Meridian—South Side	7, 8
Meridian—East End	8, 9
Chunkey, at Spring Hill	14, 15
North Kemper, at Union Ridge	21, 22
Daleville, at Andrew Chapel	28, 29
DeKalb, at Marvin	Sept. 4, 5
Linwood, at Linwood	11, 12
Toumsuba, at ——	18, 19
Porterville, at ——	25, 26
Neshoba, at ——	Oct. 2, 3
Rose Hill, at ——	9, 10

The Meridian District Conference will begin at Binneville, Miss., July 27, and end Aug. 1, 1897. The opening sermon will be preached at 8 P. M., Tuesday, July 27, by H. Mollard.

Sunday-school Conference will be held on Thursday, July 29. Subjects to be discussed: Relation of Pastor to the Sunday-school, H. W. Featherstun; Control of Teachers by the Superintendent, G. H. Thompson; Missionary Method in Sunday-school, N. B. Harmon; How to Make the Sunday-school Attractive, A. T. Bell; Best Financial Method for Sunday-schools, G. H. Galloway; How to Retain Boys and Girls, as They Grow Older, in the Sunday-school, H. G. Hawkins.

Committees of Examination: For License to Preach—H. W. Featherstun, D. C. Laugford, T. P. Bell.

For Admission on Trial—A. T. Bell, G. H. Galloway, L. P. Brown.

For Deacon's Orders—N. B. Harmon, J. H. Holland, William Green.

For Elder's Orders—G. H. Thompson, H. A. Van Hook, A. M. Moore.

Pastors and recording stewards will see that the Quarterly Conference Records are present at the District Conference.

C. G. ANDREWS, P. E.

JACKSON DIST.—THIRD ROUND.

Sharon, at Forest Grove	July 3, 4
District Conference, at Flora	8-11
Capitol Street	17, 18
Yazoo circuit, at Anding	24, 25
Jackson—First Church	Aug. 1
Benton circuit, at Midway	7, 8
Canton	14, 15
Terry, at Spring Ridge	21, 22
Madison, at Pocahontas	28, 29
Camden, at Thomastown	Sept. 4, 5
Lake City and Lodi, at Phillips	11, 12
Tranquil	18, 19
Yazoo City	25, 26
S. Creek and B. Lake, at Sharbrough's	Oct. 2, 3
Flora	9, 10
Fannin	16, 17

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Anguilla, at ——	June 19, 20
Mayersville, at ——	20, 27
Rolling Fork, at ——	July 3, 4
Harriston, at Rodney	10, 11
Warren, at Oak Ridge	17, 18
South Vicksburg	24, 25
Hermanville, at Pisgah	31, Aug. 1
South Warren, at ——	7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Rieves' Chapel	11, 12

Owing to the high water, the place of holding our District Conference has been changed from Rolling Fork to Oak Ridge, and the time to July 15-18.

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Carrollton Avenue	July 4
Parker Memorial	11
Seashore Camp Meeting	14-22
Tchoupitoulas, Gretna and Gonaldsboro, at Gonaldsboro	25
Dryades Street	Aug. 1
White Castle	7, 8
Louisiana Avenue	(11 A. M.) 15
Algiers	(7:45 P. M.) 15
Carondelet Street	(11 A. M.) 22
Morean Street	(7:45 P. M.) 22
Plaquemine and Donaldsonville, at Plaquemine	28, 29
Covington and Talisheek, at St. Tammany Camp Ground	Sept. 4, 5
Craps Street, Slidell, and Pearl River, at Craps Street	12
Rayne Memorial	(11 A. M.) 19
Felicity Street	(7:30 P. M.) 19
Lower Coast, at Wesley	25, 26

JOHN T. SAWYER, P. E.

ARCADIA DIST.—THIRD ROUND.

Hanesville, at Colquitt	June 10, 20
Valley, at Kingswood	July 3, 4
Lisbon, at Tullp	10, 11
Lanesville, at Mt. Zion	13
Ruston, at Douglas	17, 18
Summerfield, at Harmony Chapel	24, 25
Vienna, at Pine Grove	29, 30
Arcadia	31, Aug. 1
Calhoun, at Frantom Chapel	5, 6
Ganesville, at Siloam	7, 8
Vernon, at Oak Ridge	9, 10
Bienville	14, 15
Farmerville	21, 22
Downsville	23, 24
Minden, at Pine Grove	28, 29
Homer, at Homer	Sept. 4, 5

District Conference at Hico, July 22 to 24. Let every member of the District Conference be present.

Rev. M. G. Jenkins will preach the opening sermon Thursday, July 22, at 11 A. M.

B. T. CREWS, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Morgan City	June 19
Crowley	20
Lafayette	26
Opelousas, at Bellvue	27
Indian Bayou, at Indian Bayou	July 3, 4
Plaquemine Brulee, at P. B.	10, 11
Prudhomme, at Prairie Hayes	17, 18
Lake Arthur, at Lacasine	24, 25
Lake Charles—Jackson Street	31, Aug. 1
Lake Charles—Broad Street	1
West Lake, at Vinton	7, 8
Grand Cheniere	14, 15
Abbeville	20, 22
Jeanerette	28, 29
French Mission, at Arneaudville	Sept. 4, 5

H. O. WHITE, P. E.

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I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, **Free** and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address, Prof. J. A. LAWRENCE, 88 Warren St., New York.

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Christian Advocate.

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{ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

ONLY TO-DAY.

BY REV. HENRY BURTON.

Only to-day is mine,
And that I owe to Thee;
Help me to make it Thine,
As pure as it may be;
Let it see something done,
Let it see something won,
Then at the setting sun
I'll give it back to Thee.

What if I can not tell
The cares the day may bring;
I know that I shall dwell
Beneath Thy sheltering wing;
And there the load is light,
And there the dark is bright,
And weakness turns to might,
And so I trust and sing.

What shall I ask to-day?
Naught but Thine own sweet will.
The windings of the way
Lead to Thy holy hill;
And whether here or there,
Why should I fear or care?
Thy heavens are everywhere,
And they are o'er me still.

Give me Thyself to-day,
I dare not walk alone;
Speak to me by the way,
And "all things" are my own;
The treasures of Thy grace,
The secret hiding place,
The vision of Thy face,
The shadow of Thy throne!

Communications.

How to Study.

(A paper read before the Preachers' Institute of Meridian district, Mississippi Conference, by H. G. Hawkins.)

We study to learn, and all learning is acquisition of knowledge not formerly possessed. Given any subject concerning which we are to acquire knowledge, and the best "how" is to sit down or get in some position with the source of information before the learner, or somewhere in his presence, abstract the attention from everything else in the universe, and concentrate it upon the different phases of the said subject, each and collectively, until all the knowledge if it desired, or even possible of acquisition, has been obtained. Every interruption, from whatever cause, delays the complete acquisition. If the time required extends through hours and even days, it would be better if interruptions were not necessary, even for sleep, recreation, eating, and the various calls of nature and life. But in our plane of existence sleep, eating and recreation are necessary for the sustenance of life and the maintaining of the mind in its vigor; and we may use the hour of recreation for the digestion of what we in some degree acquired the preceding hour. Any moments spent in assimilating what we study are a part of the study itself, and have a place in the process; but all moments during which the mind is absorbed by other interests, whether trifling or important, mean postponement of the goal of complete knowledge. Supposing the acquisition of this knowledge a supreme duty, and then any unnecessary loss from our work of acquisition, and consequent postponements of complete knowledge, are sinful, that we allow our minds to be turned from the supreme duty to other trifling ones.

Here we may well call attention to a dangerous habit of a laborious thing. Many people who want to be students are not so much idlers as triers. They keep busy, but instead of a steady, persevering pursuit after all immortal knowledge that will be of real substantial value, they are side-tracked by numerous trivial duties that seem for the time more or less urgent, but which have in them no lasting benefit.

Thus civilization brings danger to spirituality. Civilization offers so many comforts, conveniences and luxuries that men, in their proneness to take thought for the body, are continually tempted to devote to these the little time only which is in many case required for possession. Little by little do trifles absorb the hours, and only minutes are left for the vast concerns of immortal life.

There is danger, too, from so many books and papers. Literature is very cheap. Pamphlets, daily newspapers, illustrated magazines fall into our laps; this and that late light product put in their claims for attention. Happy is the preacher-student who can dash these aside, giving them scarcely a glance, because his mind is occupied with the world's masters. It is well to have a chest for the purpose of preserving such light literature as does not for the present seem worthy of serious perusal, but is fit to be kept for a possible future use in the practical demands of the ministry. Bishop McTyeire, it is said, never read newspapers, giving as his reason that he cared not to know much recorded in them; and, if they told of anything important, he would probably hear it from the lips of others. The system of laborious trifling leads into a wide field, which is barren and waste.

The twofold purpose of a preacher's studying is his own intellectual upbuilding and the evolving of thoughtful truth, to be used for the popular edification. System here, as in other departments of life, supplies great advantage. No longer than two weeks ago I read a secret copied in our ADVOCATE from an exchange. It was this: The preacher who devotes the five buoyant hours of the morning to earnest study, the afternoons to systematic pastoral work, the evenings to his family and social life, will achieve success. We all know this secret worthy of jealous keeping. Who will prove true to it and let it bring forth its fruitage?

We need to be as strict with ourselves during the hours of study as any strong old pedagogue ever was with his hard-headed, wayward pupils. Here we would pronounce another beatitude, and say: Happy is the student who, for the sake of himself and those whom he feeds, has perfect control over his appetites and passions. Happy is the man who, as his own taskmaster, during the hours of study can lock the world out and lock himself in; who, when he sees himself going out at the door, will call himself back. Happy is the student who will not excuse himself at such times to try a new yoke of oxen, to see his recently purchased land, or even to dote upon his newly married wife. When Mrs. Gladstone was a bride she complained that her husband doted rather more upon the classics than upon his bride. She was jealous of Homer. This reminiscence contains a hint which we may well work on when we attempt to explain why it is that Gladstone has been for half a century a master in literature, theology, and statecraft.

Let knowledge, thought, beautiful, sublime, uplifting towards heaven, be the student's love, his passion, a fair portion of his daily bread; and let this passion for daily intellectual and spiritual food become so overpowering as to smother many a baser appetite. Let it be a continual exhibition of the expulsive power of a new affection.

There is so much within the range of knowledge, and so little that any one person can learn, that good judgment should be used in choosing proper objects, not only because of the advantage that some pieces of knowledge have over others, but also because of the individual aptitude to a certain branch of knowledge. What we need is patient attention to the subject in hand, and it is easier to attend well to what we like.

Doubtless, the genius is often simply one who has made a happy hit or choice, and he pursues with a delight that gives patience. Each new acquisition is a joy. He dwells in his subject, and, of course, becomes master of it.

We, as preachers, pursue the highest truths of the universe, and each new appropriation is so delightful, uplifting and necessary that we ought to be careful, lest in saving some lesser advantages we lose the important results of study.

From the Interior.

Some of our preachers—specially some of the younger men—have been converted to the tithing system; to the idea of giving one-tenth to the Lord. It is well enough to have some system in all our work, both secular and religious. System is essential to order, and order is essential to piety. The tenth is vastly more than most people give, and, perhaps, it is more than some ought to give, and, manifestly, not as much as many others ought to do. So, if any are led to give that much, improvement is made. The advocates of the tithing system, or giving the tenth, do not agree among themselves as to what is meant by the tenth—the tenth of the gross income or of the net proceeds. Some say one thing and some another. This is an important question in the final and correct adjustment of this system. I am not yet convinced that God requires just this under the gospel dispensation. I am not yet ready to assert positively that it is the duty of Christians to give one-tenth of their gross incomes or one-tenth of their net gains. When I say things of that kind I like to back it up by the Word of God. The desirability and advisability of adopting this system, or some other, is quite another question. What God requires and what I might advise are two very different things. The one is a divine enactment, the other a human judgment.

There seems to be an innate tendency in some men to run off after one idea, to preach and teach one thing to the exclusion of everything else. This is unfortunate—a weakness that ought not to be yielded to, not for a moment, nor under any kind of pressure. When a preacher yields to this, it matters not what the subject is, nor how sound his teaching may be, he soon loses his influence for good. He becomes a hobbyist and a crank. The people grow weary of an everlasting sawing on one string. The thing comes to be monotonous. I have known some preachers who emptied their churches and lost their places by preaching every Sunday on so great and important a subject as temperance, family government, baptism, the millennium, and, strange to say, on sanctification. It was not because the people were opposed to these things, but because the preacher wore himself, the subject and the people out. It is said that a drop of water falling on the head in hot weather is remarkably pleasant at first, but, if continued long, it comes to be very painful. I know a few preachers now who preach in whole or in part on giving the tenth in every sermon. The mention of this subject by them causes people to dodge like the crack of a rifle near by. The same is true in the case of other preachers on the other subjects named. The average preacher can tell about all he knows on any given subject in one sermon half an hour long. A repeater is not popular long with the same congregation. Variety is said to be the spice of life, and it is the spice of preaching, too. A full gospel in the fullness of the gospel wearies no one.

After long years of travel in the interior, and regular and constant attendance at church, I do not think I ever knew the preaching to be more earnest, practical and scriptural than it is now. This is true of all the churches and the large majority of the preachers. They are men of God bent on saving souls and building up the church. One would have to travel long and go far to hear a sermon that did not have enough good in it to make it worth listening to—enough truth to save a soul. The truly great sermons are heard at wide intervals and on rare occasions. Paul and Peter have few successors in the ministry.

It is evident everywhere that preachers must qualify themselves more thoroughly for their work. This they ought to do before they enter the work, or they will have it to do after they enter. Our preachers and people ought to impress the importance of thorough preparation on the minds of our young men. The supply of illy qualified preachers is now greater than the demand for them. The ranks are crowded. The demand for qualified and thoroughly equipped men is greater now than ever before. "As you are, we have no need for you, no place to give you; but if you will qualify yourself for the work, there is plenty of room." This, or the substance of it, should be whispered in the ears of young men called to preach the gospel.

The facilities provided for helping young men to get ready to preach are very great, thanks be unto God. Nothing, nobody, can qualify a young man for this great work without diligence, great industry and persistent, hard work on his part. Study is hard work. A lazy man might be crammed for the examination without being prepared for the work. A falsehood of this kind will out within the first year. Truth should be in the inward parts of a preacher.

The right thing and the merciful thing is for Examining Committees to be rigid and thorough with young men at the door of the ministry. These committees should be honest and exact in their reports. We may admit a man by grace, and then, unqualified as he is, require him to be justified by works. The examination concerns his preparation for the works. It is wrong to require him to do works he is not qualified for.

The people in the interior want preachers who know how to think, and are able to express their thoughts in simple, plain, intelligible English. They are not hungry for Latin, Greek, and Hebrew; but they do long for the truth of God in strong English. They do not care a fig about what infidel scientists say, but they do care for the words of Jesus—the Word of God. VIATOR.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD.

"Speak not evil one of another, brethren; he that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law."

"Do all the good you can, to all the people you can, in all the ways you can, as long as ever you can, for Jesus' sake."

The Epworth League means, trained soldiers for active service. The bugle notes say—"Forward." We have never learned the "retreat."

Bishop Ninde, president of the Epworth League of the Methodist Episcopal Church, speaks of the young people's movement as follows: "It is, perhaps, impossible that our young people should estimate the crisal character of the period in which they are living. To those of us whose memory can span a half-century of vivid recollections, we seem in these later years to be springing with leaps and bounds toward some august destiny. It thrills one's soul to think that vast numbers of our Christian young people will live to see not only the incoming of the new century, but to wander far down into its depths. The voices that call from the mists which veil that mystic future are especially for them. Will they heed the call? Will they rise to the summit of their high privilege and duty? We believe they will. That faith is the day-star of a better hope for the race. The skies are brightening. We uncover our heads in the presence of that marching host—the young, the hopeful and the daring, who shall snatch from our failing grasp the blood-stained banner, and bear it on to glorious victory."

By special invitation of Dr. H. W. Featherstun, pastor of Central Church, Meridian, we left Water Valley, Thursday morning, June 17, to visit his charge in the interest of the Orphans' Home and Epworth League. We arrived in the Queen City at ten o'clock at night, and found a committee of enthusiastic Leaguers at the depot to extend a welcome and arrange for our entertainment.

En route we met Bro. W. M. Sullivan, who informed us that he had recently witnessed a wonderful revival in his church at Forest, and had organized a good League.

During the trip from Jackson to Meridian we enjoyed a friendly chat with a religious drummer. "What house are you traveling for?" he asked. I replied, "I am a Methodist preacher." "Then give me your hand," he said. He turned out to be a loyal Methodist from Philadelphia on his way to Meridian to accept a permanent position with a large wholesale house, intending to make Mississippi his home. He remarked that his father was a Methodist for fifty years, and also stated that his wife was the daughter of a Methodist preacher. He spoke of Bishop Simpson and other pure-minded and sweet spirited men whose names are household words among American Methodists. "These men made my father's house their home," he added.

Our drummer friend is an Epworth Leaguer, a member of the Y. M. C. A., and he, with his excellent family, will shortly hand their church letters to Dr. Featherstun. We predict that they will prove valuable additions, not only to the Central Church, but to the society of the Queen City.

We pen these lines in Meridian Saturday afternoon, and will give an account of the Sunday services and League rally, etc., in our "Echoes" of next week.

Meridian, Miss., June 19, 1897.

Correspondence.

Centenary College.

"Forsitan haec olim meminisse juvabit." With these words the hero of the Enied cheered his disappointed followers, looking away from the then present hardship and toils to the glory and token of a better day. The deepest joys and sublimest experiences of this earthly pilgrimage belong to its maturer years.

What a poor, barren life it must be that lives only in the present! Associations make life more real because by them is the current of life broadened and deepened.

A college needs a history of its own. Ours has one. A glorious history of self-denial, toil and sacrifice on the part of faithful men, to some of whom God committed the ministry of the Word, and others who wrought with them, all ministers of sanctified learning. A glorious history in that galaxy of brainy men who have gone forth from her classic halls and taken lofty rank in all the departments of good citizenship in our own and other commonwealths. Their names are written in the hearts of their countrymen; why should I write them here? Their deeds are so interwoven into the texture of our social, civil and religious life as to escape notice by their very commonality. Louisiana, Mississippi, and the great State of Texas are much richer in those things that make for life and righteousness, because of the old college, that taught and trained promising boys, and made of them cultured, strong men. With this constituency there is no good reason why Centenary should not have as large or even larger patronage than any college in our State.

The faculty, I sincerely believe, is the best-equipped for special work in the various departments I have ever seen. The general tone of the surroundings is pure, wholesome, good. I would rather risk my boy there than at any other institution of learning within the range of my observation. In fact, I believe a boy is under better influences there than can be found in and about many homes. I have known of boys sent there to escape evil influences which were about them. The work that is being done is first-class. The glory of past achievements is great, but the value and worth of the present work is the need of this day. To this we invite attention and challenge comparison. What makes an education? A leading out or development of a single power of mind or body? Surely not. Like the mathematician's definition of a line, this kind has only length, and is frequently very attenuated. Rather would we say, it is the development to the largest measure of perfection of every power we possess. With the educated man, as with the spiritual man, "By their fruits ye shall know them." Nothing shows the man more than his education.

We ask our people to send their boys to this institution, for reasons given in this article, and for many more too numerous to mention. The recent commencement exercises were "a feast of reason and a flow of soul." Many were entertained and benefited by them. Now, in the words of Dr. Carter, "Send us your boys." S. J. DAVIES.

East Mississippi Female College.

The Board of Trustees of the East Mississippi Female College, at their recent meeting, passed resolutions highly complimentary to that institution under its present management. A visit to the college, a few weeks ago, made so favorable an impression upon me that I feel disposed to endorse the words of praise contained in the resolutions.

That the institution in the first year of its new administration should have had such a largely increased attendance is surprising; but to one who has visited the school the surprise has given place to the confident expectation that the very efficient administration of the affairs of the college will merit and receive still better things in the future.

The president seems peculiarly fitted for his work. He is industrious, aggressive, of more than usual administrative ability, and thoroughly convinced of the possibilities of great usefulness in the college. The members of the faculty are evidently well equipped and faithful, and the pupils are very loyal to the college.

A deeply religious spirit seems to pervade the institution, and everywhere there is evidence of skillful and thorough work.

A. F. WATKINS.

Vicksburg, Miss.

Kindness.

There is no excuse for the Christian's being unkind; no excuse for making the atmosphere in which he moves heated or exhausting to others; no excuse for adding to the burden of life's work, the friction of life's machinery. The man who is kind will always get the best work out of his fellow-men. We can all be kind, and I charge you to remember that no munificent money-giving, no clever things done or written, no great business or commercial achievement, nothing whatever, compasses the end of kindness. The follower of Jesus who fails in the duty of kindness denies his God.—Rev. W. S. Rainsford.

We may not say of a man that he hates religion—even though he may say it of himself—until we know the type of religion he hates. The probability is that he has mistaken a counterfeit for a genuine sample.—Richmond Advocate.

THE HIGHER LIFE.

BY ADELAIDE PROCTER.

To play through life a perfect part,
Unnoticed and unknown
To seek no rest in any heart,
Save only God alone.
In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait

Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
The daily weight you feel:

In toils that praise will never pay,
To see your life go past,
To meet in every coming day
Twin sister of the last,
To hear of high heroic things,
And yield them reverence due,
But feel life's daily sufferings
Are far more fit for you:

To own no secret, soft disguise
To which self-love is prone,
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art,
That no one thinks you care,
And say to your poor, bleeding heart:
"How little you can bear!"

O 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The useless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace would God bestow
Than such a life as this?

Correspondence.

California Letter.

MR. EDITOR: Some weeks have passed since the date of my last epistle. Our District Conferences have all been held, and the California State League Conference has also met and adjourned. Under all the circumstances, the reports from the various districts were encouraging. Some revivals had been witnessed, but for the most part pastors are on a "still hunt." Upon the whole, attendance upon the ministry of the Word has never been better, collections are as well up as usual, and some building and repairing of churches and parsonages has been done. In Hollister the mechanics are putting the finishing touches to a new parsonage. It is an elegant six-room cottage, with all modern conveniences. I do not know of a more desirable parsonage sought after before. Hollister will now be the most desirable appointment in the Conference, without doubt. I will be thankful if it should please Bishop Hargrove to permit me to remain another year, and then—well, possibly the General Conference will grant a further extension of time.

The State League Conference was held in Oakland, and, like the Annual Conference, was self-entertained. The attendance was hardly so large as last year, but Dr. Steel was with us, and more than made up for the absence of others. Everyone, old and young, fell in love with our secretary. We have some brilliant young people.

The young lawyers seem to be much in favor. Waste, of Oakland, our first president, has already made a success at the bar. His successor, Poage, of Ukiah, gives promise of forging to the front in that profession in the northern part of the State. Newby, of Los Angeles, who succeeds Poage, is also a limb of the law. He is sensible and eloquent. Duckworth, another young attorney from the southern part of the State, was a prominent worker, and one of whom we are proud. Next to, or alongside of, the attorneys ranked several young ladies. It would, perhaps, not be best for me to name them. They can talk as well as work. A number of the preachers were present. The Conference was conservative, but not ultra. Our young people think for themselves, as they should, and are thoroughly loyal to the church.

Dr. Steel has visited a number of charges in the two Conferences, lecturing, delivering addresses, preaching. His praise is being sung all along the line. Of course, he visited Hollister—"the hub." He addressed the League, and gave us "Dixie." We gave him a large audience; but if he will return, we promise to fill the opera house.

Two months ago California's crop prospects were never brighter, but the rains ceased too early, and in some sections the grain crop will be almost a failure, while the average will not exceed half a crop.

Rev. T. A. Atkinson, stationed in Santa Rosa, has resigned his charge, and is knocking at the door of the M. E. Church. I am sorry he has seen proper to take this step. He has been honored with the best appointments in the Conference. He is not a great preacher, but preaches well, and is an enthusiastic worker. The main trouble with "Tom" (as he is familiarly called) is, that he is impulsive and nervous, and can't help getting nervous about Conference time, and prying into cabinet secrets. It takes a close cabinet indeed to be proof against his prying. I hope the M. E. brethren will treat him kindly, and that God will abundantly bless his labors among them.

I understand that Bishop Hargrove and his counselors at the last session of the Pacific Conference decided not to allow any evangelists in the Conference during the present year, and that, as a result of this agreement, Dr. Simmons, of the Merced district, has arrested the character of Rev. E. A. Ross for preaching in the town of Merced. Of this particular case I know nothing, and am not prepared to speak of its merits.

However, I have been surprised at the stand taken by some writers in the ADVOCATE as to the rights of local preachers. Preachers are placed in charge of specific fields of labor, having the interests of the church within the bounds of such fields entrusted to their care, and called upon annually to account for the manner in which they have discharged their trust. There can be but one preacher in charge of a single pastoral charge (he being subject to the godly counsels of his superiors in office, presiding elder and Bishop), all junior preachers and local preachers and other officers of the church within the charge being required to work under his supervision. In view of this fact, it seems strange to me that anyone would hold to the view that a local preacher from another charge has a right to enter the bounds of a pastorate and hold a meeting against the protest of the pastor. Wherever this is done divisions and strife can but result, and the rent will be in proportion to the success of the meeting. I regret exceedingly that "holiness" evangelists have acted in accord with this view. By so doing they have greatly hurt the cause. I believe in evangelists and also in the Wesleyan doctrine of entire sanctification.

W. P. ANDREWS.

Hollister, Cal., June 11, 1897.

From Rev. R. M. Blocker.

With Miss Jessie Bussey and Mrs. Lizzie Schexnayder in the lead, my congregation furnished the money necessary to give me a vacation at Sour Lake, Texas, for the restoration of my run-down health and strength. The Thursday's mail brought me a package of the NEW ORLEANS CHRISTIAN ADVOCATE for free distribution at the hotel, which has, at once, secured a year's subscription from the proprietors of the property of Sour Lake.

I could not be true to God and the work of nature should I withhold from the many readers of the ADVOCATE my observations while on these grounds. Again, many run-down and sick people will read these lines and come to Sour Lake and get the blessing of rest and health.

This excellent health resort is nine miles north of S. P. railroad, in Hardin county, Tex., near midway between Beaumont and Houston. A hack runs in from the grounds twice a day—meeting all the trains. In case it should be found necessary to stop over at the station right good hotel accommodations can be had only a few steps from the depot. When you reach Sour Lake you find splendid hotel accommodations at reasonable rates. The beautiful grounds are well shaded with forest trees—only a short walk takes you down to the lake that contains thirteen, or more, mineral wells of diversified medicinal properties. The bath-rooms and open pools are well kept. The attractive forest around the lake furnish retreats and protection from the hot sun. There seems to be no time that the breeze is not sufficient to give pleasure and comfort. Hunting grounds are accessible, where game—deer, turkey, squirrels—are found reasonably numerous to delight and gratify the ordinary huntsman. Every surrounding is home-like, and the proprietors spare no means to make one have a good time. The guests that are here this week are quite congenial and pleasant. At this writing I have been here only four days and I feel like a new man.

For a long time there has been no church near the grounds, but now they have a neat little chapel erected, and Bro. Gates, the Methodist pastor in this circuit, opens up a protracted meeting to-night. Much more might be said about the works of God out here, but I must close.

R. M. BLOCKER.

Sour Lake, Texas.

Notes of Encouragement.

Rev. W. M. Williams, P. C., Gallman circuit, reports the Sunday-school at old Crystal Springs organized into a missionary society according to the Book of Discipline. Dr. Lambuth will send them a supply of missionary literature.

Rev. J. M. Weems, P. E., is the first of "our beloved" to send in a missionary bulletin for the second quarter. From it is noted that Crawford Street (Vicksburg) Sunday-school paid $5.51 for foreign missions; Port Gibson congregation, $45; Harriston, $22.60; Utica, $1.95; Rocky Springs, $25; South Warren, $5; but not a single charge reported so much as one cent for home missions.

T. L. MELLEN,
Miss'y Sec'y of Miss. Conf.

SUBMISSION.

BY CLIFFORD R. JONES.

Tho' earth and hell combined
To win my heart;
Dear Jesus, it is thine;
Sin hath no part.

My will I give to thee,
Sweet Nazarene;
Thine would I ever be,
However mean.

The world in colors bright
May beckon me;
But thro' the blackest night
I'll follow thee.

Tho' life be agony
And full of pain;
I'll live it willingly
Thy smile to gain.

When fairest hopes float back
From off life's sea,
I'll never, never lack
Sweet faith in thee.

When arrows past me fly,
And tempest roar;
I'll lift mine eyes on high
And fear no more.

When death with icy hand
Takes hold on me,
Soon, soon the glory land
I'll reach with thee.

With golden harp I'll fall
At thy dear feet;
The glad story tell to all,
Thy name repeat.

Arcadia, La.

Communications.

Evangelism.

Probably no subject in the church has caused more thought and Christian solicitude than the one pertaining to evangelists. We, as a church, hitherto have had no place for them, acting upon the principle that every itinerant preacher is a biblical evangelist. But many gather from the teachings of the Bible, the travels of the apostles, and the present seeming demands of the church, that this mode of procedure is too circumscribed, and from the same cause feel called to travel and preach more extensively. That these men go, and will go as long as there is an opening and support for them, is a settled fact. Many of our itinerant preachers, feeling called to this work, have gone to the local ranks. Taking the law of the church in their own hands, and making their own appointments, they have gone forth broadcast over the land. It is the only appointment in the church where there is no provision made for the support of an active preacher, and no report given in the Minutes of money received and appropriated. It is useless to say they shall not exist, or shall not go, for go they will as long as they feel a call to this work and there is a support in it.

My proposition is this: That the next General Conference make such a place and provisions for the support of these worthy men, and that they be required to make a report of their labors to the Annual Conference to which they belong, with the collections made by them.

When a brother feels called to this work, let him make application to his Annual Conference, or to Bishop and presiding elders, just as a man applies to the Conference for admission, and, if accepted, let the Bishop give him the appointment and so publish it. Then, when a preacher or people want an evangelist, they can call one, backed by the church. Let the Bishop and presiding elders review his former receipts, and make his assessment somewhere in that neighborhood above his traveling expenses. Let the evangelist keep a faithful account of all moneys received, and whatever is above his assessment and traveling expenses turn over to the educational interest of the church. All other traveling preachers are required to take the Conference collections, and why not the evangelist? This will settle the trouble and put everything at ease.

J. F. EVANS.

Vaiden, Miss.

Rev. Archie White.

In the neighborhood of old Macedonia Church, in Wilkinson county, Miss., on the third of September, 1822, Rev. Archie White was born, and died in the same county and community, April 26, 1897. His father, Robin White, was a native of England. His mother was a Miss Cassells, an aunt of Uncle John Cassells, an honorable citizen of Wilkinson county. Bro. White was twice married: first, to Miss Amy Jane Coon, of Wilkinson county, July 20, 1844. His second wife was a Miss Elizabeth Sims, of the same county. He had eleven children, all by his first wife; nine of these—six sons and three daughters—are still living.

In the Summer of 1853 he joined the Methodist Church on probation at old Macedonia under the pastorate of Rev. James Y. Griffin. At a meeting held at Mt. Carmel by E. A. Flowers and Dudley Bonds, during the Summer of 1854, he was converted and baptized and formally received into the church by Dudley Bonds, a local preacher. He was elected steward and appointed class leader soon after he joined the church. Not long after he was received into the church he erected an altar of family worship, and kept the fires constantly burning thereon till the Lord took him to his reward above.

In 1857 at Smyrna Church, in Wilkinson county, Rev. L. Campbell licensed him to preach the gospel. About a month after he was licensed to preach he made his first effort at his home church from Matt. viii, 11, 12, as a text.

At Hazlehurst, Miss., in December, 1874, he was ordained deacon by Bishop Robert Paine. Educational opportunities were very meager in the neighborhood of Macedonia during the youthful days of Bro. White; hence his education was limited. The Lord, however, had endowed him with a good degree of practical common sense. Had he had good educational advantages in early life, and had he given his undivided energies to the work of the ministry, he likely would have been of some prominence in the itinerant ranks. But the Lord had a work for him to do in another sphere, and in that sphere he did his work faithfully and well. For more than a quarter of a century he has been a prominent figure in the Macedonia Church and community. He was largely instrumental in the building of that church. The greater part of the money necessary to build it was given by him. It was manifest in many ways that he loved the church.

As a local preacher, he was no idler. Quite a number of years previous to his death, and as long as his health would permit, he kept up two or three regular appointments for preaching. Some of these appointments were fifteen and twenty miles away from his home. His love for the itinerant preachers was manifested by his hearty co-operation with them in all their work. He fully recognized his relation to them. His house was the itinerant's home. Nor did his interest in them cease with his hospitality. He gave liberally of his means towards their support. Letters from Revs. R. D. Norsworthy, D. C. Langford, J. W. Sandell, J. Wilson Brown, and C. McDonald, former pastors and presiding elder of Bro. White, fully authorize us in making the above statements concerning him.

He was a friend of the widow and orphan. Many of the Lord's poor were aided by him. He was a man of decided convictions and strong will-power. He was not neutral on any question that might arise which involved the welfare of the community or church. One of his former pastors, who was intimately associated with him for several years, says of him: "He was on God's side of every question that came up before him."

During the reconstruction days of 1875 and 1876, when party politics ran high in Wilkinson county, and some would go too far and do too much, he rebuked them for it, denouncing it as being wrong. It is hardly probable that a man with his decided conviction for the right would do everything just to the liking of everyone. It is, however, a compliment to his Christian character that in the very community where he was born, reared, and spent his active life of nearly three-quarters of a century, he should leave such a large host of friends. His neighbors, and those who have known him for years, speak of him as a good citizen and Christian gentleman.

He made an impress for good in his own community. The young people, who generally speak of him as Uncle Archie White, regard him a pious, consecrated Christian minister. He will continue to live in their hearts and lives.

He leaves an impress for good on the hearts of his children. All of his nine children who survive him are members of the church. Some of them are occupying official positions in the Methodist Church. Two of his sons are ministers of the gospel, walking in the footsteps of their father. One of these is a local preacher, and the other, Rev. M. L. White, is a useful member of the Mississippi Conference. Though the Lord has called him to his heavenly home, like the life of every good man, his work and influence will still live. Influences for good have been set in motion by him which will continue to widen till they reach the shores of eternity.

A good man in Israel has fallen. He will be missed in Macedonia Church and community. God takes away his workmen, but carries on his work. May his mantle fall on many of the young men whom he has counseled for good, and for whom he has prayed! He has left a rich heritage to his family, the heritage of a good name, which is rather to be chosen than thousands of silver and gold. Having finished his work on earth, the Lord has called him to his reward on high.

MARK H. MOORE.

A Pertinent Question to the Trustees of Millsaps College.

I copy from the invitation to commencement sent out by the faculty and class of '97 of Millsaps College the following: "Sunday, June 6, 11 o'clock A. M.—Sermon by the Rev. J. J. Tigert, D. D., Nashville, Tenn. 8 o'clock P. M.—Sermon by the Rev. J. J. Tigert, D. D., Nashville, Tenn."

It was my understanding, as was that of many others, that the 8 o'clock sermon would be preached to the Y. M. C. A. of Millsaps, but from the ADVOCATE, of June 10, I copy the following: "The commencement sermon" (of Millsaps) "was preached Sunday morning in the college chapel by Dr. John J. Tigert, of Nashville.... At night, in the first Methodist Church, Dr. Tigert preached another commencement sermon, this time for Belhaven Female College."

Now, which is correct—the invitation or the ADVOCATE? In justice to Methodism, you will answer.

JOHN W. CRISLER.

Utica, Miss.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The following letter from the energetic secretary of Greenville district will explain itself:

I fear it is believed the overflow has damaged us to such an extent it is not advisable to hold our annual meeting in Greenville district. I have written to the Cleveland society, and am assured the high water will not affect them so seriously. They cordially invite us to come. In regard to our district meeting, it is quite different. This is usually held in April or May, and at that time every society was subject to the flood, and many of us under for two months. The receding waters leave our hands full of home work that could not be carried on while the water was with us. We trust you will kindly see from this why we seem to neglect our duty. Our public meetings are sources of great pleasure to every member of the P. and H. M. S., and our failure to meet this year causes much regret on the district. We hope, however, to have a full attendance in October, and trust each auxiliary will send a better report of their work than ever before made. The great distress around us gives a larger field for home mission work, and I hope each member will use every effort to relieve the needy.

MRS. GEO. B. SHELBY,
Dist. Sec. Greenville Dist.

Shelby, Miss.

BABY ROLL.

The following names have just been received to add to our already long and still increasing list of baby members: Holly Springs — Annie Mabel Johnson, C. C. McDonald.

MRS. H. W. FOOTE.

Selections.

The Religion That Is Wanted.

We want a religion that softens the step, and tones the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and the harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors and considerate to friends; a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late; keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross; amuses the children as well as instructs them—wins as well as governs, cares for the servants as well as pays them promptly; looks after the apprentice in the shop, and the clerk behind the counter, and the student in the office, with a fatherly care and a motherly love, spotting the solitary in families and introducing them to pleasant and wholesome society, that their lonely feet may not be led into temptation. We want a religion that will hold interconrse continually between the ruts and gullies and rocks of the highway of life, and the sensitive souls that are passing over them.

We want a religion that bears heavily, not only on the executive of life, but exceeding rascality of lying and stealing; a religion that banishes short measure from the counter, small baskets from the stalls, pebbles from the cotton rags, clay from paper, sand from sugar, beet juice from vinegar, alum from bread, water from milk cans, and buttons from the contribution box. The religion that is to save the world will not put all the big strawberries at the top and all the bad ones at the bottom. It will sell raisins on stems, instead of stems without raisins. It will not make one-half of a pair of shoes of good leather and the other of poor, so that the first shall rebound to the maker's credit and the second to his cash; nor, if the shoes be promised on Thursday morning, will it let Thursday morning spin out till Saturday night. It does not send the little boy who has come for the daily quart of milk into the barnyard to see the calf, and seize the opportunity to skim off the cream; nor does it surround stale butter with fresh; and sell the whole for good; nor sell off the slack baked bread upon the stable boy, nor dust the pepper, nor "deacon" the apples. The religion that is to sanctify the world must pay its debts. It does not borrow money with little or no purpose of repayment, but concealing or glossing over the fact. It looks upon a man who has failed in trade and continues to live in luxury as a thief. It looks upon a man who promises to pay fifty dollars on demand with interest, and who neglects to pay it on demand, with or without interest, as a liar.—Selected.

The reply of Dr. Morgan, of Oberlin, to a student who asked him whether he could not shorten his course of study for the ministry, is, at least, suggestive. "Whon," Dr. Gordon said, "God wishes to make an oak, he takes many years to complete it; if he would make a squash, only a few weeks are necessary."—Presbyterian Banner.

We should always keep a corner of our heads open and free, that we may make room for the opinions of our friends. Let us have heart and head hospitality.—Joseph Joubert.

If we had realized how very hard it is to tear apart the prison walls of evil habits, we would not have put so many nails in when we were fastening them together.

WALL
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To Whom It May Concern:

About three years ago I received a sample bottle of "Mnl-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is snperior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

Cure Catarrh in Summer.

Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of Catarrh, says that Summer is the best time to make a speedy and thorough cure. He has discovered a remedy which is smoked in a pipe, but contains no tobacco, and cures the worst cases permanently. He will mail a three-days' trial treatment free to any sufferer who will address Dr. J. M. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

FROM THE WORK.

Rev. A. C. Flowers, P. C., Colfax, La., June 10, 1897: "We closed an eight days' meeting in our new church at Nugent. Bros. Hoffpauir, Geo. Jackson and J. A. Parker did the preaching. Results: 13 accessions, 4 conversions, 5 infant baptisms, 6 adults. The church seems greatly revived. Our new church at Nugent was dedicated, June 6, 1897, by Rev. J. A. Parker. Pray for us."

CHILDREN'S DAY SERVICES.

We have just finished our round of Children's Day services on the Hermanville circuit, Vicksburg district, Mississippi Conference. We observed the day at four churches, and certainly had a nice time at all the places. Had a nice program, well prepared and carried out nearly to perfection at all the places. The children did splendidly, showing that they had been well trained. The people of Hermanville circuit do anything well they undertake. We realized from the collections $22.50. Who has done any better? Thanks to the children and all concerned for the pleasant days and collections. God bless them all!

A. D. MILLER.

WHITE CHAPEL CIRCUIT.

On May 9 I began a meeting at Chicot, and was reinforced the following Monday by Bros. Manley and Hughes, of Washington, with the result of five congregations and four accessions to the church. Before the meeting was over Bro. Skipper came and preached once to the delight of all who heard, and held the second Quarterly Conference.

Bros. Manley and Hughes won the affections of the people completely. I never heard Bro. Manley to better advantage. He was so gentle and pathetic.

On the fifth Sunday in May I preached twice at New Haven. We had a good time and had two accessions. This is a live church, with something over fifty members.

The prospect is good for big revivals over the entire circuit. Much of this circuit was dronthstricken last year, but the prospect is good for a crop now, and, if so, we hope to add improvements to the parsonage and build a new church in Chicot.

In the Spring a terrific hailstorm broke out two-thirds of the glass in the windows of White Chapel Church; but a collection was taken the very next service, the glass replaced and nicely painted by Bro. U. T. Blacksher, of Opelousas, so that the windows can not be told from expensive stained glass.

Bro. Blacksher, who was the chief mover in the erection of that church, has our thanks for his trouble. It is our sincere desire that his children and grandchildren living there may profit much by that church being there.

Our next Quarterly Meeting goes to Elm Bayou, at which time we hope to protract. The Mormons have made converts, and are still on hand; but they are operating among a very ignorant class of people.

H. S. JOHNS

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

In Memoriam.

MRS. EMILY PREVOST ROUSEAUX, of Pearl River, La., daughter of Mr. Antoine and Louisiana Prevost.

The years have come and the years have gone since sweet Emily was laid away in "God's Acre;" yet in the hearts of her family and friends the influence of her pure life abides with them still in all its beauty and loveliness.

On Jan. 21, 1867, she was born near Slidell, La. In 1883 she was "born again," under the ministry of Rev. N. B. Young, and joined the church. Dec. 6, 1887, she was married to A. J. Rouseaux, and died July 9, 1892.

To this brief statement of dates and facts one could multiply words; but these would be but a poor expression of the deep loss and bereavement that each one felt when the day of parting came with Emily.

The brief married life that was hers was a happy one. Her husband soon followed after. One little boy was left to find the way to the golden gate, where they are waiting and watching for him. God protect and help him to shun the evil and choose the good, and may his mother be his ministering angel.

When this lovely woman set her face heavenward there was no "looking back" with her, but she "pressed forward to the mark of her high calling in Jesus Christ." To her the little things of every day life were her grand opportunities of doing good. When a young lady she was a member of the writer's Bible Class in Sunday-school. She was thoughtful and ever ready to answer all questions and take a lively interest in the lessons. One Sunday I had asked each one for a verse unexpectedly. She repeated one without hesitating a moment, and when another girl refused she seemed so hurt she suggested one to her, which was the Fourth Commandment.

In all her relations of life she was the same true and loving, Christ-like child of God's kingdom.

When she realized that her days were but few, and that she must give up her darling child and loved ones, she was enabled by the wonderful goodness of God to have the promise verified that "grace sufficient" would be vouchsafed to her; even so it was, and she was reconciled, willing and ready to go when it pleased the blessed Master to call her.

Lovingly she pled with all her relatives, and made them promise to live so they could meet her again where there were no more partings or sad farewells. To everyone she gave a word of hope and comfort, telling them "not to grieve for her," for she was "Oh! so happy and longed to be at rest with her dear Jesus." When even the family physician said it was all over, with her, and they were weeping over her, she revived and told them to send for her brother and wife who had been alienated from the family. Her request was granted, and when they came she saw them all make friends and bade them live in unity and love; then her glad, satisfied soul "left its encumbering clay," and soared away to everlasting bliss.

MRS L. CRARY SADLER.

SELBY—The subject of this sketch, Miss Eunice Selby, was the fourth child born to Mr. and Mrs. T. H. Selby, of Newton, Miss. She was born in Newton on the twenty-ninth of May, 1869. It was under the pastorate of Rev. Geo. Bancroft, of the Mississippi Conference, that she was converted and joined the M. E. Church, South, at the age of twelve years. She was educated at the E. M. F. College, Meridian, under the presidency of Rev. A. D. McVoy, now of the Louisiana Conference, and would have graduated in June, 1888, but for the death of an older sister, Minnie, who was translated on Jan. 24 of the same year. Mother and father were so deeply grieved on account of this affliction, they decided Eunice must remain at home, and from that day she became a companion for mother, entering into all her plans with peculiar interest; and more especially was this true of the last five or six years of her life. The family never thought of her as a mature woman, because of her pure and child-like devotion to the pleasure and happiness that concerned us—having an unselfish spirit with regard to her parent's wishes, whose hearts were strongly entwined round about her life.

She was a pure, sweet Bible Christian, devoting a part of every day to this devotional exercise, and from this source sought the solution of her life's purposes. Though modest and reserved in her nature, she was devoted to the church, heartily entering into all features of work for the betterment of humanity. Her seat in the services of the sanctuary was always filled except in case of illness. She was much assistance and encouragement to her father in Sunday-school work. She was two or three times a delegate to the Woman's Foreign Missionary Conference, also a delegate to the W. C. T. U. Convention of 1896. Her life as an influence for good was appreciated by her pastors and the people with whom she associated.

In her last illness we so much hoped and prayed for her recovery, but the disease had too strong a hold upon her delicate constitution. While her suffering was intense, she complained as little as possible.

On Sunday night, the eighteenth of April, 1897, the doctor said she was passing out from this life, and I called all the family into the room. She talked with each of us beautifully and strongly of her hope and assurance in the Lord—the scene was heavenly—her soul was leaning upon her Savior. She rallied in a short while and lived till Monday night, 12:23 o'clock, of the nineteenth, when her soul was given a happy release from a body tortured with pain. She sweetly fell asleep in Jesus, whom she had trusted in life. Her Christian triumph over the last enemy is our consolation in our bereavement. While she left our hearts sad and desolate because of her absence, the light which shone in her life so radiantly still shines in our hearts, revealing to us the grand secret that we shall see her again. We who watched her in her last hours will not soon forget the sublime impressions that were made in the glory that was manifest in the chamber of death. The Lord was there not only to light up her face for our comfort, but to lead her through the shadows that were outward. We rejoice that her entrance into eternal life was so abundant, and it is this which dispels the clouds which hovered o'er us at the time of her departure from us. Our grandmother—aged eighty-six—preceded her to the Father's house just three months, and the addition of another member of the family here to the family above gives us a stronger insight into the utterance—"There is no death—what seems so is transition." The distance to God's home for his saints is not so great now, and as we see our loved ones gathered home it grows nearer and nearer.

The Lord would refine us and qualify us for better service through these heart-sore experiences. We have learned to say, "Thy will be done," and we are striving daily to exemplify this Scripture in our lives. We bade her good-bye for only a time—we shall behold her face again in righteousness with our Lord.

Her brother, devoted to her memory, ROBT. SELBY.

Bolton, Miss.

(Continued on Seventh Page.)

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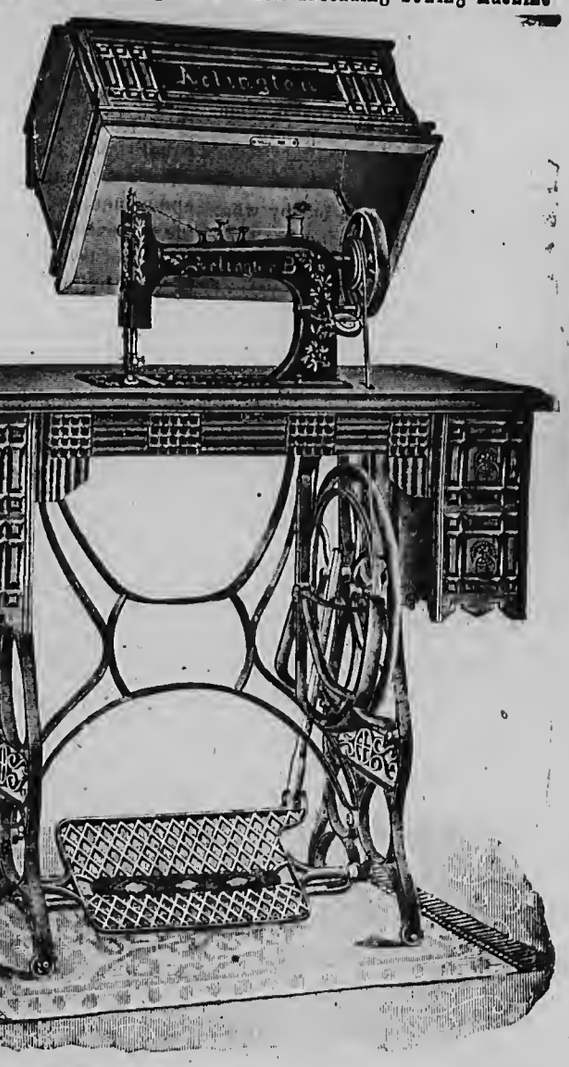

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THURSDAY JUNE 24, 1897.

Seldom can the heart be lonely
If it seek a lonelier still.
Selt forgetting, seeking only
Emptier cups of love to fill.
—Frances Ridley Havergal.

People who talk the most sometimes say the least.

The bravest man is the one who always does right regardless of what the world may say.

Let us get the church of God out of the Doubting Castle, and then something will be done.—Moody.

A man's liberality is estimated not by the amount he gives, bnt by what remains after all his giving has been done.—Selected.

God can not do everything. He can not save the man, even thongh he be a front-pew church member, who persists in leading a sinful life.

Difficulties are God's errands; and when we are sent upon them, we shonld esteem it a proof of God's confidence.—Henry Ward Beecher.

Cnltivate the habit of always seeing the best in people, and, more than that, of drawing forth whatever is the best in them.—Theodore L. Cnyler.

Self-restraint can not be attained by a few spasmodic efforts. It can come only as a resnlt of constant watchfulness and self-cnrbing.—Selected.

The little vexations of every-day life fly close to the earth. When we stand erect, onr heads are above them, and they do not keep onr brains in a whirl.—Selected.

It is when great truths have struck great men that great movements have started forth. Every truth of whatever size has breezes for mental sails whenever they are unfnrled.—Tilden.

When yon are tempted to say with reference to yonr fellow-man, "Forbearance has ceased to be a virtne," it would be well to suppose a case. Suppose God should say this concerning you.

The man who excuses himself from all Christian service on the ground that he has only one talent, is doing exactly what the devil wants him to do. God expects the one-talent man to double his talent.

Investigation will reveal the fact that those who have the most friends are those who have displayed the greatest amount of kindness, sympathy, considerateness for the interests and happiness of others.

The best way on earth to conquer an enemy is by kindness, unless that enemy is thoronghly demonized. Satan could not be conqnered on any plan, and there are some demonized men who are equally incorrigible—Baptist Standard.

A Few Words on Education.

We live in an age of wonderful educational opportunities and enthusiasm. Never before in the history of our Republic, or perhaps, in the history of the human race, has there been such general appreciation of the value of intellectnal culture. The thirst for knowledge is unquestionably becoming more intense and widespread with each passing year, and well is it for the country that such is the case.

The rapid growth of onr population, the excessive increase in the foreign element produced by immigration, the congestion of life in the cities, the unrest and discontent of the working classes—all serve to emphasize the urgent need of educating the masses, that they may labor more effectively, that their power of adaptability to circnmstances may be increased, and that they may no longer be a prey to designing demagogues.

It used to be argued that only those who intend to devote themselves to professional pursnits shonld receive a college education. And even now some contend that a college education is useless to farmers, mechanics and tradesmen. Consequently most of boys who do not expect to become lawyers, doctors, or preachers, after learning the three R's, are put to work. The unwisdom of this course is at last beginning to be recognized, and the establishment of agricultural, indnstrial and technological schools is one result of the fortunate change in public opinion. Whatever a man's occupation, a thorough education ought to make him more usefnl in it, and render life ten-fold more enjoyable.

It is sometimes objected that to educate the lower classes would make them more discontented, and unfit them for present occupations. While this may be partly true, a large per cent. of the human race are doomed by circumstances and limitations of intellect to do whatever work they can obtain, not what they prefer. All, it is true, have equal rights before the law, but all have not equal physical and mental endowments. So, then, in the strnggle for existence and supremacy, we need not be snrprised to see those favored by nature and fortnne outstrip their fellow-toilers. The wonderful inventions in the way of labor-saving machinery are making the occnpation of common laborers less and less necessary, and are rendering it possible for the masses to devote more attention to culture.

The time has arrived when not rank nor ancestry nor wealth, but wisdom is accorded the highest place. Her rule is recognized as the most beneficent, her sway the most powerful, her influence the most far reaching. It speaks volnmes for public sentiment that in the face of great financial depression and political excitement the schools and colleges everywhere have been full to overflowing. It indicates in no uncertain way that our people are reaching out after better things, and that a new era is about to dawn.

The young man or woman who in this day has little desire for an education is exceedingly stupid. So great is the competition in life's contests that whoever lacks the training of the schools, or enters the lists half-equipped, unless he is a genius, is sure to be outstripped in the race and crowded to the lowest place. Not all can achieve fame and fortune, bnt he who brings to bear npon his life-work the sharpened and tempered sword of a well-trained mind is possessed of a tremendous advantage. Lord Bacon uttered words of tremendous weight when he said, "Knowledge is power." The marvelous achievements of science, the stupendons discoveries of astronomy, the startling revelations of archæology, the glorious inventions of the nineteenth century—all are products of knowledge acquired by laborious experiment and patient research.

A mere smattering of education will no longer suffice. The parents who wish their sons and daughters to occnpy useful and honorable places in the world must see to it that they drink deep dranghts at the fonntain of knowledge. The best dowry a father can bestow npon his offspring is a liberal education. It is a permanent possession, a gift that can never be lost, stolen or wrested away.

Students are becoming more ambitious to be educated than to be graduated. There are still some sham colleges that offer short cuts to diplomas and to cnltnre, bnt the public is finding out the learning thus imparted is superficial and comparatively worthless. The haste to be educated, like the haste to be rich, has proved a cnrse to many a yonth of fine native abilities. It is greatly to be deplored that such a large percentage of our young men leave school and go into business before their education is half completed, this being due to the notion that the time thus saved is time gained. The youth, however, who remains at college nntil he has completed his course, thongh some neighbor's son who left school at an early age may have several years the start of him in business, will by reason of his superior training soon overtake and distance him. Those who would rise to something higher than menial service, who aspire to be something more than "hewers of wood and drawers of water," must devote themselves assiduously to books as did Benjamin Franklin and Abraham Lincoln.

Acquiring an education, like progress in Christian experience, is never complete. It should go on thronghout life. One reason why college graduates do not achieve what their friends expect of them is that many of them on receiving their diplomas cease to advance in knowledge, foolishly imagining that they know enough, and expecting their past achievements to carry them through. With all snch the world deals hardly.

Most students look with disfavor upon difficult studies and avoid them whenever possible. This is nnfortnnate, since in most cases the greater the difficulties to be overcome the better the drill. Education is not so much the acquisition of a large stock of knowledge as it is the discipline and quickening of the mental faculties. Prof. Hnxley has wisely said: "Perhaps the most valuable results of all education is the ability to make yourself do the thing you have to do when it ought to be done whether you like it or not; it is the first lesson that ought to be learned, and, however early a man's training begins, it is probably the last lesson he learns thoroughly."

So great are the educational facilities of onr country that almost every yonng man and woman who hungers for a college education may obtain it. It is frequently the case, however, that the children of well-to-do parents are the ones who least appreciate their advantages. James Gordon Bennett once remarked to George W. Childs: "How unfortunate it is for a boy to have rich parents. If you and I had been born that way, we would never have done anything worth mentioning." Some boys will pick up a good education in the odds and ends of time which others carelessly throw away.

The boy or girl who finds it impossible to attend college need not despair. Though a collegiate education is extremely desirable, many men, like Andrew Johnson, Henry Clay, Thnrlow Weed, Michael Farady, Richard Cobden, and others, have by close application and persevering study, overcome in large measure the lack of school training, and made themselves a name in the world. What has been done can be done again. In this day of cheap books, Chautauqua assemblies, lectnre courses, etc., those whose school training is deficient have many facilities afforded them for cultnre and self-improvement.

Much as intellectual cnlture is to be longed for and striven for, it is a dangerous possession, unless accompanied by a sound Christian character. The better educated an unprincipled man is the more harm he can do. Scholarship is no safeguard against vice and iniqnity. Some of the most highly educated men have been the most corrupt. If a man be wicked at heart, cnltnre will not refine away his wickedness. Learning apart from the love of God neither insnres happiness nor heaven. Only the man who has been taught of God as well as by the wise of earth is fnlly eqnipped for the battle of life, and ready to meet the issnes of eternity. Parents make a fearful mistake when they send their children to colleges that are not pervaded by a decidedly Christian atmosphere. College life at best is beset with peculiar temptations; hence the great need of positive moral influences. Methodist people ought by all means to patronize our own educational institutions, which are second to none, and which seek to train the heart as well as the mind.

At Hattiesburg.

We spent last Sabbath at Hattiesburg, having been invited by the pastor, Bro. Peebles, to fill the pulpit in his absence. We were greeted by a large audience, morning and night. Hattiesburg has been a growing city from the beginning, bnt its growth was never more marked than during the last year or two. It has been greatly helped by the Gnlf and Ship Island railroad, and the indications are that it will be as much or more benefited by the Mobile and Jackson railroad, the southern end of which, from Hattiesburg to Mobile, will be completed in a few months. A compress will be erected this year, and it is probable that a cotton factory will make its appearance in a short time. The population is estimated at between four and five thousand, with the prospect of a large increase in the near fnture. Methodism is strong in Hattiesburg, not only numerically, but also financially. We doubt if there are more than two cities in Mississippi in which our church has greater pecuniary resources.

Bro. Peebles is in the midst of a prosperous pastorate, having received more than eighty members since Conference. The Sunday-school and the Epworth League are large and flourishing. In keeping with his previous record, he is diligent in the pastorate and in looking after the varied interests of the church.

During our stay we were delightfully entertained in the hospitable home of Bro. J. S. Turner. We also enjoyed the hospitalities of Sister M. E. Hawkins. We met several old friends and made a number of new acquaintances.

Notice.

CENTENARY BUILDING FUND.

One of the moves recently inaugurated by the Board of Trustees of Centenary College looks to the improving of the buildings. As all who have attended the commencements for the past few years know, the property is by no means in the shape that such an institution merits. The main auditorium in particular is in a very unsightly condition—in fact, it is hardly presentable. Recently an inspection of the situation was made by a member of the Board, thoroughly competent to jndge, and his opinion is that the appearance of things can be materially changed for the better by the expenditnre of a few hundred dollars. This will encourage the work on all lines. The faculty will work with greater vim, the students will become more in love with the college—as even a mother needs to be good-looking, in her son's eyes at least—and there will be a greater probability of keeping the boys when they once come. All that can be spent in this direction will pay in this way a threefold interest. A move is now on foot to get such a fund as will be sufficient to put the buildings in good shape. Can you help us to any extent in this matter? Already over $150 has been paid in, and the work needs to be done at once. He gives double who gives qnickly. Who will be the first to address me at Jackson, La.

THOS. CARTER.

The Story of Achan.

Too much has been made of the story of Achan. The children of Israel were beaten before Ai because Achan had hidden a wedge of gold and a Babylonish garment in his tent; and it was not until that crime had been expiated that the children of Israel could conquer in battle. This has been made a parable for the church; and it has been asserted over and over again for generations that one Achan can prevent a revival.

This is pressing the biblical language far beyond what it will bear. It contradicts the teaching of the promise given to the two or three who agree in asking a blessing of God. We must not believe that God would refuse to send his Holy Spirit with converting grace if one believer, or two believers asked for it just because some other professed believer or one hundred others are not living up to the level of their spiritual privilege. God's Spirit works by means, and those means are the Word written and spoken; and the written Word enforced even by an insincere preacher, by one who is himself a castaway, has often been used for the conversion of souls.

In our own belief it is extremely unwise to get into the way of dwelling upon the shortcomings of professed Christians and declaring that it is their sins that withstand the Spirit of God. If they do not come up to the help of the Lord, they should be left behind and the rest of the children of Israel should go forward, even if they are relatively as few as Gideon's band. God does not save by many or by few, we are told; for one with God is a majority.—The Independent.

Popularity is the whim of the populace. It is often superficial and evanescent. Popularity is the judgment of the hour concerning a man. It may die the next day. To depend upon it is to lean npon the staff of a broken reed. To do things just simply to gain the favor and to win the plaudits of the multitude is to miss the way of success and happiness. Not that love and friendship should be despised. Not that a man should be indifferent to public opinion. But popularity as a governing motive is a fatal mistake. One should abide by principle and follow his conscience. If he misses popularity, he will secure a modicum of true fame, which is far better.—Texas Advocate.

Guard your pastor's reputation. Always talk him up, never down. Place a sweetly charitable construction on all his actions and words. Be ready promptly and earnestly to defend him at all times against hurtful, malicious attacks. The devil feels he has achieved a mighty victory when he can damage the reputation of a faithful preacher. Defend your pastor. Never hear him spoken against without taking his part. Express your firm and dignified displeasure with the worlding who would make him ridiculous, the scorner who would render him contemptible, or the base defamer who would brand him as immoral. Your pastor's reputation is his strength. You can help him by guarding it lovingly and courageously.—Baptist Courier.

Nine-tenths of the contributions to foreign missions are given by one-tenth of the church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of heathen! An average of five cents a week from every member of the Protestant Churches of the United States would bring into the treasury during a single year, $16,500,000. Ninety-eight per cent. of the church's contributions for religious purposes is spent at home, while only two per cent. is applied to the foreign mission field. There are 75,000 ministers in the United States, or one to about every 600 persons, while only one is allotted to half a million in heathen lands. There are 1,500 counties in China without a single missionary.

Dr. Cuyler says: "Others may answer this question as they choose, but my answer, as a life-long teetotaler and foe of the diabolical liquor traffic is, Let us have a fresh education against the deadly evils of the drinking customs. Christ's churches are neglecting this; Sunday-schools are neglecting this too much; parents are neglecting this; temperance societies have largely disbanded; moral efforts are dying out; and fearfully are we paying for this wretched policy. Instead of the idle and easy shout, 'The saloons must go!' suppose we make an immense effort, in God's strength, to keep people from going to the saloons or anywhere else to buy intoxicants. Stopping the use is the true way to stop the sale. Our substantial victories in the past have been won on those lines; they can be won again, and they will be when parents and patriots and Christians all awake to their manifest duty."

A writer in a religious paper is reminded of a conversation he had a few years ago with one of the most eminent statesmen of this country, now a justice of the supreme bench at Washington. Though not a professor of religion, he was a man who thought very profoundly on all religious subjects, and he said: "You ministers are making a fatal mistake in not holding forth before men, as prominently as the previous generation did, the retributive justice of God. You are fallen into a sentimental style of rhapsodizing over the love of God, and you are not appealing to that fear of future punishment, which your Lord and Master made such a prominent element in his preaching. And we are seeing the effects of it in the widespread demoralization of private virtue and corruption of the public conscience throughout the land."—Presbyterian.

NOTES.

Dr. H. W. Featherstun has been assisting Rev. R. F. Witt in a meeting at Brandon.

Bishop Galloway will deliver the first course of the Quilian Lectures at Emory College.

At the request of several brethren we will postpone the award of premiums to agents from July 1 to Aug. 15.

Major R. W. Millsaps and family took their departure Tuesday, the twenty-second, for a European tour of several months.

Prof. N. A. Patillo, formerly of the faculty of Millsaps College, has received the degree of Ph.D. from Johns Hopkins University.

From the Alabama Advocate we learn that Rev. T. G. Slaughter has been appointed to the Orphanage Agency made vacant by the death of Rev. J. W. Menefee.

The ADVOCATE received an appreciated call last week from Rev. I. L. Peebles, who spent a day in the city en route to Natchez to assist Bro. F. B. Ormond in a meeting.

"Cyclone Clifford" spent last Sabbath in Meridian. Though we have no specific information to that effect, we judge that he presented the claims of the Orphans' Home.

Our friend, Rev. W. A. Candler, had his divinity doctored several years ago. Recently his law has been doctored also. The treatment came from Emory College. As usual, Emory has bestowed its honors wisely.

At the recent Vanderbilt commencement Rev. H. B. Carre, of this city, won the Owen prize medal, as did also Halsey Werlein, of Missouri. Medals were also awarded to G. M. Lovelace, of Kentucky, and W. S. Noble, of Texas.

Mr. Gaston Price Ross, of this city, will be married, June 29, to Miss Laura Young Wilson, daughter of Mrs. P. P. Wilson. The ceremony will take place at Trinity Church. The ADVOCATE extends heartiest congratulations.

At the Mississippi Inter-Collegiate Oratorical Contest, held at Meridian on the fifteenth, the first prize was awarded to M. G. Fulton, representing the University of Mississippi. The second went to F. M. Bailey, of Mississippi College, Clinton.

The Toronto excursionists who go by the I. C. route will be accompanied through the entire trip by one of the high officials of that road, the genial and accommodating L. F. Montgomery, who will do all in his power to promote their comfort.

Rev. F. B. Ormond, of the Mississippi Conference, was married May 19 to Miss Minnie Toles, daughter of J. W. Toles, of Kemper county. The ceremony took place at Linwood Church, Rev. R. J. Jones officiating. We extend hearty congratulations to our young brother and his accomplished bride.

Your people can not be intelligent church members without their church paper, and no member who takes other papers is excusable for not taking his own church paper. More intelligent church members means more money for the church and greater loyalty to it. Keep up the canvass.—Methodist Recorder.

When a man attaches himself to a church he should enter into its spirit, abide by its rules and throw his soul into all its operations. He should join it not to be simply entertained, or to be carried along, or to be humored, or to receive attention, or to be lead a selfish, idle existence; but he should deal out whatever he has of grace, love, purse, time, advice, help, zeal and energy. If all acted upon this principle, what a power the church would be! How the drones would disappear! How the treasury of the Lord would be filled! How Christian work would be advanced! How complaints would cease! How the pastor would be relieved of many a burden, care and anxiety! And how God would be glorified!—Presbyterian

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unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

CURES PAIN

District Conferences at Wilson.

The Baton Rouge District Conference met on Thursday, the tenth instant, at the town of Wilson. A large representation of laymen was on hand and nearly every preacher in the district. The routine business of the Conference was despatched with celerity and harmony. The preaching was all of a high order, and especially noticeable for the emphasis laid on the character and teaching of Christ. In fact, it seemed that the brethren had determined to "know nothing else save Jesus Christ, and him crucified." From the opening sermon by Bro. Davies on the text, "Art thou he, or look we for another?" to the closing discourse of Bro. Lyons circling about the thought "What have I to do with thee, thou Son of the living God?" it all bore the impress of the mind of the Master. Much fruit was the result. We were fortunate in coming to Wilson in the midst of a meeting which was being conducted by Bro. Moore, of the Mississippi Conference.

The claims of our educational institutions were presented. Gratifying reports were heard from Johnston Collegiate Institute and Centenary College. In view of the movement on foot to improve the property at Jackson, a collection of $52.50 was taken. Thanks to Bro. Miller and the good people of Wilson for their royal entertainment!

DELEGATE.

Vicksburg District Conference.

The Vicksburg District Conference will be held at Oak Ridge, on the Warren circuit, July 15–18. The opening sermon will be preached on Wednesday, the fourteenth, at 8 P. M. by the Rev. T. L. Mellen, and his theme will be, "The Holy Ghost in Missions." Thursday will be Sunday-school and Missionary Day, with essays, addresses, letters from "Our Mission Fields," and a sermon at 11 A. M. by the Rev. R. Selby on the "Missions of our Church," and in the afternoon a sermon by the Rev. A. F. Watkins on "The Obligation of the Church to Support Missionary Work."

Pastors will please have the records of their Quarterly Conferences on hand, that they may be examined. If I have failed to supply any pastor with a blank for reports to the District Conference, I hope to hear from him at once.

Let preachers and delegates come prepared to stay over Sunday. Local preachers must be present, if possible, and if not, must sent their license and reports to the District Conference. J. M. WEEMS, P. E.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

Notice.

Woman's Missionary Society will meet in Homer, July 9, and all delegates are requested to send their names promptly to Mrs. Enla Allen, and they will be assigned homes.

L. PAXSON, Rec. Sec.

Keatchie, La.

Harris' Business College.

A business education is a necessity, and one who enters upon the duties of life without its guiding influence has all the chances of success against him. We know of no better place for young men and ladies to go for such a training than to that wonderfully progressive institution, Harris' Practical Business College, Jackson, Miss. It is doing more for the worthy, struggling boys and girls than any other business college. Nineteen of its students recently secured good positions in three weeks.—Jackson Evening News.

Notice.

The Transportation Committee appointed by the Mississippi Epworth League Conference, consisting of A. F. Watkins, T. W. Lewis and J. A. Randolph, have selected the I. C. as the official route. The time of arrival at various points was given in our last week's issue by Rev. J. M. Henry. The round-trip rates are as follows: McComb City, $33.70; Jackson, $32.70; Vicksburg, $33.60; Meridian, $31; Natchez, $34.20; West Point, $27.95; Aberdeen, $27.70; Tupelo, $26.60; Winona, $28.45; Holly Springs, $25.55, Water Valley, $27; Oxford, $26.40; Greenville, $29.95. Rates from any other point will be given on application to Mr. L. F. Montgomery, T. P. A., at Jackson, Miss. It was thought best by the committee to secure a chair-car, as a number of the delegates will not care to go to the extra expense of a sleeper; but if there are any who desire sleepor accommodations a part, or all the way, they can be accommodated. But one change will be made, and that at Cincinnati, at mid-day. Every person who expects to go should inform J. A. Randolph, Macon, Miss., that ample accommodations may be secured for all.

To the Epworth Leaguers of New Orleans.

DEAR LEAGUERS: At the recent meeting of the Union League, held at Parker Memorial Church, on suggestion of our beloved presiding elder, it was decided to urge upon the League members to assist in the erection of the Gouldsboro Church. Gouldsboro is one of the most promising fields in our district. There are in this city more than 400 Leaguers, and an assessment of ten cents per capita would enable us to contribute more than $40. Please pay to your treasurer, and have it at our next meeting, which will be at Dryades Church, July 8, next. With a little self-denial we could contribute $1 apiece. Just think of it: four hundred dollars from the Leaguers of this city. Let us make ourselves heard and felt and appreciated.

Yours in the work,
P. H. FONTAINE.

New Orleans, June 17, 1897.

W. P. and H. M. Conference.

Mrs. J. P. Drake writes: "We are looking forward to the Parsonage and Home Mission Conference with great pleasure. We are anxious to have a large attendance. Exhort each society to send at least one delegate."

If each auxiliary has not already elected a delegate, it is important that a meeting should be called at once for this purpose. To all Aid Societies which contemplate becoming connectional, we suggest this is a favorable time for you to organize a Parsonage and Home Mission Society, and send a delegate to get the inspiration and enthusiasm of the Conference at Bay St. Louis.

Special rates are not given on any line of railroad to less than fifty delegates; but tickets may be purchased to Seashore Camp Ground at reduced fare. Be careful that certificates are signed before leaving home. Spend a few days at the Camp Ground, and go on to Bay St. Louis, July 9 to 12.

We trust that many of the preachers of the Mississippi Conference will give us the encouragement of their presence, and that all our brethren will remember us at the throne of grace, that we may be guided in our deliberations.

ADDIE PURNELL, Pres.

ALL HUMORS OF THE BLOOD, from the small pimple to the dreadful scrofula sore, are cured by Hood's Sarsaparilla, which thoroughly purifies, vitalizes and enriches the blood.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25 cents.

Epworth League.

BY REV. HERMAN W. KNICKERBOCKER.

TOPIC FOR JUNE 27.

THE DANGER OF DELAY.
(Proverbs xxvii. 1.)

1. Delay is Satan's most dangerous and successful device. Conscience says, "You are wrong, sinful, guilty—you ought to be a Christian." The response is, "Yes, I know I'm wrong, but I am not quite ready yet; just hush up and let me alone for a little while, and then I'll accede to your demands." Conscience is silenced, the covering of delay is pulled over the moral corruption, shutting it from view, and all is serene again. To morrow the same colloquy takes place, with the same result. With every delay the hold of evil is strengthened and the tendencies are in favor of its final triumph.

2. Delay is given color and beauty by the good resolutions which attend it. It is hidden beneath the resolutions. This constitutes one of its chief elements of danger. Its nakedness is clothed, its ugliness is covered. It is a beautiful covering for sin—a blanket of violets hiding a rotting corpse.

3. The uncertainty of life makes delay dangerous. "Thou knowest not what a day may bring forth." Observation affords numerous illustrations of this truth. The present only is ours. "Now is the accepted time." The opportunity of to-day may be the last. The issues of eternity are before you. Attention, now!

4. Delay shuts the door of heaven and opens that of hell. Delay rejects Christ and accepts sin. Determination to go to hell will not get you there any quicker than delay in accepting Christ. The sinner is on the devil's train, bound for hell. "I'll get off at the next stop," he says; then lies down and goes to sleep. His station is passed, and another, and another. Still he sleeps! The stops are getting shorter and farther between. Faster and faster goes the train! Aroused from his sleep, he makes an attempt to leave the train, but it has started again before he reaches the door. Fully awake now, he gets ready to leave at the next stop. He waits, but the train does not stop. Faster and faster each moment it goes! Will it never stop again? He will wait no longer, but springs from his seat, pulls the bell cord and starts for the door. But the door is blocked by a hideous guard of hell. His name is Habit. Not to be balked this time, the sinner flings himself wildly upon the guard and a terrible fight ensues. Habit conquers. The sinner is flung limp and helpless back upon the seat, and the train leaps forward.

The sinner is going toward hell during all the time of delay. Habits of evil are growing stronger all the time, and if the delay is too long may become too strong for him to break.

DOTS.

The next meeting of the Union League will be held at Dryades. President Kilnesmith promises a big time. Dryades League is on a boom. Let all the Leaguers attend!

At our last meeting it was decided to have a picnic to be participated in by all the Leagues of the city. Its object is to cultivate the connectional spirit by getting acquainted with each other and to strengthen the Union by the addition of social ties. President Fontaine appointed the presidents of the several local Leagues a committee on ways and means. Have they met yet? If not, why not?

On to Toronto! Large delegations are going from all over the South. Who's going from New Orleans? Why not send a delegate who would give us the benefit of what he saw and heard on his return?

Why don't the preachers attend the Union meetings?

Dr. Sawyer and Bro. Alford presented the claims of the Gouldsboro Church to the interest of the League. Nothing serves better to develop the connectional spirit than to work together for the accomplishment of some end. The erection of this church is a worthy object for our effort. Let every League raise some money for this purpose!

Union Teachers' Agencies of America.
REV. L. D. BASS, D. D., MANAGER.
Pittsburg, Pa.; Toronto, Canada; New Orleans, La.; New York, N. Y.; Washington, D. C.; San Francisco, Cal.; Chicago, Ill.; St. Louis, Mo., and Denver, Col.
There are thousands of positions to be filled within the next few months.
Address all applications to UNION TEACHERS' AGENCIES, Saltsburg, Pa.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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Will correct all the troubles, and never fails, but

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July 28, 1889.

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This institution has just closed by far the most successful session in its history of thirty years. The enrollment is 253, which is 100 more than ever before. The Music Department enrolled 112; elocution, 52. There were 77 boarders in the college, and about 25 in town, making over 100 students from a distance.

The college did a very high grade of most thorough, conscientious work. But, best of all, is the religious atmosphere which pervades the college. When college opened less than one-third of the boarders were converted. When it closed all but four or five were Christians, and nearly all were active Christian workers, leading prayer meeting, rising early to study the Bible in the quiet hours, doing personal work or anything the Master directs. Such a record is rarely seen, even in our most religious institutions.

W. M. S. of Louisiana.

Woman's Missionary Society of Louisiana Conference will hold its annual meeting in Homer, July 9–12. All societies are requested to send delegates, and impress upon them the necessity of bringing statistical reports and the State treasurer's receipts for the amounts they have remitted during the year. All delegates must obtain certificates that they have paid full fare on each road that they use, and we hope to get reduced rates on the return. The V., S. and P., the only road heard from, has kindly offered to reduce, and we suppose the others will also.

The response to the address of welcome will be made by Mrs. W. H. LaPrade. The annual sermon will be preached Sunday, at eleven, by Rev. P. M. Brown. At night there will be a sermon by Rev. P. A. Johnston. A paper will be read on "What Women Have Done for Missions" by Mrs. C. J. Foster. Another, on "Special Work for Juveniles," will be read by Miss Crain. Other topics discussed will be as follows:

An Hour in Our Mission Fields—Mrs. Emma Foster. The Work of Bible Women—Mrs. L. G. Johnston. The Children's Hospital in China—Miss Crain. The Woman's Hospital in Soochow and Its Work—Mrs. Fannt LeRoy. China the Great Mission Field of the World—Mrs. M. M. Hayes. Special Work for the Year—Mrs. Faunt LeRoy.

L. PAXSON, Rec. Sec.

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The Mutual Life Insurance Com'y
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IN FIFTY-FOUR YEARS—

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Total payments and accumulations	over 658 " " "

Exceeding by 195 millions of dollars the record of any other Life Insurance Company in the World.

Post & Bowles. New Orleans, La.,
Managers for Mississippi and Louisiana.

1897.

SEASHORE CAMP GROUND.

The twenty-sixth annual Camp Meeting at Seashore will open (D. V.) on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until August 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B. Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Lakin, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc., apply to

E. P. MACKIE, Pres., New Orleans,
DR. M. F. TUCKER, Vice-Pres., Mobile,
A. S. DANIELS, Chair'n Ex. Com., New Orleans,
D. ZABLE, Fin. Sec't'y, New Orleans,
J. H. BANCROFT, Rec. Sec't'y, Mobile,
W. B. THOMSON, Treas., New Orleans.

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Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists; price, fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The publisher of this paper guarantees the genuineness of this offer.

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While all books of this class before have included, beside the songs supposed to be found in them, many not at all to be classed as college songs, this contains only those that have been adopted for use in some college or university, either by its students as campus songs, or by its Glee Club as concert pieces, or both.

It includes the present songs of a larger number of different colleges than any book yet offered. Among them are several very popular glees that have never before appeared in print.

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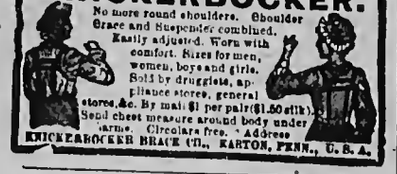

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GRATEFUL—COMFORTING.

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HOME CIRCLE.

A LITTLE BROWN PENNY.

A little brown penny, worn and old,
Dropped in the box by a dimpled hand,
A little brown penny—a childish prayer,
Send far away to a heathen land,

A little brown penny—a generous thought,
A little less candy, just for one day,
A young heart awakened for life, mayhap,
To the needs of the heathen far away.

The penny flew off with the prayer's artless wing;
It carried the message by Jesus sent,
And the gloom was pierced by a radiant light
Wherever the prayer and the message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When the darkness fled like wavering mists
From the beautiful dawn of the Gospel day?

And who can tell of the blessings that came
To the little child when Christ looked down,
Or how the penny, worn and old,
To heaven will change to a golden crown?

—Christian Observer.

What Followed!

The old minister closed the Book and looked around the village church. "You are told," he said, "when you make a feast, to call to it not your rich neighbors, but the poor, the maimed and the blind. Now none of you are going to set out a fine dinner or supper this week. Some of us never in our lives gave a great entertainment. Yet the order is to us. I want each one of you, when you go home, to consider what God has given to you besides food with which to make a feast, and who are the poor folk whom you should bid to it."

People glanced, smiling, at each other, for the good man was full of queer suggestions. But the idea remained in the minds of some of his hearers, making their Sunday afternoon uncomfortable.

It bothered Pail Dorrance as he sat alone in his room. He usually sat alone, except when at his meals. Phil was the blacksmith's son, whom his father, by dint of years of hard work and saving, had sent to college. He was grateful to his father, but he felt that his education had made a great gulf between him and the old man. His companions were his classmates. He had meant to spend this afternoon with some of them, discussing a paper he had written on the history of his native State. Instead, he took it down-stairs to the kitchen, where his father and mother in their Sunday clothes sat nodding over the fire. How hare and empty their lives were, —work and sleep!

"I want to read you something I have written," he said, cheerfully.

They drew up their chairs, their eyes sparkling with pride and delight, and listened with a keen, shrewd intelligence that surprised him. They were able, too, to correct some mistakes that he had made, and to give him some facts new to him.

"I haven't had as pleasant a day for years, Pail," said the old man, when the paper was finished. His old mother said nothing, but kissed him, her eyes full of tears.

In another farmhouse Grace Peel sat, also thinking of the old doctor's question. She was a musician from the city, who cared only for classical music. At home her playing gave keen pleasure to friends whose musical taste had been cultivated. "They are my rich neighbors," she thought. Rising, she went down to the parlor and opened the old piano.

"Suppose," she said, "we sing some hymns—all of us?"

The farmer called in the boys excitedly. "We hevn't had the piano opened since Nancy went away," he said. "Come, grandma. I'll move up your cheer. You must jine in."

They sang "Jesus, lover of my soul," and "Nearer, my God, to Thee." Sarah, the black cook, came to the door, and threw in a wild note of triumph now and then. The discord sometimes made Grace shiver, but she played on.

Grandma asked for the old hymns she had sung when she was a girl, and the boys for "Hold the fort." When the afternoon was over, the farmer said to Grace. "It's been a real happy time. You play as well as my daughter Nancy." Grandma laid her wrinkled hand on Grace's shoulder.

"The happy hours are so few at my age!" she said. "God bless you for giving me this one, my child."

Squire Paton was known as the best story-teller in the country. With strangers he was courteous, gay, and always ready with a joke. At home he was often moody and silent. That afternoon he told his wife some of his best stories, leaving her surprised and laughing, and amazed his stableman by speaking to him cheerfully and kindly.

"It's hardly fair," said the squire to himself, "to give all your good things to strangers, and leave the poor in your own household unfed."

So the minister's question was answered.

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Be Kindly.

If only men would give to the living some of that which they bestow so lavishly upon them when they are dead, what a different world this would be! Even a little of that which is sculptured on the cold marble would, if breathed from the warm lip, have made many a one happy for life. One of the superstitions of the Seneca Indians is that they can send their love by a bird to their dead ones. When a maiden dies they imprison a young bird until it first begins to sing. They then load it with kisses and caresses, and set it at liberty over the grave of the maiden who had died, believing that it will not fold its wings nor close its eyes until it has flown to the spirit land, and delivered its precious burden of affection to the loved and lost; and it is not uncommon for twenty or thirty birds to be loosed over the same grave. Many and many a husband and wife, many a brother and sister, would give all they have if only they could send to their dead ones an expression of love which might have been so easily made in life. And how many sons and daughters would now send messages unsaying many things which were, alas! left unsaid. Let the song birds of soft looks, of soft words, fly now. Now we know that they can reach, and we shall have this great advantage—the song birds will fly back to us again.—The Churchman.

No Time.

A busy man, recently approached upon the subject of religion, said: "I really have no time to spare from my business for religion. I wish I could get time and hope to do so in a few years from now." This very same answer is so often given by the careless and the indifferent that we must tell the following story picked up from some forgotten source. It carries its own moral and will bear repeating:

A pious farmer was busy clearing his lands. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early and went out with them before breakfast was ready. A horn was blown, and they came and ate; and returned to their work. The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log-rolling while he read and prayed was more than he could afford; so Satan suggested, and the good man yielded. His pious wife saw with grief that the family altar was neglected, and her husband, in his haste to get rich, was departing from God. She talked with him, she pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast-horn was heard. They grew hungry, and looked anxiously toward the house; they listened, but the expected summons did not come. After waiting an hour they went into the house. No table was set, no coffee was boiling on the fire, no cook over or before it. The good wife was knitting quietly with the Bible on her lap.

"What does this mean?" cried the husband. "Why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you hadn't time to eat."

"Haven't time to eat! Do you think we can live without eating?"

"You can live without eating as well as you can live without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers every morning, no matter how busy we are, nor how many workmen I have."

She got the breakfast and he kept his word. The lesson was a good one, and never forgotten. —A. C. Ward, in Christian Index.

A Secret of a Green Old Age.

In a beautiful article by Dr. Cuyler in a recent issue of the Evangelist, he notes the fact that on May 22, Rev. Dr. Newman Hall celebrated, in London, his eightieth birthday. Letters of congratulation came to him from many quarters. Dr. Cuyler says of him that at the age of fourscore he has the vigor and alertness of youth. And Dr. Hall said on that occasion:

"I am not an old man. I take a cold bath every morning all the year round, and have always been a great walker; I can now do ten miles at a stretch without any fatigue. My sight and hearing are perfect."

Dr. Newman Hall has been a hard worker, preaching on an average, even at the age of fourscore, four and five times every week, and writing with frequency and with vigor for the press. His one little tractate, "Come to Jesus," has been considered worthy of translation into about fifty languages, and more than three million copies of it have been circulated.

Now for the secret of his continuing, while not youthful, yet young and vigorous. It is: 1. He says, "I have obeyed the laws of health, retiring to sleep in decent time, and not working hard late at night." 2. He has not been given to indulgences of the palate: "I have never been a diner out, nor indulged in heavy suppers." 3. Teetotalism has had "a great deal to do with my excellent health." 4. Instead of resting on his early mental acquisitions, Dr. Hall continues as a vigorous student.

In this little narrative there is a hint to those of our ministry who do not desire to cross the dead line at sixty years of age or under.—Christian Observer.

A Little Girl with Two Faces.

I heard a strange thing the other day. It was of a little girl who had two faces! When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash and pretty little shoes, she expects her mother's friends will say, "What a little darling!" or, "What a sweet face, let me kiss it!" And so she always has a smile on her face, and when she is spoken to, she says, "Yes, ma'am," "No, ma'am," when she ought, and "Thank you," very sweetly when anything is given her.

But, do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she can not have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then.

So you see this little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears when she is at home alone with her mother.

I also know a little girl who has only one face, which is always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think that I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.—Olive Plants.

Pretty or Useful.

One bright Summer day, when I was a little girl, my mother and I were in the garden cutting flowers, and as we stopped in front of a bush covered with bloom a butterfly that had rested for a moment on the flower flew up and away. "Was ever anything so beautiful?" I cried. "Mother, do look at its wings! Such lovely colors! I wish I was a butterfly!"

"Dear child," said mother, "wish rather to be like this bee," pointing to a large bee just dipping its bill into a flower cup.

"Heavy old thing!" I said with a scowl.

"Heavy with the load of sweets it has gathered, my dear. But the bee is busy and useful, laying up in the Summer stores for Winter use, and not for itself alone, but for you and me. I would rather be a busy bee than an idle beauty of a butterfly."

I never forgot mother's lesson: "Handsome is that handsome does."

My character to day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that anybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and been thinking. Character is, for the most part, simply habit become fixed.—The Rev. Charles H. Parkhurst.

On one occasion, when about to dine with a rich Methodist, one of his preachers, who was present, cried out: "O, sir, what a sumptuous dinner! Things are very different to what they were formerly! There is now but little self-denial amongst the Methodists!" Wesley pointed to the abundantly furnished table, and then silenced the preacher's eloquence by saying: "My brother, there is a fine opportunity for self-denial now." —Northwestern Advocate.

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HYGIENE.

The Best Medicine.

"If I were asked what a woman's best friend is," said the doctor thoughtfully, "I should say hot water. If she drinks hot water an hour before her breakfast, she will be able to ward off dyspepsia. If she drinks hot water flavored with lemon and sweetened with sugar, when she has been out in the cold, she will ward off chills. The same agreeable medicine, taken early enough in the progress of a cold, will stop it. When a nervous headache makes the forehead throb, and the back of the neck ache, hot water will relieve the pain. For tired eyes, inflamed eyelids, and sties, nothing is so good as hot water. The eyes should be sopped with a cloth dipped in boiling water. Sprains may be relieved greatly by soaking the afflicted member in hot water for half an hour at a time, and then binding it with a flannel bandage. Bruises yield to much the same treatment, although such long soaking is unnecessary. Wounds and sores may be treated by pouring hot water on them for a few minutes at a time. Very hot water applied to a bleeding cut will stop the flow of blood frequently. Then, for mere comfort, few things equal hot water. A rubber bag full of it makes one indifferent to cold. Wrapped in flannel and put on the floor of a carriage, it is invaluable. She who suffers from cold feet at night has but to fill a hot-water bag to know what comfort is. Sufferers from sleeplessness find themselves deliciously drowsy after a hot bath. Wrinkles flee before it, and blackheads vanish before its constant use. Great is hot water."

It is more dangerous to eat stale fish than meat, because the moment that decomposition sets in in the flesh of a fish exceedingly poisonous products, possibly compounds of phosphorus, begin to form.—Green's Fruit Grower.

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The Massage Cup will do for the face, when properly applied, by contracting and relaxing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MASSAGE FACE CUP," with full directions for its use. Remember, you can have your money back, if you say so.

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OBITUARIES

(Continued from Third Page.)

BAREFIELD—In her mother's home in Lauderdale, Miss., in December, 1893, I first saw Miss SALLIE BARNES TARTT, a beautiful and attractive girl just entering womanhood. Her father, Elnathan Tartt, was dead. Her training was left to a widowed mother, whose superior skill laid the foundation for a beautiful and noble life. I saw this life develop into the high ideals that had been so wisely planned, and I saw in it my ideal of the beautiful and good, namely: a young lady with a cultivated mind and heart. I saw her in the home as attentive, affectionate, confiding daughter sharing the household duties, bringing cheer and sunshine to all, and gently lifting cares from a mother's heart and placing them on her own. I saw her as a sister in the fullest sense, sustaining her kind entreaties with an almost fentless life, and carrying with her the deep affection of all her brothers and sisters. In society I knew her to be dignified without stiffness, frank without offending, modest without timidity. Her conversation was marked by thoughtfulness and prudence, and was never marred by slang or rough expressions. Her friendship was as pure as that which bound Damon to Pythias. It was never affected by change of fortune. I have seen her friendship for the friendless proven, and know that she was a friend in adversity as well as in prosperity.

On Nov. 21, 1894, I celebrated the rites of matrimony between her and my friend, Dr. Theodore K. Herefield, which union proved to be a most happy one. He who to-day dwells in loneliness alone knows her true worth as a wife. She became the mother of two daughters.

In 1895 she was converted and joined the Baptist Church. After her marriage she united with the Methodist Church—the church of her husband. In the Spring of 1893 she professed entire sanctification, and from that time she lived a most exemplary Christian life. Then a young woman of nineteen, she erected a family altar in her home which continued until her marriage. She volunteered to conduct a juvenile prayer meeting, and made it interesting and profitable. She was a very successful Sunday-school teacher and a most efficient helper in revivals, and was an active member of the W. and H. M. Society and the W. F. M. Society. She enjoyed that faith that made her rich at all times. Her death was preceded by several months of sickness and severe suffering. Of her during this time her husband writes: "She suffered very much, but never complained the least; was bright and happy all the time, praising God and giving thanks for his saving and keeping power. Her faith was perfectly beautiful; so simple and child like; never wavering. She was conscious until the very last moment; was happy, and closed this life with a beautiful smile."

March 11, 1897, in San Antonio, Texas, she laid down her frail body for a glorified one, and now offers a service unhindered by the imperfections of the old nature.

GEO. H. THOMPSON.

FRANKLIN—JAMES W. FRANKLIN was born near Nashville, Tenn., Aug. 22, 1814, and departed this life May 3, 1897, making him at his death eighty-two years eight months and eleven days old.

His parents moved to this State (Louisiana) when he was quite young, and settled on the Ouachita river; and in about the year 1835 they moved to this country, now Vernon parish, but then Natchitoches parish; thus he was one of the old pioneers of this country.

He was married in the year 1836 to Miss Elizabeth Morse, and settled a wilderness place, on which place he lived continuously till his death, which was over sixty years. He raised a family of ten children to be grown and married, all of which, with his companion, yet survive. His children, grandchildren and great-grandchildren number (living) over 131; however, many of his grandchildren preceded him to the other shore.

He joined the M. E. Church, South, about the year 1845, in which church he lived, ever advocating and defending the doctrines of Methodism till death. Two years ago, when it became necessary to build a new church-house, he said to the Building Committee: "Go ahead; put up the house, and I will foot the bill." Thus they went ahead; built a nice, neat church, which he was privileged to see dedicated before he died. He took great interest in his church and Sunday-school. His seat was never found vacant when it was possible for him to be there.

He joined the Masonic fraternity in 1863, and he was ever at his post of duty when able to be at his lodge.

He was a very determined, self-willed man. His motto was, "Know you are right, then go ahead." He was temperate in his habits and consistent in all of his doings—in fact, he was a model man; but, alas! he has gone to reap his reward. He was buried near the southwest corner of Holly Grove Church, where a host of his friends and relatives assembled to see his body placed in the cold and silent grave to await the resurrection morn.

Bro. Franklin was well versed in the Bible; a man that always looked after his preacher's support. It was not the writer's privilege to be with him at his death. He said as one of old, "I have fought a good fight." He served his church as steward, class leader, trustee, for many years, though at his death he was trustee. To love him was to know him. May the Lord's grace comfort those who survive him, and may they say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" His pastor,

H. C. MURPHY.

TAYLOR—In memory of R. C. TAYLOR, who died May 7, 1897, aged seventy-five years.

Mr. Taylor was born and raised in East Feliciana parish, La. I married Miss NIX, of the same place, in 1848. They moved soon afterwards near Trinity, La., and lived there until after the war of 1861-64, when they moved with their family of three children to Ouachita parish, and resided there near Monroe until after the marriage of all their children, when they moved to Franklin, La., with their daughter, Mrs. Jno. R. Perkerson. In that town he spent fifteen peaceful, happy years, setting a good example to both old and young. He has always been an honored member of the M. E. Church, South, and made many true friends wherever he went. As a Christian, he was always meek, patient, and resigned. Though very feeble for the last year or two, his patient spirit of resignation shown brighter as the weeks rolled by, impressing us more and more with the power of grace. By the grace of God we expect to join him in the realms of eternal bliss. He leaves an aged wife, one daughter (Mrs. Jno. A. Cooper, of Texas City, Texas), and a son (Wm. Z. Taylor, of Eagle Ford, Texas), and many grandchildren to mourn his loss. A FRIEND.

BROWN—CHESTER F. BROWN was born in the State of Maine in 1800, and died at his home on the Lower Coast, Plaquemine parish, La., Feb. 6, 1897. He was married to Miss Julia Cox in New Orleans in 1844. His wife and nine children survive him. He was highly endowed by nature with a clear, strong intellect, and had acquired that degree of culture which prepared him for great usefulness. In the Fall of 1891 he joined the M. E. Church, South, and was made a new creature in Christ Jesus at a revival held by the writer. His was a long life spent in the service of him who is the enemy of all mankind. By nature he was very irascible, and from the habit of a long life it had become so deeply intrenched in his heart and mind that it was a constant battle for the mastery. But he gained a great, a complete victory over the arch-deceiver, but a greater one over himself. He sleeps in peace.

"Like some broad river widening toward the sea,
Calmly and grandly life joined eternity."

J. F. SCURLOCK.

LINFIELD—Whereas, The Ladies' Missionary Society of the M. E. Church, Jackson, Miss., has been called upon to yield to the reaper, Death, one of its most beloved and useful members, Miss MATTIE LINFIELD, who was summoned suddenly to her reward on high, May 29, 1897; therefore, be it

Resolved, That we bow in submission to the will of Him who doeth all things for the best.

Resolved, That in the death of Miss Linfield our society has lost one of its most zealous workers, the church a consecrated member, and society the influence of a noble Christian woman.

Resolved, That we strive to emulate the example of the quiet, gentle, unobtrusive friend who so bravely and firmly met every duty of life, and died, as was truly said of her, with "the harness on."

Resolved, That we tender our heartfelt sympathy to the bereaved brothers and sisters in the great loss they have sustained, and commend them to the care of Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Resolved, That these resolutions be spread on our Minutes, and a copy be sent to the family; also to each of the city papers and the NEW ORLEANS CHRISTIAN ADVOCATE for publication. MISS ANNIE BUCKLEY,
For Committee.

HACKETT—Resolutions adopted by Trinity Auxiliary, W. F. M. S., M. E. Church, South, Los Angeles, Cal., May 19, 1897:

Whereas, A loving Father has reached down a hand of mercy and lifted his faithful child, Mrs. M. A. HACKETT, to the place prepared for her in his beautiful home. In her death we feel the loss of one, though a great sufferer and long confined to her bed, still her mind and heart was deeply interested in the Master's work, especially in the W. F. M. Society of the M. E. Church, South, and she contributed to its success by her prayers and means. Her daily life was beautiful, because it was Christ-like. Her faith, cheerfulness and resignation could but be felt by all who came about her.

Resolved, That we, the members of Trinity Auxiliary, honor her work, revere her memory, and bow in humble submission to our Father's will.

Resolved, That we extend our sympathy to the family, and that a copy of these resolutions be sent to them and be spread upon our Minutes.

Resolved, That a copy be sent to the Pacific Methodist Advocate and NEW ORLEANS ADVOCATE for publication. MRS. HOOTY,
For Committee.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,
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Criticise by creation, not by fault-finding.—Michael Angelo.

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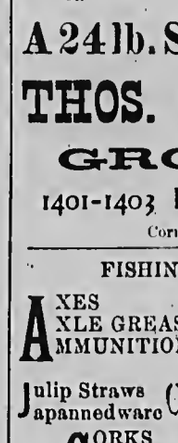
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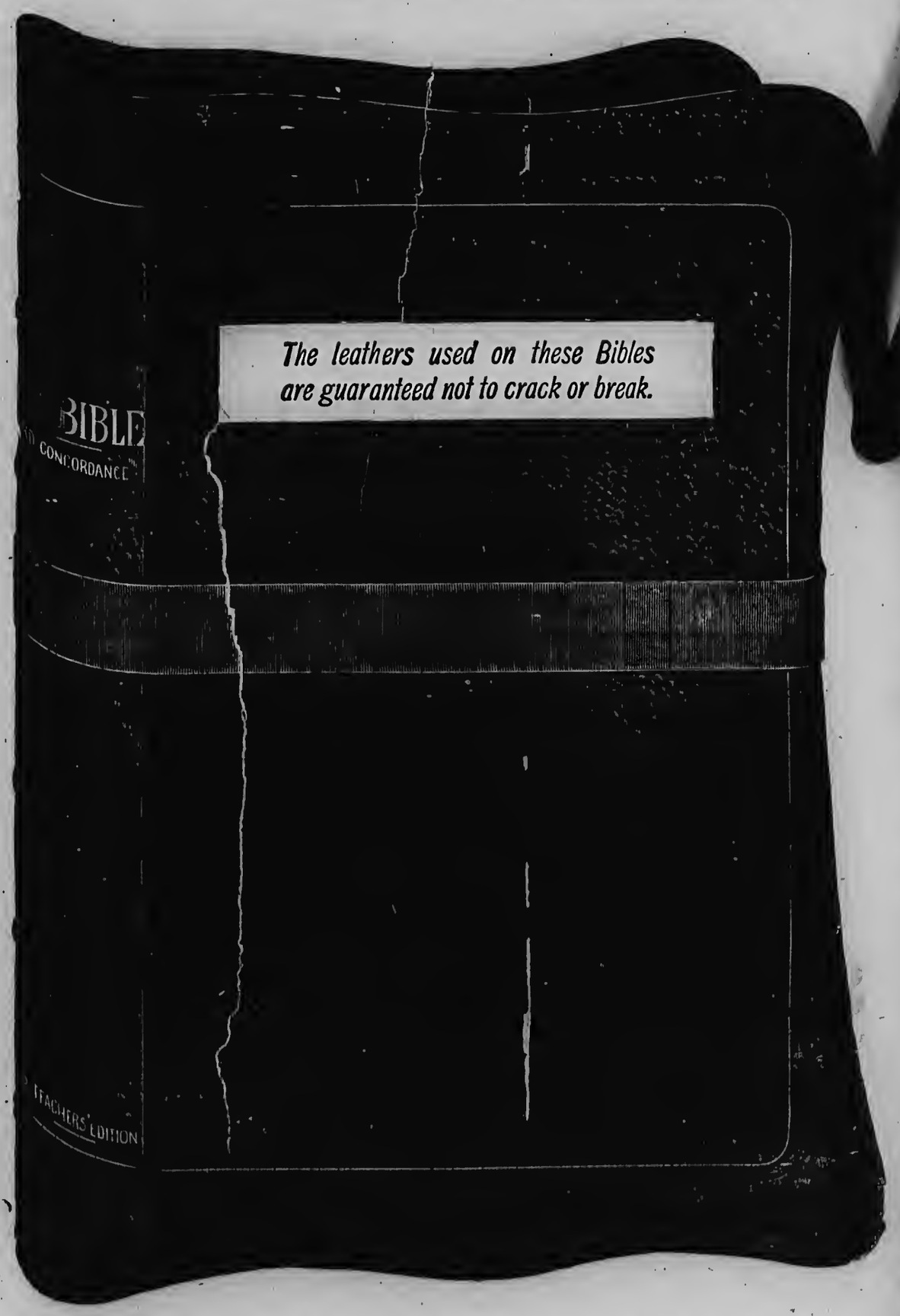

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MARRIAGES.

DURIO—EVANS.—At the residence of Mr. Wm. Evans, Opelousas, La., June 15, 1897, by Rev. H. Armstrong, Mr. Onezime Durio and Miss Ella Evans, all of St. Landry parish.

BANCER—MARTIN.—At the residence of the bride's brother, in Hines county, Miss., June 15, 1897, by Rev. W. B. Lewis, Mr. J. M. Bancer, of Crystal Springs, Miss., to Miss Jane Martin.

RUSSELL—McKINNEY.—At the parsonage, Arcola, Miss., June 17, 1897, by Rev. J. T. Mimms, Mr. D. F. Russell of Hollondale, Miss., and Miss Madie McKinney, of this place.

WORTHY—BOONE.—At the Methodist parsonage, Simsport, La., June 13, 1897, by Rev. W. T. Woodward, P. C., assisted by Rev. V. D. Skipper, Mr. Eugene B. Worthy and Miss Katie Boone, all of Avoyelles parish, La.

KELLER—STRODE.—At the M. E. Church, South, Collinston, La., by Rev. R. A. Davis, Mr. A. N. Keller to Miss L. E. Strode, all of Collinston, Morehouse parish, La.

Many a man who has been sent to an early and even suicidal grave by the tortures of dyspepsia, would be alive and well to-day had he tested the virtues of Ayer's Sarsaparilla. This is no temporary appetizer, but a radical, scientific remedy. It makes life worth living.

NEWS OF THE WEEK.

DOMESTIC.

The Pickwick Hotel and annex, this city, was badly damaged by fire on June 20. It is estimated that the damage will amount to $100,000.

The Orleans Levee Board has made up its accounts of the cost of the recent fight against the flood for the protection of this city, and the amount is $171,000.

The citizens of Pittsburg are to erect a monument to Stephen Collins Foster, the composer of "Way Down Upon the Suwanee River," "Old Black Joe," and "My Old Kentucky Home."

Sixty-seven cadets were graduated from West Point the other day, but at present there is not a single vacancy in the army. At the present time there are six of last year's class who are waiting for vacancies.

The system of vertical handwriting adopted by the School Boards of many of the larger cities is said to have scored a triumph in Boston already in turning out pupils who write rapidly and legibly, the two prime qualifications in chirography.

The stockholders of the Maritime Canal Company of Nicaragua have authorized the issue of $150,000,000 5 per cent. gold bonds secured by a mortgage on the property of the company. The bonds are to be issued as required for the needs of the company.

There is a prospect that the annexation treaty between this country and Hawaii will not be considered at the present session of Congress. The treaty is now in the hands of the Foreign Affairs Committee of the Senate, and the chairman of that committee, Senator Davis, has announced that, while he would probably be ready to report back to the Senate before the close of the present session, it was not expected that any serious effort would be made to ratify it.

ARMSTRONG & McKELVY, Pittsburgh.
BEYMER-BAUMAN, Pittsburgh.
DAVIS-CHAMBERS, Pittsburgh.
FAHNESTOCK, Pittsburgh.
ANCHOR, Cincinnati.
ECKSTEIN, Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION — New York.
SOUTHERN, SHIPMAN — Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN — St. Louis.
JOHN T. LEWIS & BROS CO, Philadelphia.
MORLEY, Cleveland.
SALEM, Salem, Mass.
CORNELL, Buffalo.
KENTUCKY, Louisville.

CONSIDER THE COST. Suppose the building is 60x25x20. It will require to paint it, 14 gals. ready-mixed paint at $1.25 per gal.—$17.50.

Or, four 25-lb. kegs of white lead, $6.00; five gals. pure linseed oil, $2.00; four cans tinting colors, 80 cts.; ½ pt. Japan dryer, 15 cts.; ½ pt. turpentine, 5 cts. Total, $9.00—**a saving of $8.50 in favor of Pure White Lead** without considering its greater durability. Examine the brand (see list).

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

FOREIGN.

The University of Jena this year celebrates its 350th anniversary.

A score of people were killed, last week, by a cyclone in France.

The announcement that the Sultan of Turkey has issued an irade raising the war strength of his army to 750,000 men, shows that there is a serious purpose entertained of holding Thessaly, even against the wishes of the powers.

Secretary Foster, who has been at St. Petersburg engaged in negotiations with the Russian government for the better protection by mutual agreement of the seal life in the North Pacific and Behring Seas, announces the complete success of his mission.

A few days ago the telegraph announced the death of Barney Barnato, the diamond king of South Africa, reputed to be the richest man in the world. This remarkable person was on a voyage from Cape Town to London, and while at sea he fell or jumped overboard and was drowned.

Heretofore no ambassador has presented his credentials while the Spanish court was sojourning at San Sebastian. Therefore, it is not expected that General S. L. Woodford will arrive before Autumn. In the meantime, Mr. Hannis Taylor accompanies the queen regent and court to San Sebastian.

During this week the interest of the entire world will be centered in the celebrations which will be in progress in Great Britain in celebration of what is called the Diamond Jubilee of Queen Victoria. Tuesday, June 22, was the sixtieth anniversary of the Queen's accession to the British throne.

According to representatives of the Cuban patriots in this country, there is imminent danger that General Ruiz Rivera, the successor of the unfortunate Maceo, and his chief of staff, who were captured some time back in Pinar Del Rio, may be summarily executed, as the prosecuting attorney has asked that the death sentence be imposed upon them.

The British Government has refused to reopen the question of the protection of seal life in Behring Sea, or any phase of the controversy connected with the sea. This refusal is based upon the unsatisfactory outcome of the arbitration proceedings which decided against the United States in the dispute with Great Britain over our claim to exclusive jurisdiction in Behring Sea.

Epworth League District Secretaries.

The following district secretaries have been appointed by the president of the Mississippi State Conference of Epworth Leagues for the ensuing year:

Sardis district, Miss Stella Bouthe, Sardis, Miss.; Grenada district, Edward M. DeLoach, Water Valley, Miss.; Winona district, Miss Mamie Buckley, Carrollton, Miss.; Durant district, M. T. Boswell, Kosciusko, Miss.; Columbus district, Garland M. Jones, West Point, Miss.; Aberdeen district, Miss Victoria Thompson, Tupelo, Miss.; Corinth district, Hon. J. A. E. Pyle, Iuka, Miss.; Holly Springs district, Rev. Ben P. Jaco, Olive Branch, Miss.; Greenville district, Rev. E. S. Lewis, Shaw, Miss.; Vicksburg district, Rev. J. V. Penn, Rolling Fork, Miss.; Natchez district, Rev. M. M. Black, Gloster, Miss.; Seashore district, Rev. C. F. Emery, Biloxi, Miss.; Enterprise district, Rev. F. M. Keen, Ellisville, Miss.; Meridian district, Rev. A. T. Bell, Daleville, Miss.; Brandon district, Rev. D. P. Bradford, Newton, Miss.; Jackson district, Rev. L. S. Jones, Yazoo City, Miss.; Brookhaven district, Rev. J. M. Morse, McComb City, Miss.

Women as Well as Men Can Make Money.

I have an ice cream freezer that will freeze cream perfectly instantly. The cream is put into the freezer and comes out instantly smooth and perfectly frozen. This astonishes people, and a crowd will gather to see the freezer in operation, and they will all want to try the cream. You can sell cream as fast as it can be made, and sell freezers to many of them who would not buy an old-style freezer. It is really a curiosity, and you can sell from $5 to $8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. W. H. Baird & Co., Dept 246, Sta. A, Pittsburg, Pa., will send full particulars and information in regard to this new invention on application, and will employ good salesmen on liberal terms.

BABY'S SKIN

In all the world there is no other treatment so pure, so sweet, so safe, so speedy, for preserving, purifying, and beautifying the skin, scalp, and hair, and eradicating every humor, as warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.

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$100 in Gold Given Away

Who can form the greatest number of words from the letters in the word "INDEPENDENT?"

You can make ten or more words, we feel sure, and if you do you will be well repaid. Do not use any letter more times than it appears in the word. Use no language except English. Words spelled alike but with different meanings can be used but once. Use any standard dictionary. Pronouns, nouns, verbs, adverbs, prefixes and suffixes, adjectives allowed. Anything that is legitimate will be allowed. Work it out in this manner: In, deep, dent, net, nice, etc.; use these words in your list. The publishers of The Sunny South will pay $50.00 in gold to the person who makes the largest list of words from the letters in the word INDEPENDENT; $10.00 for the second, $10.00 for the third, $10.00 for the fourth, $10.00 for the fifth, and $5.00 each for the next eight largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to the South's great illustrated family and literary weekly. It is twelve large pages, seventy-two columns each issue, all original matter with the very best long and short stories, in addition to its numerous departments, such as "Woman's Page," "Children's Page," "Blue and Gray Page" and a page devoted to "Southern Industries," etc. To enter this contest it is necessary for you to send 50 cents for a three months' subscription with your list of words, and every person sending 50 cents and a list of ten words or more, is guaranteed an extra present by return mail (in addition to The Sunny South) of a 162 page book, "The Other Man's Wife," a very fascinating book by John Strange Winter; or, we will send you "The Story of an African Farm," or "Beside the Bonnie Brier Bush." Let us know which book you desire. Satisfaction guaranteed in every case or money refunded. The lists should be sent at once. THIS CONTEST WILL CLOSE JULY 15TH. The names and addresses of successful contestants will be printed in the July 24th issue of The Sunny South.

NOTE—For 75 cents we will send you The Sunny South for three months, allow you to enter above word contest, send you your choice of the books offered in the contest, and also send you free and post paid, our beautiful portfolio, Palestine Photographed, size 11x13½ inches, sixty-four selected views of picturesque and historic spots in the Holy Land, beautifully designed and handsomely bound in heavy paper portfolio covers, illustrated with a map of Palestine and a fac-simile of Hoffman's famous painting, "A Portrait of Christ." The 64 pictures contained in this volume are Actual Photographic Reproductions of the localities in the Holy Land made immortal through Christ's life on earth. Showing where Christ performed His miracles, the place of His birth, Baptism, Transfiguration and Crucifixion, and the places made sacred by the work of His Apostles as they appear today; it should be in every household. Address THE SUNNY SOUTH, Box 109, Atlanta, Ga.

Largest List	$20
Second	$10
Third	$10
Fourth	$10
Fifth	$10
Next 8 largest each	$ 5

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND. (In Part.)

Brookhaven	July 4
Providence, at Monticello	10, 11
Adams, at Ebenezor	17, 18
Summit, at St. Mary	24, 25
Whitestown, at Muddy Springs	31, Aug. 1
Magnolia, at Magnolia	1, 2
Caseyville, at Pleasant Valley	7, 8
Gallman, at Mount Pleasant	14, 15

E. H. MOUNGER, P. E.

NATCHEZ DIST.—THIRD ROUND. (In Part.)

Homochitto Chapel	June 26, 27
Gloster	July 2, 4
Percy's Creek	10, 11
Nobo	17, 18
Lebanon	24, 25
Hamburg	31, Aug. 1

The District Conference will meet at Hamburg, July 22. Delegates who expect to attend will please send their names to Rev. R. A. Breland, Roxie, Miss. Brethren (lay and clerical) will please prepare essays or talks on appropriate themes in which they may feel special interest.

W. L. C. HUNNICUTT, P. E.

BRANDON DIST.—THIRD ROUND.

Shiloh, at Bethany	June 26, 27
Lake, at Carr's	July 3, 4
Steen's Creek, at Richland	17, 18
Montrose, at Holder's	24, 25
Forest, at Pulaski	31, Aug. 1
Westville, at Bethel	7, 8
Decatur, at Centreville	14, 15
Raleigh, at Trinity	16
Morton, at ——	21, 22
Clarksburg, at Liberty	Sept. 4, 5
Trenton, at Trenton	7
Hilleboro, at Oak Grove	11, 12
Carthage, at Sardis	16
Walnut Grove, at Waldo	18, 19

District Conference will convene at Morton, July 9, at 9 A. M.

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST.—THIRD ROUND.

Shubuta, at Shubuta (Thurs.)	July 15
Wayne, at Poplar Springs (Fri.)	16
Winchester, at Chicora	17, 18
Pachuta, at Orange	24, 25
Vossburg, at Eusutia (Fri.)	30
Holdolberg, at Philadelphia	31, Aug. 1
Energy, at Mt. Carmel	7, 8
Waynesboro and State L., at S. L. (Th.)	12
Mathersville, at Hebron	15, 16
Ellisville and Laurel, at E. (Fri.)	20
Eastabuchie, at Hopewell	21, 22
Enterprise and Stonewall, at Mayerhoff	28, 29
Leakesville	Sept. 4, 5
Mt. Carmel	11, 12
Fuller (Wed.)	15
Williamsburg	18, 19

L. CARLEY, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian—West End	July 10, 11
Meridian—Central	11, 12
Lauderdale, at Lockhart	17, 18
Vineville, at Why Not	24, 25
Binnsville, at Binnsville	31, Aug. 1
Meridian—South Side	7, 8
Meridian—East End	8, 9
Chunkey, at Spring Hill	14, 15
North Kemper, at Union Ridge	21, 22
Daleville, at Andrew Chapel	28, 29
DeKalb, at Marvin	Sept. 4, 5
Linwood, at Linwood	11, 12
Toomsuba, at ——	18, 19
Porterville, at Brogan's Chapel	25, 26
Neshoba, at ——	Oct. 2, 3
Rose Hill, at ——	9, 10

The Meridian District Conference will begin at Binnsville, Miss., July 27, and end Aug. 1, 1897. The opening sermon will be preached at 8 P. M., Tuesday, July 27, by H. Mellard.

Sunday-school Conference will be held on Thursday, July 29.

Conveyance will be furnished at Scooba for all persons attending the District Conference. Let every layman and preacher who expects to attend inform Rev. C. M. Crossley, Binnsville.

Will pastors and recording stewards please see that the Quarterly Conference record books are brought before the District Conference?

C. G. ANDREWS, P. E.

VICKSBURG DIST.—THIRD ROUND.

Mayersville, at ——	June 26, 27
Rolling Fork, at ——	July 3, 4
Harriston, at Rodney	10, 11
Warren, at Oak Ridge	17, 18
South Vicksburg	24, 25
Hermanville, at Pisgah	31, Aug. 1
South Warren, at ——	7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Bioves' Chapel	11, 12

Owing to the high water, the place of holding our District Conference has been changed from Rolling Fork to Oak Ridge, and the time to July 15-18.

J. M. WEEMS, P. E.

JACKSON DIST.—THIRD ROUND.

Sharon, at Forest Grove	July 3, 4
District Conference, at Flora	8-11
Capitol Street	17, 18
Yazoo circuit, at Anding	24, 25
Jackson—First Church	Aug. 1
Benton circuit, at Midway	7, 8
Canton	14, 15
Terry, at Spring Ridge	21, 22
Madison, at Pocahontas	28, 29
Camden, at Thomastown	Sept. 4, 5
Lake City and Lodi, at Phillips	11, 12
Tranquil	18, 19
Yazoo City	25, 26
S. Creek and B. Lake, at Sharbrough's	Oct. 2, 3
Flora	9, 10
Fannin	16, 17

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Carrollton Avenue	July 4
Parker Memorial	11
Seashore Camp Meeting	14-22
Tchoupitoulas, Gretna and Gouldsboro, at Gouldsboro	25
Dryades Street	Aug. 1
White Castle	7, 8
Louisiana Avenue (11 A. M.)	15
Algiers (7:45 P. M.)	15
Carondelet Street (11 A. M.)	22
Morgan Street (7:45 P. M.)	22
Plaquemine and Donaldsonville, at Plaquemine	28, 29
Covington and Tchefuncte, at St. Tammany Camp Ground	Sept. 4, 5
Craps Street, Slidell, and Pearl River, at Craps Street	12
Bayne Memorial (11 A. M.)	19
Felicity Street (7:30 P. M.)	19
Lower Coast, at Wesley	25, 26

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

South Bossier circuit, at Fillmore	June 26, 27
Red River	July 3, 4
Mooringsport, at Mt. Zion	10, 11
Jordan St. and Greenwood, at G.	17, 18
Shreveport—First Church	25, 26
Grand Cane and Logansport	31, Aug. 1
Pelican, at Mount Pleasant	7, 8
Caddo, at Friendship	14, 15
North Bossier, at Walker's Ch.	21, 22
Pleasant, at P. H.	28, 29
Holly Grove, at H. G.	Sept. 4, 5
Fort Jessup, at Bayou Scie	11, 12
Mansfield	15

District Conference will meet at Pleasant Hill, Tuesday, July 20, at 9 A. M.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—THIRD ROUND.

Floyd, at Midway	July 10, 11
Monroe, at Monroe	17, 18
Rayville, at Wynn Island	Aug. 1, 2
Tallulah, at Bayou Vidal	21, 23
Lake Providence	Sept. 4, 5
Waterproof, at Wesley	11, 12
Vidalia, at Peck station	18, 19
Harrisonburg, at Pine Hill	25, 26
Winnsboro, at Bonuff Prairie	Oct. 2, 3
Oak Ridge, at Bowman's Chapel	9, 10
Bonita, at Bartholomew	16, 17
Besaird, at Besaird	23, 24
Bastrop, at Bastrop	30, 31

Delhi District Conference will be held at Tallulah, July 1, 2, 3, 4.

B. F. WHITE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Evergreen and Bunkie, at B. Claire	June 26, 27
Columbia, at ——	July 1
Olla, at ——	3, 4
Natchitoches, at Ragan's Chapel	12
Montgomery, at Winfield	14
Colfax, at ——	15
Melville	17, 18
Simsport, at Riverside	19
Rosedale	24, 25
Washington, at Waxia	26
White Chapel	31, Aug. 1
Alexandria	3
Pineville, at Oak Grove	7, 8
Boyce, at Camp Ground	9
Jonesville	14, 15

The Alexandria District Conference will be held in Montgomery, beginning July 8 and continuing until the night of the eleventh. The opening sermon will be preached by Rev. J. C. Sligh at 11 A. M., July 8. All the local preachers of the district are urged to attend this Conference. Let all the recording stewards come and bring their Quarterly Conference records.

V. D. SKIPPER, P. E.

A SIMPLE CATARRH CURE.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

HOPE.

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own!

—Whittier.

Communications.

Apropos "Song Books and Singing," by Rev. G. W. Bachman (in issue of June 3).

Surely none of us who are "on the ground" can mistake the significance of the wail uttered in the article referred to: nor can we fail to know "whence it came and whither it goeth" (leadeth). And just now, before we complete our plans for work during the Summer revivals, let us see if we can't largely remedy the evils that shock us and hinder our work, and thus remove the reproach from among us.

We have noticed that the "trashy doggerel, namby-pamby," flippant book, which is "foisted on the people, whether they will or not," goes hand in hand with the self-appointed evangelist who foists both himself and his subsidiary song book on many, we think, unwary pastors. These yield often to the sordid demand of "itching ears" as well as to flattering inducements respecting their own salaries or collections, and are thus led into a course which they ever after regret, and regard as a great calamity both to themselves and their people.

We are thoroughly disgusted with this whole business, transacted, as it is, in the name of religion, but in the face of and contrary to the law and order of the church. We enter our protest against it, and beseech the authorities of the church within our bounds to positively remove all such disloyal institutions as irresponsible evangelists and counterfeit song books from our churches and religious and devotional exercises.

How a man claiming the patronage and fellowship (not to mention official recognition) of the Methodist Church can have the face to habitually sell and use any book not authorized by said church, and that, too, with the vow upon him to support its institutions, as well also the ordination obligations compelling him to follow "with a glad heart and willing mind the godly admonitions of his superiors, submitting yourselves to their godly judgments"—this is beyond our conception. He surely presumes either upon the charity or ignorance of the people with whom he deals. We are inclined to conclude the latter, for no intelligent Methodist can be supposed to look with indifference or even charity on a law-breaker, or one who evades the law, which is equally condemnable; nor will such a Methodist pass by any detail of the means by which the law is evaded or broken.

How a pastor can invite or tolerate the imposition of such men, means and methods, is equally puzzling to me. It can only be accounted for on the same score as above mentioned—charity or ignorance. How often do we go to a people newly supplied with these outside-issue song books and find our colporteur shut off at least for a year from supplying our people with our books! How often is it the case that these same people have but recently been tiraded, burlesqued and bemeaned for their stupidity by some general-traveling-local pretender who disregards even the first principles of justice or veracity! Our mind is that never was greater calamity to a young pastor than for him to depend upon such subterfuges in revival seasons especially. The record of the fourth Quarterly Conference for 1896 in a certain mission charge shows, in answer to Ques. 26: "Paid preacher in charge, $264.20; ministerial aid, $265." This solves the financial problem handsomely, in fact. Twelve mouths' work for the preacher in charge; three weeks' work for his assistant. This is a glaring fact, my brethren; and if you will eliminate this feature, soon will be seen the more industrious seeking the pastorate, and the less inclined to labor seeking their level in some other field, where their work will be more enduring and do less harm.

The money feature is that which constitutes the motive in the song book and other book matter also. One who is and ought to be much interested was recently replied to on this wise: "I might handle your 'Young People's Hymnal' if I could get as satisfactory rates on them as on other books." This, too, was said by a Methodist preacher of the style under review. Both our church and our colporteur ought to be protected from such mercenaries; and the colporteur, being the representative of the church in this special field, is looked to for protection at this point.

May the Lord inflame us all with such a spirit of discernment as that we may be able to "try the spirits, whether they are of God!" "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." (Isa. v, 20.) "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light." (II. Cor. xi, 13, 14.)

Brethren of the Durant district, and North Mississippi Conference, let us continue to agonize for greater success this year than ever before, looking to each other and to God for all needed assistance. The Lord be with us all. W. L. ANDERSON.

Rural Hill, Miss., June 18, 1897.

Correspondence.

Letter from North Carolina.

MR. EDITOR: Pardon my delay in complying with your request to write an occasional letter from the "Old North State" for your valuable paper.

The CHRISTIAN ADVOCATE, of New Orleans, has always stood in the front rank of the family of Advocates; and we are delighted to see it has lost none of its freshness and power. It is connectional in spirit, and swerves neither to the right or left from the truth as to the doctrines, polity, institutions and officers of the Methodist Church. It never fails to raise its voice in trumpet tones against all who would destroy or paralyze their usefulness. You have a number of able correspondents who discuss vital questions pertaining to the present and future prosperity of the church. With an extensive and rich territory; with Bishop Keener, than whom no church has a stronger and more loyal man; the gifted and polished Bishop Galloway living in the bounds of it, and with the splendid effort you are making to keep up its high standard, the ADVOCATE ought to continue to increase in circulation and usefulness.

The North Carolina Conference has 170 clerical and 64,905 lay members. Many of these are strong men, and some, in natural endowments, breadth of thought, thorough scholarship and devotion to the church, are the equals of any in any Conference in our connection.

Our Conference was greatly afflicted last year in the death of eight of its members. Only one has fallen this year—Langhorne Leitch. He was a good man, and full of faith and the Holy Ghost.

Rev. B. R. Hall, presiding elder of Washington district, was stricken a few weeks ago with apoplexy. He is improving, and we are hoping for his speedy and entire recovery. He is a young man of decided ability, and useful and popular as a presiding elder.

The "Advocate question" has been for some time a disturbing element in our church in North Carolina. At the last session of our Conference the matter was compromised, and Rev. T. N. Ivey was elected editor for the North Carolina Conference. In this selection the Conference made no mistake. Upon him Trinity College has conferred the degree of D. D. He is emphatically worthy of the honor.

The commencement of Greensboro Female College was unusually brilliant. Bishop Galloway preached a sermon that captured everybody. Rev. W. C. Norman delivered the literary address. It was carefully prepared and impressively delivered. Dr. Dred Peacock is the best-furnished president this old and prosperous college has ever had. The future outlook of the college is most flattering.

Trinity College is the pride of North Carolina Methodism. Its last commencement was the most successful ever held. There was a larger number of trustees and distinguished men and women present than ever before. Dr. Jas. Atkins, Sunday-school editor, preached a superb sermon. Dr. W. B. Smith, of Tulane University, New Orleans, delivered the finest literary address this scribe has listened to in years. It was, indeed, a rare treat. The last term of the college was a most satisfactory one. More students were matriculated than for a number of years, and the prospect for a larger increase next year is encouraging. That splendid Christian gentleman, Washington Duke, gave to the college this year the munificent sum of one hundred thousand dollars. "A Friend" gave twenty-five thousand dollars to endow another chair in English. Dr. John C. Kilgo, the eloquent and scholarly president, is doing a great work for Christian education. His influence over the students is magnetic, and the moral and Christian standard at the college is of a high order. He believes in no sham work in the school-room nor the chapel. The Doctor has been fiercely assailed by friends of secular and State schools; but he has met them successfully at every point, and is in possession of the field. The large and intelligent Board of Trustees adopted strong resolutions endorsing him and his position most enthusiastically, as did our Conference at its last session.

The cause of missions is being emphasized by Dr. F. D. Swindell, our Missionary Secretary.

The presiding elders and pastors and we are looking for good results.

Our District Conferences will begin in a few weeks. Come up to the Warrenton, which is to be held at Enfield, July 21–25. Leave the Crescent City and spend a while at our Panacea Springs. A cordial greeting awaits you.

W. S. BLACK.

Durant District Conference.

The Conference convened in Pickens, Miss, June 10, 1897. The roll showed an average attendance of preachers and laymen. The meeting was deeply spiritual. The reports of the charges testified to the fidelity and loyal allegiance of the presiding elder and pastors. The district has paid for foreign missions to date $613 (more than sixty per cent. of entire assessment and nearly eighty per cent. of amount paid during the whole of last year); has paid for ministerial support about thirty-five per cent. of assessment; has been diligent in building and repairing churches and improving parsonages, and exhibits an earnest purpose to pay the collections in full. Everything is favorable, and the Durant district is destined to rival the best in the Conference (Columbus district, look well to your laurels!).

Six years ago the uncomely fragments of the Columbus and Winona districts—two veritable "ragged edges of despair"—were thrown together, and this district was created—an uncomely field, possessing no "beauty" that any presiding elder (real or prospective) "should desire" it. Rev. R. A. Burroughs and Dr. W. T. J. Sullivan each gave it one year of earnest, sacrificial service, after which Rev. J. H. Mitchell was placed in charge. Bro. Mitchell is now closing his quadrennium, and a contrastive study of the Minutes for '93 (when he took charge of the district) and '96 (the last report) shows a permanent increase in membership of thirteen and thirteen and one-half per cent. (decidedly the largest increase of any district in the Conference); increase in presiding elder's and pastors' salaries of fifty per cent.; increase in foreign missions of one hundred per cent.; increase in domestic missions of one hundred and ten per cent., with corresponding increase in all connectional claims. Beside all this, the presiding elder has raised by personal appeal for district parsonage $1,500, and will turn over to his successor a good home, free of debt, well improved and comfortably furnished.

This startling record caused the District Conference to pass, unanimously and enthusiastically, the following resolution, and order its publication with appropriate data:

Resolved, That we hereby express our appreciation of the faithful and efficient services of our presiding elder during the past three and one-half years, and that we look forward to his approaching change of relation to our district with regret. We also express our appreciation particularly of his services in paying for our district parsonage.

Brethren, henceforth let no man despise the Durant district. It has demonstrated its right to a place, and demands your respect by what it has wrought. We want the second-best presiding elder in the Conference this Fall. The best (of course, ours is the best) is debarred by the law of limitation.

Our recent Conference was addressed by Drs. Murrah and Malone on education; Dr. McLaurin spoke on Bible cause; Bro. Bowen talked to us about the Orphans' Home, after which the Conference complimented his speech with a $145 collection. Dr. H. M. DuBose, pastor of First Church, Jackson; Bros. M. S. Williams, of North Georgia Conference; H. C. Morehead, presiding elder of the Grenada district, preached for us. We noted the presence of Bro. Riddle, of the Mississippi Conference. All these visiting brethren pleased and helped us.

Bros. Freeman, Babb, W. W. Mitchell, Buck, Anderson, J. H Mitchell and the secretary preached at various times during the session.

McCullough proved a royal host, Pickens dispensed a kingly hospitality, and the Conference was pronounced the very best by many of the oldest itinerants.

Enpora will entertain the body next year, and M. T. Boswell, F. M. Glass, W. J. Newsom, J. F. Wilburn, with J. G. Hamilton and R. E. Wilburn as alternates, will represent us in the next Annual Conference.

J. C. PARK, Sec.

Kosciusko, Miss., June 19, 1897.

Holly Springs District Conference.

[The following article should have appeared some weeks since. The delay is due to the fact that the article was misplaced, and hence overlooked.—EDITOR.]

This best and most enjoyable Conference was held at Potts' Camp, Miss., May 6 to 9, 1897. Rev. J. D. Cameron, the active presiding elder of the district, occupied the chair, directing with ease and most happily all the business and exercises of the Conference, quite to the pleasure and profit of all present. Notwithstanding his very recent recovery from a severe attack of la grippe, he preached with power and in demonstration of the Spirit. This scribe was called upon to do the work of secretary. Attendance was very good, every pastor save two being present. One, Bro. J. M. Morse, was absent owing to bad health; the other, Bro. B. C. Gray, was kept away by the effects of a severe accident. Bro. Oakley, being unwell, remained but one day. All the other pastors and most of the lay delegates were in attendance throughout the session. There was an unusually good attendance of the lay members, who took lively interest in all the proceedings. The discussions were interesting and profitable. The various reports of committees presented encouraging features in the work of the district, and, although in some interests we are manifestly remiss, we have made evident progress in other matters. As to conversions, accessions, revivals, etc., there is marked advancement. In building and repairing churches and parsonages unusual interest has been taken. A district parsonage was announced as a thing of the near future. The license to preach of several local preachers was renewed. Bro. J. T. Creasy was licensed to preach, Bro. R. W. Evans was recommended to the Annual Conference for admission on trial, and Bro. J. R. Robertson for readmission. Bro. Bachman was present with many useful and good books, and contributed much to the profit of the occasion by his wise suggestions as to Sunday-school and Epworth League work, and by a good sermon. The memory of everyone present will afford many delightful remembrances as we recall the many kindnesses, hearty welcome, abundant hospitality, and religious fervor of the good people of Potts' Camp. Oft, too, will we recall the untiring energy of Bro. Worsham in his entertainment of the Conference and the outpouring of the Spirit upon the congregations.

B. P. JACO.

Historic Sketches.

POTTS CAMP CHURCH.

While serving the Cornersville circuit, Rev. S. A. Ellis organized the Methodists at Potts Camp, Miss., into a society during the Summer of 1888. The charter members were W. P. Wills, wife, daughter and son, Wm. Gallegher and wife, and Charlie Reed. For a time these good people worshiped in a school-house, but the spirit of Methodism burned in their hearts, and thus they were moved to consecrate a part of their means to God's service in the erection of a church. Accordingly, under Bro. Ellis' wise pastoral direction, they secured a good, neat church. The church was next served by Rev. H. C. Edmondson in 1892, whose charge was called Eagle Springs circuit; then by Rev. J. W. Boswell, D. D., in 1893. From 1894 to 1897 the people enjoyed the able ministry of Rev. M. D. Fly, whose charge was called Potts Camp and Myrtle circuit. During his pastorate the house of worship was improved. Now a beautiful church, worth $1,000, adorns the growing town and speaks well for the faithfulness and perseverance of the leaders of the church and liberality of the people. At present Rev. L. D. Worsham is the rejoicing pastor of this growing and very religious congregation. In four years this congregation grew to a membership of eighty, and now numbers one hundred and fifty, or thereabout. During a recent revival conducted by the pastor, assisted by Rev. W. D. Bass, the community has been revolutionized, the church greatly strengthened and renewed in interest in every department, having a large Sunday-school, nearly every pupil in which belongs to the church, an Epworth League with forty members, and about fifty persons who will lead in public prayer. During all these years of conflict and success Bro. S. A. Ellis has stood with this people in defense of right, and now rejoices with them in the glories of the cross.

VOX PUER.

Epworth League

BY REV. HERMAN W. KNICKERBOCKER.

TOPIC FOR JULY 4.

ST. PAUL AS A CITIZEN.

(II. Cor. xi. 22; Rom. xiii. 1-7; Titus iii. 1).

(1) There were peculiar circumstances surrounding Paul as a citizen. He was a "Jew of Tarsus," yet a Roman citizen—why is not positively known, though the fact that he was born in Celicia is usually assigned as the reason. The Jews were the conquered subjects of Rome, and this argues the improbability of any overweening love for the Roman State. Patriotism usually affording so sure a foundation for good citizenship was lacking in St. Paul. The obligations of citizenship rested upon other grounds. Paul seems to be proud of his Jewish lineage, and refers to it frequently, but only refers to his Roman citizenship when he needed it to get him out of trouble.

(2) Civil government is of God. "The powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God." It is the duty of Christians to live in accord with the civil laws of the land where Providence has placed them. "For rulers are not a terror to good works, but to the evil." When they act illegally and are a "terror to good works," the obligation ceases (Acts xxiii, 2 and 3).

(3) Paul argued that we should keep the law from a selfish point of view. The law-breaker is punished. The highest ground of obligation is, however, "for conscience sake."

(4) The essential lesson to be learned from this study is that Christianity not only does not interfere with a man's obligation to obey the authorities under whom he lives, but it lays unmistakable emphasis upon that obligation. Christianity will make better citizens of men under whatever form of government.

DOTS.

Algiers League has 103 members. Is not this the largest in the State?

Why don't the Executive Committee of the State League meet and elect an editor to represent the State?

Bro. E. H. Prescott, treasurer of the State League and president of the Louisiana Avenue (local) League, will leave for the West shortly on account of his health. His going will deprive the League of a consecrated, zealous worker, and will be a distinct subtraction from its moral forces. Let the League pray for his speedy return to health and to Louisiana.

Louisiana Avenue League held its last social for the Summer at the residence of Dr. J. B. A. Ahrens, last Friday night. These monthly functions afford legitimate scope for the gratification of the social instincts of the young people. The young people frequently backslide because of their contact with sinful society. The League provides a society whose tendency is to preserve their Christian integrity.

Hard times bring a peculiar joy to the stingy saint. He can dodge the general collections with great ease. He feels that it is not necessary to pay the preacher's salary in full, as he expects that other charges will not "pay up." He has a large amount of property and everything to make him comfortable, but he is always talking about hard times at church. Everybody knows he is stingy. He has always talked about hard times, but now he can dodge the collections. He is happy.—St. Louis Advocate.

JUST FORGET.

BY REV. M. J. McKON.

O soul of mine! What makes you
Grieve and fret?
Why linger in the shadow
We have met
Why not embrace the hours
Of sunshine, and the flowers?
And all the dreary showers
Of tears, that have been ours
Just forget

What fretful trouble swells thy
Waving breast?
Why let it rob thee of Heaven's
Rich bequest
Dost thou not know that calm
Content is the healing balm
That soothes the sharpest qualm,
And makes our life a psalm
Of peaceful rest?

Cheer up then, soul of mine! Be
Not downcast
The troubles, worries—all will
Soon be past
Forget the things behind
Press on. The world is blind,
Failure is oftimes kind
Who loses late will find
Gain at last

Communications.

The Higher Christian Life.

To begin at what we understand to be the true beginning of the subject is, that a person can not grow in grace until he is in grace. Christian life, properly speaking, must be planted in the heart by the Holy Spirit. The fruit of "the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." An unregenerate man can never grow into grace, or be put into the knowledge of sins forgiven, by any worldly culture, or by the forms or ceremonies of the church.

It is a special gift from God when there is a complete surrender of self to him, or the consecration of himself of present and future powers, and for time and eternity. Henceforth he is to realize that "for me to live is Christ, and to die is gain." He has the birthright to all the spiritual blessings and attainments in the church, both militant and triumphant, provided he will go forth faithfully in the discharge of every duty. As a child born in the United States is heir to all the privileges and blessings of an American citizen only, he must show himself worthy of them. It is the privilege and duty of those who are made spiritually alive to live free from known or intentional sin. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God." "For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." "We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

These texts evidently teach us that if a regenerated person sins, it is his fault, and, of course, should be repented of and forgiven. Grace, not sin, is to reign in us. Or adopt the language of Paul: "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The Christian life is represented as a life-long warfare. We are to fight against the flesh, the world, and the devil. Our enemies are many, wily, and strong. We need to put on the whole armor of God, be valiant soldiers, and we have the assurance that the victory shall continually be ours. The more victories won, the stronger will be our faith. The servant of God is to grow in grace and in the knowledge of God.

"Brethren, I count not myself to have apprehended; but this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity"—a continual cultivation of these graces. The preacher is to "declare all the counsel of God." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" and as the faithful steward, "to give them their portion of meat in due season." As the preacher can only attain to the greatest usefulness by preaching in due season all the counsel of God, so those who are fed by the preacher can attain the greatest perfection by being faithfully taught in all of their duties.

There are some essentials in the Christian life we should never lose sight of. We name, first, humility. "Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." He is cautioned "not to think of himself more highly than he ought to think." And also, "Be not wise in your own conceits."

The lesson to be learned from the Pharisee and the publican praying in the temple is recorded, "For everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Paul makes a statement in his own life, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure."

If an apostle needed to be reminded of the needed humility, we, who are of so much less importance, ought to be careful to be kept at the foot of the cross.

Let me urge all Christians to be faithful. "Whatsoever thy hand findeth to do, do it with thy might." A true Christian is to be watchful to perform every duty. He ought not to fall short of his duty in every good word and work. God expects you to do your best under the circumstances. If we are guilty of willful ignorance, or omission of duty, there is cause for repentance and amendment. Of course, any Christian ought to be ashamed to commit any known or willful sin. Every Christian ought to be the highest expression of the Spirit under the circumstances in which he lives.

Above all, let us maintain a charitable spirit. Possibly the point to be most closely watched at the present day is to think of our Christian brethren as brethren in the common faith. Charity "envieth not" and "thinketh no evil."

We are to love God supremely, and "Thou shalt love thy neighbor as thyself." Self is so far in the background that he can adopt the text, "In honor preferring one another." Every Christian should be free from the "holier than thou spirit." Men of brains never boast of their learning, or men of much wealth make a display of their money, and much less let Christians avoid making any unnecessary or immodest display of their piety before the world.

Finally, let us say that the signs of the times are hopeful for the church. There is more general interest in religion and more piety than ever before. There are few strange or hurtful doctrines. The division of opinion has narrowed down to minor doctrines in religion. It may not be long till we all come in the unity of the faith, and realize that there is "one God and Father of all, who is above all, and through all, and in you all." The spirit of division is from beneath; the spirit of unity from above. C. McDONALD.

Caseyville, Miss.

Sunday Trains.

MR. EDITOR: I have been creditably informed that the third State Epworth League Conference, which met recently at Water Valley, passed a resolution to this effect: "We pledge ourselves not to travel on Sunday trains, unless in cases of dire necessity."

To my mind this is not an insignificant fact. I regard it as an omen of good to the Church and our State. Just think of it! Something like five hundred young people gathered from different parts of the State, and representing hundreds more of young people, pledging themselves to such a resolution. Does this not indicate that the consciences of our young people are being aroused in regard to the observance of the Sabbath? Are we not justified, from the passing of this resolution, in hoping that both Church and State will take advanced steps in this direction in the near future? May not the Lord utilize the young people of the church to develop such a sentiment in regard to Sabbath observance that it will come to pass even in our day that the whistle of the locomotive will not be heard anywhere in our State on the Lord's day?

It is useless to stop here to prove that the running of trains on Sunday is at variance with the teachings of the Bible. Nor is it necessary to raise the question as to whether it can be done. It is not at all impracticable or improbable. It can be done; it ought to be done. If it is to be accomplished, to whom can we look more confidently than the young people? Unquestionably the future prosperity of Church and State is with them. I would earnestly urge the young people to persevere in this good work until the people throughout the State are so thoroughly imbued with this idea that Sabbath desecration of every kind will be stopped. I trust that those who are competent to do justice to this subject will think about it, talk about it, and write about it, till we have a people who fully observe the Fourth Commandment. It is no fanatical idea that the success of Christ's kingdom in our land is largely dependent on the proper observance of the Sabbath. Let the good work go on. M. H. MOORE.

Correspondence.

The Mississippi Orphans' Home.

The meeting of the Board of Directors of the Mississippi Orphans' Home, held in Water Valley, April 29 and 30, 1897, was an occasion of unusual interest to all friends of this great enterprise. Our handsome building, nearing completion, was to be solemnly set apart for the purposes of its erection, and steps were to be taken looking to the furnishing and formal opening of the Home and to its permanent management.

At the first session at 9:30 A. M., April 29, in the absence of the president and vice-president, J. B. Streater was called to the chair. Before the close of the session the vice-president, J. M. Wyatt, arrived, and presided throughout the meeting.

The Building Committee presented a report, showing the building almost completed and all bills paid to date. A balance of $600 would be due upon the completion of the contract in about thirty days, and the treasurer's report showed on hand $488.25 to meet this claim. These items will show that the policy of the Board has been to advance in the construction of the Home as rapidly as the funds will allow; but not to go in debt. The committee reported also a lot of surplus material on hand, valued at $300, to be disposed of by the committee as the Board should direct.

An interesting report was presented by the agent, Mrs. T. B. Clifford, showing the valuable work done in securing subscriptions for the completion and furnishing of the Home. The report convinced the Board of the importance of having an agent in the field, and assured them of the willingness of the people to equip and support the institution.

The following resolutions will be of interest as indicating the plans of the Board:

Resolved, That when the Building Committee have received the completed building from the contractor, they shall notify the president and secretary of this fact, and the president shall then call a meeting of the Board of Directors to be held in Water Valley within not less than 30, nor more than 60 days, at which a manager and matron shall be elected.

Resolved, That we need to raise $3,000 more to finish and furnish and open the Home.

The following officers were elected to serve for the ensuing year: President, W. A. Gunning; vice-president, J. M. Wyatt; secretary, A. F. Watkins; treasurers—Mississippi Conference, M. L. Burton; North Mississippi Conference, J. M. Taylor; Executive Committee: W. A. Gunning, J. T. Blount, W. M. Thornton.

The feature of the greatest popular interest in connection with the meeting was the laying of the corner-stone of the new building on Friday afternoon, April 29.

The Board of Directors, the State Epworth League Conference, then in session in Water Valley, and apparently the entire population of the royal little city of Water Valley marched out to the site of the Home, where, after appropriate religious service, conducted by Rev. R. J. Jones, of Jackson, and the depositing of certain objects of interest and value in the corner-stone, the stone was set in its place and the great audience was addressed by Rev. H. M. DuBose, D. D., of Jackson. Short talks were made by Rev. A. F. Watkins, Rev. M. L. Burton, and Mr. Joe Ramsey, of Viola, Tenn., after which the crowd dispersed, wandering over the beautiful grounds or inspecting the commodious building. The handsome corner-stone, appropriately engraved, was the gift of Mr. T. B. Carson, of Jackson.

Resolutions of thanks were passed by the Board as follows: To the Bank of Water Valley for the free use of a box in its safe deposit vault; to Mr. T. B. Carson for the donation of the corner-stone; to Enochs Bros. for reduced prices on building material; to the I. C. railroad for reduced freight rates; to Dr. DuBose and others for their addresses; to the press of Water Valley for the courteous attention and appreciated services rendered; to Rev. and Mrs. T. B. Clifford for efficient and valued service as agents, and to the generous people of Water Valley for their abiding interest in the Home and their many courtesies to the Board of Directors.

Subject to the appointment of the Bishop, Rev. T. B. Clifford was elected field agent for the Home for such time as shall meet the approval of the Bishop and presiding elder of the district.

After the appointment of several committees to attend to certain work necessary, in view of the early completion of the house and the formal opening of the Home, the Board adjourned to meet at the call of the president.

The State Epworth League Conference, during its annual session, evidenced its sympathy for the work of the Home by pledging the Leagues in the State to raise $1,000 for the Mississippi Orphans' Home during the next twelve months.

To the following items of the foregoing report the secretary would ask especial attention:

1. The building is nearing completion, and $3,000 are needed to finish and furnish the house and formally open the Home. Will not all charges that have not done so promptly observe "Orphans' Day" and forward the collection to the treasurers?

2. In view of the pledge given by their representatives, the Epworth Leagues are requested to take up collections for the Home at their earliest convenience, and Leagues, churches and individuals, who wish to furnish rooms or beds or other necessary articles, are invited to correspond with Hon. I. T. Blount, Water Valley, Miss.

3. Rev. T. B. Clifford, our chosen field agent, is commended to the cordial sympathy and co-operation of our people. A. F. WATKINS, Secretary.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison..Shreveport.

Woman's Board of Foreign Missions.

The editor from North Mississippi has had the delightful privilege of attending the Woman's Board of Foreign Missions, which convened for its nineteenth Annual Session in Birmingham, Ala., June 4–10. Its members came from all over the M. E. Church, South. All officers were present, all managers save one, and 34 Conference secretaries or their alternates, there being only three Conferences unrepresented. Besides these were Mrs. Butler, editor of the Woman's Missionary Advocate, and many visitors. A preparatory service was held Friday night, June 4, in the First M. E. Church, South, and many were the testimonies to God's unfailing grace, and gracious presence even in deep affliction. All bore witness to the blessing that had come to them in his work, and pledged themselves to lives of consecration and service.

The first business session was held Saturday morning, and each morning thereafter through the following Wednesday was devoted to business, the afternoons being given to committee work. These business sessions were instructive and pleasant and marked throughout by greatest harmony. The reports of Mrs. Trueheart, secretary of home affairs, and Mrs. McTyeire, treasurer, showed that while we had not reached the $100,000, or 100,000 members, for which we had labored during the past year, still there had been a most decided advance in the work. Several thousand new members had been gained and there had been collected for all purposes $82,880.47, which is an increase over last year of $8,477.31. The conditions of the work at home and in foreign fields were carefully considered and the utmost care taken to learn the real needs of each and pursue the policy most helpful to each.

The report of Miss M. L. Gibson, principal of the Scarritt Bible and Training-school, was received with pleasure. The school has grown steadily from its beginning, and the past year has been a very prosperous one. During the five years of its existence it has given thirty-three diplomas, and sixteen of its former students are now foreign missionaries, while many are doing effective work in the home churches. The hospital does a fine work, and is entirely self-supporting. It has long needed a free bed, and this need seems about to be supplied through the Queen's Diamond Jubilee Association, of Kansas City, which, pursuing the policy of this association in England in compliance with the Queen's request, proposes to celebrate the sixtieth year of her majesty's reign by endowing and helping hospitals, and among those to be benefited in Kansas City through this organization is our own Bible and Training-school Hospital.

New work was projected by the Board for the coming year in Korea and the City of Mexico. Sufficient money was appropriated to buy a lot, erect a building and pay a missionary for Korea. It was decided, as a special incentive for the children, that the work in Korea should be their work, and that where they were not engaged on some other line all their offerings above dues should go to this work. It was also decided that the children of any Conference society raising the largest amount for the Korean work during the coming year should have the privilege of naming the building to be erected, and the children of the Conference society raising the next largest amount the privilege of naming the chapel in the building. Thus the children of our Southern Church have the privilege of raising a lasting testimonial to their love for the Master and the souls for whom he died. May this work obtain a strong hold upon their hearts and prosper in their hands!

The work in the City of Mexico is the Keener Day School, which has been carried on for almost twenty-three years by the Parent Board, and which that Board now turns over into the hands of the Woman's Board. Miss Hardinia Norville, who has been for six years in Laredo, Texas, and who was present at this meeting, was assigned to the charge of this work.

The night sessions of the Board meeting were especially interesting and attractive. On Saturday night Birmingham, through Mrs. Stardivant, eloquently voiced the welcome which had been everywhere so manifest to us from the moment we entered her gates. Mrs. Anson West welcomed the Board for the North Alabama Conference Society. Mrs. S. S. Harris, of Florida, responded on behalf of the Board. After these the president, Mrs. M. D. Wightman, made her annual address.

On Sunday Dr. Gibley Kelley preached an eloquent and appropriate sermon, and on Sunday night Bro. Welling, of Brazil, made an interesting and helpful talk, and Dr. Lambuth gave a wise and suggestive address in regard to the best policy to be pursued by the Board in their work.

One night was full of interest to us as we saw presented to the Board two young ladies, Misses Richardson and Williams, who had finished their courses at the Scarritt Bible and Training-school, and were ready for their work in the foreign field. They stood before us with the dew of the early morning upon their brows and their faces turned eagerly towards their life-work. After Mrs. Wightman, in her inimitable way, had accepted them with sweetest words of tender love, each young lady gave expression in a few earnest words to her joy at going into the Master's service and her confidence in God to guide and bless. After these came those who had borne the heat and burden of the day, but whose faith in God and joy in his service were undiminished. There were present Miss Lula Rose, who had been for six years in Brazil; Miss Hardinia Norville, for six years in Mexico, and Miss Alice Waters, for three years in China. Each young lady told of her work and pleaded for the people among whom she had labored with great earnestness.

Other night sessions were given to the discussion of topics relating to growth of the work.

I feel constrained to say that the Woman's Board of Foreign Missions is composed of extraordinary women. They are strong in intellect, possessed of rare gifts and graces, and deeply spiritual. Great pre-eminence was given to spiritual things at all times. Each business session was opened and closed with a half hour of devotional exercises, and there were always seasons of blessings. Never have I seen a body of women so ready with prayer and testimony as were these. One can not wonder that God has blessed their labors with such abundant success. I was also impressed with their sweet womanly affection for each other. They obey well the apostolic injunction, "Greet one another with a holy kiss."

In closing I would mention the boundless hospitality of Birmingham, which was manifest not only in the homes, but in every place and in every way. Excursions and trolley rides more than could be accepted were tendered the Board and visitors, and I am sure Birmingham and her people will ever be held in most pleasant remembrance by all who attended the nineteenth Annual Session of the Woman's Board of Foreign Missions. MRS. G. H. LIPSCOMB.

Selections.

Dealing in pleasant, but pointed irony, Dr. Berry writes in the Epworth Herald: "Have you ever noticed how many people are taken sick on Sunday morning? They suffer from a very peculiar malady. The symptoms are irresistible drowsiness, followed by lassitude and a strange disinclination to move, and the patient is sure to grow suddenly worse at any mention of church services. Toward noon pulse becomes more regular and temperature drops, and by dinner time convalescence has fairly set in. Monday morning the last trace of the trouble has entirely disappeared, and the victim is able to go about his usual work without pallor of cheek or dimness of eye. Strange disease, very strange disease. Some professors of religion catch it."—Sunday-School Visitor.

It is the easiest thing in the world to obey God when he commands us to do what we like, and to trust him when the path is all sunshine. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that if the lessen and the rod are of his appointing, and his all-wise love has engineered the tunnels of trial on the heavenward road, he will never desert us during the discipline. The vital thing for us is not to deny and desert him.—Theodore L. Cuyler.

To be at work, to do things for the world, to turn the currents of things about us at our will, to make our existence a positive element, even though it be no bigger than a grain of sand in this great system where we live—that is a new joy of which the idle man knows no more than the mole knows of sunshine, or the serpent of the eagle's triumphant flight into the upper air. The man who knows, indeed, what it is to act, to work, cries out: "This alone is to live."—Phillips Brooks.

Oh, what a splendid life this is! To have God see in you a possibility that far transcends your highest hope and divine ambition! To have God say, "I will make him like Christ!" To have God summon you to work with him in making you like Christ! To have God put forth all his power in preparing you for Christ-likeness!

Rise early. Pray for your minister. Pray that the preaching may be blessed to your soul. Do not indulge in trival conversation. Do not criticise the performance of your minister. Spend every Sabbath as though it were your last.—Christian Union Herald.

It needs in us infinite carefulness and watchfulness as we walk ever amid other lives, lest by some word, or look, or act, or disposition, or influence of ours, we hurt them irreparably.—J. R. Miller.

An infidel is one who exhausts himself talking against the Bible, but who, when occasion offers, finds as much pleasure in quoting it to support an argument as the rest of humanity.

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Paper.

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Editor Christian Advocate.

Cure Catarrh in Summer.

Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of Catarrh, says that Summer is the best time to make a speedy and thorough cure. He has discovered a remedy which is smoked in a pipe, but contains no tobacco, and cures the worst cases permanently. He will mail a three-days' trial treatment free to any sufferer who will address Dr. J. M. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

FROM THE WORK.

Rev. J. H. Foreman, P. C., Trenton, Miss., June 21, 1897: "We had our Children's Day services at New Prospect yesterday conducted by our most efficient and devoted superintendent, Dr. V. Russell. A very large crowd attended. All present seemed to enjoy the occasion very much. We used the printed programmes in full, no more nor less. Five dollars and thirty cents was the result of the collection. We are moving along nicely over here. Brethren, pray for us, that we may have a revival on Trenton charge."

Rev. Geo. M. Hull, P. C., Wilkinson circuit: "We are having a marked advance along all lines on this charge. When we came to this work we found things very badly scattered. The former pastor—Rev. L. T. Cole—was called away in the midst of the year, and never returned, but transferred to Kentucky. The work was then served in a very irregular way by local preachers, and, of course, no regular, organized work was done. Our Children's Day was a complete success. At Friendship Church the Sunday school had a fine programme, which was nicely executed. There was one of the largest crowds ever assembled in this part of the country. There was a splendid dinner spread for those present, which, as usual, was enjoyed by all present. The music was managed by the accomplished principal-elect of Edward McGehee College, Miss Swanson. We are very well up in finances, and are expecting to have everything up in full at Conference."

Rev. D. W. Babb, Louisville, Miss., June 17, 1897: "Our work is moving on smoothly, and we think strengthening in most of the departments of church work. We are a little slow about our Children's Day, but think we will come out all right in the end. Our presiding elder is a very faithful servant, both of the Lord and the people. He is finishing his fourth year on this district, and to give him up will rob us of much wise counsel. A model of patience to the erring, a faithfulness to all church work in his jurisdiction. The heavy debt on the district parsonage, which promises to be a thing of the past at the end of the year, through his untiring energy, will certainly give him a place in the heart of every person in the district who desires a home for the presiding elder and his family. Our District Conference is just over, which was one of the most spiritual we have attended. We missed our editor very much. (We mean you, Doctor.) Doubtless a good home was in waiting for you. This would have been necessary to give you equal favors with the other brethren, for we all had good homes, and the fellowship of the brethren was especially sweet. Success to the NEW ORLEANS CHRISTIAN ADVOCATE."

Rev. W. T. Woodward, P. C., June 15, 1897: "We are progressing nicely on the Simsport charge. The fright of an overflow is all over. The crops are quite promising. We have just held our second Quarterly Conference. Bro. Skipper was with us, and preached four very fine sermons. Bro. Skipper is quite a good presiding elder. He looks after all the interest of church; nothing escapes his eye. We have held one fine revival at Marksville, La.—a new appointment. We have made improvements on parsonage to the amount of $58; let the contract for painting our church (Riverside); have money on hand for buying chandelier; have bought chandelier and pulpit lamp for Marine Church; have added pulpit and new benches to same church, also altar. We expect to let contract for painting Simsport Church this week. All church services are well attended. All in all, we are doing exceedingly well. Pray for us."

Rev. J. H. Foreman, P. C., Trenton, June 18, 1897: "Our Children's Day exercises at Trenton, May 23, conducted by the superintendent, W. W. Summer, was a success in every respect. It was a spiritual feast from the beginning. The church was filled to overflowing, and all seemed to enjoy themselves. The opening prayer was offered by R. P. Vinson, the superintendent of Polkville school; closing prayer by A. Summer. The service of song was appropriate, and well rendered. Recitation and declamation were well delivered, and very much enjoyed by all present. Our second quarterly meeting is a thing of the past. Our presiding elder was not present on account of being called off to preach a sermon to the Epworth League at commencement exercises of Whitworth College. But our quarterly meeting was a success. Every church on the charge represented; finances fully as well up as we expected it would be. Trenton circuit is coming to the front. Bro. W. M. Sullivan, of Forest, was with us, and preached three grand sermons, very much enjoyed by all that heard them. We are expecting a revival in this country this Summer. Pray for us. Mr. Editor, come to our District Conference, July 9."

Rev. J. C. Lowe, Vernon, Miss., June 11, 1897: "Our protracted meeting closed yesterday gloriously, after ten days of successful and enjoyable services. Nineteen persons professed faith in Christ, and eighteen of them were received into our church. Three of these had been baptized in infancy, as all the others should have been. One young man was converted in the last hour of the meeting, and there and then, kneeling at the altar, was baptized. Immediately after this we all partook of the sacrament of the Lord's Supper. A more spiritual service I have not known. This meeting has stirred the community deeper than anything of the kind for many years. The church was brought to feel her lack of consecration. We hope to give these young people some active work in the League, and through it to keep them employed in the Lord's vineyard. The principal human helper in the meeting was Bro. W. D. Bass, who did all the preaching, which was pointed, plain, forceful and religious. The management of the meeting was put entirely into his hands, and it was done admirably. I have not seen this difficult work managed better. His influence over the young is excellent, and he wins them to God and to the church. Any preacher needing help in his meeting will do well to get Bro. Bass and his brother, William, who directs and leads the singing, and he does it well. What blessedness there is in well-timed song! The ladies determined in the early Spring to build us a much-needed dining-room and kitchen to our parsonage. This improvement cost about a hundred dollars. Our parsonage now is comfortable and convenient, and there are four acres of land belonging to it. Our church edifice at Nettleton, where I also preach, has been greatly improved. The ladies bought ninety yards of carpeting for it, stained the window glass, and rearranged the pulpit, and now the house will compare favorably with any framed house in the Conference. We are doing right well in everything except in our finances, and this cripples us greatly. Oh, for a revival in scriptural liberality!"

WAYNESBORO AND STATE LINE

From Waynesboro station we have developed into a full-fledged circuit of three appointments, with the above title, and including the little town of Buckatunna. This gives the preacher a larger field, more work and a better subsistence. I find it difficult, however, to break from one point to another; for I always am greatly interested in the last appointment. My new appointments seem to feel a lively interest in the services; give me generally good congregations, pay up promptly and show signs of advance. Waynesboro, I think, has suffered somewhat from losing the every Sunday service, still our congregations are good, and we have some truly faithful and pious workers in the church. There are difficulties which we hope by prayerful and earnest effort to overcome; and we expect to see before the year closes a united and spiritual church here.

I have held my protracted services at every church, leading the work and doing most of the preaching in person. Bro. Nicholson was to have helped me at Waynesboro; preached several earnest sermons, and was called home by illness in his family. Our faithful presiding elder was with us during the quarterly meeting included by the meeting, and preached to instruction and edification of the people, as he always does. Bro. W. W. Moore and R. R. Phillips were with us a part of the time, doing faithful and efficient work in preaching, visiting and exhorting (Good help!). The Spirit of the Lord was in the word and among the people; and while there was not a hearty response by all the membership, many were greatly strengthened in their religious experience; my own little daughter converted happily and Bro. Phillips' wife entered joyfully into the "Canaan experience." At State Line I was alone until Wednesday evening, when Bro. N. B. Harmon came to my help. Congregations were large, and from the first interest deepened and the Spirit's presence manifest. We had about fifteen conversions, most of whom were members of the Methodist and Baptist Churches, who by their own confession had never enjoyed religion. One bright profession of entire sanctification, with others seeking. Five members added. At Buckatunna the Lord gave us a glorious victory, stirring nearly the whole town. Men and women were converted and sanctified in their homes and while at work; the songs of rejoicing and shouts of happy souls filled the little church; and the two churches united in love. Sixteen or more testified to pardoning grace and seven to sanctifying power. The cases were very bright. Thirteen joined our church, with others, I trust, to follow. Bro. Phillips was with us during a part of the meeting, and preached with unction and was used of the Lord in personal and altar work; as was also a consecrated Baptist young woman, Miss Nettie Brown, of York, Ala. Miss Brown will prove a blessing to any home where she visits and to any pastor in a meeting.

While I rejoice at the labors of the devoted evangelist, I do thank God that he honors the efforts and preaching of the earnest pastor aided by his own people and helped by brother circuit-riders. I trust I will never so lose the revival spirit as to be disqualified for revival service in my own charge. I will be able to help in several meetings during the Summer if needed by the brethren.

HENRY E. PARTRIDGE.

Nervous

People wonder why their nerves are so weak; why they get tired so easily; why they do not sleep naturally; why they have frequent headaches, indigestion and

Nervous Dyspepsia. The explanation is simple. It is found in that impure blood feeding the nerves on refuse instead of the elements of strength and vigor. Hood's Sarsaparilla feeds the nerves pure, rich blood; gives natural sleep, good digestion, is the true remedy for all nervous troubles.

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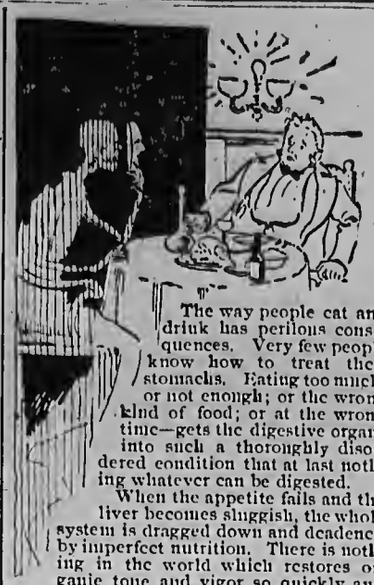

The way people eat and drink has perilous consequences. Very few people know how to treat their stomachs. Eating too much; or not enough; or the wrong kind of food; or at the wrong time—gets the digestive organs into such a thoroughly disordered condition that at last nothing whatever can be digested.

When the appetite fails and the liver becomes sluggish, the whole system is dragged down and deadened by imperfect nutrition. There is nothing in the world which restores organic tone and vigor so quickly and scientifically as Dr. Pierce's Golden Medical Discovery.

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In all debilitated conditions and wasting diseases it is vastly superior to malt extracts or any mere temporary stimulants. It gives permanent strength. It is better than nauseous emulsions, because it is agreeable to the weakest stomachs.

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SEASHORE CAMP GROUND.

The twenty-sixth annual Camp Meeting at Seashore will open (D. V. on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until August 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B. Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Lakin, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half-rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc., apply to

E. P. MACKIE, Pres., New Orleans,
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Who can form the greatest number of words from the letters in the word "INDEPENDENT?"

You can make ten or more words, we feel sure, and if you do you will be well repaid. Do not use any letter more times than it appears in the word. Use no language except English. Words spelled alike but with different meanings can be used but once. Use any standard dictionary. Pronoune, nouns, verbs, adverbs, prefixes and suffixes, adjectives allowed. Anything that is legitimate will be allowed. Work it out in this manner: In, deep, dent, net, aloe, etc.; use these words in your list. The publishers of The Sunny South will pay $20.00 in gold to the person who makes the largest list of words from the letters in the word INDEPENDENT; $10.00 for the second, $10.00 for the third, $10.00 for the fourth, $10.00 for the fifth, and $5.00 each for the next eight largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to the South's great illustrated family and literary weekly. It is twelve large pages, seventy-two columns each issue; all original matter with the very best long and short stories, in addition to its numerous departments, such as "Woman's Page," "Children's Page," "Blue and Grey Page" and a page devoted to "Southern Industries," etc. To enter this contest it is necessary for you to send 50 cents for a three months' subscription with your list of words, and every person sending 50 cents and a list of ten words or more, is guaranteed an extra present by return mail (in addition to THE SUNNY SOUTH) of a 192 page book, "The Other Man's Wife," a very fascinating book by John Strange Winter; or, we will send you "The Story of an African Farm," or "Beside the Bonnie Briar Bush." Let us know which book you desire. Satisfaction guaranteed in every case or money refunded. The lists should be sent at once. THIS CONTEST WILL CLOSE JULY 15TH. The names and addresses of successful contestants will be printed in the July 24th issue of THE SUNNY SOUTH.

NOTE—For 75 cents we will send you THE SUNNY SOUTH for three months, allow you to enter above word contest, send you your choice of the books offered in the contest, and also send you free and post paid, our beautiful portfolio, Palestine Photographed, size 11x13½ inches, sixty-four selected views of picturesque and historic spots in the Holy Land, beautifully designed and handsomely bound in heavy paper portfolio covers, illustrated with a map of Palestine and a facsimile of Hoffman's famous painting, "A Portrait of Christ." The 64 pictures contained in this volume are Actual Photographic Reproductions of the localities in the Holy Land made immortal through Christ's life on earth. Showing where Christ performed His miracles, the place of His birth, Baptism, Transfiguration and Crucifixion, and the places made sacred by the work of His Apostles as they appear today; it should be in every household. Address THE SUNNY SOUTH, Box 100, Atlanta, Ga.

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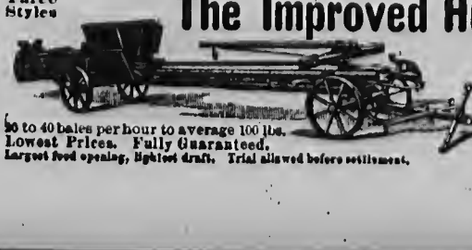

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THURSDAY, JULY 1, 1897.

O man, forgive thy mortal foe,
Nor ever strike him blow for blow.
For all the souls on earth that live
To be forgiven, must forgive.
Forgive him seventy times and seven,
For all the blessed souls in heaven
Are both forgivers and forgiven!
—Lord Tennyson.

When a man gets used to falling he is ruined.—T. L. Cuyler.

A wise man makes every failure a stepping-stone on which to mount to higher things.

What do we live for, if it is not to make life less difficult for each other?—George Eliot.

The most magnanimous man is the one who has the advantage of an enemy and yet refrains from using it.

Men do not become holy by a careless wish; there must be study, consideration, liberation, and earnest inquiry.—C. H. Spurgeon.

Under some circumstances about the hardest of all work to an energetic man is patient waiting, but it is often the highest duty.

If a man hasn't got grace enough to keep his temper and live right, the less he has to say for Jesus Christ the better.—D. L. Moody.

An unattractive countenance is a misfortune, but it is better to be a sheep in wolf's clothing than a wolf in sheep's clothing.—Selected.

A man does not usually love himself any less because he has to forgive himself. Ought not the same rule to hold good in regard to others?

Never to give up, but ever to keep up and to keep at it, is the duty and the test of heroism in times that are hard and in hours that are dark.—H. Clay Trumbull.

It may seem paradoxical to say that a man is doing something when he is doing nothing, but this is literally true. A man is making character even when he is doing nothing.

Education is leading human souls to what is best, and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others.—Ruskin.

We can never see this world in its true light unless we consider our life in it as a state of discipline, a condition through which we are passing to prepare us for another state beyond.—Standard.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

Letter from Bishop Galloway.

MR. EDITOR: Before this note finds a place in the columns of the ADVOCATE, I shall be on my way to visit our missions in South America. On Saturday, July 3, the steamer "Havelina," of the Lamport & Holt Line, will loose her cables at New York, and twenty-one days thereafter she hopes to drop anchor in the beautiful Bay of Rio de Janeiro. Several returning missionaries will be my traveling companions. Rev. J. W. Wolling and family, because of the increasing demands of the work, have cut short their rest-visit of one year by six months, and will hasten back to their loved employ. Others will also be of our party. When that prosperous and abundant harvest field shall be seen, I will have completed my visits to all the missions of our great church. And to me no official or evangelical work is so attractive, or so stirs the spiritual energies of my being. No wonder the missionaries are so enamored with the sublime enterprise with which God has put them in trust! Theirs is indeed a high commission. My constant concern is that the church at home shall feel the same throb of divine eagerness that thrills the hearts of the laborers in the field.

Before bidding my native land another long adieu, I ask also the privilege of a word about our college in Mississippi. It will be gratifying to all friends of higher Christian education to know that the session of Millsaps College just closed was, in all respects, the most prosperous in the entire history of the institution. The enrollment was the largest, and a more thorough organization secured, of course, better work. During the year a handsome new building—Webster Science Hall—was erected and furnished, thus adding another to the many benefactions of the brother whose name will ever be closely linked with the cause of Christian education in the South. Eight splendid young men were graduated from the Literary Department. The number of young gentlemen receiving diplomas in the Law Department we will know so soon as another of the supreme judges can pass upon their examination papers. The trustees expressed the highest appreciation of the work done by ex Chancellor Mayes and his colecturers in the department of law. Better advantages for this high profession can not be found in the Southwest. The location of our law school at the State capital, where the high courts are always in session, and where the State's magnificent law library can be freely consulted, together with the finest instruction, offer the very best opportunities for thorough professional training.

Our alumni are doing enthusiastic work for the college. The president is receiving requests for catalogues and inquiries about boarding and other accommodations which assure us of a full attendance next term. Some of these requests come from young men to whom our alumni have presented the advantages of the college.

One of the most gratifying facts in the history of the last term was the gracious revival among the students, which continued for weeks just before the commencement. It was inaugurated and conducted by the students themselves. Many were converted, and several made the final decision to devote themselves to the work of the ministry. It is the high purpose of a Christian college to give special attention to the spiritual culture of students, while offering equal scholastic advantages with other institutions. This is the argument for church education—an argument all-persuasive and resistless to a Christian parent. First of all, we must look to the spiritual atmosphere of the school where our children are to be trained for life. Some sad history might here be recited, but I forbear.

I plead for the full educational assessment. Every dollar, and more, is needed to meet present demands. This is a high claim; let us conscientiously meet it.

If a wise Providence so orders, I hope to return from Brazil in October, and bring back a report from that vast field that will greatly strengthen the heart and faith of the church. CHAS. B. GALLOWAY.

Jackson, Miss., June 25, 1897.

The ADVOCATE is printed this week on our own press for the first time in eleven weeks. With new type on the eighth page, the appearance of the paper has been much improved.

At Variance with Facts.

The Times-Democrat, in reporting the proceedings of the Brookhaven District Conference, which was held at Hazlehurst last week, made the following statement:

"Rev. J. W. Chambers read the report of the Committe on Publishing Interests, which was adopted. Pending the adoption of this report, Mr. Chambers requested that the pastors report the number of NEW ORLEANS ADVOCATES. About twenty-five copies were reported."

Were we to allow this statement to go unchallenged, the public would have a right to suppose it to be a correct statement as to the number of subscribers to the NEW ORLEANS ADVOCATE within the bounds of the Brookhaven district. Such a statement is simply preposterous. The NEW ORLEANS ADVOCATE has 36 subscribers in Crystal Springs alone. It has 29 at McComb City, 24 at Magnolia. The number in the district, not counting exchanges, is 352. So the figures reported to the District Conference need to be multiplied by fourteen in order that they may tell the whole truth.

Of course, we ought to have a larger list in all the districts, but when statements so utterly at variance with the truth are published to the world, it is our duty to correct them.

The Louisiana Chautauqua.

The sixth Annual Session of the Louisiana Chautauqua at Ruston will begin July 5, and will last four weeks. The Peabody Summer Normal School will be in operation at the same time. This school has a well-equipped faculty. The curriculum covers all the branches taught in the public schools. It is immensely advantageous to teachers to take this course. Good board can be had at reasonable rates. Ruston is already a famous health resort, and is destined to become more so when its salubrious climate and its health-giving mineral waters become more widely known.

A New Book.

THE DIVINE LIBRARY; SUGGESTIONS HOW TO READ THE BIBLE. By J. Paterson Smyth, B. D., LL.D. New York: James Pott & Co. London: Samuel Bagster & Sons.

The publishers guarantee excellent work as to type, binding and all other items that go to make a book a delight to the reader; and had the author done his work as admirable as the publishers theirs, it would have been not only a book of fine appearance, but also one of magnificent thought, worthy of the grand subject of which it treats. The author treats the subject in four essays: I. Introductory. II. How to Think of the Bible. III. On Studying with the Mind. IV. On Studying with the Heart.

He starts with the false premise that the Bible is to be studied as a library of books not written for the ages, but for the day and time of their authors. It is preposterous to think of the Psalms as written for David's day and time, and equally false the thought to view Isaiah as only written for Israel in the day of their idolatry. To treat the Bible as we would a collection of ordinary works collected and compiled together is altogether erroneous. In fact, the very criticism of this book has to be different from that of all others, for it is "sui generis." To think of it or treat it as an ordinary work will not do, as it has no other in its class. The author handles very freely the great subject of Inspiration of the Scriptures, and puts it on the lowest basis. The point of view from which he would have us read the Old Testament is that of gradually educating Israel, bringing them up in the scale by gradual development. He also treats the doctrines as progressive in all principles, whereas the first laws given were full and complete for that dispensation. The chapter on Studying by Texts is admirable in showing up the perversion of the Scriptures by taking certain passages out of their connection, and twisting them to suit certain theories or false dogmas. But the strangest fact is that the author in the fourth essay, Studying with the Heart, does not bring out the great truth that the Bible is a sealed book until one is converted. It is as dry as a rock; but regeneration, like Moses' rod, brings water out of this rock, and there is a new world of beauty and joy never before seen. None delight in the law of the Lord, none meditate upon it, until they can spiritually discern it. To read the Bible practically, regularly and prayerfully will only be done by those who are converted. If this book will encourage the study of the sacred Book, the author in his very modest preface says he will be amply repaid for all his toil. S. S. K.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD.

Our recent trip to Meridian was a very pleasant one, made doubly so by the delightful entertainment which we received in the hospitable home of Bro. B. F. Ormond. His accomplished and consecrated daughter, Miss Eleanor, was for a year the secretary of the Mississippi State Conference of Epworth Leagues. She is now the wife of Rev. H. W. Van Hook, pastor of our church at Landerdale, Miss. Henry was fortunate in securing such a prize.

Sunday morning we preached at the Central Methodist Church and presented the claims of the Orphans' Home. The weather was extremely warm, and some of the male members of the congregation were sick, these two facts going, perhaps, to show why the collection was below our expectations. Another still more significant fact brought to our minds, however, was that Dr. Clay, of New Orleans, had twice visited Central within the past six months in the interest of his "Home" in the Crescent City. Not only did he take collections, but left "reminders" in the shape of mite boxes.

A mass meeting of the Leagues of the four Methodist Churches in the city had been arranged by President Smith, of the Central League, for five o'clock Sunday afternoon in the Central Church. Quite a number of Leaguers were present, and we esteemed it a privilege to talk to these young people on the plans and purposes of the Epworth League. Bros. G. H. Galloway and H. G. Hawkins, pastors of East End and South Side Churches, were present and took part in the service.

Dr. Featherston being absent from home, it devolved upon this writer to fill the pulpit at Central again Sunday night. The large number of young people in the congregation was noticeable, and we were more than ever impressed with the duty of the church toward these young men and young women in training them and utilizing them for God and the church.

Rev. H. G. Hawkins, pastor of the South Side Church, insisted that we attend the literary meeting of his League, Monday night, and deliver the lecture on "Methodism: Its Past, Present, and Future." When we arrived at the church at 8:15 P. M. we found it well filled with an attentive and appreciative audience. Several were there from the other Leagues. Especially did we notice many of the members of the Central League. Bro. Hawkins was for some time in Matsuyama, Japan, and at the close of the services Monday night he entertained several of us (at his home) for half an hour, telling us of "that land beyond the seas," and illustrating his talk by means of the many curios which he collected and has carefully arranged. We have neither time nor space to tell of the many friends whose company we enjoyed and whose efforts were put forth to make our visit (to the Queen City) both pleasant and profitable. May the blessings of heaven rest upon and abide with them forever!

Water Valley, Miss.

Macon, Miss.

The Building Committee has just closed a contract with Mr. T. P. Crymes to remodel our church in Macon. The work will cost $3,230.

J. A. RANDOLPH.

Good for Bro. Randolph! We congratulate him and his enterprising flock.

Make the most out of your own church. You are responsible to it and for it. God has put you in it. You have bound yourself to it by solemn vows. Then honor its pastor, love its members, support its ordinances, help on its work, speak well of it, attend its services regularly and devoutly, and take part to your fullest ability in its meetings. Find out your true place in it, and consecrate to it your talents and energies.—Philadelphia Presbyterian.

NOTES.

Rev. F. N. Parker spent several days of last week in the city.

We regret to learn that Bro. and Sister M. L. Burton are quite ill.

The ADVOCATE office was honored recently with a visit from Rev. E. E. Riggs.

Rev. Wilson Moore, of the Louisiana Conference, is visiting relatives in Arkansas.

We leave out our leader this week to make room for the communication of Bishop Galloway.

Bishop Galloway left home on Monday for his trip to Brazil. He is to sail from New York on the third.

Wofford College at its recent commencement conferred the degree of LL.D. upon Rev. W. B. Murrah, D. D.

Rev. R. M. Blocker has returned from Texas. He was much improved by his sojourn at Sour Lake.

Rev. S. S. Keener being absent from the city, his pulpit will be filled next Sunday by Rev. Patrick Henry Fontaine.

Rev. C. H. Ellis occupied the pulpit of Dryades Street Church last Sabbath morning, and preached an edifying sermon.

Rev. J. A. Notestine is being assisted in a meeting at Crowley by Rev. J. J. Smylie. The prospects are indicative of a gracious revival.

Col. D. E. Williams, a brother journalist of Lumberton, Miss., let the light of his genial countenance shine into our sanctum on Tuesday last.

Rev. Eli E. Riggs, of Floyd, La., is off on a three weeks' leave of absence from his charge, which is being spent among relatives and friends in South Louisiana.

We regret to learn that our friend, Rev. J. A. Bowen, is still in feeble health. He will go to Monteagle in a few days to spend several weeks, his generous flock having given him a vacation.

The Crystal Springs Chautauqua opened on Monday, the twenty-eighth, with an attendance of nearly a thousand, and this will be largely increased. There are about a hundred cottages on the grounds.

We are pleased to learn that a gracious revival followed the Epworth League Conference at Water Valley. Excellent work was done by Rev. E. B. Ramsey, and also by that eminent layman, Judge L. H. Estes, of Memphis.

We are pleased to learn that the Mississippi Orphans' Home at Water Valley is about completed. The cost is about $8,000, and it is free of debt. Funds are needed, however, to put it into operation. We shall have more to say on this subject in the near future.

We received an appreciated call recently from our accomplished friend, Miss W. L. Park, one of the principals of Port Gibson Collegiate Institute. Miss Park will leave in a few days for Monteagle, where she has an engagement to teach elocution during the Summer.

From a private letter from an esteemed correspondent, we take the liberty of making the following extract: "We must remember 'the forgotten man'—i. e., the humble, quiet, self-denying man, who is too busy to write or to talk much about what he is doing for Christ. 'The forgotten man' is the Christian for the times."

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.—J. Hudson Taylor.

We regret to see that mobocracy still lifts its hideous head occasionally in Mississippi. The lynching of the negro murderer last week at Crystal Springs was entirely unjustifiable. The culprit was in the clutches of the law, and a speedy trial and execution were assured. Good citizenship ought to bestir itself for the suppression of this sort of lawlessness.

NEWS OF THE WEEK.

DOMESTIC.

A large rice mill (the Ernst Mill) in this city was destroyed by fire last Saturday.

Texas is to tax cigarette dealers to the tune of $1,000 a year, the object of the new law being evidently to tax them out of existence.

The next meeting of the Trans-Mississippi Commercial Congress will take place in Salt Lake City, Utah, on July 14, proximo, and is expected to remain in session four days.

It is said in administration circles that the President and heads of departments have become thoroughly disgusted with the wrangles of the Louisiana Republicans over the federal offices.

The eighth reunion of the United Confederate Veterans, in Nashville, came to a close last Thursday. Ten thousand of them were in the parade of that day. Gen. J. B. Gordon was re-elected commander-in-chief of the Veterans.

It is suggested that Senator Hale, of Maine, extend his resolution, which is intended to exclude from the floor former senators who go there for the purpose of lobbying, so as to embrace the House of Representatives; to which ex-representatives are also admitted.

The Board of Foreign Missions of the Episcopal Church has been notified by Mrs. Felix B. Brunot, of Pittsburg, that she will build and endow a hospital for lepers in any part of China the Board may select, the hospital to be under the direction of the Missionary Board.

The United States Church Army, a Protestant Episcopal adaptation of Salvation Army methods, has been thrown out of all official standing in the church. The action was taken by the Parochial Missions Society at its meeting Thursday, and is to take effect on Sept. 28 next.

The St. Louis express on the Wabash Railway plunged through a trestle at Missouri City, Mo., at 7:05 o'clock, on June 26, carrying down the entire train with the exception of the rear car, a Pullman. More than a score of passengers have been killed. None of the trainmen have been found, except the engineer and fireman, who escaped uninjured.

Within a very short time the sugar planters will be in possession of the balance of the sugar bounty due on the crop of 1894. The appropriation made a couple of years ago of five million dollars to pay eight-tenths of a cent per pound bounty on the crop of 1894 did not suffice to pay the full amount of the claims allowed by Congress, and was accordingly distributed pro rata to the claimants.

According to a computation just made there are over 105,000 applications for office under the government on file in the White House and Washington departments, and only about 32,000 places available. Louisiana stands high upon the list at the treasury department in the number of applications from that State for positions under the department; 133 Louisiana patriots ask for a chance to serve the government.

The Mississippi River Commission gave a hearing last week, preparatory to making its allotment of the $2,833,333 appropriated for the river between the head of the passes and the mouth of the Ohio by Congress. The hearing was of more than usual interest, by reason of the extraordinary flood which has passed down the river this Spring and the ravages it made in the levees. A proposition was made that the government take charge of the work and build good, solid levees once and for all.

FOREIGN.

There are already 1,500 horseless vehicles in the streets of Paris, and on July 1,500 automobile cabs are to be added to the number.

Lynching is not exclusively confined to America. Russia has just experienced a case of summary punishment, a man having been lynched near Kherson by the peasants.

A fresh attempt on the part of the Sultan to secure Germany's support of the retention of Thessaly has met with refusal and the advice to conform to Europe's wishes on this subject.

It is said that the entire Danish expedition to the headquarters of the Nile, including the leader, Baron Dhanis himself, has been massacred by the Mahdists north of the Congo Free State on the White Nile. The force numbered 6,000 men.

Senor Canovas del Castillo, the Premier of Spain, says that in case the Spanish forces in Cuba should suffer severely from sickness during the rainy season, the government will send 20,000 additional troops to the Island in October in order to maintain the army at its full strength and to inflict a final blow upon the Insurgents.

Great Britain's colossal pageant, one of the greatest the world has ever seen probably, was completed without an incident to mar its success. Last week was an anxious week for those in authority, but the whole scheme for the occasion of the Queen's jubilee was planned, carefully carried out, and has been a triumph for the management.

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Always have a bottle in the house. Sold everywhere.
Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

Aberdeen District Conference.

The twenty-eighth annual session of the Aberdeen District Conference of the North Mississippi Annual Conference met in Honston, Miss., at nine o'clock A. M., June 11, 1897, with presiding elder in chair.

When the roll was called quite a number of the members were absent, both clerical and lay; but many of them came in during the day.

Reports from the various charges show that the district is in a very prosperous condition, both spiritually and financially, and pastors are very hopeful of still better things in the future. The report of the work being done by our Sunday-schools was especially gratifying. Reports from most of the committees were encouraging. The report on observance of the Sabbath was an exception. We were pained to hear it; the preamble and resolutions of which are as follows:

Your committee notes with pain the spectacle presented to the world, both Christian and heathen, so recently by the Congress of these United States in session all day on Sunday wrangling over things that they failed to accomplished during a long and expensive session that they were just closing. We think this action of our representative men and law-makers should be condemned by all good people, and, therefore, offer for your adoption the following resolutions:

Resolved, That any profanation of the Sabbath day is in plain violation of God's written law.

Resolved, That the Congress of these United States, men who are law-makers for a great and professed Christian nation, in thus openly profaning God's holy Sabbath, have themselves become law-breakers, and set a pernicious example before our own people and before the nations of the earth.

Resolved, That, as a District Conference, we pronounce our unqualified condemnation upon their action.

The report on temperance was very encouraging, showing a steady advancement in the temperance cause. The report will be furnished the ADVOCATE for publication.

The preaching, which was of high grade, was done by Revs. H. T. Cunningham, J. M. Barnes, R. A. Meek, E. P. Craddock, A. Kendall and W. W. Woollard.

The services on Sunday were very precious. Love-feast at 9:30, and preaching at 11 o'clock by Rev. A. Kendall, followed by the sacrament, were occasions of refreshing from the presence of the Lord.

C. C. Fast was licensed to preach, and E. C. Sullivan was recommended for admission on trial in the traveling connection. A. J. Meador was recommended for deacon's orders.

The good people of Honston and their faithful pastor, J. W. Anderson, entertained the Conference royally. The session was a very harmonious and pleasant one. J. A. POE.

Fulton, Miss.

Notice to Preachers of Mississippi Conference.

I am forced to guess at the name of some of the charges from which I receive money collected on Children's Day. I have just received a letter containing one dollar. The name of charge, district and pastor is not given. I send you a copy of the letter. Perhaps some brother may be able to tell me what charge (give name of district also) sent the dollar.

H. P. LEWIS.

H. P. Lewis, Treas. S. S. Board, Miss. Conf., Carthage, Miss.

Inclosed find one dollar ($1.00) which was taken up as a collection at our church in May, on Children's Day. Yours truly,

S. M. HINTON.

Acona, Miss., June 23, 1897.

The letter was mailed at Lake Como.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

Annual Meeting of W. P. and H. M. Society at Bay St. Louis.

We are all hoping for a full attendance of delegates and pastors here, July 9–12. A cordial welcome and entertainment for all who come. The fullness of sunshine and breeze ought to attract many. Train service on our "L. and N." railroad is first-class. Five passenger trains daily each way from New Orleans to Ocean Springs, and three from Mobile to New Orleans. From and after the fifth of July round-trip excursion tickets to "Seashore Camp Ground" ought to be purchasable at any regular station of any railroad in Mississippi. By interviewing your local agent, a few days before starting, there need be no hitch in getting these reduced rates. No other plan is available. Camp meeting begins just after our meeting adjourns. Just drop down there for such time as you can spare, enjoy its benefit, get your excursion ticket stamped on the "camp ground," and so the trip homeward will cost nothing. Those coming from west of us will have to pay additional fare for the twenty-five miles intervening. (All should look well to the checking of baggage to right place between this place and camp ground.)

Close attention to all these details at right time will insure reduced cost in trip. Be sure to come praying for and expecting a blessing.

J. P. DRAKE, Pastor.
MRS. L. B. TURNER,
Pres't Bay Auxiliary.

Bay St. Louis, June 24, 1897.

New Orleans, La., May 29, 1897.—I have taken Hood's Sarsaparilla as a blood purifier for several years past, and I am always in perfect health. I believe it has no equal as a medicine for the blood.—Eugene Herkes, 1800 St. Anthony street.

HOOD'S PILLS cure all liver ills. 25 cents.

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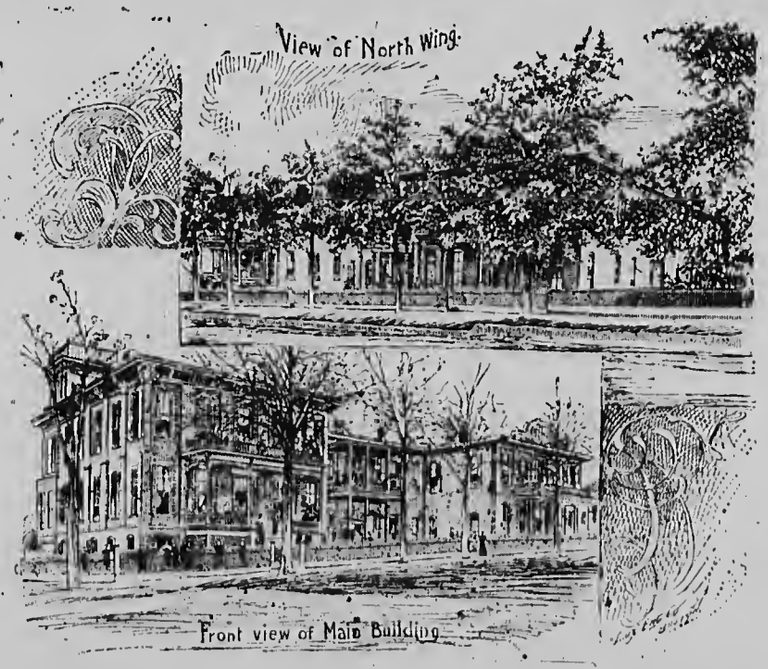

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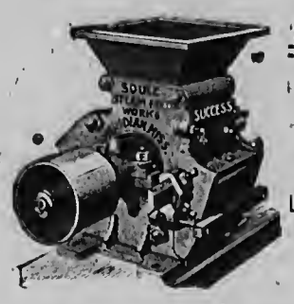

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Bottle the sunshine up, my dears,
And lay it safe away;
Hammer the cork in good and tight,
Keep for a rainy day.
For clouds will come and showers will fall,
And earth and sky look sad,
Then fling the cheery rays about,
And make the old world glad.

Bottle the sunshine up, my dears,
Sweet temper lay away;
Carry through life a smiling face,
And let your heart be gay.
There's sorrow plenty in the world,
And strife and bitter pain,
So fling the clouds with golden beams,
And sing a glad refrain.

—Sunday-School Visitor.

The Science of "Scratching Out."

In the literary columns of the New York Sun, in a review of Mr. Hardwicke's new work, A History of Oratory and Orators, appears a paragraph concerning Daniel Webster's methods of preparing his speeches which is worthy of attention; especially ought it to be heeded by those who fancy that eloquence is a sort of spontaneous combustion, or that, in the pulpit, a preacher has but to open his mouth and "the Lord will fill it." The paragraph in question says:

"Mr. Hardwicke also does well to inform young men desirous of ascertaining Webster's methods of preparing his speeches, that he did not depend altogether upon the inspiration of the moment for the language or the thoughts which he meant to use. The impression has been current that his great speeches were unstudied. As a matter of fact, he himself said upon one occasion that he would as soon think of appearing before an audience half clothed as half prepared; and at another time he told one of his friends that he would as soon stand up and tell his audience that he had garments enough at home, but did not think it worth while to put them on, as to tell them that he could have made a satisfactory speech, perhaps, if he had taken the requisite pains. The truth is that Daniel Webster was always a laborious student, and in the early part of his career he expended a great deal of time in the preparation of his public addresses. On one occasion, when the first message of an eminent public man, then governor of the State of New York, was issued, Webster was appealed to for his opinion of the document. 'Governor ——,' he replied, 'is a very able man and a very able writer. The only thing he needs to learn is how to scratch out.' A senator of the United States expressed some surprise at this remark, and said that no one who read Webster's addresses or listened to his speeches could suppose that he ever had occasion to alter or amend anything that came from his pen. 'However that may be now,' was Webster's answer, 'a very large part of my life has been spent in "scratching out."' When I was a young man, and for some years after I had acquired a respectable degree of eminence in my profession, my style was bombastic and pompous in the extreme. Some kind friend was good enough to point out that fact to me, and I determined to correct it if labor could do it. Whether it has been corrected or not, no small part of my life has been spent in the attempt.'"

The late Dr. Daniel D. Whedon, for many years editor of our Review, and a writer of singular force, once gave an inquiring youth a glimpse into his methods, which are brought to mind by the above paragraph. To the question, "How did you acquire your ability to use the English language with such terseness, force and compactness?" he replied, in substance, as follows:

"I used to practice the art of erasing words from my sentences until there were just enough left to express my meaning exactly. I found myself prone in my younger days to use many more words than were necessary in order to be understood. So I accustomed myself to go over my literary work, sentence by sentence, striking out every word that could be spared without marring the sense. In due time I mastered the art of saying what I had to say in terse, compact form—reducing my sentences to their lowest terms. It cost me years of labor to achieve this end, and I often had to throw away many beautiful things, metaphors, and other ornaments; but I have been repaid many times over for my pains."

Many a writer may learn from these two examples the science and art of scratching out. Horace knew what it was, for he speaks of the *labor limæ*—"the work of the file"—as a matter of importance in literary composition.

How Old are You?

You need not answer the question, madam, for in your case age is not counted by years. It will always be true that "a woman is as old as she looks." Nothing sets the seal of age so deeply upon woman's beauty as gray hair. It is natural, therefore, that every woman is anxious to preserve her hair in all its original abundance and beauty; or, that being denied the crowning gift of beautiful hair, she longs to possess it. Nothing is easier than to attain to this gift or to preserve it, if already possessed. Ayer's Hair Vigor restores gray or faded hair to its original color. It does this by simply aiding nature, by supplying the nutrition necessary to health and growth. There is no better preparation for the hair than

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This is a fast age. Perhaps you have heard somebody say so before. Well, it is so. It is the age of business activity, which simply means a mad rush after money. Of course, there is "method in this madness."

People "haven't got time." A great many are being lost because they "haven't got time" to be saved, and many professing Christians "haven't got time" to be really religious.

There is a man living across the way—you see him come to his dinner; he comes bending forward in the eager effort to get along faster than his legs can carry him. He remains in the house five minutes and comes out with a biscuit in one hand and a piece of meat in the other, and goes rushing on back to the store. He hasn't time to sit down quietly and eat with his family; and he never thinks of time for digestion—he will think of that later, when most of his time is devoted to indigestion. That man is a Baptist deacon, or Sunday-school teacher, perhaps. How long has it been since he sat down for a quiet half hour with God, and devoutly meditated on what God has done for him and for the children of men, in nature, in providence and in grace? I am afraid it has been a long time. It is to be feared that in the hustle and bustle of the life of to-day, the sweet and sacred privilege and duty of devotional meditation is in danger of being eliminated from the experience of God's people. The closet—the silent hour, with its penitential confessions, its blessed tears, its grateful praise, and its warm after-glow as we come down from the mount of communion with shining faces—is it to become archaic and obsolete? Are we to lose from our view that picture of the kneeling Christ in the darkness on the mountain, heedless of passing time, unbosoming himself to God, with no companionship save that of the whispering leaves of the forest trees, and the lonely vigils of the watching stars?

It may be that in this haste to be rich, or to serve somebody that is rich, or that is trying to be, we shall find the cause of any lack of gratitude to God.—Selected.

The Art of Not Hearing.

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion and calls all manner of names, at the first words we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale. If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the petty things said of a man by heedless and ill-natured idlers were brought home to him, he would become a mere walking pincushion stuck full of sharp remarks. If we would be happy, when among good men we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs.—New York Ledger.

Crab-Tree Christians.

Some there are, presumably on the way to heaven, and whom we shall perhaps be happy to associate with there, that we are very glad to get rid of from the earth. There is no complaint when they die. Everybody is willing, and more than willing, that they should be promoted, transferred to the better land. They have a vast amount of vinegar mixed with their disposition. They conceive it to be their duty to set their faces like a flint against about everything that goes on in this degenerate age. Nothing suits them in church or state. They can not defend religion without getting into a rage. They are so sour that people's teeth are set on edge at the very sight of them. How sadly they misrepresent and dishonor the Master at the very time they claim to be about the only ones that know him. Whatever else the Christian lacks, sweet reasonableness and winsomeness must not be wanting. However cantankerous the natural disposition, there is provision for its change into something good to live with.—Exchange.

Be courteous. Courtesy is simply kindness. When one is at a loss to know what is the courteous thing to do, he only needs to think what is the respectful, kind, helpful, action. The preference of others before self; thoughtfulness of their comfort, pleasure, entertainment; the ready yielding of one's own ease or preference thereto, this is kindness, this is courtesy. Careful attention to the feelings of others, keeping our minds on what may give them ease, or relief, these are the marks of genuine gentlemanliness. Courtesy is a plant of the heart, not of the head. Its great foe is selfishness, love of self-indulgence. Rudeness is simply self-importance in action. Incivility is deep self-conceit working to the outside. Better than all the printed Rules of Etiquette is the simple guide: Do what is kind to others. There is no Scripture that should more touch our hearts and kindle aspirations after loving kindness to others, than the tender words: For even Christ pleased not himself. To be courteous requires careful reflection, consideration for others. When we grow inconsiderate and do not try to think what others will like, we are sure to neglect their wishes and cross their feelings. Then follows rudeness, appropriation to self of the best place, the best things. Boorishness is the result of self-neglect, where natural selfishness of disposition is permitted to run its course unrestrained and uncultured. But true self-respect tends to respect for others. Be courteous, and you will be treated courteously. For genuine courtesy is just doing to others what you would have others do to you.—Mid-Continent.

Learning and religion ought to be rendered attractive. Seeing how essential they are to our happiness it is a crime to shroud them in gloom. Teaching is a noble art, and he who does it well brings his pupils and patrons under everlasting obligations of gratitude. So when religion has been rendered fascinating by cheerful instruction and sunny example the recipients thereof are supremely blessed. There is a great deal in method. God runs the universe in the best possible way. Imitating such precedents we should endeavor so to inculcate both truth and grace as to render them palatable and refreshing. Foolish teachers and parents have done incalculable damage to the young.—Texas Advocate.

Cultivate foresight and a habit of looking on the bright side. Nothing except a good conscience contributes more to an habitual cheerfulness.

The privilege of laboring is to me more and more precious. I would not choose the spot. I would not choose the circumstances. To be able to do something is a privilege of which I am altogether unworthy.—From the Mary Lyon Year Book.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end!—Thomas Carlyle.

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HYGIENE.

Dr. Nansen's Testimony.

While science and physiology long ago exploded the idea that whisky keeps out the cold, there are still those who hold to the notion that spirits are adapted for cold climates and seasons. To all such we commend the testimony of Dr. Nansen, whose experience abundantly confirms science and physiology. Let it be borne in mind that the explorer is no teetotal fanatic, but a strong-minded, clear-headed, practical man, who is a total abstainer because he believes that if he took alcohol he never would succeed.

Before the doctor started on his long and trying voyage of discovery, he had an offer of two cases of old Scotch whisky from a gentleman who evidently believed in its virtues. In his reply to the person who conveyed the offer, Dr. Nansen said: "As you know, I am of opinion that the use of alcoholic drinks, especially in arctic regions, is to be avoided; so I can not accept the kind offer of Mr J —— to supply me with very fine old Scotch whisky." This was dated May 13, 1893, from Lysaken, Christiana.

On a previous occasion Dr. Nansen had to cross on foot the cold region of Greenland, and, along with several companions, spent several weeks on floating ice. For forty days they tramped over frozen snow with eighty degrees of frost, and in referring to this journey the doctor said: "The only spirits we took was as fuel for our stove to melt the snow, that we might have water to drink. I believe the use of stimulants to be a mistake."

So on this greater journey he took no alcohol with him for drinking purposes, only methylated spirits for the purpose of cooking, in a region where no firewood could be obtained.—Temperance Advocate.

The Deadly Lamp.

When New York was suffering from an epidemic of diphtheria, the Board of Health decided that its prevalence was to be attributed to the fumes of a kerosene lamp turned down low more than any other cause. Whether or not this is so, it is certainly a mistaken kindness on the part of an indulgent mother to allow a lamp to remain in a child's bedroom, with the flame turned low. A turned-down kerosene lamp is a magazine of deadly gas, to which the strongest lungs can not safely be exposed.—Pittsburg Advocate.

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	Leaves.	Arrives.
Memphis and Local.....	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex....	7:30 a. m	5:50 p. m

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Beauty is as essential to a woman as any other quality; with beauty of form and feature comes beauty of mind and character. Physical beauty is a rounded form, the brightly tinted cheek, the vivacious eye, a certain ease and grace of manner, which indicates a superabundance of physical strength. Very few women possess these qualities, but very many more might possess them who do not. If you feel that you are losing vitality, losing your beauty losing your strength, if you feel that your face which once was plump and rosy, is becoming thin and sallow, that wrinkles (which are the terror to all pretty women) are beginning to appear, take our advice and try that greatest of discoveries, the "MASSAGE FACE CUP," which is the only means known to science to convert a thin and sallow expression into a plump and rosy face. It will transform a face with plain or homely features into an expression of grace and beauty. Physiology teaches us that if we would be strong, we must exercise the muscles which need the developing. Exercise causes the blood to rush to that part of the body called into action, the muscle is fed and strengthened by the fresh blood and will, therefore, develop.

The Massage Cup will do for the face, when properly applied, by contracting and relaxing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MASSAGE FACE CUP," with full directions for its use. Remember, you can have your money back, if you say so.

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OBITUARIES.

BARLOW—Miss MARY M. BARLOW was born in Delaware county, New York, Aug. 15, 1820, and died in Baton Rouge, La., May 15, 1897.

When quite a young lady she came South to teach in Virginia. After teaching awhile she attended the Baltimore Female College, finishing her course there in June, 1854, and achieving honorable distinction in the science of mathematics.

In 1855 she again came South, and for several years taught in Jackson, La., and Port Gibson Collegiate Institute. About the close of the late war she taught with marked ability in the well-known school of Dr. W. H. N. Magruder in the city of Baton Rouge. From 1870 to 1884 she resided in the North. Returning to Baton Rouge in 1884, she lived here until her death, her work continuing to a few weeks before the summons came.

As a teacher, Miss Barlow was eminently successful. Her information was exact and her intellectual methods thorough. Her former pupils speak of her work and character with tenderness, appreciation, and grateful recollection.

Her life was a symmetrical blending of intellectual culture and spiritual growth. She was a woman of prayer and unswerving faith. Fidelity to duty exhibited a leading motive in her daily life. Her spiritual life, while deep and strong, was unobtrusive. To her the gates were ajar. She yearned for the fellowship of the life immortal. For some time she had anticipated the end. There was no fear; her house was in order.

She was a life-long member of the Methodist Church, and ever a loyal and generous supporter of its great interests. Though reserved in temperament, to her intimate friends she disclosed a sweetness of character and gentleness of disposition which has diffused through their memories of her a lasting fragrance. No doubt she has entered into the life immortal. F. N. PARHAM.

PERRY—There passed away to the evershining shore on April 25, 1897, the gentle spirit of Mrs. SUE ISABELLA PERRY. Her maiden name was Hamberlin; born near Edwards, Miss., and still nearer to old "Liberty" Church, June 10, 1849. Here she spent nearly all her days of pilgrimage. In early girlhood she gave her heart to God and her hand to the M. E. Church, South. Consistency of conduct marked her daily walk and conversation. The death of mother, and then father, while she was yet young devolved on her the care and training of four younger children. This duty she discharged faithfully, as in the immediate presence of God. Her memory is to them as sweet perfume.

On Dec. 12, 1876, she was happily married to Mr. Columbus F. Perry. To him she was indeed "an helpmeet;" "all that a devoted Christian wife could be." To the young son of a former marriage she proved a mother indeed. One little girl, now twelve years old, is the sacred token and pledge of that union of hearts and lives.

Early in April of this year she and her husband were chosen by that noble friend of homeless children, Dr. Alfred E. Clay, to superintend the "Waifs' Home" at Beauvoir, Miss. Here she spent a few weeks, proving that she was the very person to do a mother's part by these children of distress.

Quite suddenly the messenger summoned the sweet spirit to wing its flight over the sea, above the earth, beyond the stars. By a new and finer sense she now doth "grasp the mighty vision and receive its influence." 'Tis hidden from our tear-dimmed eyes; but soul-sight takes in the jasper walls and crystal sea of that "land of unclouded day." Let us greet her there.

A loving former pastor, J. P. D.
Bay St. Louis, Miss.

ERVIN—SAMUEL WHITTINGTON, son of Samuel and Eugenie Ervin, and grandson of Rev. B. B. Whittington, was born Dec. 19, 1871, and died near Crystal Springs, April 30, 1897.

He was happily married to Miss Kima Funchess, daughter of Dr. G. J. D. Funchess, May 26, 1895. In writing of his death his loving wife said: "We lived as happily together as any two ever did. He never spoke a cross word to me, but always did everything in his power to make me happy."

He was converted under the preaching of Rev. George Stuart at the Crystal Springs Camp Meeting last year (August, 1896), and joined the M. E. Church, South, soon after at Old Crystal Springs, since which time he lived a consecrated, happy Christian life.

I visited him often during his illness. I found him always trusting in the Lord, and submissive to his will. Even when little George was taken from them he could say, "Thy will of the Lord be done." He enjoyed the religious services we had with him. He was ready to go. As I sat by his bedside the evening before he died and sang, "Jesus, lover of my soul," he whispered to his mother-in-law, "Tell him to sing that same piece again." It seemed to lull his pain and quiet him more than anything else. The testimony of all his neighbors is, that he was a consecrated Christian.

May we all be ready to meet him in that "unclouded day!" W. M. WILLIAMS, P. C.
Gallman, Miss.

MCCALEB—MARY WHITNEY MCCALEB, daughter of Mr. D. W. and Mrs. E. B. McCaleb, was born Jan. 12, 1882, and died after a long and painful illness at her father's home, Harristoa, Miss., May 28, 1897.

She bore her intense suffering with most striking patience and Christian fortitude. Never a murmur escaped her lips.

She joined the M. E. Church under the pastorate of Bro. J. W. Crisler, Sept. 20, 1896, coming to us from the Presbyterian Church, which she joined at about eight years of age. She was ever faithful to her church vows, and deeply interested in all the services and enterprises of the church, ever doing all in her power to advance the cause of Christ.

She was a beautiful, bright girl of fifteen Summers. She always had a smile and pleasant word for everyone; obedient, tender and companionable as a daughter, faithful and true as a friend, consecrated and guileless as a Christian. "To know her was to love her, and to name her was to praise."

How we miss her! But our loss is her eternal gain. She is not dead, but sleepeth. She shall awake on the resurrection morn, bright, beautiful and glorious, clothed in garments of immortality suited to the active nature of an animated spirit. Death is swallowed up in victory. "Blessed are the dead who die in the Lord."

May the Holy Spirit comfort the hearts of sorrowing relatives and bereaved parents, and help them to be resigned and submissive to God's will! W. M. STEVENS, Pastor.

Fayette Chronicle please copy.

BARTLETT—Miss L. ELIZABETH BARTLETT was born in the State of Alabama, Feb. 25, 1834, and died April 7, 1897, at her home, Chunkey, Miss.

In her infancy her parents moved from Alabama to North Mississippi. About 1850 they came to Chunkey, Newton county, Miss., where they permanently located, and where the father and mother both went home to heaven some years ago, leaving Miss Betty and her sister (Mrs. Belen) all alone.

Miss Betty joined the M. E. Church, South, during the year 1852, and was a consistent member until death.

She was not very demonstrative, but always cheerful and hopeful, cheering others by her good-natured disposition. She was blessed with a goodly share of common sense, and being a great reader of history and good books, her conversation was both pleasant and instructive. Not only was she liked by those of maturer years, but the children were delighted with her.

She leaves two widowed sisters (Mrs. Belen, of Chunkey, and Mrs. Cook, of Texas) and many friends. E. B. PARTIN, M. D.

ATKINSON—VIRGINIA C. ATKINSON (nee Webb) died at her home in Winston county, Miss., Jan. 25, 1897. She was born in Choctaw county, Jan. 27, 1842. While a girl she professed religion and joined the Cumberland Presbyterian Church, in which she lived many years. She then joined the M. E. Church, South, in which she lived a devoted Christian until she was translated from this to the good world. She was happily married to Robert J. Atkinson, Jan. 19, 1862, with whom she faithfully shared the labors, pleasures and sorrows of life more than thirty-five years. Her Christian life was a living comment on the power of the gospel to keep and to save. Her last days were spent in conversation about her readiness for the future, which was soul-cheering to us all. She talked with much calmness and deliberateness about the burial of her body, and blessed her family with a compendious and motherly benediction; then left us. D. W. BAUB.

ERVIN—GEORGIA STEWART, only child of S. W. and Kima Ervin, was born near Crystal Springs, April 19, 1896, and died April 3, 1897.

This was a very healthy, bright and promising child; the light and joy of the home. It seems that his disease baffled the skill of the physicians from the first, as he grew worse and worse each day for about a month, when God relieved him from all his sufferings by taking him out of this world of sorrow to the home of the pure and the good. Jesus has prepared a place for all the children, that where he is they may be also.

W. M. WILLIAMS, P. C.
Gallman, Miss.

MOODY—Resolutions of South Vicksburg Sunday-school on the death of Miss MARY MOODY:

Whereas, On May 31, 1897, it seemed good to our heavenly Father to take from the midst of us our friend and teacher, Miss Mary Moody; And, whereas, We deeply deplore her loss to our Sunday-school, church and community; therefore, be it

Resolved, That we commend her Christian character as worthy to be cherished in the memory of our people.

Resolved, That to those who knew her no eulogies are necessary; to those who knew her not no words from us can give eloquent expression to the simplicity of her faith and the beauty of her life.

Resolved, That we tender to the family of the deceased our sincerest sympathy, and pray that the loving Father may comfort them in their sorrow.

Resolved, That a copy of these resolutions be presented to the family in Vicksburg, a copy sent the mother in Georgia, and a copy sent for publication. J. M. OVERTON, Superintendent.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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Hall's Family Pills are the best.

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Trust that man in nothing who has not a conscience in everything.—Sterne.

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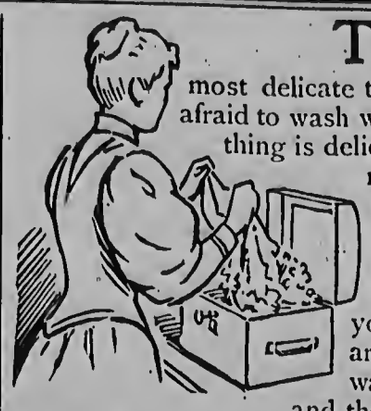

most delicate things you have you needn't be afraid to wash with Pearline. The fact that a thing is delicate and easily torn is the very reason why you should take Pearline to it. Nothing else can get it clean with so little rubbing and wrenching.

If you observe carefully, you'll notice that the women who are the most particular about their washing and their housekeeping and their housework are the ones who are the most enthusiastic about Pearline.

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Sub-agents desired at various places in Mississippi and Louisiana. Circulars for all who will write for them

Are Your Biscuits Like Door-Knobs?

or are they tough and leathery and heavy enough to give an ostrich dyspepsia?

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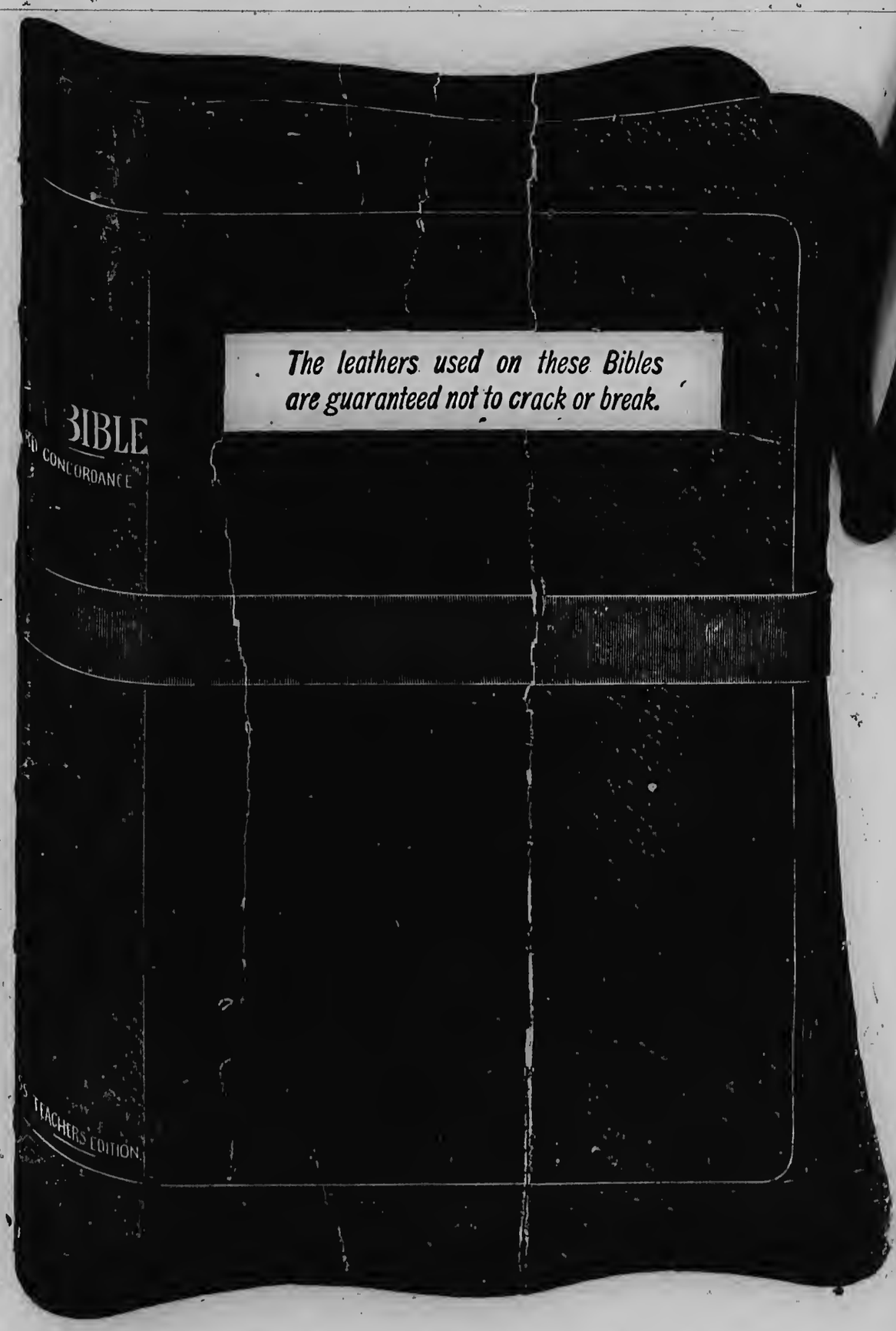

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Water Valley—Main Street	July 3, 4
Paris, at Spring Hill	(Fri.).. 9
Toccopola, at Lafayette Springs	10, 11
Grenada circuit, at Duck Hill	17, 18
Water Valley cir., at Long B.(Tues.)	20
Banner, at Pleasant Hill	(Fri.).. 23
Pittsboro, at ——	24, 25
Ellzey, at ——	28
Chapel Hill, at Spring Hill	31, Aug. 1
Slate Springs, at Camp Ground.(Tues.)	4
Minter City	7, 8
Charleston, at Bethel	14, 15
Tatum, at Ebenezer	21, 22

District Conference will be held at Main Street, Water Valley, July 1 to 4.

Rev. R. M. Standefer will preach the Sunday-school sermon at the District Conference, July 1, at 11 A. M., and Rev. O. L. Savage will preach the Conference sermon July 2, at 11 A. M.

H. C. MOREHEAD, P. E.

SARDIS DIST.—THIRD ROUND.

Como	July 3, 4
Longtown	10, 11
Courtland	(Fri.).. 16
Batesville and Wesley	17, 18
Tyro	24, 25
Nesbit	31, Aug. 1
Arkabutla	7, 8
Coldwater and H	8, 9
Wall Hill	(Fri.).. 13
Cockrum	14, 15
Burgess mission	21, 22
Pleasant Grove	28, 29
Eureka	(Fri.).. Sept. 3
Pleasant Hill	4, 5

T. C. WIER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit	July 3, 4
Crawford	10, 11
Columbus station	18, 19
Cedar Bluff	24, 25
West Point	31, Aug. 1
Brooksville	7, 8
Tibbee	14, 15
Shuqualak	21, 22
Winstonville	28, 29
Singleton	Sept. 4, 5
Hebron	11, 12

District Conference will convene at Artesia, July 6, at 2:30 P. M. Pastors will see that the Quarterly Conference records are present for examination. A full attendance is very much desired.

R. A. BURROUGHS, P. E.

CORINTH DIST.—THIRD ROUND.

Kosanth circuit, at Bethel	July 10, 11
Ripley and N. A., station, at N. A	17, 18
New Albany cir., at Mt. Olivet.(W.)	21
Ripley circuit, at Sand Springs	24, 25
Blue Springs circuit, at Bethel	31, Aug. 1
Brown's Creek cir., at Neblett's.(Th.)	5
Iuka circuit, at Paradise	7, 8
Saltillo circuit, at Oak Grove	14, 15
Pleasant Ridge cir., at Old Bethel	21, 22
Jonesboro circuit, at Ebenezer	28, 29
Marietta cir., at Hodges'—(Wed.)	Sept. 1
Booneville circuit, at Paul's	4, 5

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—THIRD ROUND.

Quincy circuit	July 3, 4
Amory station	10, 11
Aberdeen circuit	17, 18
Verona and Nettleton	23
Nettleton circuit	24, 25
Shannon	31, Aug. 1
Tremont	6
Fulton	7, 8
Buena Vista	13
Ilonatou mission	14, 15
Houston and Wesley	20
Sparta	21, 22
Okolona circuit	28, 29

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND

Olive Branch circuit, at Oak Grove	July 3, 4
Red Banks circuit, at Mahon	10, 11
Ashland circuit, at Ashland	17, 18
Cornersville circuit, at Macedonia	24, 25
Mt. Pleasant cir., at Bailey's C. G.	31, Aug. 1
Abbeville circuit, at Liberty	7, 8
Pontotoc circuit, at Palestine	14, 15
East Holly Springs circuit	21, 22
Holly Springs circuit	28, 29

J. D. CAMERON, P. E.

GREENVILLE DIST.—THIRD ROUND.

Robinsonville	July 2
Shelby	8, 4
Friar's Point	10, 11
McLeod's	14
Rosedale	17, 18
Poplar Grove	24, 25
Boyle	25, 26
Clarksdale	28
Bellevue	31, Aug. 1
Bolivar	7, 8
Greenville	14, 15
Greenville circuit	15, 16
Shaw's	21, 22
Hollandale	28, 29

J. W. DORMAN, P. E.

DURANT DIST.—THIRD ROUND.

Ethel, at Ethel	July 3, 4
Sallis, at Bethel	10, 11
Salem, at Salem	24, 25
Kosciusko	25, 26
Walthall, at North Union	30
Eupora, at Mathorston	31, Aug. 1
Ackerman, at McCool	7, 8
Ebenezer	12
Belzona	14, 15
Chester, at South Union	21, 22
Rural Hill	27
Louisville	28, 29

J. H. MITCHELL, P. E.

WINONA DIST.—THIRD ROUND.

Valden	July 3, 4
Indianola	10, 11
Carrollton circuit	17, 18
West	24, 25
Sidon	31, Aug. 1
McNutt	7, 8
Dublin and Brooklyn	14, 15
Black Hawk	28, 29

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Lumberton, at Richburg	July 10, 11
Biloxi station	(Tues.).. 13
Harlington, at H	17, 18
Columbia, at Graves' Creek	24, 25
Whittington, at White Plains	31, Aug. 1
Gailoway, at McLaurin	7, 8
Moss Point station	14, 15
Escatawpa, at Caswell S.	(Wed.).. 18
Americus, at Tanner's C	21, 22
Bay St. Louis, at B. St. L	28, 29
Hattiesburg station	Sept. 4, 5
Ocean S., at O. S.	(Wed.).. 8
Vancleave, at Mt. Zion	11, 12
Gulf Port	18, 19

C. A. POWELL, P. E.

NATCHEZ DIST.—THIRD ROUND.

(In Part.)

Gloster	July 3, 4
Percy's Creek	10, 11
Nebo	17, 18
Lebanon	24, 25
Hamburg	31, Aug. 1

The District Conference will meet at Hamburg, July 28. Delegates who expect to attend will please send their names to Rev. R. A. Breland, Roxie, Miss. Brethren (lay and clerical) will please prepare essays or talks on appropriate themes in which they may feel special interest.

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—THIRD ROUND.

Rolling Fork, at ——	July 3, 4
Harriston, at Rodney	10, 11
Warren, at Oak Ridge	17, 18
South Vicksburg	24, 25
Hermanville, at Pisgah	31, Aug. 1
South Warren, at ——	7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Rieves' Chapel	11, 12

Owing to the high water, the place of holding our District Conference has been changed from Rolling Fork to Oak Ridge, and the time to July 15–18.

J. M. WEEMS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian—West End	July 10, 11
Meridian—Central	11, 12
Lauderdale, at Lockhart	17, 18
Vineville, at Why Not	24, 25
Binnsville, at Binnsville	31, Aug. 1
Meridian—South Side	7, 8
Meridian—East End	8, 9
Chunkey, at Spring Hill	14, 15
North Kemper, at Union Ridge	21, 22
Daleville, at Andrew Chapel	28, 29
DeKalb, at Marvin	Sept. 4, 5
Linwood, at Linwood	11, 12
Toomsuba, at ——	18, 10
Porterville, at Brogan's Chapel	25, 26
Neshoba, at Philadelphia	Oct. 2, 3
Rose Hill, at ——	9, 10

The Meridian District Conference will begin at Binnsville, Miss., July 27, and end Aug. 1, 1897. The opening sermon will be preached at 8 P. M., Tuesday, July 27, by H. Mollard.

Sunday-school Conference will be held on Thursday, July 29.

Conveyance will be furnished at Scooba for all persons attending the District Conference. Let every layman and preacher who expects to attend inform Rev. C. M. Crossley, Binnsville.

C. G. ANDREWS, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Shubuta, at Shubuta	(Thurs.).. July 15
Wayne, at Poplar Springs	(Fri.).. 16
Winchester, at Chicora	17, 18
Pachula, at Orange	24, 25
Vossburg, at Enoutta	(Fri.).. 30
Heidelberg, at Philadelphia	31, Aug. 1
Energy, at Mt. Carmel	7, 8
Waynesboro and State L., at S. L.	(Th.). 12
Mathersville, at Hebron	15, 16
Ellaville and Laurel, at E.	(Fri.).. 20
Eastabuchie, at Hopewell	21, 22
Enterprise and Stonewall, at Mayerhoff	28, 29
Leaksville	Sept. 4, 5
Mt. Carmel	11, 12
Fuller	(Wed.).. 15
Williamsburg	18, 10

L. CARLEY, P. E.

JACKSON DIST.—THIRD ROUND.

Sharon, at Forest Grove	July 8, 4
District Conference, at Flora	8–11
Capitol Street	17, 18
Yazoo circuit, at Anding	24, 25
Jackson—First Church	Aug. 1
Benton circuit, at Midway	7, 8
Canton	14, 15
Terry, at Spring Ridge	21, 22
Madison, at Pocahontas	28, 29
Camden, at Thomastown	Sept. 4, 5
Lake City and Lodi, at Phillips	11, 12
Tranquill	18, 10
Yazoo City	25, 26
S. Creek and B. Lake, at Sharbrough's	Oct. 2, 3
Flora	9, 10
Fannin	16, 17

R. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

(In Part.)

Brookhaven	July 4
Providence, at Monticello	10, 11
Adams, at Ebenezer	17, 18
Summit, at St. Mary	24, 25
Whitestown, at Muddy Springs	31, Aug. 1
Magnolia, at Magnolia	1, 2
Caseyville, at Pleasant Valley	7, 8
Gallman, at Mount Pleasant	14, 15

E. H. MOUNGER, P. E.

BRANDON DIST.—THIRD ROUND.

Lake, at Carr's	July 3, 4
Steen's Creek, at Richland	17, 18
Montrose, at Holden's	24, 25
Forest, at Pulaski	31, Aug. 1
Westville, at Bethel	7, 8
Decatur, at Centreville	14, 15
Raleigh, at Trinity	16
Morton, at ——	21, 22
Clarksburg, at Liberty	Sept. 4, 5
Trenton, at Trenton	7
Hillsboro, at Oak Grove	11, 12
Carthage, at Sardis	16
Walnut Grove, at Waldo	13, 19

District Conference will convene at Morton, July 9, at 9 A. M.

W. W. SIMMONS, P. E.

Forest, Miss.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Indian Bayou, at Indian Bayou	July 3, 4
Plaquemine Brulee, at P. B	10, 11
Prudhomme, at Prairie Hayes	17, 18
Lake Arthur, at Lacasine	24, 25
Lake Charles—Jackson Street	31, Aug. 1
Lake Charles—Broad Street	1, 2
West Lake, at Vinton	7, 8
Grand Chenlore	14, 15
Abbeville	21, 22
Jeanerette	28, 29
French Mission, at Arneaudville	Sept. 4, 5

H. O. WHITE, P. E.

ARCADIA DIST.—THIRD ROUND.

Valley, at Kingswood	July 3, 4
Lisbon, at Tulip	10, 11
Lanesville, at Mt. Zion	13
Ruston, at Douglas	17, 18
Summerfield, at Harmony Chapel	24, 25
Vienna, at Pine Grove	29, 30
Arcadia	31, Aug. 1
Calhoun, at Frantom Chapel	5, 6
Gansville, at Siloam	7, 8
Vernon, at Oak Ridge	9, 10
Bienville	14, 15
Fernerville	21, 22
Downsville	23, 24
Minden, at Pine Grove	28, 29
Homer, at Homer	Sept. 4, 5

District Conference at Hico, July 22 to 24. Let every member of the District Conference be present.

Rev. M. G. Jenkins will preach the opening sermon Thursday, July 22, at 11 A. M.

B. T. CREWS, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Jackson	June 27, 28
Zachary	July 3, 4
Wilson, at Pine Grove	10, 11
Slaughter, at Slaughter	11, 12
Franklinton, at Pleasant Valley	17, 18
East Baton Rouge, at Baker	24, 25
Bayou Sara, at New Hope	31, Aug. 1
Pine Grove, at Killian	6
Ponchatoula, at James Chapel	7, 8
Live Oak, at Palmetto	9
Antioch and Meclows, at Meclows	14, 15
East Feliciana, at Camp Ground	20
Port Vincent, at Maurepas	28, 29
Baton Rouge—First Church	Sept. 5, 6
Baton Rouge—Second Church	5, 6
St. Helena, at Pine Ridge	11, 12
Amite City, at Tangipahoa	16
Clinton	18, 19

R. W. TUCKER, P. E.

Programme for Epworth League Day at the Jackson District Conference, July 10, 1897.

"The League and the Church," H. M. DuBose, D. D. Discussion.

"The League as the Pastor's Helper," Rev. R. J. Jones. Discussion.

"The League and Missions," Rev. J. T. Norsworthy. Discussion.

"The League Reading Course," Rev. R. W. Bailey. Discussion.

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Dentist

Dr. D. Wm. Dillehay

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MARRIAGES.

ALFORD—LAWRENCE.—At the residence of the bride's father, Dr. Paul Lawrence, in Haughton, La., June 23, 1897, by Rev. H. J. Boltz, Mr. J. A. Alford, of Gainsville, Texas, to Miss Hattie H. Lawrence, of Haughton, La.

GUINN—POWELL.—At Colfax, La., June 22, 1897, by Rev. A. C. Flowers, Mr. Isaac M. Guinn to Miss Margaret M. Powell, of Natchitoches parish.

MCRAE—GRANT.—At the residence of the bride's parents, near Hard Shell, La., June 16, 1897, by Rev. H. C. Murphy, Mr. John McRae to Miss Mary L. Grant, all of Vernon parish, La.

COTTINGHAM—WHITE.—In the Methodist Church, Opelousas, La., June 23, 1897, by Rev. H. Armstrong, Mr. J. Russell Cottingham, of New Orleans, and Miss Maggie Dee White, of Opelousas.

PERKINS—RIGGS.—At the residence of the bride's brother, Hon. R. Lee Riggs, at Patterson, La., June 23, 1897, by Rev. Wm. G. Evans, Mr. J. Scudday Perkins and Miss Minnie M. Riggs, sister of Rev. Eli E. Riggs, of the Louisiana Conference.

Conference Board of Missions, Louisiana Annual Conference.

Received for foreign missions from

Carrollton Avenue, Rev. P. H. Fontaine	$ 40 50
Bayville and Delhi, Rev. J. B. Cassity	40 00
Bayades Street, Rev. S. S. Keener	14 00
Moreau Street, Rev. J. F. Scurlock	30 00
Collinston Sunday-school	4 20
Lafayette Sunday-school	3 30
Patterson Sunday-school	2 60
Louisiana Avenue Sunday-school	23 67
Pine Grove, Rev. F. N. Sweeney	10 00
Lower Coast, Rev. C. T. Munholland	4 50
Live Oak, Rev. J. J. Kelly	2 00
White Chapel, Rev. H. S. Johns	5 00
Total	$180 77

DOMESTIC MISSIONS.

Patterson, Rev. W. G. Evans $ 11 00

W. B. THOMSON, Treas.,
201 S. Rampart St., New Orleans.

June 26, 1897.

The United States Senate, having completed the consideration of the tariff bill by sections, is now taking up the various schedules in which particular clauses were passed over for later action.

Dr. TICHENOR'S ANTISEPTIC

HEALS WOUNDS AND BURNS

RELIEVES PAIN AND ACHES

CURES COLIC AND CRAMPS

THE PHOTO ENGRAVING CO. N.O. LA

Christian Advocate.

VOL. 44.—NO. 27. NEW ORLEANS, THURSDAY, JULY 8, 1897. WHOLE NO. 2133

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SAVED BY GRACE.

The following poem is a recent production of Fannie Crosby, who, though totally blind, has written more hymns than any human being, unless, perhaps, Charles Wesley be an exception:

Some day my earthly house will fall,
I can not tell how soon 'twill be.
But this I know—my All in All
Has now in heaven a place for me,
And I shall see Him face to face,
And tell the story—saved by grace.

Some day the silver cord will break,
And I no more as now shall sing.
But O, the joy when I shall wake,
Within the palace of the King!
And I shall see Him face to face,
And tell the story—saved by grace.

Some day, when fades the golden sun
Beneath the hazy-tinted west,
My blessed Lord shall say, "Well done."
And I shall enter into rest.
And I shall see Him face to face,
And tell the story—saved by grace.

Some day: till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when my Savior opes the gate
My soul to Him may wing its flight.
And I shall see him face to face,
And tell the story—saved by grace.

—World-Wide Missions.

Correspondence.

Commencement at Mansfield.

By some mistake or misunderstanding, for which the writer is in no way responsible, a notice of our commencement through the columns of your paper has been neglected.

This occasion, opening June 4, and closing June 9, was one of unusual interest, sustaining in an eminent degree the proud reputation of Mansfield Female College.

The art exhibition took place on Friday night, June 4. This exhibition excited great admiration, and many eulogies were passed by lovers and judges of art. It was a revelation to visitors to see such high excellence achieved by young artists, the work being done altogether from nature. Miss M. F. Williams enjoys the proud distinction of being the principal in this department.

Commencement sermon was preached on Sunday, the sixth of June, at 11 A. M., by Rev. Frank N. Parker, taking as his subject: "Let this mind be in you which was also in Christ Jesus." (Philippians ii, 5.) It was a discourse worthy of the occasion, abounding in strong, practical, rich thoughts to stir and elevate the heart of the listener and make life worth living. It was a masterly effort of edifying effect.

The little folks on Monday night, with their cheerful faces and well trained minds, entertained a large and appreciative audience with credit to themselves and teachers. The primary exhibition is very popular here, and the exercises on this occasion displayed a thoroughness equaling, if not surpassing, previous occasions of the kind.

On Tuesday morning the General Board held its annual meeting, re-electing T. S. Sligh as president, and Mrs. T. S. Sligh as vice-president of the college, and transacted the usual routine of business. President Sligh made a very satisfactory report touching the college interest, making glad the hearts of the members of the Board, who adjourned with great encouragement for the future of the school. President Sligh and his accomplished wife fill the positions of president and vice-president of Mansfield Female College with great dignity and ability. Their efforts are untiring in its behalf, and success is the reward of their diligent labors. The faculty is composed of teachers of rare accomplishments, and up to date in their respective capacities.

The annual meeting of the alumnæ was held on Tuesday, at 11 o'clock A. M., in the new session hall; and for this occasion Hon. William Goss, of our town, was the orator, whose discourse was exceedingly appropriate and effective. His effort was a fine one, abounding in facts so essential to the betterment of true womanhood as she moves in the sphere in which God has placed her.

An intelligent and expectant audience filled the spacious new college hall at an early hour Tuesday evening. It was the occasion of the Hypatian Literary Society, which was addressed by the Hon. H. H. White, of Alexandria, La. His effort was both pleasing and instructive, and he impressed his audience with the profound depth to which he descended in his researches to procure food for the occasion.

Wednesday was graduating day, on which great expectation and earnest solicitude were centered. The stage for this occasion was tastily arranged and beautifully decorated. The opening prayer was made by Rev. Paul M. Brown, of Keachie, La. The graduates appeared in the following order: Misses Myriam and Pearce Crowe, of Arcadia, La., and Miss Birdie Edwards, of Granberry, Texas. The essays were well written and gracefully read, attesting how thoroughly these young ladies had been trained. Their essays were highly appreciated by the audience, and many lovely floral offerings were showered upon the members of the class. Miss Edwards being the last to read her essay, bade farewell to the faculty, schoolmates, classmates and friends in language touching and beautiful. After the reading of the essays President Sligh delivered to the graduates their diplomas, presenting each with a Bible, and spoke a few parting words to them that were beautifully suited to the time and occasion. After a well-rendered piece of instrumental music by the skillful Misses Sligh, Hon. J. Backman Lee, of Mansfield, La., in his characteristic, felicitous style, introduced to an anxious audience Gov. Snyder, of St. Joe, Tensas parish, who delivered the baccalaureate address on this occasion. His subject was "Louisiana," a name so dear to every patriot within her borders. The governor is a graceful speaker, and handled his subject in such a manner that his audience was convinced of the fact that he had given it much thought, and was master of the situation.

The annual concert—last, but not least—claims at our hands a most favorable mention. The strains of sweet music, dispensed by the beautiful and cultured young ladies, displayed accomplishments that would be creditable to any conservatory of music of great pretensions. Much praise is due their teachers, the Misses Sligh, for the painstaking and untiring effort in training the young ladies to such a high degree of accomplishments.

All of the exercises at this commencement evinced thoroughness of training and proficiency on part of the pupils, and method and efficiency on part of the faculty, and we bespeak for the college a great degree of usefulness and prosperity. Our untiring and beloved president of the Board of Trustees deserve at the hands of the friends of Mansfield Female College their everlasting gratitude and praise for his grand work. Bro. J. L. P. Sheppard is the right man in the right place. Our people know the material of which he is composed, and will make a big fuss when he is taken from us. Under the most trying circumstances of monetary depressions he has succeeded in repairing our college property and making various improvements, prominent among which is the new spacious and well-designed session hall, which fills a long felt want and stands as a fitting monument to his zeal and love for Christian education.

The outlook for our college is decidedly better than it has been for years, and it should be liberally patronized by every Methodist who has a daughter to educate and is able to do so. Our grand old college building, with its beautiful campus, healthful location and wholesome environments, is indeed inviting, and with our increased facilities we are prepared to offer young ladies seeking a good education, both in mind and heart, superior advantages.

A. F. JACKSON,
Secretary of Board.

Mansfield, La., June 29, 1897.

Sardis District, North Mississippi Conference.

The first and second rounds have been completed, and we have already entered upon our third round. The District Preachers' Institute met at Batesville during the latter part of April. The attendance of the pastors was good, and much interest was elicited by the discussions. It was a profitable meeting.

The District Conference was held at Senatobia, May 26–30. One day was given to the consideration of woman's work. Our sisters of the W. F. M. S. and P. and H. M. S. held their meetings, presided over respectively by the district secretaries, Miss Rosa Taylor and Mrs. W. H. Wall. Great good is being done by the consecrated women of these societies. They deserve the sympathy and help of all the brethren.

Our District Conference was largely attended. All the pastors, sixteen in number, many laymen and a goodly number of visitors were present. Senatobia abounded in elegant and cordial hospitalities. The reports showed progress in Epworth League work, Children's Day exercises, and in the matter of collections. A number of the charges reported their foreign missionary collections, in part or whole, provided for. Dr. J. W. Boswell, of the Christian Advocate editorial staff, was present one day, and preached, by request, a sermon on Methodism. His sermon was strong and timely. Our people need to know themselves better, and we hope the Doctor will comply with the request of the Conference, and publish his sermon in pamphlet form. Dr. W. B. Murrah favored us by his presence part of the session. He gave us a favorable report of Millsaps College, and preached an able sermon on Sunday, at 11 A. M. Rev. G. W. Bachman, the efficient Conference colporter, was with us during the session, sowing down good religious literature. Let the brethren purchase their books from Bro. Bachman, and make their orders through him.

Sardis district is in good working order, being served by a band of faithful, earnest pastors. The district has a good and well-furnished home for the presiding elder, and fifteen other preachers' homes. The time is at hand; kings go forth to battle, and our preachers are planning, or in some cases have already entered upon the Summer campaign of protracted meetings. When these captains of the militant armies go forth, may the Lord of hosts go with them and the shout of a king be heard in every camp! Let us preach, pray and work for a revival of the "old-time religion" throughout Sardis district during the Summer and Fall.

Methodism is an uplifting force, a strong power for good, in Mississippi. As a denomination, it is abreast with all evangelistic movements. If not in the lead, it is surely unsurpassed by none of the churches. God be praised for his continued blessings upon the Methodist Church. Great is our opportunity, great our responsibility. Let us see that no man take our crown.

Sunday, June 6, was a red-letter day for Methodism among the colleges—Bishop Hendrix at the State University, Oxford; Dr. Hamner, of Memphis, at the A. and M. College, Starkville, and Dr. Tigert at Millsaps College, Jackson. All preached commencement sermons, and reports say their preaching was at high-water mark.

The State Epworth League Conference at Water Valley, held the last days of April, was a grand success. The attendance was large, and enthusiastic interest was sustained from beginning to end. The corner-stone of the Orphans' Home was laid during the Epworth session with imposing and appropriate ceremonies. Our late District Conference pledged over one hundred dollars for the Orphans' Home. Let the Methodists of Mississippi rally with a liberal and prompt support to this important institution of the church.

T. C. WIER.

Greenville District Conference.

The Greenville District Conference was held at Greenville, June 23–25, 1897. Our new presiding elder, Rev. J. W. Dorman, presided with great credit to himself and to the delight of all present. It was said, by some in position to know, to be the most religious Conference ever held in the district. There was a small attendance of laymen, only seven being present. Four of the preachers were absent; two on account of being engaged in revival meetings, one was sick, the other we did not hear from. Progress in the material interest of the church has been very much interfered with by the disastrous overflow through which we have recently passed. There is general hopefulness of spirit, however, on the part of both preachers and people. What the financial report from the district will be at the end of the year depends, of course, on the favorableness or unfavorableness of the seasons for the late crop.

A movement was set on foot looking to the buying or building of a district parsonage at an early date. While reports from some of the charges indicated growth in grace on the part of the membership, still it was clear that in the district, as a whole, there is a vast deal of worldliness in the church. In view of this fact, a resolution was adopted setting apart the months of July and August as a time of fasting and prayer for a great revival on all the charges. The preaching, all of which was good, was done by Bros. Gladney, Bradley, Crowe, Spraggins, and Countiss.

The delegates to Annual Conference are: Robt. Sommerville, J. B. Pease, W. O. Harris, W. R. Trigg.

The next Conference goes to Cleveland. W. C. HARRIS, Sec.

Friar's Point, Miss., June 28, 1897.

At Monteagle.

"The mountains and the hills shall break forth before you into singing." This promise from "chaste Isaiah's holy fire" is literally fulfilled to the visitor to the plateau at this season of the year. From every quarter come the songs of birds, reveling in the green boughs of the trees, and the freedom of the woods; and when the day songsters are stilled, the whippoorwill breaks forth into praise to "God, our Maker, who giveth us songs in the night."

To one visiting Monteagle for the first time there are several surprises. Among these are the number and beauty of the buildings. Here, there, everywhere, are houses, large and small, from the immense Assembly Hotel to the tiny dot of a cottage, so tastefully built that they would form an ornament to a city or suburban street. In these we hear the cheerful hum of preparation for the crowds coming in July and August. But the beauties of nature and of art sink into insignificance in comparison with the pleasant people one meets on every hand. Old friends and new friends, old acquaintances and new acquaintances, everybody, seems to be at his or her best, and determined to find everybody else in the same condition. If there is one thing more than another which impresses one in connection with these, it is the spirituality of most of them, and the freedom with which they that fear the Lord speak one to another—this and the almost obliteration of sectarian prejudices. For example: We were pleasantly associated for a week with a lovely Christian lady, and not till we were about to part did we think to inquire of what church she was a member. To be sure, we were not sorry when she replied, "Methodist;" but we could sympathize with another who we found had been claiming us for the same length of time for her own communion. Truly, the bigot who could spend a Summer in Monteagle and remain a bigot must be made of irredeemable material.

We were rejoiced to meet our friends, the Misses Young, formerly of New Orleans, now of Selma. They still bear the beautiful impress of dear old Louisiana Avenue Church and our beloved Bishop Parker. Their many friends will doubtless be glad to hear from them.

Pending arrangements for getting under our own vine and fig tree, we were delightfully domiciled with Miss Anna Pybas, where a new question presented itself, viz.: What some people will do when they get home to heaven, and have no further opportunities for self-sacrifice and self-abnegation, but must "shine as the stars forever." This, like some other questions, we have postponed to that day when we shall know even as we are known.

Our first visit to Warren's Point was on a lovely Sabbath evening. The after-glow of the setting sun bathed the valley before us with its mists, "rosy while the daylight lingers, purpling as the daylight flees," until the moon, rising over the mountain back of us, brought out the deep shadows of the woods.

We had a sweet praise service led by a Christian worker from far-off Florida, with the texts: "As the mountains are round about Jerusalem, so the Lord is round about his people." "Beautiful for situation, the joy of the whole earth is Mount Zion." "Commit thy way unto the Lord," and, "The Lord is my shepherd." It was good to be there.

Our experience is limited, but such as it is we are inclined to paraphrase Sidney Smith, and say, "Doubtless there may be pleasanter places than Monteagle, but doubtless there are not." FANNIE M. MONTGOMERY.

Communications.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD.

"God is a spirit, and they that worship him must worship him in spirit and in truth."

The Devotional Department of the League proposes to emphasize the truth of this Scripture.

Arrange to make the weekly prayer meeting services of the League interesting. The main purpose of the League is to save souls, and then to train these soldiers for the Lord's army.

We have just received the souvenir programme and souvenir badge of the third International Convention of Epworth Leagues, to be held in Toronto, Canada, July 15–18. They were sent "with the compliments of the Executive Committee."

We regret exceedingly that we will be unable to accompany the Mississippi Leaguers en route to Toronto. The reason is in the fact that it would be inconvenient for us to travel the route they have mapped out. Before coming South the writer of these "Echoes" resided for several months in London, Ontario, Canada, a city just this side of Toronto. We desire to visit friends there on our return, but also desire to visit Niagara Falls, which we will be compelled to do in going, so that we have been obliged to select the route that goes by way of Niagara, and returns via London, Windsor, Detroit, etc. We have, therefore, accepted the kind invitation of Bro. J. R. Pepper, of Memphis (to go with his party), and by so doing we will be enabled en route to fill an engagement in the Bluff City of some months' standing, viz.: to preach and also lecture before the League at Hernando Street Church, of which our friend and brother, Rev. E. B. Ramsey, is pastor. Bro. Ramsey's name appears twice upon the Toronto programme.

The reports of the preachers of the Grenada district made during session of their District Conference recently held brought out the fact that new Leagues were everywhere being organized. This work among our young people is being better understood in the rural districts, and we predict that in the near future a rich harvest will be gathered from this timely sowing. These young people must be trained aright. We need them now, and they will be in still greater demand in the future, when they are called upon to shoulder the responsibilities of those who are now bearing the burden and heat of the day.

We promise our readers a full account of the trip to Toronto and return, and we will also report a synopsis of the proceedings as carried forward during the Convention. Let every Leaguer pray that the Holy Spirit may be present in wonderful power, baptizing all afresh for service, that we may be enabled to do more and better work for Jesus in the future than we have ever done in the past.

Water Valley, Miss.

Selections.

A Mistaken Notion.

Now and then a young preacher is found who is manifestly imitating the eccentricities or idiosyncrasies of noted public speakers. Instances might be easily found without a wide search, exhibiting ambitious and misguided young men who have adopted clap-trap methods of speech, occasionally throwing a bit of slang into their utterances, using grimaces or drawls, or attempting to be dramatic, when to any keen observer it is evident that these characteristics are in each case clear imitations, clumsily assumed, and hurtful to the man and to his ministry. Some of our readers may recall specimens of this sort. Ten or twelve years ago we heard a young man preach at a camp meeting whose imitations of Bishop Fowler's mannerisms were extraordinary. His tones, voice, accent and gestures were all Fowlerish; but he lacked the genius which in the Bishop's case fuses and interblends all his mannerisms with oratorical and histrionic fire, and hence the chief impression which he made upon the congregation was by way of reminding them of the Bishop whose vocal and rhetorical traits were so skillfully reproduced.

In a college or theological seminary it frequently happens that the mannerisms of some one strong personality in the faculty are unconsciously reflected by many of the students. Sometimes these young men carry with them into their professional career as public speakers traces of these mannerisms which in school days they have unconsciously imbibed. These cases are aside altogether from those which we have in mind, where ministers deliberately set out to imitate a successful pastor or lecturer. They seem to say to themselves: "Dr. Jones' strong point is his use of slang, and Dr. Brown's the irresistible way in which he tells a funny story; Dr. Robinson wins his victories by virtue of his peculiar drawl, and Dr. Smith makes a deep impression by his power as an actor. Now, go to, let us also use slang, retail comic incidents, put on a drawling tone, and throw some stage acting into our performances, and we shall be great also!"

Alas for these foolish performers of a borrowed part, their experiment is always a dismal failure. The charm of effective public speaking, especially in the pulpit, is its genuineness. It should be the outgoing of an eager, earnest soul in its effort to utter a message and reach some other soul in need and danger. The effort to imitate somebody else and strut in borrowed plumes is usually manifest to the observer. Even when it is not discovered by others, the man himself is conscious of it, and his work is spoiled by his foolish effort to be somebody else rather than himself. David was wise when as a lad he refused to use Saul's armor; and the old proverb still has a varied application, "Let the shoemaker stick to his last."—Central Christian Advocate.

DO WHAT YOU CAN.

"We can not all be heroes.
And thrill a hemisphere.
With some great daring venture.
Some deed that mocks at fear.
But we can fill a lifetime
With kindly acts and true.
There's always noble service
For noble hearts to do.

"We can not all be preachers
And sway with voice and pen.
As strong winds sway the forest,
The minds and hearts of men
But we can be evangels
To souls within our reach.
There's always Love's own gospel
For living hearts to preach

"We can not all be martyrs
And win a deathless name
By some divine baptism,
Some ministry of flame;
But we can live for truth's sake.
Can do for Christ and dare,
There's always faithful witness
For faithful hearts to bear."

—Selected.

Communications.

Some Changes Suggested.

MR. EDITOR: Having recently been from home in several directions, I propose to jot down some of the things observed and opinions I've heard expressed. It is too hot to either write or read a lengthy article. This article may be lengthy, but the subject will change so frequently that it will hardly tire the reader.

The first change recommended is that laymen should give preference to the services and meetings of their own church. It is an unseemly thing for a Methodist layman to remain away from the Conference of his own church, which is peculiarly a layman's meeting, when, by his absence, he makes a void in a program prepared and published weeks beforehand. Especially is this so when his absence is because of a desire to attend F. A. M., O. D. D. F., S. S. S. C., Y. M. C. A., or what not.

Now, it is not contended that all or any of above named are not worthy of any man's attention; but, as a man's first duty is to his own household, so. it is also to his own church, and the services and meetings of his own church should always be given preference. It is lamentable for whole charges to be unrepresented at a District Conference. Our laymen should also read our own books, and study our own doctrines and methods. There is much reading and Summer schooling which educates our people, and preachers as well, away from and out of sympathy with our church. Hence much of service and gifts goes into other channels, and is dissipated. Dear brethren of the laity, please be Methodists.

The second change noted as being desired is that pastors should vary their men who lead in public prayer. I know of some charges where, though blessed with young men gifted in prayer, the preacher invariably calls on one of the two or three old standbys, both morning and evening, on Sunday; and Wednesday night hears the same two or three pray-ers, not to say prayers. Now these young men need to exercise their gifts, and mixing them in will give variety to the meeting and relieve a patient and impatient congregation, many of whom can repeat the prayers of the aforesaid two or three.

The third change much desired is for our presiding elders to become acquainted with the laymen in their several districts, and distribute the honors in preparing programs for the Sunday school and District Conferences. If they do not know the men, let them inquire of their preachers. (In my district I can give them names of new, available men.) There are men better prepared by education to address these meetings than those usually chosen. Beloved presiding elders, introduce some new blood, and maybe we will at least not be lectured so much by the laymen, for laymen, like evangelists, when used year in and year out, are liable to become scolds. Bro. J., Bro. R., Bro. H. and Bro. R. have been used almost without a break since programs began. Dear brethren, give us a rest, or, at least, a change.

Having given a piece of my mind, and of other minds, to laymen, preachers in charge and presiding elders, I now turn to the General Conference. First, remove the restriction on the size of presiding elders' districts. The idea of men of the ability of our presiding elders not being able to look after more than fifteen pastoral charges is preposterous. There is no more reason for having a presiding elder going around, as if in a treadmill, among fifteen or sixteen charges, than there would be in having a Bishop in each State. Have we in all our history developed preachers of so little sense that they must at all times have a presiding elder within fifty miles of them? I can not think so.

Some have said: "Contracting the size of pastoral charges has worked well; therefore, we should have small districts." The fact is granted, the conclusion denied. Indeed it proves just the reverse. The very fact that our charges are small is a reason why we can and should have large districts. The preacher does the work, the presiding elder is simply an overseer. He does not perform pastoral work, and is not expected to do so. Our presiding elders know very few families in any given charge. Whether he is expected to do more than oversee the work or not, the fact is evident that he does not. And he could be entirely dispensed with were he not absolutely indispensable in fixing the appointments. This being true, and I think it will not be disputed, he can certainly look after from 20 to 30 preachers and charges.

And when you take down the restriction on the size of districts please, dear brethren, put a limit to the time in which one can remain in the presiding elder's office. Many a preacher makes a first-class presiding elder when he goes in, but by the time he has been in thirty or forty years, or less, he has worn so slick that he "will not make a print." "Oh," you say, "let the Bishop remove him." My dear innocent brother, do you not know how embarrassing it is for a good, tender-hearted Bishop to do this? Take one who has been a Bishop but five years, and is only sixty years old, and let him tackle a cabinet of presiding elders who have been in office 20 or 30 years, and range in age from 70 to 90 years, each clamoring to be allowed "to finish this term," or "just this year, or I die." Let the Bishop suggest one of them for a pastoral charge, and hear all the rest with one voice cry out: "Why, Bishop; he can not now be confined to one church once a month, to say nothing of once a week. He has been in so long he can not now do pastoral work."

Do, dear General Conference, heed this cry for the relief of our Bishops and great good to our beloved Zion.

I heard many other changes advocated, but believe I will not name them till the above reforms shall have been inaugurated. Till then I am,

Your unchanging friend,

JEAMES JONES.

French Mission Work.

Of late we see very little in our church papers of "French Mission work." This is a subject, it seems to me, that should be kept before our people. A year or so ago articles appeared in the NEW ORLEANS CHRISTIAN ADVOCATE from the pen of Rev. J. A. Parker, D. D., on the "Comparative Statistics of the Population and Needs of the Protestants of Southwest Louisiana." A short while before this an able contribution from Rev. F. N. Parker's pen on the "Necessity of Reaching the Population in the French Sections of Louisiana;" also the "advisability of one or more of the young ministers of this Conference making special preparation for this needy field." I recite from memory; hence, may not quote verbatim the titles or substance of the above articles. The church has made some flighty attempts at reaching the French people of Louisiana. As a people, the Methodists are largely responsible, in that they have existed with much of gospel privileges in the midst of this people, lo! these many years. That they must face this responsibility, or shirk an open and manifest duty to God and their fellow-man, is a fact patent to all. The necessity of entering and occupying the French sections of our State need, however, no longer be considered as a mere speculative venture, or as a wild fantasy of some sanctified zealot. By this time the advisability of such a work should have demonstrated itself to every thinking mind. Its practicability has been proven by the most futile attempts that the church has made to possess this field, and, consequently, the church should now be able, willing and ready, by persevering, intelligent effort, to enter and take this Canaan for Israel. We should recognize the necessity of an intelligent preparation for such an occupancy before we can hope to accomplish anything. This preparation must express itself first and foremost by a faith that expects to possess, and prepares by such an outlay of resources and personal energy as is necessary for and equivalent to such an enterprise. But, again, if we are to cope with our enemy—a strong man armed—it will be necessary for us to recognize, in a still greater degree, the mutual dependence of Christians upon one another, and to become co-workers in the furtherance of this or any evangelical enterprise that is to be maneuvered or manipulated for God and the church. They, the children of the church, make much better headway and accomplish much more by a united pull, a pull altogether, than they ever will by random and spasmodic attempts to accomplish what can only be wrought out by a united, consecrated effort of the ministry of the church as a whole.

As to just when the Western work of the M. E. Church, which extended to the State of Louisiana, began in this State, I am just now uninformed, but I learn from well-authenticated history that up to 1817, when the question of withdrawing the preachers from this field was being gravely discussed, the harvest of souls had been very scant indeed. And this fatal move of withdrawing the laborers from the field was only prevented by the timely intercession of one man, viz.: Ashley Hewitt. "Was it sound policy," said he, "to lose what little had been gained by so much privation and toil? What would become of those few sheep in the wilderness if the shepherds were all taken away?" "Accordingly the appointments for 1818 stand thus in the Minutes: Louisiana District—Ashley Hewitt, P. E. Attakapas, Thomas Nixon; Washita, Ashley Hewitt." (From "History of Protestantism in Mississippi and the Southwest," by Rev. Jno. G. Jones.)

These few words of history show plainly the difficulty with which the territory of Louisiana was manned and held as early as 1817. Is not our French Mission territory more easily reached and held now than any section of this State was then? And was not the church confronted from the start with such a field in Louisiana, as compared with the rest of the work, seemed difficult indeed? And should a field be abandoned or neglected on account of its difficulties? Had that noble man of Israel—Ashley Hewitt—not interceded with the church in behalf of this State, would it have made the strenuous efforts which it did for this field? Are there not young men in the Methodist connection of Louisiana who could well afford to spend eight, ten, or even more years in the French Mission work in this State as a preparation for future usefulness? Can the church not afford to qualify and prepare some of her young ministers for this special field? Why should our church papers teem with letters burning with the warmth of appeal to her sons and daughters to prepare for its needy fields, and then make no provision for the occupancy of the field, or the preparation or utilizing of such as are willing and ready to go? Why is it that the Conference Boards, like the General Mission Board, often gives no response to those who volunteer to go? Is the urgency of such appeals made like the exhortations in some sermons, not to move sinners to repentance, but rather to show the eloquence of him who pleads? Let the church utilize her resources, and she will soon be like unto an army with banners.

Here, at Centenary College, a "special course in French" could be had. And in the ranks of the young men of the Conference there may be those who would hear gladly the voice of the church should the call be made, and would answer, "Here am I; send me." And if the policy of the past has worked poorly, why could not a new plan be tried? Why could not special appropriations be made for this field, and laborers appointed who could go, even though they should be detained a few months from the field in preparation? Or are our efforts in behalf of this vast multitude that lie at our very doors only a myth? Shall we go up and possess the land or not?

WM. B. VAN VALKENBURGH.

Centenary College, Jackson, La.

A page digested is better than a volume hurriedly read.—Macaulay.

Growth in Grace. What Does It Involve?

1. It presupposes a state of imperfection or immaturity, to begin with. A tree, a horse, a man, does not grow after it is grown.

2. Growth in nature involves accretions to the substance of the growing thing or animal. Hence time is a necessary factor of growth.

3. Whatever is added in the gradual process of growth is in quality like the substance to which it is added. Nature guards against admitting anything into the growing organism that would retard its growth.

4. If growth be arrested by unfavorable environments, decay sets in resulting in disorganization and decomposition.

5. As Christian life is represented in Scripture as a growth, and we are commanded to grow in grace and the knowledge of Christ, we are concerned to know what is involved in Christian growing.

We are in a state of grace when born into the kingdom of God, but imperfect and immature, and hence under a necessity of growing to maturity—not holiness—by a gradual process. We are exhorted to grow in grace as it manifests itself in patience, meekness, gentleness, brotherly kindness, etc.; but nowhere are we commanded to grow in holiness. Why? Because holiness is a moral quality that can not be added to as can other things that grow. We are commanded to be holy; not to grow into holiness, for that we can not do. Strictly speaking, there are no degrees in holiness. Every moral, accountable creature is either holy or unholy. If the latter, it is because of unholy principles in the nature not yet destroyed or subdued. This state of things may exist in the justified believer which renders him unholy, but innocent as long as he maintains a justified state.

D. G. W. ELLIS.

Correspondence.

W. F. M. S. and P. and H. M. S.

The annual meeting W. F. M. S. and P. and H. M. S. of Winona district was held in Greenwood, Miss., June 5. The meeting having been deferred from May 15 on account of high water, it was feared the attendance would be very small, but the majority of Auxiliaries were represented, and reports showed general interest in the work. The morning session was devoted to W. F. M. S. and afternoon given to P. and H. M. S.

The devotional exercises were conducted by Rev. L. Lipscomb, of Carrollton. His appropriate Scripture lesson and earnest prayer were indeed a beautiful beginning. Our president, Mrs. B. L. Jones, occupied the chair, with Miss Ella Grider as secretary. The "Address of Welcome" by Mrs. Joe Bew cordially extended to all visitors the hospitality of Greenwood, where hospitality was royally dispensed.

Mrs. L. Lipscomb, of Carrollton, in her "Response," expressed the deep gratitude and appreciation of the visitors for such beautiful and regal entertainment.

The president's annual report showed the year's work well done. She reported in our district 9 Auxiliaries, with membership of 129, taking 56 copies of the Advocate; 6 Juveniles, with 118 members, taking 43 copies of Little Worker. Our district ranks high in financial standing, having paid the past year $1,084,34. Carrollton claims banner Juveniles, having paid $109.50, and Winona banner Auxiliary, reporting $588.30 paid. Of the $588.30 paid by Winona, one $40 scholarship, a $150 Day School and $300 for honorary life members were contributed by the generous and consecrated Mrs. J. T. Lay.

An interesting letter from Miss Holding, of Laredo, Texas, was read. It gave much information concerning our Bible woman, whom we have pledged to support another year.

After all reports were heard, a short time was given to informal talks by different delegates, whereby we learned of the various ways different societies were conducted and various means by which funds are raised.

Our earnest president, in a last few words, impressed upon all representatives of the Auxiliaries the great importance of reorganizing where needed, and sustaining, where organized, the Juvenile Societies.

A motion to adjourn until 2:30 P. M. being carried, the meeting was dismissed by Rev. L. Lipscomb.

The afternoon session was opened with devotional exercises by Rev. L. Lipscomb, after which Mrs. J. B. Stone, of Winona, occupied the chair, Miss Mary Sweatman being absent. By request Miss Ella Grider did work of secretary.

Mrs. Stone, in her review of home missions, gave us many interesting and instructive facts and figures. She reported 64 Auxiliaries, with from 700 to 800 members, in our Conference. They had paid past year $1,000, of which $450 was given to Mira Smith Scholarship and $75 each to Panola circuit, Corinth circuit and Sturgis.

After hearing all reports, Mrs. Thayer, of Greenwood, mentioned Baby Roll that had been reported by other Auxiliaries, and asked why her society could not have one, too? Immediately six names were given.

The audience was then entertained by a very sweet recitation, "Which One," by little Ruth Stone, of Winona.

Place of next meeting was discussed, and although Vaiden extended cordial invitation, yet Winona was so fortunate as to secure the next meeting, it being thought best to meet in conjunction with District Conference, which will be held in Winona.

Miss Streater, in a short talk, told us something of the Training-school societies, how they are conducted and how made interesting. She also mentioned the great advantage to that school in securing as a member of its faculty our beloved Mrs. Hargrove, our loss being their gain.

On motion to adjourn the meeting was dismissed by Mr. Thayer.

At 8:30 in the evening, after a beautiful song service by choir, a recitation, "The Waif," was sweetly rendered by little Rowena Thayer. Miss Streater, in an easy and graceful manner, entertained the audience with an earnest, beautiful paper concerning the Training-school at Kansas City. A practical and well-written paper by Mrs. Shivers, of Black Hawk, was read by Miss Ella Grider. Miss Annie Belle Thayer read, very effectively, a poem, "Unawares."

Resolutions of thanks to the hospitable people of Greenwood and to choir for such faithful and beautiful service were read by Mrs. B. G. Williams, chairman of committee. This programme properly closed the district meeting, which was truly an occasion of happiness. Sunday afternoon, however, was given to the work; Miss Streater giving the children a delightful talk, after which the W. F. M. S. of Greenwood held an enthusiastic and interesting meeting.

MISS ELLA GRIDER, Sec.

Aberdeen District Sunday-School Conference.

The Sunday-school Conference of the Aberdeen district, of the North Mississippi Annual Conference, convened in Houston, Miss., June 10, 1897, at 9 o'clock A. M. Rev. S. M. Thames, P. E., presided. The attendance was not very large, but the meeting was very interesting from beginning to close. The programme was very earnestly discussed to the profit of all present. The preaching, which was forcible, clear, and edifying, was done by Bros. J. D. Newsom, B. F. Phillips, and D. L. Cogdell. Altogether, the Conference was a very pleasant, profitable, and harmonious one; and we advise all who are in any way interested in the great and noble work of the Sunday-school of our church to attend our Sunday-school Conference, and get information and new inspiration for the work.

J. A. POE.

Fulton, Miss.

Selections.

What Christians Are For.

I remember hearing of a blind man who sat by the wayside, with a lantern near him. When he was asked what he had the lantern for, as he could not see the light, he said it was that people should not stumble over him.

I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the skepticism in the world is this bold, dead formalism, this conformity to the world, this professing what we do not possess. The eyes of the world are upon us.

I think it was George Fox who said that every Quaker ought to light up the country ten miles around him. If we were all brightly shining for the Master, those about us would soon profit by the light. They have an idea that the church is a place of rest. Instead of going there to work for God, they go there to rest.—D. L. Moody.

Aggressive, But Not Repulsive.

Few things are more worthy of close study than the question, How can we war and yet be winsome? How can we be intense in our love for Jesus, and yet maintain thoroughly cordial and sympathetic relations with those who are not his friends? How can we be loyal to the truth, and yet loving to neglecters or opponents of the truth? How can we feel and show due appreciation for the good there is in sinful people without in any way condoning their sins or giving them encouragement in their vain excuses? A very delicate and difficult line of conduct is here hinted at, requiring much tact. Few are equal to such straight walking. Nearly all lean unduly to one side or the other. There is either some indifference to the right, some laxity as to principle, or there is a failure in charity, a touch of Pharisaism. Blessed is he who has the wisdom to strike the golden mean, or is so comprehensive in his make-up as to include a full and equal development of those opposite qualities! We know of nothing better to recommend for progress in this direction than a study of the mind of the Master, the one perfect Model.—Zion's Herald.

The word "revival" is a much abused term. People talk about "holding a revival" with little thought of what the declaration means. A revival can no more be held than a man can grasp the wind in his fists. They mean, however, that a series of meetings is being held, the object of which is a revival. But the holding of such meetings, even though they may be accompanied or followed by many conversions, does not prove that a revival is being experienced. A revival implies previous life. It is a re-awakening of Christian people. Its presence is shown by unsparing heart-searchings, a forsaking of sinful habits and courses of conduct, a new and higher sense of Christian obligation, the disappearance of feuds, reconciliations between those who have been estranged—these and many other things that might be mentioned show that Christians have experienced the season of refreshing which is usually styled a revival.—Selected.

The doctrine of the resurrection is full of joy to the bereaved. It clothes the grave with flowers, and wreathes the tomb with unfading laurel. The sepulchre shines with a light brighter than the sun, and death grows fair as we say, in the full assurance of faith, "I know that my brother shall rise again." Rent from the ignoble shell, the pearl is gone to deck the crown of the Prince of Peace; buried beneath the sod, the seed is preparing to bloom in the King's garden.—C. H. Spurgeon.

God is often lost in prayers and ordinances. "Enter into thy closet," said Christ, "and shut thy door." Shut thy door means much. It means shut out not only nonsense, but business; not only the company abroad, but the company at home. It means let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still small voice—or he will speak to thee in thunder.—Robert Cecil.

The only sin which is beyond the reach of absolution—the one only sin which the precious blood can not absolve—is the sin that is not repented of. That is the sole and only sin that shall not be washed as white as snow.—Manning.

The man who waits till he is better before beginning a religious life is like the debtor who supposes that it will be easier to pay his obligations after they have been doubled by accumulated interest than it is now!

Remember that if the opportunity for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.

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Editor Christian Advocate.

Cure Catarrh in Summer

Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of Catarrh, says that Summer is the best time to make a speedy and thorough cure. He has discovered a remedy which is smoked in a pipe, but contains no tobacco, and cures the worst cases permanently. He will mail a three-days' trial treatment free to any sufferer who will address Dr. J. M. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

From Rev. W. H. Moss.

I was readmitted into the traveling connection by the Louisiana Conference in 1862, at Bastrop, having been located by the old Georgia Conference at my own request. I had served the North Bossier circuit as a supply that year. I remained on that circuit till the close of the war, when I was appointed to the Pleasant Hill circuit at the Conference (Bishop Andrew presiding), held in Mansfield, 1866, where, with C. W. Carter, I was ordained to elder's orders. I traveled the Pleasant Hill circuit two years; was then sent to the Keachie circuit. After serving that circuit three years, I transferred to the East Texas Conference, and was stationed at Marshall. I was transferred to the North Texas Conference in 1873. In 1887 I was transferred to this, the Northwest Texas Conference. That year I was married, the second time, to Lou Wagley, whose acquaintance I made at Pleasant Hill, where she was brought up. Last year she left me for heaven.

Many conflicts have I passed since I left Louisiana. I loved the State, the Conference and the people, but was influenced by Bishop Marvin and others to transfer. I am still in the itinerant ranks, where I hope to live and die.

At our last Conference, presided over by Bishop John C. Keener, the brother who was appointed to this station failing or refusing to come to it, the Bishop gave him my circuit and his station to me. And so I am here at Coleman, nearly two thousand feet above the sea, in one of the prettiest countries one ever saw. They have been greatly afflicted with drouth here for a few years past; but this year we have had rain enough, and the prospects are flattering for a good crop. But this is largely a cattle country. Now the grass is fine, the cattle fine and bringing a good price. We have a good church and a good parsonage here well furnished, and nearly two hundred members, some of whom are a fine type of Methodists. Methodism does well here, although it has wars without and some within. It is not far from here to Dublin, where the Morrison trouble had its beginning. But there are many noble heroes with the old ship who will stay with her till she has put to flight every foe or sinks under the waves.

They (some) call me old Brother Moss now; but, thank the Lord, I am still able to fight his battles. I shall never forget Louisiana and her noble people. Some of my old comrades—John Pipes, B. F. Alexander, and others—have obtained the prize after fighting the good fight. I hope to meet them by and by. I have four children sleeping in Caddo parish, near Shreveport. Louisiana gave me one of the most cultured and devoted wives a man ever had. I never will cease to love Lonisiana.

W. H. Moss.

FROM THE WORK.

L. L. Chevalier, Superintendent, Vidalia. June 25, 1897: "Vidalia Sunday-school celebrated Children's Day, June 20 Rev. T. H. McClendon officiated. Song service by the Sunday-school; prayer, music, recitation. Thanks to the children and all who assisted. Collection, $4.40. May God's blessings rest upon the little mite from pure hearts and the mission, is my prayer."

Rev. W. J. Porter, Eunice, La., June 19, 1897: "We closed a good meeting in Prudhomme City last week. Bro. Saunders, of Plaquemine Brulee, did most of the preaching. Sinners were convicted, mourners converted, and a number of the most spiritual were sanctified. Had a considerable cleaning up on the tobacco line. Lord, help my people to see and turn from the sinful billion-dollar tobacco lust, while millions perish for the bread of life."

Rev. J. D. Crymes, Mt. Carmel, Miss., June 24, 1897: "Rev. D. C. Rawls spent the month of April with us at every place on this charge. The Spirit of God was manifest in the meetings. At Mt. Zion Church, near this place, the work is most remarkable. Near the close of the meeting a number came clearly into and testified definitely to the experience of entire sanctification. The spirit of prayer came upon them. According to the testimony of some at regular intervals during the day, they retire to secret places, and as they labor in the fields, or rest at noon, or return at eventide, the spirit of prayer prevails. A Sunday-school and weekly prayer meeting spontaneously came into existence. On the latter, which is held every Wednesday night, large crowds—some from a long distance—assemble. Powerful conviction seems to be coming upon the people. There have been some bright conversions and reclamations, and at every service many publicly acknowledge that they are seeking peace with God and request the prayers of Christian people. If all the membership of this charge will get the 'inwrought prayer' and 'pray everywhere, lifting up holy hands,' there will be a great spiritual upheaval. Bro. Rawls has a great heart and brain, and his spirituality is refreshing. A good many of our people are fasting and praying, and looking forward with pleasure to Bro. Carley's visit on Wednesday next."

NOTES FROM WAYNE COUNTY.

Rev. W. W. Moore, of Mathersville circuit, has had a gracious meeting at Winnifred Church, assisted by Revs. H. E. Partridge and R. L. Phillips. The Conference resolution regarding a missionary sermon and collection was regarded; Bro. Partridge preached the sermon and lifted a good collection.

Rev. R. L. Phillips has held a protracted meeting at Chicora with fine results; a number converted, some sanctified and several joined the church. A good society has been organized here this year and the church much strengthened. Bro. W. W. Moore assisted in the preaching and other work, while a most efficient worker in home, personal and altar work was found in Miss Brown, of York, Ala. Bro. Phillips begins this week at Winchester with strong faith of victory.

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OBITUARIES.

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TURNAGE—MARY ANN HARRELL, wife of David Turnage, died at her home near Mount Carmel, Miss., July 25, 1896.

Mother Turnage was born in Anson county, N. C., on the twenty-eighth of April, 1821; joined the M. E. Church, South, in South Carolina, June, 1833; married Nov. 9, 1837.

From their Mississippi home during the late war her husband passed to his final reward. The mother of eleven children, the four eldest of whom had gone forth to battle, Mrs. Turnage was left a widow to struggle for a living for herself and children. To add to her bereavement, in the terrible conflict that waged between the North and the South, one of the four brave sons surrendered his life on the battlefield. Other members of the family have followed this heroic son to the better rest beyond, and now there are left seven brave Christians as living monuments to a mother's earnest prayers and careful admonitions.

For more than threescore years and ten this precious mother lived to brighten a world of sorrow and of sin. In her death the neighborhood has lost a good neighbor; her devoted sons and daughters, an affectionate mother; her church and pastor, a true friend. For years she had gone in and out among the people, a faithful, consistent follower of the blessed Master and a true representative of the great church to which she belonged. She loved her church and those who from time to time saw her, even when she had grown faint and feeble, attending upon its meetings and ordinances that she might join in praises of thanksgiving and unite her prayers with others of the church she loved for the salvation of her children and grandchildren, her neighbors and her neighbors' children, can never forget the touching picture—the beautiful picture.

For some months previous to the death of this sainted mother increasing infirmities and bodily suffering bore heavily upon her. She anticipated the summons, and was ready when it came. Her steady faith in God triumphed over suffering and over death. In all her troubles she trusted in the Lord who never forsook her. Her children and friends are comforted by the precious thought that she has joined the loved ones in the better land, when there is no more sickness, nor sorrow, nor pain, nor death.

How we would enjoy seeing her sweet, smiling face and how we would love to hear her gentle voice! But, no; we would not bring her back from her haven of rest. Imitating her noble example, we will press on to the mark for the prize of our high calling till we meet her again in the bright world above.

A YOUNG FRIEND.

North Carolina papers please copy.

(Continued on Seventh Page.)

THE WHEELS OF HEALTH.
There is no better exercise for a young woman in thoroughly good health than bicycling. On the contrary, if she suffers from weakness or disease of the distinctly feminine organs, if she rides, at all, such exercise should be very sparingly indulged in. Women are peculiarly constituted and their general health is peculiarly dependent upon the health of the specially feminine organism.
It is the health of these delicate and important parts that "makes the wheels of general health go round." Their strength and vigor are as important to a woman as a mainspring to a watch, or a sprocket and chain to a bicycle. Dr. Pierce's Favorite Prescription is the best of all medicines for delicate women. It makes them strong where they most need strength. Taken during the "interesting interval," it banishes the usual squeamishness and makes baby's admission to the world easy and almost painless. It fits a woman for in-door work and out-door sports. Honest druggists don't advise substitutes.
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1897.

SEASHORE CAMP GROUND.

The twenty-sixth annual Camp Meeting at Seashore will open (D. V. on Wednesday evening, July 14, next, and continue for about eight days.

Arrangements have been made for accommodating the multitudes that annually visit this delightful spot. A handsome and commodious two-story lodging-house—Keller Lodge—has been erected and comfortably furnished for visitors, in addition to the other accommodations supplied by the trustees.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until August 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

The camp ground is located on the Mississippi Sound, having a frontage of 1,400 feet; fanned by the refreshing zephyrs from the Gulf of Mexico. The sea-bathing afforded is unsurpassed by any resort on the coast. A fine artesian well supplies the grounds with excellent drinking water, which is now "piped" over the entire encampment. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure and exhilarating sea breezes refresh the fatigued and overheated visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations before the camp meeting should address W. B. Thomson, New Orleans, chairman Lodging Committee. Questions concerning transportation should be addressed to E. P. Mackie, New Orleans, La.; Dr. M. F. Tucker, Mobile, or J. H. Lane, Montgomery, Ala.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge. Board will be furnished them at the restaurant at half-rate.

The services during camp meeting are in charge of the presiding elders of the three patronizing District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

For a copy of the rules, etc., apply to
E. P. MACKIE, Pres., New Orleans,
DR. M. F. TUCKER, Vice-Pres., Mobile,
A. S. DANIELS, Chair'n Ex. Com., New Orleans,
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You can make ten or more words, we feel sure, and if you do you will be well repaid. Do not use any letter more times than it appears in the word. Use no language except English. Words spelled alike but with different meanings can be used but once. Use any standard dictionary. Pronouns, nouns, verbs, adverbs, prefixes and suffixes, adjectives allowed. Anything that is legitimate will be allowed. Work it out in this manner: In, deep dent, net, nine, etc.; use these words in your list. The publishers of The Sunny South will pay $20.00 in gold to the person who makes the largest list of words from the letters in the word INDEPENDENT; $10.00 for the second, $10.00 for the third, $10.00 for the fourth, $10.00 for the fifth, and $5.00 each for the next eight largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to the South's great illustrated family and literary weekly. It is twelve large pages, seventy-two columns each issue; all original matter with the very best long and short stories, in addition to its numerous departments, such as "Woman's Page," "Children's Page," "Blue and Gray Page" and a page devoted to "Southern Industries," etc. To enter this contest it is necessary for you to send 50 cents for a three months' subscription with your list of words, and every person sending 50 cents and a list of ten words or more, is guaranteed an extra present by return mail (in addition to THE SUNNY SOUTH) of a 192 page book, "The Other Man's Wife," a very fascinating book by John Strange Winter; or, we will send you "The Story of an African Farm," or "Beside the Bonnie Briar Bush." Let us know which book you desire. Satisfaction guaranteed in every case or money refunded. The lists should be sent at once. THIS CONTEST WILL CLOSE JULY 15TH. The names and addresses of successful contestants will be printed in the July 24th issue of THE SUNNY SOUTH.
NOTE—For 75 cents we will send you THE SUNNY SOUTH for three months, allow you to enter above word contest, send you your choice of the books offered in the contest, and also send you free and post paid, our beautiful portfolio, Palestine Photographed, size 11x13½ inches, sixty-four selected views of picturesque and historic spots in the Holy Land, beautifully designed and handsomely bound in heavy paper portfolio covers, illustrated with a map of Palestine and a facsimile of Hoffman's famous painting, "A Portrait of Christ." The 64 pictures contained in this volume are Actual Photographic Reproductions of the localities in the Holy Land made immortal through Christ's life on earth. Showing where Christ performed His miracles, the place of His birth, Baptism, Transfiguration and Crucifixion, and the places made sacred by the work of His Apostles as they appear today; it should be in every household. Address THE SUNNY SOUTH, Box , Atlanta, Ga.

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THURSDAY, JULY 8, 1897.

The strongest argument in favor of the trnth of Christianity is a holy life.

Do not imagine that every man is a child of the devil who does not say "shibboleth" just as yon do.

The devil is never anxious abont the man whose hope of heaven is his wife's chnrch membership.—Exchange.

The liberality that never makes a sacrifice for the benefit of others is a sham, and so is the love that never speaks a kind word.

Cultivate the habit of always seeing the best in people, and, more than that, of drawing forth whatever is the best in them.—Theodore L. Cuyler.

Hnmility is one of the cardinal graces of the Christian character. The Lord knoweth "the proud afar off," but he hath "respect unto the lowly." We must stoop to rise.

Some people seem to imagine that their religion is all right, even though their daily lives may be all wrong. The devil will be perfectly content as long as he can keep them in this frame of mind.

Each of us is bound to make the small circle in which he lives better and happier; each of us is bonnd to see that ont of that small circle the greatest good may flow.—Arthnr Penrhyn Stanley.

I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony.—Phillips Brooks.

He that hath never known adversity is bnt half acqnainted with himself or with others. Constant success shows us but one side of life, for as it snrrounds us with friends, who tell us only of our merits, so it silences those from whom alone we can learn our faults.—Cotton.

It is easier to get up than to get on. There are people who pick themselves np during a revival, and shake the dust of the world off their feet, and then spin around without going anywhere. The horse you want is not the one that lifts his feet highest, bnt the one that can get on.—Baltimore Advocate.

Is it not wonderful that God should make the spread of his kingdom depend upon hnman effort? Yet he does. Jesus could do no mighty works in a certain heaven-favored place because of the nnbelief of the people. May it not be that many of us are limiting the gracious power of God by our unbelief and inactivity?

Teachableness.

A teachable spirit and the acqniring of knowledge go hand in hand. The student who thinks he knows more than his instructor is in a bad way, but the pupil who is in an indifferent, unreceptive state of mind as regards learning is in a far worse condition. A boy of right mind, though he may have the best of teachers, will grow up to be an ignoramus in spite of his opportunities, if he lacks a willingness to receive instruction. A dull, but knowledge-loving pupil will soon outstrip a quick-witted, but unteachable one. There is much force in the old saying, "You can lead a horse to water, but you can't make him drink." Not all who are led to the Pierian spring thirst for its waters, or will drink therefrom.

Unteachableness may arise from several causes. It may be due to self-contentment, prejudice, or conceit. The most successful students, other things being equal, are those whose minds are ever receptive, and who eagerly glean from any and every source, from nature and from human life, as well as from books. Teachableness is as essential to the Christian as to the student. Grace, like knowledge, is not for the unreceptive and self-satisfied, but for the hungry and teachable. No man can be a disciple of Christ who does not desire to learn of him, and be taught of God. The Spirit convicts men of sin and convinces them of the truth, but compels no one to obey.

The more teachable we are, the more perfectly our wills are subjected to the will of God, and the clearer is our grasp of the truth, and the more rapid is our development in the Christian graces and virtues.

A great many Christians are at a stand-still in their religious experience because of a species of pride which renders them unteachable. Believing themselves to be better than the average, they indulge in feelings of self-congratulation, and look with a sort of condescension and pity on the rest of the world.

Whenever a Christian begins to flatter himself that he is above his fellow-Christians, or that he is good enough, he has lost the teachable spirit, and is likely to fall an easy prey to the tempter. "The Lord resisteth the proud, but giveth grace to the humble." The student or the apprentice who is inflated with an idea of his self-importance and superior knowledge, is almost incapable of being taught, and, therefore, of making progress. Well said the writer of Proverbs: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

A Christian, old or young, who believes himself possessed of superior attainments in grace and in knowledge of the divine will, is almost certain to become unteachable, unmanageable, and, therefore, incapable of further development. Paul was not talking to the wind when he said, "Knowledge puffeth up, but charity edifieth." The believer who thinks that few are good enough or wise enough to instruct him in spiritual things may be conscientious, but he is pitiable in his ignorance and weakness. A bigot will not listen to any except those who hold to his particular tenets, and utter his shibboleth. A Christian of the New Testament type rejoices in the truth wherever found, and because he is teachable, receives good from a multitude of sources.

Sometimes teachers find it almost impossible to instruct their pupils on account of dislike or prejudice. So many a hearer derives little or no good from a powerful sermon on account of ill-conceived dislike to the preacher. It is astonishing how unteachable prejudice renders men. Not unfrequently church members are docile and attentive to the truth so long as things go their way, but when the pastor or others in authority venture to do or say what they disapprove, instantly they set themselves up as teachers, sit in judgment upon all who differ with them, and contend so fiercely that one might imagine that the Christian religion is in jeopardy.

While a Christian ought to be strong in faith and abundant in good works, he must also be meek and teachable, seeking daily "the wisdom that comes from above, which is first pure, then peaceable, gentle and easy to be entreated."

At Water Valley.

We had the pleasure of looking in on the Grenada District Conference, held in Main Street Church, Water Valley. We will not attempt a report of the proceedings, as that will be furnished by the secretary. The attendance was remarkably good. Every pastor was present, and there was a good attendance of local preachers. Every charge was represented by laymen except two. Presiding Elder Morehead is a capital presiding officer, taking ample time to look after every interest, and yet dispatching business with sufficient rapidity. The secretarial work was efficiently done by Bros. Savage and Geddie. The reports that we heard show the district to be in fine condition. The increase in the number of Epworth Leagues is especially gratifying. We had the privilege of hearing two good sermons—one by Rev. A. P. Leech, and one by Rev. W. T. Browning. We also heard a capital missionary address by "Gilderoy." On Sunday morning we dispensed the word at Main Street; on Sunday night at Wood Street. Methodism is strong at Water Valley, and is steadily on the increase. Wood Street, Rev. J. A. Bowen, pastor, has a membership of about four hundred. Main Street, Rev. T. B. Clifford, pastor, has a membership of about one hundred. This church was organized only last year. It has quite a handsome house of worship, and is well organized and in fine working order. The Sunday schools of both these charges are in a prosperous condition.

We do not think there is any place in Mississippi that can approximate Water Valley in the matter of League work. Each of the churches has two Leagues, a Senior and a Junior. In Wood Street the Senior League has a membership of about a hundred, while the Junior has more than eighty. The two Leagues of Main Street aggregate a membership of more than a hundred. All these are well attended and are doing fine work.

Through the kindness of Rev. J. A. Bowen we had a drive to the Orphans' Home. We were gratified beyond our power of expression with what we saw. As our readers know, we have been an enthusiastic friend of this enterprise from its inception. The institution has materialized fully as soon as we expected, and begins on a larger scale than we had hoped for. The building is about completed. It is 130 feet long by 48 feet wide. The height is 38 feet. It is surmounted by an observatory that commands a magnificent view of the town and of the surrounding country for many miles. It has a capacity for a hundred inmates without crowding. A hundred and fifty can be accommodated. The building is admirably constructed. It is as well ventilated as any building we have ever seen. The entire interior arrangements seem to be almost perfect.

The two Conferences were wise in their choice of a Board of Managers. Not a dollar of indebtedness has been incurred. The Board desire to put an agent in the field in the near future to raise funds for furnishing the institution. About $2,000 will be needed. The experience of the past two years demonstrates the fact that there is no cause to which our people will respond more readily than to this. Almost anywhere a good collection can be taken if the claims of the institution are properly presented.

We are glad to see that the people of Water Valley, regardless of denominational affiliations, are deeply interested in the welfare of the Home. Besides giving an admirable site of fifty acres, they have contributed generously in other ways. They go in troops to visit it, and carry strangers and visiting friends.

With our genial friend, Rev. R. M. Standifer, as co-guest, we were delightfully domiciled part of the time in the hospitable home of Bro. and Sister F. L. Waldron, to whom we are indebted for many courtesies. We also enjoyed the hospitalities of Bros. Clifford and Bowen and their delightful families.

On account of feeble health Bro. Bowen will take his departure this week for a season of rest at Monteagle. "Cyclone Clifford" will be off for Toronto, where our readers will hear from him.

A Little Breeze.

The Protestant Episcopal Church in Jackson, Miss., is in a turmoil. The rector, Rev. R. E. L. Craig, recently preached a sermon, in which he took strong ground against churchmen abetting the liquor traffic in any way, even to the extent of signing a petition for a local-option election in a dry country (Hinds is now dry). He expressed the hope that if any of his vestrymen had signed the petition pending before the Board of Supervisors, they would either withdraw their signatures or else resign. Thereupon the vestry, most of whom had signed the petition, held a meeting and passed a series of resolutions strongly condemning the course of the rector, only one of the vestrymen, Judge Brame, siding with the rector. The rector then tendered his resignation, as did Judge Brame. At a subsequent meeting the vestry accepted these two resignations, and then tendered their own resignations to the church. Last Sunday the church accepted the resignations of the vestrymen, but by a vote of 110 to 27 requested the rector to withdraw his resignation. The resignation has been withdrawn, and the rector is going on with his work. The recalcitrant vestrymen and their friends, it is said, claim that this action will result in the dismemberment of the church. The affair proves that the Protestant Episcopal Church is moving in the right direction, though its progress may be slow.

A prominent educator in a recent address laid stress on the fact that people usually succeed in attaining what they really consider worth while. This is strikingly illustrated in the Chautauqua Reading Circle, whose membership is recruited from the busiest mortals the world over. Yet once convince the busy man that he needs the four years' training of Chautauqua Literary Scientific Circle, and the alacrity with which he adjusts his other plans and self-imposed duties to his new endeavor makes him quickly master of the situation. Few people appreciate that a few months or years of systematic mental training will often open up to them unsuspected powers. It is one secret of the far-reaching influence of the C. L. S. C. that the comprehensive nature of its course with its historical, literary and scientific aspects, touches humanity on many sides, and so has developed undreamed-of possibilities in many lives.

Bishop Whipple tells the following story: "A young Englishman on a P. and O. steamer, returning from India, said publicly, at the dinner table: 'Missions are a humbug. I have been in India eight months, and I haven't seen an East India Christian.' A quiet man sitting opposite said: 'May I ask for what you went to India?' The answer was: 'I went to hunt tigers.' The other replied: 'I am a missionary. I have been in India twelve years, and I have not seen a tiger.' The young Englishman did not know that there are more Christians in India than there are communicants in the Protestant Episcopal Church in the United States."

Giving is as essential to spiritual life as breathing is to physical life. God has no place for the man who does not freely give. True greatness and pure religion both consist in giving. We honor men and call them great because of what they have given to the world, not because of what the world has given them. So, at the judgment, the ones who will hear the Master's benediction, "Well done," will not be those who are receiving most from the world, but those who are giving most to the world.—Rev. Charles D. Anderson, Klemme, Iowa.

Millsaps College Law Graduates.

The following special from Jackson, Miss., to the Picayune will be read with great gratification. By a factions and unwise opposition on the part of misguided friends of the University, a measure was defeated before the Legislature which would have placed the alumni of Millsaps College Law Department on the same footing in their immediate authority to practice in the courts with the graduates of the State School. So these students of Millsaps have the honor of wearing double honors and carrying double diplomas. They are not only approved by the distinguished faculty of the Department of Law, but are also endorsed by the judges of the Supreme Court. All honor to these splendid young men! We wish for them the greatest success in their professional career. That special statute which gives exclusive privileges to one school will not long remain. The sense of fairness in the public mind will not long tolerate unjust discriminations. Read the following:

The judges of the Supreme Court have to-day announced that the following young gentlemen who were students in the law class of Millsaps College, and sustained their examination before the chancellor at Raymond on the first Monday of this month, as applicants for license to practice law, as required by the code of this State, have passed on the merit of their papers and will be licensed accordingly: F. M. Austin, of Utica; W. A. Culledge, of Durant; John C. Hardy, of Newton; William H. Hughes, of Trenton; Thos. C. Kimbrough, of Carrollton; A. J. McCormick, of Vosburg; J. A. Saul, of Gillsburg; Paul D. Ratliff, of Jackson; E. G. Robinson, of Raleigh; W. H. Scott, of Camden; Robert L. Ward, of Jackson; William Williams, of Westville; John Q. Hyde, of Greensburg, La.; M. S. McNeil, of Crystal Springs; R. D. Peets, of Fort Adams. This class of fifteen includes every young man who applied to the clerk for license, and it is a great credit to the Law Department of the college that every candidate presented by it was successful in his application. An interesting feature is the fact that three of the young men were one year students, being members of the junior class. It seems to be demonstrated that, as the president of the Board of Trustees remarked on the platform of the college on last commencement day, this school is able to make lawyers on their scholarship, even if it is not allowed to do so by statute.

Rev. W. L. Watkinson in an article in the Methodist Review gives his opinion concerning those preachers who resort to strange devices in order to draw a crowd, or to gain notoriety. He says: "I believe that many a preacher who resorts to eccentric and sensational strategems does so from the consciousness of the meagerness and frailty of his theological and philosophical resources. No truly great actor becomes a Blondin, walking a tight rope to draw a crowd; no really great singer blacks his face and joins the minstrels to secure popularity; no great artist renounces academical law to astonish the world by danbing nightmares. Men of a much inferior order condescend to theatricals; gifted men have no need. And it is the same with respect to the Christian pulpit."—Baltimore Advocate.

Changes of the most marvelous kind have been wrought on the Congo since Stanley made his famous boat trip down that stream twenty years ago, and discovered the Inkissi. It took him about five months to work his weary way around the cataracts between Stanley Pool and Boma. To-day the most difficult part of this journey—170 miles of it—can be made in a comfortable car in less than ten hours. On the upper waters of the Congo and its affluents, comprising some 7,000 miles of waterway, forty steamboats and as many towboats, transported thither in sections around 235 miles of cataracts, are plying. Swifter progress elsewhere it would be hard to find.—Zion's Herald.

A good many pastors have felt as Mr. Beecher when he was about to take a ride behind a hired horse at a livery stable. He regarded the horse admiringly, and remarked: "That is a fine-looking animal. Is he as good as he looks?" The owner replied: "Mr. Beecher, that horse will work in any place you put him, and do all that any horse can do." The preacher eyed the horse still more admiringly, and then humorously remarked: "I wish to goodness that he was a member of our church."

If young people could be as fully conscious of their intellectual and moral poverty as they are pretty sure to be should they live to be old, it would doubtless have the effect of making them less assertive of their capacity of rightly doing some things. But a consciousness of one's limitations and weaknesses is a matter of growth, and in many instances this is slow and requires a long experience of trial and failure. A very learned man, possessing a mind of profound acuteness, said: "If I had been as fully conscious in my younger years, as I am now in my old age, of my incredible intellectual poverty, I could not have endured the prospect of my life as a university professor." Coming from such a source, this is very significant. And are not some Christians capable of seeing a lesson here?—Zion's Herald.

A life based upon the closest economy of time would prove an astounding revelation. Suppose one, beginning with childhood, should utilize every opportunity and appropriate every minute. The result would be instructive. John Wesley's journal throws much light upon this problem. The vast rending which he records there was done during horseback rides. The stupendous literary achievements which have amazed the world were the result of the industry of odd moments and insignificant half-hours. If a man fails, he can not plead a lack of time. He has all the time that God has made. His failure is the fruit of indolence or misapplication.—Texas Advocate.

Our churches need to remember that their pastors are men of both heart and sense. The soul-warming enthusiasm with which a church in good condition receives a new pastor will not feed his heart and inspire his ministry for a term of years. The little courtesies, day by day, as the years go by, count for much more in winning his heart, and calling out all his consecrated powers, than do the brilliations of the first month or two.—Standard.

Methodists in the United States, white and colored, 5,653,289; Baptists in the United States of every name, 4,153,857; Presbyterians in the United States of every name, 1,460,346; Lutherans in the United States, 1,420,905; Disciples of Christ, 1,003,672; Protestant Episcopalians, 636,773; Congregationalists 622,557.

Falsehood and error may have the longer legs and outrun truth and righteousness for awhile, but being short of breath, they soon become exhausted, and in the end truth and righteousness reach the goal first and truth stands vindicated.—Methodist Recorder.

No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.—Jeremy Taylor.

Not until you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

NOTES.

Smile as you go along and you will find the whole world in a good humor with you.—Baptist Standard.

***

The Pentecostal Age breathed its last about four weeks ago.

"Night dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft."

***

William Hillsman, one of the leading members of Moreau Street Church, died last week at his residence in this city.

***

We had the pleasure of meeting Rev. A. J. Jones at Water Valley. We are pained to find him still in very feeble health.

***

We regret to learn that Bro. J. T. Howell, of the North Mississippi Conference, is still quite unwell, being now confined to his bed.

***

Rev. J. J. Smylie is assisting Rev. J. M. Alford in a meeting at Gretna. He has just closed a remarkably successful meeting at Crowley. The meeting at Gretna begins under favorable auspices. The altar was crowded with penitents at the first service.

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is the greatest known Remedy for Pain.

Always have a bottle in the house. Sold everywhere.
Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

"At Variance with Facts."

In to-day's issue of the NEW ORLEANS ADVOCATE, under the above caption, there is an editorial correction of a very simple mistake in the proceedings of the Brookhaven District Conference as published in the Times-Democrat. "About twenty-five copies were reported" ought to have been "about two hundred and fifty copies were reported." In the report I gave the number in figures, as I usually do. In rapid type-setting "250" is very easily put down "25." I wrote the proceedings for the Times Democrat. The error escaped my attention.

T. W. ADAMS.

Hazlehurst, Miss., July 1, 1897.

Free Scholarships.

The Luray College, located at Luray, in the Valley of Virginia, has, through its president, Rev. H. M. Wharton, D. D., made an announcement that will be very acceptable to young women who are struggling to prepare themselves for their life-work. A number of free scholarships will be given the coming session, and the basis upon which these scholarships are given is as follows: The young lady must be a Christian of good standing in her church, of fair abilities, and depending upon herself for her support in the future. Preference will be given where one is an orphan; but if parents are living, there will be no objection, provided they are absolutely unable to give their daughters the education that she requires. A letter addressed to the president will bring the desired information in detail. The further announcement is made that the daughters of ministers will be taken free of charge. Luray College has just closed its eighth session, and is becoming a well-known institution of learning. Any information with reference to it may be obtained by writing to the president at Baltimore, Md., or to Prof. M. M. Hargrove, at Luray, Va.

Harris' Business College.

A business education is a necessity, and one who enters upon the duties of life without its guiding influence has all the chances of success against him. We know of no better place for young men and ladies to go for such a training than to that wonderfully progressive institution, Harris' Practical Business College, Jackson, Miss. It is doing more for the worthy, struggling boys and girls than any other business college. Nineteen of its students recently secured good positions in three weeks.—Jackson Evening News.

Virginia College,

ROANOKE, VIRGINIA.

The Virginia College for Young Ladies located in the beautiful city of Roanoke, Virginia, is one of the foremost institutions of learning in the South. Its magnificent new buildings with all modern improvements, on a campus of ten acres, amid gorgeous mountain scenery in the Valley of Virginia, famed for health; its ample course of study, European and American teachers, make the Virginia College for Young Ladies one of the most attractive and beautiful colleges in the South. It is attended by pupils representing twenty States. Opens Sept. 9th. For descriptive catalogue address

MATTIE P. HARRIS,
Roanoke, Virginia.

Iuka Normal Institute, Iuka, Miss.

Prosperity may come and go. It stays with the Normal. Past year best of all. Boarding patronage increased. Students grown more. Work of a higher grade. Faculty stronger.

Will you enter school in September? Do you want growth? Come to the Normal. It will do you good. See "the drummer" in another column. Investigate the Normal. You will find it strong. It is growing stronger.

Conservatory of Music

IN CONNECTION WITH EAST MISSISSIPPI FEMALE COLLEGE.

East Mississippi Female College is to have another advance step. President Beeson has determined to establish a Conservatory of Music in connection with the College, where young ladies can have as good instruction as they can get in Cincinnati, Boston, New York or Chicago, and at about one third the cost. For director of this Conservatory he has, at great expense, secured the services of Prof. R. P. Conrad, a native of Berlin, Germany. Brought up in this great musical city of the world, graduated at Kullak's Conservatory, and for seventeen years a teacher and concert pianist in the cities and musical centers of this country, he seems to have the right man for the place. Prof. Conrad was once teacher in Cincinnati, where he taught some of the professors in the College of Music. He stands among the first teachers and pianists of this country. Besides being a fine musician, he is an elegant Christian gentleman. He is quite a scholar, a pleasant man socially, and always makes friends. So say those who know him. He is now in the State, and will give public concerts in some of the towns and cities and Summer resorts during vacation, and at the same time assist Pres. Beeson in establishing the Conservatory at Meridian.

Musicians need no longer go to Cincinnati and Boston for musical instruction; they can get it at home much cheaper. The charges at the Conservatory will be the same as expenses at any first-class female college, and there will be no comparison as to advantages. While the expenses of establishing the Conservatory are great, the charges will not be increased.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

Why He Didn't Pay.

A story was recently told of how a preacher tested the effect of the hard times upon his congregation. At the conclusion of one of his sermons he said:

"Let everybody in the house who pay their debts stand up."

Instantly every man, woman, and child, with one exception, arose to their feet. He seated the crowd, and then said:

"Let every man who is not paying his debts stand up."

The exception noted, a careworn, hungry individual, clothed in his last Summer's suit, slowly assumed a perpendicular position, and leaned upon the back of the seat in front of him.

"How is it, my friend, that you are the only man in this large congregation who is unable to meet his obligations?"

"I publish a newspaper," he meekly replied, "and my brethren here who have just stood up are my subscribers, and—"

"Let us pray!" exclaimed the minister.—Independent Herald.

Washington College for Young Ladies.

The announcement of this noted school will be found in another column of this paper. It is the only institution of a college grade for young ladies at the National Capital, and is one of the leading schools of the country. It has also a Preparatory School in connection with the College. Its charming location, its healthful surroundings, its lovely buildings and superb grounds are said to be unsurpassed within the District of Columbia. The buildings are heated by steam, lighted by electricity, and most elegantly furnished. The value of a year spent in this school in Washington City can not be estimated.

W. R. Smith's College, Lexington, Ky.,

Is where hundreds of clerks, farmer boys and others have invested $90 for tuition and board for an education and are now getting $1,000 and over a year. Read ad. and keep this notice for reference. Remember in order that your letters may reach this college to address only W. R. SMITH, Lexington, Ky.

Epworth League

BY REV. HERMAN W. KNICKERBOCKER.

TOPIC FOR JULY.

ST. PAUL IN SOCIAL RELATIONS.

JULY 11.—HIS RELATION TO INDUSTRY.

Acts xviii, 2 and 3; xx, 33 and 34. I. Thes. ii, 9; Rom. xii, 11; II. Cor. xii, 14.

1. All Jewish boys learned a trade. Paul learned that of tent-maker. This was not considered incompatible with the highest education. It gave him something to fall back on and solved the problem of physical existence.

2. How to make a living is a problem which confronts the young men of to-day. The so-called higher professions are full, but the industrial pursuits present a legitimate and easy solution of the problem. Education and manual labor are not incongruous. The college-bred laborer is a realized type.

3. The utilitarian idea of education is largely responsible for the antipathy of the educated to manual labor. Education is looked upon simply as a means of making money—a commodity exchangeable for money. To fit a man to get on in the world is the lowest aim of education. The development of manhood is its primary and comprehensive end. Work for your daily bread, and consider yourself well-paid when your education yields not gold and silver, but mental and spiritual coin.

4. Paul used his trade as a means to an end. He did not live to make money, but made money to live. His business was subordinate to his life-work. Oh, that the world could learn this lesson to-day! Business of whatever character should simply be the support of the physical stage upon which the drama of life is enacted.

5. The ministry is not, in the worldly sense, a business; it is not a profession. He who enters it as a means of making a living falls far below the standard of Paul. He says, "I covet no man's gold and silver," and again, "I seek not yours, but you."

6. A lazy Christian is a contradiction in terms. He must "provide things honest in the sight of all men" and "be not slothful in business." Religion is expressed better by doing with thy might what thy hand findeth to do than by shouting.

DOTS.

Mr. J. W. Daniels has been appointed treasurer pro tem. of the State League by President White.

Remember the meeting of the Union League at Dryades Street Church, next Thursday, July 8, at 8 P. M.

Rev. Jno. F. Foster will attend the convention at Toronto. Rather slim, but good-looking delegation from New Orleans.

Bro. E. H. Prescott, treasurer of the State League, was married to Miss Enla Ball, of this city, on Saturday morning, and left immediately with his bride for Colorado City. The best wishes of the League go with them.

At the business meeting of the Louisiana Avenue League, Friday night, the following officers were elected for the ensuing half year: Willard Cushman, president; W. R. Hummel, first vice-president; James Welsh, secretary; F. Barringer, treasurer.

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HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25 cents.

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This well known institution, ripe in years and experience, is for the exclusive use of young women. Here the female mind and body are given that careful attention and development they require and demand. As a school for young women, it has always elicited the highest commendation, and its many years of work, well done, should commend it to all who are looking for or are considering a place of education for their own daughters or young women under their guardianship. The courses of study and discipline at Hollins Institute have advanced with the demands of the times so far as the judgment of the institution recognize that those demands are in keeping with scholarship and a high standard of morality, for both of which this school is eminently noted. There is no other school in this country offering better facilities, giving higher training and having more accomplished instructors than Hollins Institute.

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TESTIMONIAL.

July 28, 1889.

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Yours, most respectfully,
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SIXTIETH annual session begins Sept. 15, 1897. For catalogue and full information, address

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CHAS. L. COCKE, Supt., Hollins, Va.

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The continued increase in the number of young ladies in attendance at this college is evidence of the satisfaction of its patrons with its management. The equipment consists in part of 38 upright and 2 concert grand pianos, a six-inch object glass, Alvan Clark & Sons telescope, and probably the best chemical and physical laboratory of any female college in the South. With its 6 male and 11 female professors, it offers unusual advantages for mental training, and the lovely grounds, ornamented with two fountains, a lily pond and beautiful shrubs and flowers, is conducive to happiness and æsthetic culture. The dormitories are home-like and equipped with all modern conveniences. We believe that Louisiana girls would find the climate here pleasant and healthful. For catalogue of this live and progressive school address

MRS. L. A. KIDD KEY, President.

P. S.—I desire to call especial attention to the fact that Mr. Harold Von Mickwitz will be Director of the Conservatory of Music. He was a pupil of Leschetizky, who was also teacher of Paderewski. He is personally recommended by Leschetizky, Fannie Bloomfield Zeisler and Victor Herbert.

LaGrange Female College

THIS Institution leads in the advantages of SOLID CHRISTIAN EDUCATION. MUSIC, ART, ELOCUTION, HEALTH, and ECONOMY OF DRESS; INVITE INVESTIGATION, Catalogue BEAUTIFUL.

SESSION BEGINS SEPTEMBER 15, 1897.

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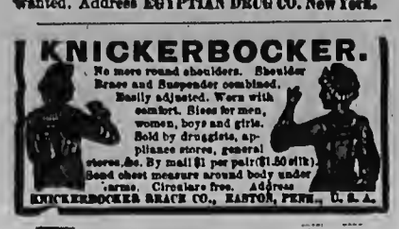

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When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care,
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary toiling days,
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer,
To those around whose lives are now so dear,
They may not need you in the coming year—
Now is the time.

—Medical Missionary Record.

Genuine Panaceas for Trouble.

Harper's Bazar has a good article on occupation as a never-failing panacea for trouble. Illustrating it, the writer says that idleness is the greatest foe to happiness, and work is the most undoubted comforter and helper in times of depression and sorrow. The Bazar gives an instance of a woman of wealth and luxury, of whom sympathizing friends said, "If she had to go out as a laundress, there would be hope for her; but she has nothing to do but to sit still, bewail herself, and lament the day she was born." Discreetly the caution is given, that work must be a weapon in one's hand, not a whip held over one's head. With this qualification, loneliness, bitterness, ennui, grief yield to this medicine of daily occupation.

Count Tolstoi has recently written a paper, however, to show that work becomes a great evil when, like dissipation, it shuts out from the mind the contemplation of the higher spiritual realities and diverts attention from the great question of personal responsibility. If work is pursued chiefly for the sake of oblivion, it has no pre-eminence over any other form, except the incidental benefits it produces. Yet the spiritual consolations of religion, without work, unless, idleness be enforced by disease or weakness, are not adequate to the needs of a wounded spirit. The two must unite, communion with God, and occupation pursued because of its results. Then in the necessary intervals from work the spirit does not sink into dejection, and work itself becomes a means of grace.—New York Advocate.

One Girl's Work.

A few years ago a little girl applied to a pastor in one of our large cities for admission into his Sunday-school. She was told that the classes were so full that there was no room for her, and that the church was so small that no more classes could be organized. Much disappointed, the little girl began to save pennies (her family were poor) for the purpose of enlarging the church, in order that she and other children like her might be accommodated. She told no one of her ambitious purpose, however; so that when the pastor of this church was called to her bedside a few months later he saw nothing unusual, only a frail child of six and a half years.

The little sufferer died, and a week later there were found in her tattered red pocketbook (which had been her savings bank) fifty-seven pennies and a scrap of paper, which told in childish print the story of her ambition and the purpose of her self-denial.

The story of that little pocketbook and its contents, and of the unfaltering faith of the little owner, got abroad. It touched the heart of saint and sinner alike. Her inspiration became a prophecy, and men labored and women sang and children saved to aid in its fulfillment. These fifty seven pennies became the nucleus of a fund which in six years grew to two hundred and fifty thousand dollars; and to-day this heroine's picture (life size) hangs conspicuously in the hallway of a college building at which fourteen hundred students attend, and connected with which there are a church capable of seating eight thousand, and a hospital for children named for the good Samaritan, and a Sunday-school room large enough to accommodate all the girls and boys who have yet asked to enter it.

A fairy story? It reads like one, but happily it is not one. The little girl's name was Hattie May Wiatt, and the splendid institutions described are located in Philadelphia.—Harper's Round Table.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

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Courage to Live.

A cheap sentimentality is apt to look upon him who, in full possession of his faculties, destroys his own life as being a man of courage. But he is not. He is a slave of cowardice. He seeks in death a way of escape from the duties and responsibilities of life. Was it an act of courage on the part of a man the other day to remove himself from the world while three small children were dependent upon him? By no means. It would have been courageous and praiseworthy in the deluded and disheartened man to have continued the struggle for the sake of those who were dependent upon him, but for him to desert them in their hour of sore need was cowardly. Courage is of various sorts, but the sort that endures hardship for the sake of others wins the applause of men and angels. The Sunday-School Times said some time ago, "All men admire courage, but not all men know true courage when they see it. One temperament demands courage for the performance of an act which to another temperament calls for no display of this virtue. No two persons, indeed, can be exactly estimated from the same sort of action. Many a child displays indomitable courage in going down a dark hallway when that hallway is peopled with specters of the child's fancy. Many a person, on the other hand, commits suicide, not because of the courage in meeting death, but because of the want of courage in meeting life. As Carlyle says, 'The courage that dares only die is, on the whole, no sublime affair. * * * The courage we desire and prize is not the courage to die decently, but to live manfully.'"—New York Advocate.

Those Astounding Adverbs.

One evening a gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in a car with a noted wit, whom he described as "horribly entertaining," and, to clap the climax, he spoke of the butter that had been set before him at a country hotel as "divinely rancid."

The young people stared, and the oldest daughter said: "Why, papa, I should think that you were out of your head."

"Not in the least, my dear," he said pleasantly. "I'm merely trying to follow the fashion. I worked out 'divinely rancid' with a good deal of labor. It seems to me rather more effective than 'awfully sweet.' I mean to keep up with the best of you hereafter. And now," he continued, "let me help you to a piece of this exquisitely tough beef."

Adverbs, he says, are not so fashionable as they were in his family.—Boston Post.

The amount of volitional energy required every day to meet the temptations which face the men and women of our day can not be computed in any mathematical way. The most gifted imagination can not conceive of the terrific difficulties which have to be overcome in order to nobility of life. Historic heroes are most of them less worthy of our plaudits than scores and hundreds of those whom we pass daily without a nod of recognition. Character, if secured at all, has to be cut out of the flinty rock. The sculptor disentombs his angel by laborious processes. The bright jewel of a lustrous life, which shines like a diadem in the light of heaven, gains its glory only through long processes of polishing, which demand undying resolution and continuous self-sacrifice. In the work of securing human perfection, it is an unspeakable blessing to know that God is infinitely more desirous of such perfection than we can be. Our temptations are legion. We are tempted to self-indulgence. Drifting is easy. The ascent of a swift current is fraught with more or less of danger and always accompanied with toil. We are tempted to lend our ears to defamers and give comfort to reputation-destroyers. We are tempted to lend our tongues to the base work of rolling on slanderous utterances. We are tempted to retaliation, to carping criticism, to indifference where the call of common humanity should awaken our speedy assistance. We are tempted to pride, self-assertion, presumption, Pharisaism, covetousness, and especially to indulgence in pleasures which cloy and seek a temporary satisfaction which is without the quality of permanence.—A. Z. Conrad, in New York Observer.

Misjudged.

Speaking of how we often misjudge people's motives, and how, sometimes, because we see at the moment but a part of what they are about, we reach harsh conclusions, The Quiver cites the following: "Among the lots put up at auction was one, 'A pretty pair of crutches.' In the crowd was a poor crippled boy, and the crutches were just the thing for him. He was the first to bid for them. An elderly, well-dressed man bid against him. There were cries of 'Shame! shame!' in the crowd. The boy bid again, and so did the old gentleman. The boy bid all he had, but the old gentleman outbid him once more, and the poor little lad turned away with tears in his eyes. The crutches were knocked down to the elderly man, who, to the great surprise of all, took them to the poor little cripple and made him a present of them. The crowd were now as enthusiastic in their praise as they had been in their abuse, but the old gentleman heard nothing of it; he had disappeared even before the little boy could thank him. To judge by a part is often to misjudge the whole."—Everybody's Magazine.

There is one sin which, it seems to me, is everywhere and by everybody underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is common as air, as speech—so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other which probably everyone in the room, or in the car, or on the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even of the simplest, if one keeps a sharp eye on that side of things. Even Holy Writ says we are prone to "trouble as sparks fly upward." But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—Helen Hunt.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

"Do not drift into the critical habit." writes Ruth Ashmore in the Ladies' Home Journal. "Have an opinion, and a sensible one, about everything, but when you come to judge people remember that you see very little of what they really are, unless you winter and summer with them. Find the kindly, lovable nature of the man who knows little of books. Look for the beautiful self-sacrifice made daily by some woman who knows nothing about pictures, and teach yourself day in and day out to look for the best in everything. It is the every-day joys and sorrows that go to make up life. It is not the one great sorrow, nor the one intense joy; it is the accumulation of the little ones that constitute living; so do not be critical of the little faults, and do be quick to find the little virtues and to praise them. So much that is good in people dies for want of encouragement. As I said before, have an opinion, and a well-thought-out one, about everything that comes into your life, but do not have too many opinions about people. Their hearts are not open books, and as you must be judged yourself some day, give them the kindest judgment now."

The Rev. Theo. L. Cuyler says: "For two reasons every conscientious young man ought to pledge himself to total abstinence. First, for his own sake, for he does not know how soon he may become a tippler. Secondly, for the sake of others whom he may tempt to ruin by his example. The reform of inebriates is difficult and rare. The one time to stop drinking treacherous intoxicants is to stop before you begin."

It is not by turning over libraries, but by repeatedly perusing and intently contemplating a few great models, that the mind is best disciplined.—Macaulay.

HYGIENE.

Effect of Cold Feet on the Health.

Cold feet, we are told by The Hospital, mean cooled blood, a lowered bodily temperature, and hence, often, pain and illness. The moral is obvious: we should at all hazards keep the feet warm. The journal named expatiates on this text as follows:

"The difference between cold feet and warm is a difference which has an important effect upon the general temperature of the body, and an equally important effect upon both health and comfort, alike in the night and in the day. The blood, propelled by the heart, circulates, as we know, throughout the whole body. If a considerable portion of the body, like the two feet, is very cold, the warm blood has to pass through a large cold area, and it becomes cooled in passing. But, in the case of cold feet, not only is the area cold, but the flow of blood, in consequence of the remoteness of the feet from the cardiac pump, is at its lowest. There is, consequently, the element of time to be considered; and when this is considered, it is perceived how very much really cold feet may lower the whole temperature of the blood, and so of the body. On the other hand, when the feet are warm, very warm, they will not lower, but actually raise, the temperature of blood, and thus make a very important difference indeed in the warmth of the whole body. Thinking of these things, one may readily see why a small degree of coldness in the feet may produce in some persons colic pains, and even diarrhœa, while a greater degree of coldness in the feet may bring about in others even a typhlitis or peritonitis. Now, it is not worth while for any of us in the wintry season to run the risks of serious discomfort and of grave illness if we can prevent such risks. As a matter of fact we can and ought to do so both by day and by night. In these columns we have often advised the aged and those of feeble circulation to resort to a hot bottle or to wrap their feet in flannel during the hours of sleep. Our more immediate purpose at the present time is to suggest the necessity for and a means of keeping the feet warm during the day for persons who have to stand in the street, sit in ill-warmed offices, or travel by train, and so on. Snow-shoes, india-rubber snow-shoes, lined with skin or even flannel, furnish a sovereign remedy for cold feet. The writer has been surprised at the boldness with which certain aged people, gouty men, and delicate women of his acquaintance have faced the recent snowy and slushy roads when armed, or rather 'footed,' with snow-shoes. The means proposed are simple, and as scientific as simple; but the comfort and safety secured by their use can not be valued in money."—Literary Digest.

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Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists; price, fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The publisher of this paper guarantees the genuineness of this offer.

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BEAUTY IS WEALTH.

Beauty is as essential to a woman as any other quality with beauty of form and feature comes beauty of mind and character. Physical beauty is a rounded form, the brightly tinted cheek, the vivacious eye, a certain ease and grace of manner, which indicates a superabundance of physical strength. Very few women possess these qualities, but very many more might possess them who do not. If you feel that you are losing vitality, losing your beauty losing your strength, if you feel that your face which once was plump and rosy, is becoming thin and sallow, that wrinklee (which are the terror to all pretty women) are beginning to appear, take our advice and try that greatest of discoveries, the "MASSAOE FACE CUP," which is the only means known to science to convert a thin and sallow expression into a plump and rosy face. It will transform a face with plain or homely features into an expression of grace and beauty. Physiology teaches us that if we would be strong, we must exercise the muscles which need the developing. Exercise causes the blood to rush to that part of the body called into action, the muscle is fed and strengthened by the fresh blood and will, therefore, develop.

The Massage Cup will do for the face, when properly applied, by contracting and relaxing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MASSAOE FACE CUP," with full directions for its use. Remember, you can have your money back, if you say so.

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OBITUARIES

(Continued from Third Page.)

ROGILLIO—Died in West Feliciana, La., April 29, 1897, JAMES ROGILLIO, aged eighty years.

To him the summons was not unexpected. For many years he had been trying to walk in the footsteps of the Master. Just a few days before his departure he was heard to say: "There is only one tie that binds me here. It will be so hard for my poor wife to be left alone." He was sick only a few days. In the dying hour he held out his hand, saying: "Come, mother; we will go together. The great river is crossed; we have only a little stream more; I will help you over." It seems as if God, in his goodness and love, had given him this presentiment to soothe the parting moments. That very night the dear one who, for forty years, had shared life's joys and sorrows with him, was taken suddenly and seriously ill. Only two short days more of suffering passed ere she joined him on the other shore.

His wife, Mrs. SARAH JANE ROGILLIO, was born in Natchez, Miss., Dec. 25, 1830. Her maiden name was Paine. At the early age of fourteen she was married to J. M. Baker; six years later left a widow. August 14, 1857, she was married to James Rogillio. She was the mother of ten children—three by the first marriage, seven by the second. Buried two of the first family, three of the second.

She united with the M. E. Church when quite young; was devoted to her church, her children, and her God.

When all was over with her husband she said to me of her children: "I feel thankful that God has let me live to nurse him through. Now I am ready to go." She peacefully passed away Sunday morning, May 2, 1897.

It is hard—oh, so hard!—for us to give them up, dear father and mother; but we realize that it is not an enemy who hath done this but a kind and loving Father, who chastens not in wrath. God help us to so live that we may meet, an unbroken family, in that bright land where parting shall be no more.

ONE OF THEIR CHILDREN.

HYATT—Capt. C. J. HYATT was born Jan. 1, 1833, in Lauderdale county, Ala.; came to East Port, Miss., about the year 1860, and was engaged in merchandising. He was a soldier in the Confederate Army, and rendered faithful service, rising to the rank of captain. At the close of the war he returned to his native state.

He was married to Miss Mary Thomas Price in Summerville, Ala., Aug. 25, 1863. In 1866 he came to Tuka, Miss., and accepted a position as bookkeeper for Hemmerly & Price. In 1873 he went into the mercantile business for himself. He was converted and joined the M. E. Church, South, in 1862 under the preaching of Rev. J. H. Mitchell. His first wife died in 1868, leaving him with seven little children. In 1885 he was married to Miss Ida Lee White, of Lauderdale, Texas. In 1889 the Bank of Iuka was organized, and he was made president, which position he held until his death, March 7, 1897.

As a husband, he was devoted and faithful; as a father, affectionate and gentle; as a neighbor, just, congenial, helpful; as a citizen, loyal and upright; as a Christian, he was a consistent member of the church, faithful to her vows, safe counselor as steward, and much beloved as a Sunday-school teacher; a man of even temper and sterling worth, gifted with the graces of faith, patience, and love. He loved ones with unbounded confidence leaned upon his strong arm and safe counsel. He daily consecrated himself and family to God in prayer. J. H. SHUMAKER, P. C.

MCCORMICK—Miss BERTHA MCCORMICK, daughter of our distinguished physician, Dr. Frank McCormick, of Vossburg, was in attendance at E. M. F. C. of Mississippi when she was taken ill. Her father brought her home, where she gradually grew worse, and, in spite of all that human skill could do, died May 14.

She was a young lady of remarkable beauty, possessing many noble traits of character, of which modesty (the greatest of virtues) was predominant; that, joined to her extreme sweetness and amiability, made her a favorite with all. "To know her was to love her," and her gracious smiles of greeting to all alike, irrespective of rank or color, will be missed sadly. She was courteous, attentive, and polite. It must be a comfort to the bereaved family to know she was willing and ready to go. She was possessed of that rare fruit of religious character which consists in doing good to all rather than in mere pretensions, her good example shining brightly, a light to all.

They have our deepest sympathies as well as all her schoolmates. May they be comforted with the thought that:

"Some day, when work is o'er and ease is won,
They with folded hands can wait,
While their eyes look up, and through the sunset bars
They'll see her at the gate."

GEO. L. HARBOUR, M. D.

BRANCH—Mrs. REBECCA HUNNICUTT BRANCH, whose maiden name was Fletcher, was born in Nashville, Tenn., Sept. 23, 1808, and died at her home near Washington, Adams county, Miss., April 8, 1897.

She came to Adams county with her parents when a child, while the State was a Territory, and lived in the county until death summoned her home.

She was married to Dr. John Branch by Rev. John Burris, Feb. 7, 1828. Dr. Branch preceded her to the land of the blessed a number of years.

Sister Branch was the mother of three children. All of these lived to be grown. Two of them had gone before, and were waiting at the beautiful gate for mother. She was a devoted wife. Although the doctor had been gone a number of years, and her reason had partially gone, she retained the memory of the doctor, and often spoke of him and expressed a desire to do those things that were pleasing to him during his life.

She joined the M. E. Church in 1846, and embraced religion at the same time, under the ministry of Drs. Drake and Winans. Her pew was always filled until disease and old age forbade. She loved the house of God, and, like David, was always glad to go into the same.

Her home was the home of the preacher, and he was always made to feel at home around her. She was a good neighbor, always looking after the afflicted and distressed. She was loved by all. She leaves one child, a widowed daughter, and a number of grandchildren, with the community, to mourn her loss. Allow me to say to you, loved ones: Weep not as those who have no hope. Your mother and grandmother is not dead, but sleepeth. D. F. GUICE, P. C.

MCCALEB—Whereas, An all-wise Providence, who doeth all things well, has lately removed from our Sabbath-school and from the church militant to the Sabbath school and church triumphant one of our brightest and best scholars, one of our most consistent members, and it is but right and proper that we express our appreciation of her worth and purity of character; therefore, be it

Resolved, That in the death of MARY MCCALEB, Harriston Sabbath-school lost one of its most punctual and conscientious scholars, the Methodist Church one of its purest and Christ-like members, fond parents a most devoted and dutiful daughter, their children a kind and careful sister, and we, her associates, a guileless, considerate friend.

Resolved, Never was the adage, "The good die early," better exemplified, for Mary, being ready and fit for the Master's kingdom, was soon taken safely into the pearly gates of the celestial city ere the contaminating influences of this wicked, sinful earth soiled the innocence and purity of her spotless character.

Resolved, That while deeply deploring our great loss, we meekly bow to the will of God, and will henceforth try to love and serve him as Mary did, for, as the Master said of one other, "She hath done what she could."

Resolved, That we tender the bereaved family and relatives our heartfelt sympathy, and that these resolutions be spread upon the Minutes of our Sabbath-school.

SARAH KNAPP, for Com.

FLOWERS—Written in memory of FOSTER L. FLOWERS, whose gentle spirit took its flight from the home of his parents at Auburn, Miss., Jan. 3, 1897.

No sweeter blossom ever grew to cheer the hearts of more devoted parents than little Foster. Not theirs alone, but many were the hearts made sad by his untimely death, and desolate that home for a season. Though young in years, by his singular attractiveness of manner he had made many friends, and was the general favorite of both old and young. His unusual quickness of perception made him a play-fellow especially genial and much sought by his companions. But now

"A household band is broken,
One little form is missed.
When sweet good-nights are spoken,
And rosy lips are kissed,
When evening prayers are said,
'I lay me down to sleep,'
This dear one in a narrow bed
Sleeps a long, deep sleep.

"And when the night is ended,
And morning brings the glee
Of childish voices blended
In playful harmony,
His voice can not be heard,
So far beyond the skies,
Beyond the sound of mortal ear
It blends in paradise."

M. A. DAVIDSON.

BENTON—Mrs. SARAH A. BENTON died at the home of her father, James Crawford, of Hineston, La., May 27, 1897, in the thirty-eighth year of her age.

She moved from Mississippi with her parents to Rapides parish, La., in early childhood, where she resided to her death.

In January, 1883, she was married to Leroy Benton, from which marriage sprang four children, of whom three and the father still survive.

She was converted and joined the M. E. Church, South, when quite young, and it was always her chief delight to contribute in some way to the interests of her church, and with earnest zeal and willing hands she entered joyfully into all its enterprises for the salvation of souls.

She was a model wife and mother and a devoted Christian, and was kind to all with whom she came in contact. In her long and painful illness she never murmured. She had no fear of death, but welcomed the message when it came. Her spirit is praising God in the home of the blest. May her loved ones meet her where parting will be no more!

P. A. SWANN.

Kosciusko, Miss., papers please copy.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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Sold by Druggists, 75c.
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True goodness is like the glow-worm in this: that it shines most when no eyes except those of Heaven are upon it.—Hare.

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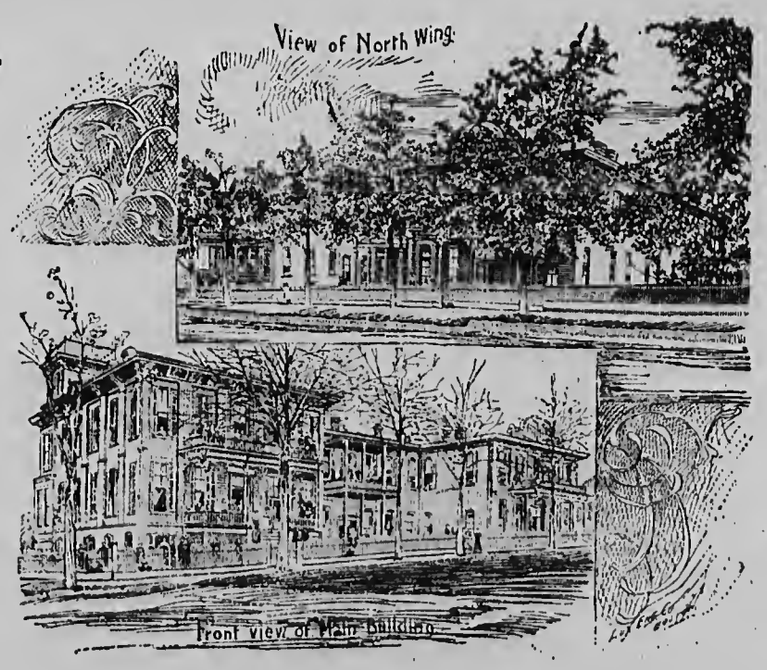

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MARRIAGES.

BRAKE—NICHOLS.—At the residence of M James Harrison, Tensas parish, La., June 17, 1897, by Rev. B. F. White, Mr. W. W. Drake, of Waterproof, La., to Miss S. B. Nichols, of Tensas parish, La.

BRANTLY—HORTON.—At the residence of the bride's father, Geo. Horton, Esq., Freetrade, Miss., June 27, 1897, by Rev. Irvin Miller, Mr. Ed Brantly, of Madden, Miss., to Miss Georgie Horton.

KEARNEY—BURNHAM.—In the Baptist Church at Harperville, Miss., June 30, 1897, by Rev. Irvin Miller, Mr. E. R. Kearney, of Flora, Miss., to Miss Minnie Burnham, of Harperville.

JOHNSON—CATCHING.—At the residence of the bride's mother, on Pearl river, a few miles below Georgetown, in Copiah county, Miss., July 1, 1897, by Rev. W. B. Lewis, Mr. C. B. Johnson, of Crystal Springs, Miss., to Miss Lellah B. Catching.

STROECK—BALDWIN.—In the First Methodist Church, Beaumont, Texas, June 23, 1897, by Rev. Geo. G. Woodbridge, Mr. Charles H. Stroeck and Miss Nordilae Baldwin.

MEYERS—DUNCLE.—At the residence of the bride's uncle, Mr. C. E. Duncle, Sicily Island, La., June 27, 1897, by Rev. J. White Davis, Mr. Cicero J. Meyers and Miss Florence Duncle.

CASON—GLAIZE.—At the residence of the bride's uncle, Dr. Clopton, Morrow, La., June 30, Mr. Slack officiating, Miss Beasie Glaize to Mr. Frank L. Cason.

NEWS OF THE WEEK.

DOMESTIC.

The University of Virginia proposes to erect a memorial to Poe.

Half a million people have paid to see the Nashville Exposition during May and June.

A Methodist clergyman of Milwaukee refused to marry two bicyclists who came to him, the woman in bloomers and the man in the usual wheeling rig on Sunday.

Louis Gallet, who was convicted of aiding and abetting Louis Calomb (deceased) in abstracting the main part of the moneys of the Union National Bank, of this city, has been sentenced to eight years in the penitentiary.

Henry Gardes and Walter W. Girault, who were convicted, after a trial lasting nearly a month, of embezzling, abstracting and misapplying the funds, etc., of the American National Bank, of this city, were sentenced, on July 2, to a term of eight years in the penitentiary.

The widespread opposition of the people of New Orleans to having their sewerage system placed under the control of a private corporation has been vastly increased since the result of giving the garbage service into the hands of another private monopoly has become so disastrous.

The late James Aram, of Delavan, Wis., bequeathed $20,000 for a public library for the town, in memory of his daughter, and $20,000 for a home for superannuated and indigent Methodist ministers, in memory of his father and mother. He also gave $1,000 to each of the churches in town and $2,000 for the improvement of the local cemetery.

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CORNELL Buffalo.
KENTUCKY Louisville.

THERE is a right way to paint and a wrong way. The right way is to have the best paint—Pure White Lead (see list of genuine brands) and Linseed Oil—applied by a practical painter. The wrong way is to get some mixture about which you know nothing and apply it yourself or have some inexperienced, irresponsible person do it.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

Senator Caffery spoke for over an hour, on July 2, in the Senate, in which he made another vigorous attack on the sugar trust, and again called attention to the fact that the basis of the drawback estimates on sugar used by the treasury department was the figures furnished by H. O. Havemeyer, of the American Sugar Refining Company.

The most powerful and sensational address ever delivered before the Georgia Bar Association was that made, last week, by Judge Simeon E. Baldwin, of Connecticut, Chief Justice of that State and ex-president of the American Bar Association. He took the almost unprecedented ground that the President of the United States is the greatest despot on earth.

An unusual feature of the fight being made against the confirmation of John Goodnow, of Minneapolis, as consul general to Shanghai, is the number of protests being made to President McKinley and to the Senate by women and women's organizations. Seven W. C. T. U. Unions of the State have wired protests. The ground of this action is the character of the evidence introduced in the divorce suit in which Mr. Goodnow was recently an unsuccessful defendant.

In the litigation between the city and the receiver of the Garbage Company, the latter party claims from the city full pay upon a contract for removing and disposing of garbage in this city, although no service as required by the contract has been rendered. Judge Parlange shows that a sum of $68,000, which had been unlawfully appropriated from the revenues of 1897 to pay certain expenses of 1896, can not be used for such a purpose, and is, therefore, available for emergency use in the removal and disposing of garbage; but he releases from the moneys tied up by order of the court the further sum of $25,000, making a total sum of $93,000 to clean the city.

A general strike of miners of the United States was ordered on July 4 by the National Executive Board. It is said that over 300,000 coal miners will stop work.

FOREIGN.

Twenty thousand French colonists are to settle in the State of Jalisco, Mexico, and engage in coffee culture. The first batch of immigrants will arrive about Sept. 1.

Tewfik Pasha announced to the ambassadors of the powers last week that the Turkish Cabinet maintains the indefensible right of Turkey to retain Thessaly by virtue of conquest.

Special dispatches from Bombay say that from 600 to 1,000 rioters were killed during the recent rioting in the vicinity of Calcutta, and it is added that native circles put the deaths as high as 1,500.

The great Jubilee review of troops occurred in England on July 1. The Duke of Connaught, commanding the military district, was in supreme command of the troops, who numbered 25,000 men, including all the colonial forces, a division of cavalry, artillery and engineers, and four divisions of infantry.

Thousands Celebrate

With thankfulness their restoration to health by the use of Hood's Sarsaparilla.

Think of the vast army who have been cured by this medicine—

Men, women and children, who have suffered the consequences of impure blood, who have been the victims of scrofula sores, eruptions, dyspepsia, nervousness, sleeplessness.

They have tried other medicines and have failed to obtain relief. They tried Hood's Sarsaparilla and it did them good. They persevered in its use and it accomplished permanent cures. Do you wonder that they praise it and recommend it to you?

Camp Meetings.

The Bethel Camp Meeting, ten miles southeast of Woodville, Miss., will begin Thursday, Aug. 5, and continue ten days. All ministers are cordially invited to attend. They will be transported from Centerville, and entertained free of charge. H. F. Lewis, Sec.
Woodville, Miss.

The ninth annual session of the Rapides Camp Meeting will begin Aug. 7 and close Aug. 15, 1897.

This camp ground is in the beautiful pine hills, seven miles from Boyce. There is an abundant supply of pure, cool water. Ample hotel accommodations at reasonable rates. Conveyances will meet all trains at Boyce, and carry passengers to and from camp ground.

The T. and P. R. R. will sell tickets from points within fifty miles of Boyce at the rate of one fare for round trip. Tickets will be on sale Aug. 6-8 and Aug. 13-15, limited for return to Aug. 16. J. I. Hoffpauir.

Constipation, an exceedingly dangerous condition of the bowels, is nearly always the result of carelessness and inattention to the calls of nature. To correct irregularities and restore healthy movements, the best aperient is Ayer's Pills. They are easy to take.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Paris, at Spring Hill.....(Fri.)..July	0
Toccopola, at Lafayette Springs.....	10, 11
Grenada circuit, at Duck Hill.....	17, 18
Water Valley cir., at Long B.(Tues.).	20
Banner, at Pleasant Hill.....(Fri.)..	23
Pittsboro, at —.....	24, 25
Ellzey, at —.....	28
Chapel Hill, at Spring Hill.....31, Aug.	1
Slate Springs, at Camp Ground.(Tues.)	4
Minter City.....	7, 8
Charleston, at Bethel.....	14, 15
Tatum, at Ebenezer.....	21, 22

H. C. Morehead, P. E.

SARDIS DIST.—THIRD ROUND.

Longtown.....July	10, 11
Courtland.....(Fri.)..	16
Batesville and Wesley.....	17, 18
Tyro.....	24, 25
Nesbit.....31, Aug.	1
Arkabutla.....	7, 8
Coldwater and H.....	8, 9
Wall Hill.....(Fri.)..	13
Cockrum.....	14, 15
Burgess mission.....	21, 22
Pleasant Grove.....	28, 29
Eureka.....(Fri.)..Sept.	8
Pleasant Hill.....	4, 5

T. C. Wier, P. E.

COLUMBUS DIST.—THIRD ROUND.

Crawford.....July	10, 11
Columbus station.....	18, 19
Cedar Bluff.....	24, 25
West Point.....31, Aug.	1
Brooksville.....	7, 8
Tibbee.....	14, 15
Shuqualak.....	21, 22
Winstonville.....	28, 29
Singleton.....Sept.	4, 5
Hebron.....	11, 12

R. A. Burroughs, P. E.

CORINTH DIST.—THIRD ROUND.

Kossuth circuit, at Bethel.....July	10, 11
Ripley and N. A. station, at N. A.....	17, 18
New Albany cir., at Mt. Olivet.(W.).	21
Ripley circuit, at Sand Springs.....	24, 25
Blue Springs circuit, at Bethel.....31, Aug.	1
Brown's Creek cir., at Nesbitt's.(Th.).	5
Inka circuit, at Paradise.....	7, 8
Saltillo circuit, at Oak Grove.....	14, 15
Pleasant Ridge cir., at Old Bethel....	21, 22
Jonesboro circuit, at Ebenezer.....	28, 29
Marietta cir., at Hodges'....(Wed.)..Sept.	1
Booneville circuit, at Paul's.....	4, 5

Heslep R. Tucker, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Red Banks circuit, at Mabon.....July	10, 11
Ashland circuit, at Ashland.....	17, 18
Cornersville circuit, at Macedonia....	24, 25
Mt. Pleasant cir., at Bailey's C. G....31, Aug.	1
Abbeville circuit, at Liberty.....	7, 8
Pontotoc circuit, at Palestine.....	14, 15
East Holly Springs circuit.....	21, 22
Holly Springs circuit.....	28, 29

J. D. Cameron, P. E.

ABERDEEN DIST.—THIRD ROUND.

Amory station.....July	10, 11
Aberdeen circuit.....	17, 18
Verona and Nettleton.....	23
Nettleton circuit.....	24, 25
Shannon.....31, Aug.	1
Tremont.....	6
Fulton.....	7, 8
Buena Vista.....	13
Houston mission.....	14, 15
Houston and Wesley.....	20
Sparta.....	21, 22
Okolona circuit.....	28, 29

S. M. Thames, P. E.

GREENVILLE DIST.—THIRD ROUND.

Friar's Point.....July	10, 11
McLeod's.....	14
Rosedale.....	17, 18
Poplar Grove.....	24, 25
Boyle.....	25, 26
Clarksdale.....	28
Bellevue.....31, Aug.	1
Bollvar.....	7, 8
Greenville.....	14, 15
Greenville circuit.....	15, 16
Shaw's.....	21, 22
Hallondale.....	28, 29

J. W. Dorman, P. E.

DURANT DIST.—THIRD ROUND.

Sallis, at Bethel.....July	10, 11
Salem, at Salem.....	24, 25
Kosciusko.....	25, 26
Walthall, at North Union.....	30
Eupora, at Matherstou.....31, Aug.	1
Ackerman, at McCool.....	7, 8
Ebenezer.....	12
Belzona.....	14, 15
Chester, at South Union.....	21, 22
Rural Hill.....	27
Louisville.....	28, 29

J. H. Mitchell, P. E.

WINONA DIST.—THIRD ROUND.

Indianola.....July	10, 11
Carrollton circuit.....	17, 18
West.....	24, 25
Sidon.....31, Aug.	1
McNutt.....	7, 8
Dublin and Brooklyn.....	14, 15
Black Hawk.....	28, 29

J. B. Stone, P. E.

MISSISSIPPI CONFERENCE.

ENTERPRISE DIST.—THIRD ROUND.

Shubuta, at Shubuta.....(Thurs.)..July	15
Wayne, at Poplar Springs....(Fri.)..	16
Winchester, at Chicora.....	17, 18
Pachuta, at Orange.....	24, 25
Vossburg, at Enents.....(Fri.)..	30
Heidelberg, at Philadelphia.....31, Aug.	1
Energy, at Mt. Carmel.....	7, 8
Waynesboro and State L., at S. L.(Th.).	12
Mathersville, at Hebron.....	15, 16
Ellisville and Laurel, at E....(Fri.)..	20
Eastabuckie, at Hopewell.....	21, 22
Enterprise and Stonewall, at Mayerhoff	28, 29
Leaksville.....Sept.	4, 5
Mt. Carmel.....	11, 12
Fuller.....(Wed.)..	15
Williamsburg.....	18, 19

L. Garley, P. E.

BROOKHAVEN DIST.—THIRD ROUND.
(In Part.)

Providence, at Monticello.....July	10, 11
Adams, at Ebenezer.....	17, 18
Summit, at St. Mary.....	24, 25
Whitestown, at Muddy Springs.....31, Aug.	1
Magnolia, at Magnolia.....	1, 2
Caseyville, at Pleasant Valley.....	7, 8
Gallman, at Mount Pleasant.....	14, 15

E. H. Mounger, P. E.

VICKSBURG DIST.—THIRD ROUND.

Harriston, at Rodney.....July	10, 11
Warren, at Oak Ridge.....	17, 18
South Vicksburg.....	24, 25
Hermanville, at Pisgah.....31, Aug.	1
South Warren, at —.....	7, 8
Port Gibson.....	28, 20
Satartia, at Satartia.....Sept.	4, 5
Edwards, at Rieves' Chapel.....	11, 12

Owing to the high water, the place of holding our District Conference has been changed from Rolling Fork to Oak Ridge, and the time to July 15-18.

J. M. Weems, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian—West End.....July	10, 11
Meridian—Central.....	11, 12
Lauderdale, at Lockhart.....	17, 18
Vineville, at Why Not.....	24, 25
Blunsville, at Blunsville.....31, Aug.	1
Meridian—South Side.....	7, 8
Meridian—East End.....	8, 9
Chunkey, at Spring Hill.....	14, 15
North Kemper, at Union Ridge.....	21, 22
Daleville, at Andrew Chapel.....	28, 29
DeKalb, at Marvin.....Sept.	4, 5
Linwood, at Linwood.....	11, 12
Toomsuba, at Burton's Chapel.....	18, 19
Porterville, at Brogan's Chapel.....	25, 26
Neshoba, at Philadelphia.....Oct.	2, 3
Rose Hill, at Hopewell.....	9, 10

The Meridian District Conference will begin at Blunsville, Miss., July 27, and end Aug. 1, 1897. The opening sermon will be preached at 8 P. M., Tuesday, July 27, by H. Mellard.

Sunday-school Conference will be held on Thursday, July 29.

Conveyance will be furnished at Scooba for all persons attending the District Conference. Let every layman and preacher who expects to attend inform Rev. C. M. Crossley, Blunsville.

C. G. Andrews, P. E.

JACKSON DIST.—THIRD ROUND.

District Conference, at Flora.....July	8-11
Capitol Street.....	17, 18
Yazoo circuit, at Anding.....	24, 25
Jackson—First Church.....Aug.	1
Benton circuit, at Midway.....	7, 8
Canton.....	14, 15
Tarry, at Spring Ridge.....	21, 22
Madison, at Pocahontas.....	28, 29
Camden, at Thomastown.....Sept.	4, 5
Lake City and Lodi, at Phillips.....	11, 12
Tranquil.....	18, 19
Yazoo City.....	25, 26
S. Creek and B. Lake, at Sharbrough's.Oct.	2, 3
Flora.....	9, 10
Fannin.....	16, 17

R. D. Nobsworthy, P. E.

NATCHEZ DIST.—THIRD ROUND.
(In Part.)

Percy's Creek.....July	10, 11
Nebo.....	17, 18
Lebanon.....	24, 25
Hamburg.....31, Aug.	1

The District Conference will meet at Hamburg, July 28. Delegates who expect to attend will please send their names to Rev. R. A. Breland, Roxie, Miss. Brethren (lay and clerical) will please prepare essays or talks on appropriate themes in which they may feel special interest.

W. L. C. Hunnicutt, P. E.

SEASHORE DIST.—THIRD ROUND.

Lumberton, at Richburg.....July	10, 11
Biloxi station.....(Thes.)..	13
Pearlington, at P.....	17, 18
Columbia, at Graves' Creek.....	24, 25
Whittington, at White Plains.....31, Aug.	1
Galloway, at McLaurin.....	7, 8
Moss Point station.....	14, 15
Escatawpa, at Caswell S....(Wed.)..	18
Americus, at Tanner's C.....	21, 22
Bay St. Louis, at B. St. L.....	28, 29
Hattiesburg station.....Sept.	4, 5
Ocean S., at O. S.....(Wed.)..	8
Vancleave, at Mt. Zion.....	11, 12
Gulf Port.....	18, 19

C. A. Powell, P. E.

BRANDON DIST.—THIRD ROUND.

Steen's Creek, at Richland.....July	17, 18
Montrose, at Holder's.....	24, 25
Forest, at Puiaski.....31, Aug.	1
Westville, at Bethel.....	7, 8
Decatur, at Centreville.....	14, 15
Raleigh, at Trinity.....	16
Morton, at —.....	21, 22
Clarksburg, at Liberty.....Sept.	4, 5
Trenton, at Trenton.....	7
Hillsboro, at Oak Grove.....	11, 12
Carthage, at Sardis.....	16
Walnut Grove, at Waldo.....	18, 19

District Conference will convene at Morton, July 9, at 9 A. M.

W. W. Simmons, P. E.
Forest, Miss.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Lisbon, at Tulip.....July	10, 11
Lancsville, at Mt. Zion.....	13
Ruston, at Douglas.....	17, 18
Summerfield, at Harmony Chapel.....	24, 25
Vienna, at Pine Grove.....	26, 30
Areadia.....31, Aug.	1
Calhoun, at Frantom Chapel.....	5, 6
Gunnewille, at Siloam.....	7, 8
Vernon, at Oak Ridge.....	9, 10
Bienville.....	14, 15
Farmerville.....	21, 22
Downsville.....	23, 24
Minden, at Pine Grove.....	28, 20
Homer, at Homer.....Sept.	4, 5

District Conference at Hico, July 22 to 24. Let every member of the District Conference be present.

Rev. M. G. Jenkins will preach the opening sermon Thursday, July 22, at 11 A. M.

B. T. Crews, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Natchitoches, at Ragan's Chapel.....July	12
Montgomery, at Winfield.....	14
Colfax, at —.....	15
Melville.....	17, 18
Simsport, at Riverside.....	10
Rosedale.....	24, 25
Washington, at Waxia.....	30
White Chapel.....31, Aug.	1
Alexandria.....	3
Pineville, at Oak Grove.....	7, 8
Boyce, at Camp Ground.....	9
Jonesville.....	14, 15

The Alexandria District Conference will be held in Montgomery, beginning July 8 and continuing until the night of the eleventh. The opening sermon will be preached by Rev. J. C. Sligh at 11 A. M., July 8. All the local preachers of the district are urged to attend this Conference. Let all the recording stewards come and bring their Quarterly Conference records

V. D. Skipper, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Wilson, at Pine Grove.....July	10, 11
Slaughter, at Slaughter.....	11, 12
Franklinton, at Pleasant Valley.....	17, 18
East Baton Rouge, at Baker.....	24, 25
Bayou Sara, at New Hope.....31, Aug.	1
Pine Grove, at Killian.....	6
Ponchatoula, at James Chapel.....	7, 8
Live Oak, at Palmetto.....	9
Antioch and Meelows, at Meelows...	14, 15
East Feliciana, at Camp Ground.....	20
Port Vincent, at Maurepas.....	28, 26
Baton Rouge—First Church.....Sept.	5, 6
Baton Rouge—Second Church.....	5, 6
St. Helena, at Pine Ridge.....	11, 12
Amite City, at Tangipahoa.....	16
Clinton.....	18, 19

R. W. Tucker, P. E.

SHREVEPORT DIST. THIRD ROUND.

Mooringsport, at Mt. Zion.....July	10, 11
Jordan St. and Greenwood, at G.....	17, 18
Shreveport—First Church.....	25, 20
Grand Cane and Logansport.....31, Aug.	1
Pelican, at Mount Pleasant.....	7, 8
Caddo, at Friendship.....	14, 15
North Bossier, at Walker's Ch.....	21, 22
Pleasant, at P. H.....	28, 26
Holly Grove, at H. G.....Sept.	4, 5
Fort Jesamp, at Bayou Scie.....	11, 12
Mansfield.....	15

District Conference will meet at Pleasant Hill, Tuesday, July 20, at 9 A. M.

J. L. P. Sheppard, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Plaquemine Brulee, at P. B.....July	10, 11
Prudhomme, at Prairie Hayes.....	17, 18
Lake Arthur, at Lacassine.....	24, 25
Lake Charles—Jackson Street.....31, Aug.	1
Lake Charles—Broad Street.....	1, 2
West Lake, at Vinton.....	7, 8
Grand Cheniere.....	14, 15
Abbeville.....	21, 22
Jeanerette.....	28, 29
French Mission, at Arneaudville.....Sept.	4, 5

H. O. White, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Parker Memorial.....July	
Seashore Camp Meeting.....	14
Tchoupitoulas, Gretna and Gouldsboro, at Gouldsboro.....	
Dryades Street.....Aug.	
White Castle.....	7
Louisiana Avenue.....(11 A. M.)..	
Algiers.....(7:45 P. M.)..	
Carondelet Street.....(11 A. M.)..	
Moreau Street.....(7:45 P. M.)..	
Plaquemine and Donaldsonville, at Plaquemine.....	28
Covington and Tallaheek, at St. Tammany Camp Ground.....Sept.	4
Crapa Street, Slidell, and Pearl River, at Crapa Street.....	
Rayne Memorial.....(11 A. M.)..	
Felicity Street.....(7:30 P. M.)..	
Lower Coast, at Wesley.....	25

John T. Sawyer, P. E.

DELHI DIST.—THIRD ROUND.

Floyd, at Midway.....July	10
Monroe, at Monroe.....	17
Rayville, at Wyun Island.....	Aug. 1
Tallulah, at Bayou Vidal.....	21
Lake Providence.....	Sept. 4
Waterproof, at Wesley.....	11
Vidalia, at Peck station.....	18
Harrisonburg, at Pine Hill.....	25
Winnsboro, at Bœuff Prairie.....Oct.	2
Oak Ridge, at Bowman's Chapel.....	9
Bonita, at Bartholomew.....	16
Desaird, at Desaird.....	23
Bastrop, at Bastrop.....	30

B. F. White, P. E.

EVERY LADY SHOULD READ THIS

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. Free with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

To reach and win the multitudes outside the church require not more relief committees of philanthropic societies, but more love at the band. These multitudes need not your basket of provision, sent by a servant, so much as they need yourself. They hunger for love more than for bread, and must be reached by Christ, who, like Christ, go about doing good, and possess what Theodore Cuyler says is needful above the world—"religion in shoes." F. Kaeuey.

Hogsett Academy, Danville, Ky.

Parents who are undecided where to send their boys at school can not do better than send them to this splendidly conducted and equipped boarding-school. A school that rises far above the average in everything connected with a boy's mental, moral and physical development and welfare. The stand its boys have taken in Eastern Colleges and Universities, Annapolis and West Point, and the recognition accorded by these Colleges and Universities speak the standing of this Academy.

Christian Advocate.

VOL. 44.—NO. 28. NEW ORLEANS, THURSDAY, JULY 15, 1897. WHOLE NO. 2134

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SABLE AND SILVER.

Sable clouds have silver linings;
Half the globe is always bright;
Flowers we miss when daylight passes
Live by drinking dew at night.

Would we only look above us,
Watch the sky from day to day,
We should find, in every season,
There is more of blue than gray.

In the rear of fleeting storm-clouds
There is set the beauteous bow;
And the rain that spoils our pleasure
Makes the fragrant violets grow.

When the crashing thunder ceases,
How the glad birds sing of trust
In the branches, where the raindrops
Gleam like scattered diamond dust!

When the fierce and stormful Winter
Seems to hold the world in thrall,
Spring is lying 'neath the snowdrifts
Listening for the cuckoo's call.

Look upon the bright side ever;
Better 'tis to sing than sigh;
Downcast eyes see flints and brambles;
Eyes upturned see angels nigh.

—Wesleyan Methodist Magazine.

Correspondence.

Sixth Annual Session of Louisiana Chautauqua.

Last Monday, the fifth, teachers from fifteen parishes met in the Chautauqua auditorium and organized for the month's work. Prof. C. E. Byrd, on the part of the Chautauqua management, gave the teachers a feeling welcome. Then each member of the faculty spoke appropriately of the necessity of teachers striving to progress in their profession, and of the special advantages offered by our Chautauqua. Prof. Himes, State Institute conductor, said that it is a rare treat to leave for a month the cares of the school-room, the dust and noise of busy city, and come to the Chautauqua, where the trees are beautiful, and the air is filled with sweet odors, and the teachers can become acquainted and form friendships that will strengthen them as teachers and add to their pleasure and interest in life.

The faculty is composed of strong educators, each a specialist in his work.

Prof. R. L. Himes, institute conductor, is manager and teacher of geometry; Prof. C. E. Byrd, principal of the Shreveport High School, is giving some interest lessons in the normal method of singing; Prof J. E. Keeny, principal New Iberia High School, has charge of the students in algebra, arithmetic, and grammar; Prof. W. Edgar Taylor, of the Industrial School, teaches science; Prof. E. L. Stephens, Louisiana State Normal School, has the psychology, and Prof. F. H. Harris, principal of Opelousas High School, has literature. Each teacher is doing his work with great skill, and it is gratifying to see that all the teachers attending are deeply interested and doing their work faithfully.

One of the most interesting features of the school is Miss Schuster's model school. Miss Schuster is by nature a primary teacher. Little children love her as soon as they hear her speak. It is a happy scene to see her surrounded by the little boys and girls, whose eyes are sparkling with delight because they have found something interesting to do.

Monday evening the teachers met in the auditorium and listened to delightful talks from Mrs. Williams, "Mother of the Chautauqua," and Prof. Himes. Mrs. Williams spoke of the Chautauqua's history, and how its growth has been a necessity for Louisiana teachers. Prof. Himes held up to the teachers the life of Bishop Vincent, in beautiful language. Their speeches were just what the teachers needed to fill them with inspiration and love for the month's work. The next day everyone went to work with a will, and the will grows with each day's work. Every lesson is a treat; you can almost see the teachers growing in their work.

Those who expected to find hot weather out here on these high hills have been pleasantly disappointed. Nearly every day a refreshing rain falls.

One of the most important features of this Summer school is the good feeling existing among the teachers. Each teacher seems determined that everyone shall have a delightful time. But who could be associated daily with the genial managers and Prof. Himes, and not enjoy life?

The typical Chautauqua spirit is manifested everywhere—in the classroom, on the campus, under the beeches at the springs, the same cordial, courteous, friendly intent is shown.

It is pleasant to see the guests, among whom a large per cent. are teachers, gathered on the long hotel galleries engaged in animated conversation. In one corner a dignified young lady amuses a circle by telling funny stories. In another corner sits a tall young man talking to a short young lady. They seem to be having a nice time.

On off nights there are funny games, calculated to make the pessimist laugh and grow fat.

A regular series of Chautauqua entertainments, consisting of musical, elocutionary and literary attractions, are arranged for the season. In addition to these attractive features is a fine course of platform lectures. The first lecture was delivered yesterday, at 11:30, in the auditorium by Hon. Luther Manship, of Jackson, Miss. It was not in any sense a lecture, but a song and story recital full of humor, pathos and eloquence. Mr. Manship's character delineation is inimitable. He is achieving a great reputation in this line, and as an entertainer of a high order has few equals.

Prof. Chas. Lane, of Atlanta, Ga., the great Southern humorist, is dated for the fifteenth and sixteenth. Mr. Lane is beyond all question one of the most natural and spontaneous wits in America. He has an inexhaustible fund of stories, illustrating types of Georgia life, which he tells as no one else can.

July 16, Press Day, is a red-letter occasion, when Louisiana journalists occupy the platform, and are royally entertained.

Sunday-school Convention of Lincoln, Pa., and Ruston, will be held in the Chautauqua auditorium to-morrow, beginning at 9:30 o'clock. Mr. R. O. Alexander, of Monroe, field secretary of the State, will organize the work and deliver an address. The Sunday-school promises to be interesting and enthusiastic.

Dr. L. P. Bowen, of Monroe, will preach at 11 o'clock.

And so the Chautauqua, as a Christianizing as well as educational agent, grows in usefulness each season.

July 9, 1897.

Brookhaven District Conference.

The Conference convened in Hazlehurst, Miss., June 24, 1897. Rev. E. H. Mounger, P. E., faithfully and impartially filled the president's chair, and under his directing hand the work of the Conference was made so interesting that nearly all of the members remained through the last service.

H. C. Brown was elected secretary, and was ably assisted in the work by Rev. L. E. Alford.

Every pastor save one was present, and he (Rev. M. L. Burton) was confined to his bed.

Every charge in the district save one was represented by at least one lay delegate. The majority of the charges had two delegates present.

Rev. J. W. Chambers, president of Whitworth Female College, was present, and not only represented the claims of the college, but as chairman of Committee on Publications rendered special service to the Conference.

The various interests of the church were discussed freely, and reports received from every charge. These reports showed, on the whole, an increase in spirituality and in attendance upon the ordinances of the church, financial condition better than at same time last year, quite a number of conversions and additions to the church, improvement in condition of parsonages, several churches repaired, completed preparations for building several new churches, and an intense zeal for the upbuilding of God's kingdom.

We do not intend to convey the idea that the district has reached the ideal, but that we are pressing towards it. There are many points at which we need quickening, especially touching the Epworth League, the Sunday-school Missionary Society, the Woman's Parsonage and Home Mission Society, and the Woman's Foreign Missionary Society; and we think that the reports and exhortations from the committees appointed in these institutions of the church will produce the desired result.

Prof. R. S. Ricketts, of Millsaps College, was present, and gave a very interesting account of the work of the college during the past year, and a bright prophecy for the future.

Rev. J. W. McLaurin earnestly presented the claims of the American Bible Society, and his speech will, doubtless, be an inspiration to many pastors when we present this cause to our people.

The licenses of ten local preachers were renewed. Licenses to preach were granted to Robert Z. Germany, S. N. Young, and J. E. Gray.

Henry A. Gatlin and Lucius E. Alford were recommended to the Annual Conference for admission on trial.

Summit was selected as the place for holding the next session of the Conference.

Mr. T. L. Venable, Dr. J. T. Butler, Judge R. P. Willing, and Mr. J. E. Carruth were elected delegates to the Annual Conference, with J. T. Suddoth, T. A. Lee, and Dr. B. D. Hennington, alternates.

The preaching during the session of the Conference was done by Revs. W. B. Lewis, C. McDonald, J. M. Morse, J. W. McLaurin, J. W. Tinnin, and your scribe.

Several papers, reports and resolutions were read and adopted, some of which were ordered printed in the ADVOCATE. The report from Committee on Publications will show the sentiments of the Conference toward our organ. H. C. BROWN, Sec.

Beauregard, Miss., July 2, 1897.

Mansfield Female College.

As one of the Visiting Committee to Mansfield College, I desire to relate some impressions received while in attendance at the recent commencement exercises.

The year has been one of decided improvement in every respect. Through the indefatigable labors of Rev. J. L. P. Sheppard, President and Mrs. Sligh improvements have been made in the college property, notably in the erection of a new session hall, neat and commodious, and other work of general repair on other buildings. This work will be carried on during the Summer, so that the opening of the next session will find things in better condition than the close of the last.

The regular college work has given very general satisfaction. We believe that the work done has been thorough and conscientious. The religious tone of the college is marked. An excellent spiritual atmosphere prevails throughout the institution. In a service conducted by the writer this aspect of the work was conspicuous.

We were much gratified by the evidences of interest in the college exhibited by the people of Mansfield. The attendance upon the exercises was large. The Sunday morning audience more than filled the session hall, some being unable to secure seats. And all the various exhibitions down to the close had fine audiences.

Quite a number of the preachers were in attendance: J. L. P. Sheppard, J. A. Miller, J. D. Harper, J. B. Cassity, B. T. Crews, W. F. Henderson, J. M. Brown, P. M. Brown, J. C. Sligh and P. O. Lowery, a goodly company, and all cordially interested in the prosperity of the college.

I desire to commend the college to the patronage of our people, and urge upon all to do what they can towards the further improvement of the buildings. Much remains to be done, and by the cordial co-operation of the friends of Christian education we can succeed. Bro. Sheppard, president of the Board of Trustees, will be glad to receive contributions to this work.

F. N. PARKER.

To the Methodists of Louisiana Who Have Daughters to Educate.

We have heretofore appealed to your loyalty and sense of justice to stand by, support and patronize your own Conference institution of learning, feeling that if you could be induced to do so Mansfield College would be made equal to the very best schools in Southern Methodism.

Now we appeal to your own interest, and give you some facts worthy of consideration.

First, Mansfield is located far out in the hills, between Red and Sabine rivers. The health record of Mansfield can not be excelled anywhere in the State. The altitude is said to be the highest in the State. The college campus embraces about 10 acres of ground, and a more beautiful spot would be hard to find. The buildings are elegant, ample, and comfortable. Never in the history of the college were they in better condition and in a more thorough state of repairs than they will be when the school opens in September.

Since about the first of April from three to twelve workmen have been steadily employed in rebuilding and repairing the buildings of the institution, and at the present carpenters and painters are busy doing work which could not be done while school was in session, and we are determined to leave no stone unturned to have everything ready for the reception of your girls in September.

Our curriculum is abreast of the times, and every one of our faculty are fitted by grace and culture for their positions, and a more thorough Christian institution can not be found in Southern Methodism.

Rates have been reduced to the lowest possible minimum, and the construction of the K. C. and G. railroad, with its depot within less than one third of a mile of our grounds, makes Mansfield College of easy access.

Therefore quit the suicidal policy of sending your girls off to other schools outside of your State, and give your patronage and support to your own institution, and you will have the approbation of God and the answer of a good conscience.

Cordially, J. L. P. SHEPPARD.

Grenada District Conference.

The Grenada District Conference convened at Main Street, Water Valley, July 1, 1897; Rev. H. C. Morehead, P. E., in the chair. The attendance was first class. All the pastors in the district were in attendance, and twenty-seven laymen and local preachers. The delegates elected to the Annual Conference were: O. F. Lawrence, R. W. Jones, John Woods, W. M. Boddie. Alternates: G. D. Shands and T. H. Haines. The interest of the work of the district was reviewed and carefully looked after by the presiding elder.

The reports of the pastors of the district shows a decided advance in all church work. We were honored by the genial presence of Bro. W. T. Browning, L. P., of the Columbus district; W. O. Saddler, L. P., of the Corinth district, and W. C. Black, editor of the NEW ORLEANS CHRISTIAN ADVOCATE. We are working and praying for a great revival in the entire district.

O. L. SAVAGE, Sec'y.

Communications.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD.

Ere this meets the eye of our readers the third International "Convention" of Epworth Leagues will be in session at Toronto, Canada.

We heard a few days since of a young Jewess who would accompany some of the Leaguers. Let us pray that she may accept Christ before the great Conference closes.

En route to Artesia to attend the Columbus District Conference we met Bro. J. E. Thomas and family. He gave a good report of the League at Greenville. Not a single meeting had been missed during the high water, and the young people are diligently engaged looking after the sick and poor.

Nearly all of the children in the Starkville Sunday-school are members of the church. What an opportunity (and likewise a responsibility) for the League to thoroughly train these young people for God and the church!

The Committee on Epworth Leagues brought in a good report at the recent session of the Columbus District Conference. We appreciated the opportunity afforded to speak with regard to this very important department of church work.

Much was said at this Conference about putting a copy of the Bible into the hands of every Sunday-school scholar. Let us see to it that our children know how to both reverence and use the Word of God. May they read, mark, learn, and inwardly digest it!

The newly organized League at Winona is doing good work. Pastor Dye is assisting his young people in planning for much work that will be both pleasant and profitable to all who participate.

The only way to take care of our young people in the church is to organize them into an Epworth League, and then put them all to work. Arrest the growth of a tree, and it dies; arrest the growth of a Christian, and he will backslide. "Herein is my Father glorified, that ye bear much fruit."

We trust that the Toronto Conference may result in a kindling of fresh enthusiasm for the work, and we shall pray that every Leaguer who attends will return a more efficient worker. Let us make it a season of spiritual refreshing, and to this end let every Leaguer pray. Next week we will furnish an account of the trip.

Water Valley, Miss.

Epworth League

BY REV. HERMAN W. KNICKERBOCKER.

TOPIC FOR JULY.

ST. PAUL IN SOCIAL RELATIONS.

JULY 18.—AS A PREACHER.

(Gal. i, 1; II. Cor. xi, 23; Acts xvii, 22; xx, 27.)

1. Paul's call to preach was from God. Men had nothing to do with it. He held a commission from the Sanhedrim to persecute the church, but his orders were countermanded by higher authority. He acknowledges that authority and stands ready to obey when he asks, "Lord, what wilt thou have me to do?" Henceforth his course is directed from on high. No obstacles are able to check the mighty onward flow of his life. "Thus saith the Lord" was a sufficient reason for him. His complete surrender to God issued in the grandest life of man the world has seen.

2. Christ was to him more than compensation for all that he lost for His sake. He never grieved over the bright prospects given up for Christ's sake, but counted them less than nothing "that he might win Christ." A life of suffering with Christ was infinitely better than a life of luxury and ease without him.

3. (a) He was direct in his preaching. Usually spoke in the second person. Standing on Mars Hill, he did not preach at the people in Corinth, but beginning, "Ye men of Athens," he talked to the people before him. (b) This sermon could not have been preached at any other place. It was not one of a select repertoire. It met present local conditions. If a sermon is a means to an end, then this is the best type; and the grand sermon of pointless generalities, applicable anywhere and any time, is the poorest. A preacher should study his people as much as he does his Bible in order to make a timely and appropriate use of the truth.

4. (a) He declared "all the counsel of God," no matter what the consequences were to himself or others. No man could hold him responsible for his loss. "Repentance toward God and faith toward our Lord Jesus Christ" was his theme. He dwelt upon reward and punishment, appealing to love and fear—preaching a full gospel. (b) His preaching was both doctrinal and practical. He realized the necessity of the framework of doctrine for the support of spiritual life. He was not satisfied, however, with the conviction of the intellect, but always sought to transmute the conviction into conduct, thus completing the circle of life.

5. In the prosecution of his work he was undaunted by the persecutions heaped upon him. He was scourged, imprisoned, made to fight with wild beasts; but none of these things moved him. He was willing to suffer for Christ; yea, he "gloried in tribulation." He was willing to do Christ's work, no matter what it was, and he never thought of the consequences. His zeal for the work was unquenchable by the world's persecutions. God give us more of the Pauline spirit!

DOTS.

The picnic, the picnic! Where is the picnic?

There are over four hundred Leaguers in the city.

The next meeting of the Union League will be held at Rayne Memorial.

President White, of the State League, will soon call a meeting of the Executive Committee to transact important business.

The president of each League was appointed a solicitor to take up a collection for the Gonidsboro Church. Let them remember this.

There were only four preachers present at Union meeting. Enthusiasm begets enthusiasm, interest begets interest, life begets life. See the point?

Tchoupitoulas League is doing good work through its Charity and Help Department. It has a large and needy field to cover. The example of this department of the Carrollton League in giving a pound party at a poor home is worthy of emulation.

At the meeting of the Union League, Thursday night, the following officers were elected for the next half year: P. H. Fontaine, president; W. B. Thomson, first vice-president; W. R. Klinesmith, second vice-president; Miss Susie Lyons, third vice-president; Willard Cushman, secretary; Miss Elise Ahrens, treasurer; H. W. Knickerbocker, editor. President Fontaine's popularity was attested and his administration endorsed by his unanimous re-election. Reports were received from Carrollton, Rayne Memorial, Louisiana Avenue, Dryades, Tchoupitoulas and Moreau, which showed these Leagues to be doing good work. After the business session the Leaguers were invited down stairs, where refreshments were served. Dryades has a reputation for hospitality, and it was fully sustained on this occasion.

TRUSTING.

Trusting, I come to thee,
Thou Lamb of Calvary;
O, I would ever be
Pure, strong, and true to thee.

Trusting, by faith I see
Where'er thou leadest me,
To follow always thee,
It will be best for me.

Trusting, thy will be mine,
I bow to love divine,
And see love's mercy shine
Through those dear eyes of thine.

Trusting, I bring to thee
What thou hast lent to me;
For time, eternity,
Thy servant I would be.

Trusting my Lord, I bring—
E'en though so small a thing—
All to my precious King,
And to thy cross I cling.

—Selected.

Communications.

"The Benefits Derived from a Well-Organized Sunday-School."

BY J. R. BINGHAM.

The benefits to be derived from a well-organized Sunday-school are manifold. The present occasion gives opportunity for the statement of a few only.

1. It secures a systematic study of the Bible, substituting for the hurried glancing at the lesson on Sunday morning, or the yawning dawdling over it on Saturday night, a daily study of the text, with a careful scrutiny of the context and all parallel passages and necessary references. This will be followed by a prompt attendance on Sunday morning, teachers and pupils being early in their places. The careful study of the lesson during the week having resulted in saturating the mind and heart, all give earnest attention to the exercises of the hour; and this benefit is further evidenced in the songs used, they having been selected beforehand, and not chased down after the time when the school should have been opened, and is observed in the prayer offered, which voices the present condition, needs and aspirations of the school, and is not the same prayer which the superintendent used before the war. This benefit will be seen in that the entire conduct of the school brings the teaching down to present time conditions, showing the bearing of the truths taught on our own people in their present surroundings.

2. A benefit to be derived from a well-organized Sunday-school is the use of the school as an agency for the promotion of the missionary cause as represented by the Board of Missions. Our Book of Discipline says: "Let every Sunday-school, so far as practicable, be organized into a missionary society, auxiliary to the Board of Missions." Our women have done a great work, and so have our children, in their societies, for which they deserve and have hearty commendation. But a well-organized Sunday-school will work for missions in connection with our Board of Missions. The organization of our church seems to be well-nigh perfect; but that the working thereof can be improved, no one will deny. And here is one department in which improvement can be made.

Again: A well-organized Sunday-school will bind our children to the church, and will secure their loyalty to their own pastor and presiding elder. The members of a well-organized Sunday-school will attend the regular preaching service, and be found in place at the Quarterly Conference. It is a serious reflection on any Sunday-school for its members, after the Sunday-school hour, to go away from the preaching service; and it is a perversion of any agency of the church when such agency becomes a substitute for the church itself, and supplants in the estimation of its members the preaching of the gospel. The paramount authority and teacher in every church is the appointed ministry; and this the ministry dare not vacate, and let no other presume to usurp.

Again: A well-organized Sunday-school will foster the connectional spirit, which is absolutely necessary to the success of Methodism. Other churches are congregational and independent, and may succeed in that way. Not so with Methodism. We must be connectional, or we fail. One of our great needs is the further development and nourishing of a spirit of true, genuine loyalty to the connectional principle of our great church; a spirit which, while ignoring no worthy call, will always give preference to the recognized and organized benevolences of the church as represented by our various Boards, education, church extention, etc.; a spirit that will patronize our own institutions, subscribe and pay for our own church papers, buy and read our own books, and use our own hymn books. But the object of the Sunday-school is the conversion of the pupil and the development and training of Christian character. And here the Sunday school finds its broadest and most inviting field. Indeed, if any agency will successfully prosecute this work, all else may be taken for granted, for it will follow as surely as effect follows cause; and a well-organized Sunday-school will aid in giving us that greatest of all blessings—an intelligent, trained piety in our church membership. And this is a desideratum of this, as it has been of all times. No agency, other than the faithful preaching of a full gospel, is so adapted to develop a healthy, normal, continuous piety, when the tendency in many quarters is to periodicity in religion; when much of popular teaching runs in hyperbole and extravagancy, and discounts the faithful use of the ordinary and stated means of grace, crying, "Lo here!" and "Lo there!"—when in many instances the work of the Spirit seems to be substituted by mere mechanical manuvers, which occasioned, if it did not justify, the following incident: A brother, arriving at the scene of a protracted meeting, asked, "How is the revival progressing?" To which question the answer came: "Oh, fine! fine! I've accepted every proposition they've made yet."

We sometime indulge in criticism of the practice of ritualistic churches because of their manner of observance of Lent, and of their action prior to and following this season. And the periodical piety that gives a big ball, or a wine and card party just before Lent, and during Lent attends special services, and abstains from some of the grosser sins commonly practiced, and from some article of diet, and then, before the echo of the Easter anthem has died away, is busy preparing to again partake, with renewed zest and sharpened appetite, of the broth of hell, which makes of "fasting and abstinence" a farce, and of Easter an occasion for the display of millinery, can not be too severely condemned. But how much better is the periodical piety that is confined to days in July or August, and exhausts itself in rhapsodies during dog days, and leaves no taste for the stated church services, and no strength for regular church work? And if not entirely killed by indifference, the last remnant is danced out in a Christmas hall, or drowned in that of all things most unseemly—a Christmas eggnog.

Now, the benefit of a well organized Sunday-school will be the supplanting of so false and perverted a view of religion by substituting a true idea of spiritual religion, biblical piety; and will correct so base a divorcement of faith and works by establishing the "faith that works by love." A well-organized Sunday-school will instruct our people in the doctrine and polity of our church, thereby fortifying them against the assaults and seductions of any ecclesiastical sheep stealer who may seek to entice them; and will also instruct them in loyalty to their own pastor, so that he will not be put aside for every cheap sensationalist whose chief ability is displayed in the agility with which a congregation can be put through a manual of arms, now holding up one hand, now the other; now standing on the right foot, now on the left. Nothing in this paper is intended, nor will it be understood as being against revivals, but only as a protest against the perversion of revivals, both as to their methods and aims. Converted in a revival meeting a score of years ago, and working in one or more such meetings each year since, palsied be the arm and paralyzed the tongue that would write one sentence or speak one work against them. But jealous for our holy cause, I would protest against the fanaticism that would make the Bible a talisman and prayer a fetich, and would see forever reprobated any tendency to substitute any kind of manipulation for the work of the Holy Spirit, and to make of evangelism a mercenary thing.

Methodism is an organized evangelism. And this protest is not against evangelists, but against professional evangelism, for which there is no place in our economy, and for which, if we are wise, no place will be made. The fact that evangelists with whom we may have had to do were personally good men, and accomplished much good, in no wise proves that we should engraft by law professional evangelism on to our wise economy, or encourage the development thereof without law, to say nothing of in opposition to the law.

I most heartily hold with Dr. Geo. G. Smith that the only way to permanently build up the church is for each pastor to build up his own charge. And a well-organized Sunday-school will help in this work, and will stand for the integrity of our system, especially as represented by our faithful pastors and presiding elders. The passing comet may be more brilliant, and attract more attention by the eccentricity of its movement, but is not to be preferred to the steady light of the fixed star. Dr. Smith also said we lose annually more children from sheer neglect than we gain members from all these big meetings, however successful, so widely advertised. A well-organized Sunday-school will largely correct this evil, will save our children to the church and develop them into intense, loyal, earnest Christians, and build them up in vital goodness, making them polished pillars in the temple of our God.

Correspondence.

Orphans' Home.

Report of the committee on the Mississippi Orphans' Home, made to the District Conference of the Grenada district, North Mississippi Conference, in session at Main Street Church, Water Valley, July 1 and 4, 1897.

Whereas, It is apparent from an examination which your committee has made this day into the affairs of the Mississippi Orphans' Home, that further progress in the matter of furnishing and opening the Home will soon be suspended unless additional funds be provided; for the Board of Directors have by resolution decided that they will not go in debt, and there is in the treasury barely enough money to pay the debts already contracted; And, whereas, We learn from the report of Rev. A. F. Watkins, secretary of the Board of Directors of the Mississippi Orphans' Home, as published in the Nashville and NEW ORLEANS Advocates, of July 1, 1897, that the said Board at its late meeting elected Rev. T. B. Clifford as field agent for the Home, subject to the approval of the Bishop in charge; And, whereas, The Bishop has not as yet been able to find a suitable man to serve as supply in the place of Bro. Clifford at Main Street Church, Water Valley; And, whereas, We are informed by said report that the sum of three thousand ($3000) dollars is urgently needed to complete, furnish and open the Home; And, whereas, Your committee recognize the vigorous further promotion of this work as a matter of value and importance scarcely inferior to our most cherished church projects; therefore, be it

Resolved, That we earnestly urge the appointment of Bro. T. B. Clifford to be a field agent of the Orphans' Home from now until the next Annual Conference as soon as a suitable and available supply can be had for the pastorate of Main Street Church, Water Valley.

Resolved, That after a careful inspection of the ground and the buildings for the Home, we highly approve the same, and with pleasure report to the Conference that we believe the expenditure of all funds heretofore made has been wisely and well done; that the building now approaching completion is spacious, suitable and beautiful; that the grounds are elevated, undulating and attractive.

Resolved, That we most heartily commend this institution to all our people and to all charitably disposed people everywhere, and most earnestly appeal to them to continue their gracious support until this Home shall speedily furnish a good religious abiding place for all orphans who need help.

Resolved, That we commend the efforts of the presiding elder of this district and the Bishop in charge for their faithful efforts made in the promotion of this great church enterprise.

Respectfully submitted.

G. D. SHANDS,
For the Committee.

July 2, 1897.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

M. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison..Shreveport.

Delegate's Report of the W. F. M. S. at Birmingham.

The nineteenth Annual Session of the Woman's Board of Foreign Missions was held in Birmingham, Ala., June 4–8, 1897. With the three returned missionaries, two candidates, and the editor of our Woman's Missionary Advocate, we had forty-nine present.

As ambassadors of our Lord, we were royally received and given homes where Christian hospitality was extended in his name.

The opening session was one of sweet communion around the table of our Lord, where all partook of the broken body and shed blood in remembrance of him; and a more earnest desire possessed our souls that it should be passed to all—to earth's remotest bounds.

The report of our foreign and home secretary, Mrs. Trueheart, was encouraging. She reports at the close of nineteen years decided progress in the building of this grand spiritual temple. The wise planning, the lofty aim from the foundation stone up, have secured strength and solidity as well as beauty. The sure promise is that the cap-stone will be placed upon it amid shouts of victory.

In Washington, a year ago, the Board pledged an effort to increase our membership to one hundred thousand, and to raise one hundred thousand dollars. While this had not been accomplished, the effort to attain it brought gratifying results, in the fact that 307 new auxiliaries had been organized and 5,731 new members added. An increase of $8,477.31 had been collected. But for the revision of the rolls in nearly all the Conference societies, dropping the non-paying members, the number of members (100,000) might have been attained; yet the secretary highly commended the more accurate reports. The total membership this year is 73,752. Treasurer's report shows $82,880.47; brought forward from last year, $47,564.27; paid out during the year, $100,600.58; appropriated for this year, $91,416; an increase in the demand for missionary literature, showing a greater desire for information was another sign of life that brought encouragement.

We have now 46 regularly appointed missionaries occupying stations in China, Brazil, Mexico, and the Indian Territory. Aiding these, we have 116 assistant teachers and helpers, 12 boarding-schools, 46 day-schools, 2 hospitals, 24 Bible women, over 60 scholarships, and about 4,000 women and children under instruction.

Value of property owned by the Woman's Board is estimated at $266,800 in foreign fields, and the Scarritt Bible and Training-school at $75,000, making a total of $341,800 owned by the W. B. M.

Each field was represented by a "live missionary." From Brazil, Dr. Welling and Miss Lula Ross brought tidings of much good accomplished, but urged the great need of more workers. Dr. Welling told the following story, showing how prejudice had been overcome. Some years ago a missionary was sent to the cities of Brazil to distribute Bibles. Thinking to interest those who, perhaps, would not read the Bible, he took a bundle of religious papers printed in Portuguese. One day, finding the bundle tiresome, he gained permission to leave the papers in a store. After awhile the merchant used them as wrapping-paper, and in this way the gospel was spread. Reading these, they soon called for more literature that told of the wonderful Savior, and in a short while a church was organized with thirty members.

From Indian Territory, Mrs. H. Spaulding brought cheery messages from the workers who are striving to give the gospel of love and peace to the wild tribe.

Miss Alice Waters, from China, reported an increased interest in Christian education. Conversions more frequent and church memberships increasing.

Miss Hardynia Norville reported the wonderful work accomplished in our Mexico Border Mission by our consecrated Miss Holding and her co-laborers. The sweetest note which was sounded in her report was that of the spiritual elevation that teachers and pupils had had by a gracious outpouring of the Holy Ghost, and of its abiding presence and guidance.

Dr. Lambuth, secretary of the General Board of Missions of the M. E. Church, South, who was born in China, and is the son of the great Chinese missionary whose body now awaits the resurrection morn in Japan, made a talk full of interest. Though he labors now in our home land, it was evident that the spirit of Christ so fills and thrills him that his heart yearns also for China and Japan.

The missionary candidates present with us were: Miss Mary L. Richardson, of the Southwest Missouri Conference, sister of our Helen Richardson now in China, and Miss Susie E. Williams, of the Pacific Conference. Both having completed the course in the Scarritt Bible and Training-school, were accepted and recommended for work in China. They both gave evidence of their call, and were grateful for the privilege of going out to do this grand work for the Master. Miss Laura V. Wright, of the Baltimore Conference; Miss Nora Smith, of the Alabama Conference, and Miss Annie Churchhill, of the Northwest Texas Conference, were all accepted and assigned work. Mrs. Campbell, Miss Waters and Miss Ross will soon return to their respective fields of labor. Misses Roberts, Dorsey and Elderling were granted a "rest at home" when they desired. Miss Susan Littlejohn resigned her work as a missionary.

The Committee on Extension of Work recommended the acceptance of the "Keener School" tendered by the Carondelet Street Church, New Orleans.

The Board having prayerfully and carefully considered this field, appropriated $2,600 to carry on the work, and Miss Norville was transferred from Laredo Seminary and put in charge; Miss Roidan to remain as an assistant.

Three thousand seven hundred and fifty dollars was appropriated for a lot, building, and the support of one missionary in Korea. It is desired that our juvenile workers take special interest in this new work, and the society giving the largest amount will have the privilege of naming the school.

Though anxious to enter the inviting doors of Japan, the Board decided it was best not to add other new work this year, but look to the time when we may, with the host of God's elect, go up and possess this land for our Master also.

It was urged if each district secretary would obtain one hundred new members, the problem of enlarging our borders would be solved.

The Committee on Extension further recommended that the McGavock Institute be built as soon as $5,000 was in hand, and to be on the same compound with the MoTyeire School in Shanghai, China. Miss Haygood suggested it should be called the McGavock Hall in lieu of institute. A motion was carried to call it the McGavock Memorial.

The Davidson Memorial was opened under the most favorable auspices.

To meet the ever-growing demand in the foreign field, the Board insisted upon a more thorough consecration of the workers at home; deeming it important that every Conference have an organizer or a substitute to visit each auxiliary at least twice a year where the district secretary could not. The Conference corresponding secretaries were urged to insist upon the public meetings, and, if possible, to secure one life member in each auxiliary.

The organization of the children was considered all-important, but it was thought expedient that each Conference plan for the wisest method, but insist that the treasurer report separately the collections of the Young Peoples and Juveniles.

A resolution was carried that the books of the recording secretaries of auxiliaries should be sent to the District Conference, and those of the district secretary to the Annual Conference, for examination.

The Little Worker special was discontinued, but the Little Worker and the Woman's Missionary Advocate were both highly commended as the best means of instructing our people.

Invitations for the next annual meeting were extended from Owensboro, Ky.; Memphis, Tenn.; Roanoke, Va.; Fayette, Mo.; Birmingham, Ala., and Greensboro, N. C. The latter was chosen.

The following pledges were given by the corresponding secretaries for their Conferences, to be raised as a special, and appropriated to any special authorized by the Board, choice to be made by the auxiliary, but in every case instructions to be sent with the money:

Alabama, $300; Arkansas, $500; Baltimore, $500; Florida, $400; Holston, $500; Kentucky, $1,000; Little Rock, $250; Louisiana, $250; Louisville, $650; Memphis, $500; Mississippi, $200; Missouri, $700; West Virginia, $300; North Alabama, $1,100; North Georgia, $2,000; North Carolina, $300; North Texas, $200; Northwest Texas, $500; South Carolina, $300; South Georgia, $1,000; Southwest Missouri, $1,700; St. Louis, $300; Texas, $500; Virginia, $750; Western North Carolina, $300; White River, $200; total, $14,290.

Bishop Wilson so highly commended the woman's work and management in steering clear of debt by the small, but regular offering of ten cents a month per member, that he intimated that the General Board might profit from the lesson, or in the future it would be wise to turn the whole mission work over to the women.

Altogether, the nineteenth Annual Session of the Woman's Board of Foreign Missions was a benediction to each one attending.

The annual sermon by Dr. Kelly upon the housewife seeking the lost coin we feel sure will ever inspire all who heard it to seek more diligently for the lost and erring children of our Father's love.

MRS. J. B. CHATFIELD,
Cor. Sec. W. F. M. S., Miss. Conf.

Selections.

Unexpected Blessings.

If we had only to demand from God just what we desire, and in the way and time that suits our pleasure, then we would be snatching God's scepter and trying to rule the ruler of the universe. Did you ever know a child that ruled its parents without ruining itself? And if it spoils our children to have their own way, I am sure that it would be for our ruin if we could bend God to all our wishes. If this be our expectation of God, then the sooner we abandon it the better. God keeps all his promises, but he has never promised to let you and me hold the reins. He answers prayers, but in the way and at the time that his infinite wisdom determines. Some prayers are not answered at once; more than one faithful mother has gone to her grave before the child for whose conversion she prayed has given his heart to Jesus. Some prayers are answered in a way so unlooked for that the answer is not recognized.

Eternity will make it plain, for many petitions are answered according to the strict letter of the request; the blessing granted has been something different from what the believer expected. Jacob, when he blessed the sons of Joseph, laid his right hand on the son who stood at his left side. So God sometimes takes off his hand of blessing from the thing we prayed for and lays it on another, which is more for our own good and for his own glory. He often surprises his people with unexpected blessings; and heaven will have abundance of such surprises.—Dr. Theodore L. Cuyler.

A holy life is made up of a number of small things; little words, not eloquent speeches or sermons; little deeds, not miracles of battle, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly," in the meek mission of refreshment, not the "waters of the rivers, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh—the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.—Bonar.

Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value.—F. W. Robertson.

Good temper, like a Summer day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—Whately.

If some of us would pray more we would grumble less.

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Editor Christian Advocate.

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FROM THE WORK.

Rev. Wm. T. Beall, Moss Point, July 5, 1897: "Having served the Escatawpa circuit for two months, to the best of my ability, during Bro. Huff's illness, I surrender it to him today, as he has sufficiently recovered, I hope, to serve his work the remainder of the Conference year. Results: four accessions by profession of faith, two infants baptized, and held one protracted meeting on the work at Big Point Church."

Rev. W. G. Backus, P. C., Bogue Chitto, July 5, 1897: "We have just closed our fourth protracted meeting on this work. Forty-eight accessions, quite a number of bright conversions, and the church greatly strengthened. 'Children's Day' was observed at each of our churches with fine results. This is a delightful work and people to serve. We have lost several of our best and most useful members this year. 'God buries his workmen, and carries on his work.'"

Rev. G. W. Gordon, Columbus, Miss., June 30, 1897: "Columbus circuit has six appointments, and we have held a 'Children's Day' service at each place. The collections on 'Children's Day' aggregate $20.80, which is $4.55 in advance of last year. Our foreign mission assessment ($106) has been raised and forwarded to Conference treasurer. This is $16 more than last year. We begin our round of revival meetings second Sunday in July. Join us in prayer for a great work of grace."

Rev. H. M. Young, P. C., Sturges circuit, Columbus district: "This is our first year on the Sturges circuit. We have just passed our third Quarterly Conference, which was an occasion of much interest. Our presiding elder, Rev. R. A. Burroughs, was with us to our comfort and profit. Bro. Burroughs preached us three excellent sermons: two at Pleasant Hill (where the Conference was held), and one at Sturges, Sunday night. It gladdened our hearts to be able to report our foreign mission assessment raised in full. We are hopeful of securing our Conference assessment in full by the time of our annual gathering again. We have made some greatly needed improvement on our parsonage. We feel profoundly thankful to God that he put it into the hearts of our women of the W. P. and H. M. Society of the North Mississippi Conference to aid us. May our heavenly Father abundantly bless them in their great and grand work!"

Rev. Robt. L. Phillips, Waynesboro, Miss., July 6, 1897: "On May 23 we opened a meet at Chicora, Miss., which was protracted until June 6. This town is the seat of the Roberson Land and Lumber Co., employing several hundred men. We were assisted by Rev. W. W. Moore, a Holy Ghost preacher, and Sister Nettie Brown, a fire-baptized worker. 'Personal work' and 'definite results' were the watchwords of the meeting. Men were prayed with at their work and in their homes. The 'new birth' and 'Christian perfection' were stressed, and by the fourth day the heavens opened and the Lord came to Chicora. Service after service was the scene of the power and glory of God to save from sin. Stern men were softened, hard hearts were melted, and callous faces irradiated with heavenly joy. Glory to God! There were at least thirty conversions, five sanctifications, many reclamations and convictions, and seven accessions to the church. June 21 our meeting at Winchester was opened. Sister Brown was with us here, working faithfully from house to house. The fire fell at the first service, and soon there was a deep conviction on the town and a hearty response from the people, and as they swept into the kingdom and into the 'Canaan experience' what happy faces! what shouts and songs of joy! These testimonials thrill me now. Results: about twelve conversions, six sanctifications, several reclamations, and three accessions to the church. Bro. D. C. Farmer preached once for us to the edification of all."

Rev. R. A. Sibley, Jr., P. C., Chunkey station, Miss., July 5, 1897: "We have just closed our sixth round of appointments on this work. Have had in some respects a very pleasant year. So far our finances are not altogether what we would like to see them; but, taking into consideration the fact that we were stricken with a drouth here last year, we have no room to complain. We have just finished ceiling our new church at Chunkey, which is a model of neatness and durability. Steps have been taken to repair the parsonage, which we hope to see comfortably and conveniently finished before the close of the year. Two of our Children's Day services have been observed up to date, with more to follow. Children's Day at Chunkey was observed June 6, and was a decided success, conducted by the faithful and efficient superintendent, Bro. W. J. J. Ross. The church was beautifully decorated, which, with the sweet music rendered by the choir, contributed much to the inspiration of the occasion. Children's Day at Sequalena was observed June 26, which was a season of refreshment and joy. The house not being large enough to hold the congregation, a spacious platform and seats were erected in the grove near the church. The programme was carried out in full, supplemented by many appropriate pieces. The recitations were interspersed with music by the choir, all of which were excellent, and reflect creditably upon the untiring zeal and faithful efforts of Bro. F. M. Jones, the superintendent, who spared no pains to make it a success. Pray for us."

DOWN AT THE JETTIES.

We finished our second round of Conferences at Port Eads, in sight of the Jetties. Leaving Algiers, Saturday, on the 8 A. M. train of the New Orleans, Fort Jackson and Grand Isle railroad, we reached F. sling, or Buras, at 1 P. M. The day was intensely warm and the ride on the cars uncomfortable, so that the Rev. Chas. T. Munholland and this writer were glad to board the little tug "Duloot." Though of very limited capacity for passengers or freight, we were made quite at home by the kindly attentions of Capt. Florain and the refreshing breeze made by the fast moving tug. The very genial captain and Bro. Munholland seemed to be the best of friends, the commander of our craft often yielding the wheel to Capt. Munholland, of whom it is said he was in former days one of the most skillful of our river pilots. At the Quarantine Station there were several large steamships anchored in the stream, and we recalled the fact that no seaport has a more efficient quarantine than the one established by our Board of Health, of which Dr. S. R. Oliphant is the president. We noticed that extensive work was being done upon the Forts, made memorable during the war between the States by their gallant, through unsuccessful resistance to the passage of Commodore Farragut and his fleet. It is wise action on the part of the government to put the coast defenses of our seaboard cities into as perfect condition as possible.

Alighting at six o'clock, we were met by Capt. C. H. Merritt, who extended to us many appreciated favors during our stay in Port Eads. Dr. Thomas before going to New Orleans left with Capt. Merritt an invitation for us to occupy a most comfortable room in his house. Thanks to the kind physician, we enjoyed greatly our delightful quarters. After supper with Capt. and Sister Merritt, we crossed the river in a skiff and preached in a private dwelling to an attentive congregation. Returning, we held in our room the second Quarterly Conference of the Lower Coast circuit. The reports of the pastor indicated that he was having success, and that the prospects are brightening in his hard field of labor, as is the case at most points in the New Orleans district. After a fish breakfast next morning at Capt. Merritt's, we rested at our quarters most of the time in a hammock well hung to catch the slightly stirring breeze, until 2:30 P. M., when we crossed to West Port Eads to preach. Those people never have divine service at 11 o'clock, as elsewhere, the afternoon hour being more convenient for them. We trust good was done. We went up into the lighthouse. In our ascent we had several times to stop and get our breath. Bro. Leonard Edgecomb, a young gentleman of affable manners, and who is one of the keepers of that important lighthouse, politely showed us everything of interest and let us look through the marine glass out upon "the briny deep." Byron's lines came to me at once: "Roll on, thou deep and dark blue Ocean—roll!"

The South Pass is the one having the Jetties, and, of course, is the most used by navigators. The Jetties were only a mile or so away, with another lighthouse just beyond. The Southwest Pass was off to the right, and the Pass a l'Outre on the left. Edgecombe directed my attention to a solid white beach close by where the people enjoyed the finest surf bathing. I went inside of the revolving light and could easily move about in it. The glasses are so arranged as to reflect their light upon the round glasses about the centre circle; and thus, as the great light revolves, most powerful rays are shot athwart the darkest night and can be seen many miles at sea. At 8 o'clock we preached on the Port Eads side of the river in the large hall of the hotel.

At 5 o'clock, Monday morning, we were again on the tug, arriving at Buras on time, there to wait from 10 A. M. until the up-train came and started for Algiers at 1:30 P. M. The orange groves, with their leaves of variegated green and their growing fruit, presented to the eye a beautiful sight. I take it there is promise of a fair crop of oranges. The cane seemed well advanced and the corn is doing well. At Socola, on the way down, the train remained awhile that the trainmen might kill an alligator, and coming up on the tug another alligator swimming out into the river went below in time to escape being hit by the bow of our boat. Bro. Munholland and I crossed on the Canal street ferry about dark.

It would be a good thing if a church-building could be erected at Port Eads, as then it would be much easier than now to bring together the few Protestant Christians and those of no faith who are living in that section. Bro. Munholland is in favor with Romanists as well as Protestants; and, backed by Capt. Merritt and Leonard Edgecomb, he will doubtless have some results. May God abundantly bless his labors all along the Lower Coast, and even from so hard a field as Port Eads may he win for his Master many precious souls!

JOHN T. SAWYER.

July 2, 1897.

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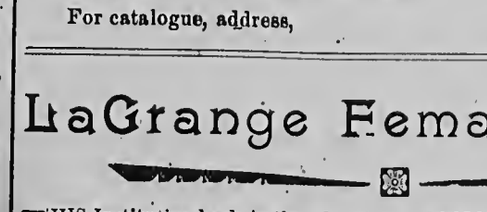

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THURSDAY, JULY 15, 1897.

No man is born into the world whose work
Is not born with him. There is always work
And tools to work withal, for those who will;
And blessed are the horny hands of toil.
James Russell Lowell.

The best preparation for the labors of the day is a short season of communion with God.

It is a most egregious mistake for a man to tell everything he knows to anybody, much more to everybody.

It is a great mistake for a Christian to suppose that faithfulness to God requires us to be invariably disagreeable to men.

It is in the nature of things that mole-hills should appear as mountains to very small creatures.—Baltimore Advocate.

It is one of the immutable laws of our being that every faculty of our nature gains strength by exercise and is weakened by disuse.

Let us dignify the lowliest duties by a noble nature. It takes a greater man to do a common thing greatly than to do a great thing greatly.—F. B. Meyer.

Souls are made sweet not by taking the acid fluids out, but by putting something in—a great Love, a new Spirit, the Spirit of Christ.—Henry Drummond.

To keep back the sharp word which you are tempted to speak may require more grace than to face a great danger, or to resist a terrific temptation.—Selected.

The man who goes to his Bible to find a passage to back up his preconceived notion, generally succeeds, even if he has to garble Scripture to do it.—Baltimore Advocate.

All Christians are not happy, but the fault is with themselves. They are only half Christians. Implicit trust, entire consecration, brings a perennial sweetness and joy.

All the sin that darkened human life and saddened human history began in believing in falsehood; all the power of Christianity to make men holy is associated with believing truth.—John A. Broadus.

The true idea of Christian giving is that God owns us and all that we have, and when we give to his cause we only render unto God the things that are God's. We are bought with a price, and the purchase includes all of our belongings.—Baptist Standard.

There are a few people in the world who seem to have been born with enough sunshine stored up in their hearts to last a life-time; but with most of us the supply on hand can be used up in an hour. We need to cultivate cheerfulness as assiduously as we generate electricity to supply the city with light.—Selected.

One-Sidedness.

Symmetrically developed men are rare, whether regard be had to the physical, the intellectual or the spiritual nature. The athlete usually has one set of muscles trained far out of proportion to the others. The blacksmith, though mighty in the strength of his arm, may be but an indifferent pedestrian. Not every swift runner can bear off the palm in boxing or weight throwing. Every man has his strong as well as his weak point, it being a difficult task to develop all parts of the body in due proportion. Occupations and inclinations are such as to call into play particular organs and faculties, while the others remain unexercised and, therefore, undeveloped. No man who has stooped shoulders, a deformed foot, or any other defect, though well formed otherwise, could be called an Apollo. The beau ideal of physical manhood is that of a man whose every organ, muscle and feature exhibits the most perfect symmetry. In order that we may have an able-bodied and effective soldiery, our government wisely admits to her military schools only those youths who are well-formed and without physical blemish.

In matters intellectual we find the same lack of symmetry. One man of education has a highly cultivated imagination, but poorly developed reasoning powers. Another is a fine argumentarian, but a bad rhetorician. Many a man is well-versed in Greek and Latin lore who is little acquainted with the English classics. A student who devotes himself exclusively to mathematics or to any branch of learning exclusively may become wise in that particular branch, but he can not be called a thorough scholar. The best-educated men are not those who have only one faculty, as the memory or the imagination, thoroughly trained, but those whose culture is broad and deep, who are both practical and literary, whose powers of reflection are not out of proportion to their powers of observation.

Since we live in an age of specialization, he who would forge to the front must concentrate his energies upon some particular line of effort. Every man must learn to do at least one thing well, if he does not wish to be pushed to the wall. The more special a man's occupation, however, the more narrow he is likely to become in his views and productivities, until at last he gets to measuring everything by a Procrustean standard. While specialization is in large measure necessary, it is apt to result in limited vision and restricted effort. A man may devote himself so uninterruptedly to his special line of work as to dwarf all the faculties and sensibilities not called into play by his profession.

The world is full of one-sided men and women. The intellectual and spiritual development of many is good as far as it goes, but unfortunately it is not extensive enough to make them broad spirited and liberal minded. Well-rounded men, like Franklin and Gladstone, are exceedingly scarce. Although education is more general than ever before, how infrequently do we meet with men of diversified culture? The ancient Roman proverb, "Beware of the man of one idea," is not without force or without application to modern times. Many of the conflicts between labor and capital are due to selfish, one-sided thinking and action. The rich, in carrying out their plans, fail to put themselves in the places of the poor; and the wage earners, on the other hand, frequently fail to consider that the wealthy have rights to be respected. Not a little political turmoil is caused by short-sightedness and lack of broad statesmanship. The various classes of citizens clamor for legislation in favor of their special industry, not considering or caring what would be the effect upon other industries and classes. A solution of present political difficulties can never be reached until our people and their representatives in legislative assemblies become more deeply imbued with such principles of unselfish patriotism and statesmanship as will lift them far above party, class, or sectionalism. As long as each class has its pet scheme which it is proposed to foist up upon the country, irrespective of the rights and wishes of others, so long will there be contention and unrest. The man who cultivates but one faculty, or who pursues one idea alone, is more than likely to run off into hurtful extremes.

One-sidedness also manifests itself in the sphere of religion. Christians of courage, honesty and orthodoxy are easily found; but who does not know that it is far more difficult to find Christians whose characters are symmetrically developed? Here is a brother who prides himself upon his temperance and truthfulness, but his stinginess is proverbial. Another is well reported of for generosity and zeal, yet in patience he is sadly deficient. A large number who are above reproach in most respects have pride and selfishness for their besetting sins. The tendency with many, we might perhaps say most, Christians is to cultivate particular graces and virtues to the neglect of others equally important. The best Christian is not always the one who towers above his fellows in some particular gift of grace. Rather he is the man who exhibits all the fruits of the Spirit in due measure.

In character we are no stronger than our weakest point. We may be far more charitable and patient than many of our fellows, and still be ill-developed Christians, dwarfed at other points. Temperance will not atone for untruthfulness, nor can meekness make amends for covetousness. As the Christian life embraces not one virtue, but many, the Apostle Peter speaks on this wise: "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Let us beware of making the religion of Christ a one-sided affair—a matter of words and not of deeds, of creed and not of character, of experience and not of practice, of moods and not of obedience, of feeling and not of faithfulness, of grace and not of goodness. In the pursuit of godliness, as in the pursuit of knowledge, the best results are secured only through diversified effort.

Great one-sidedness occasionally manifests itself in the pulpit in the undue magnifying of one pet doctrine to the obscuring of other doctrines equally important. Preaching a full gospel means the proclamation of all the great truths of Christianity, not the constant harping upon one string. Bread is nutritious and necessary, but there are very few people, we judge, who would like to be fed upon it exclusively.

An Open Letter to Col. John Smith.

COL. JOHN SMITH, Anywhere, Mundus—

MY DEAR COLONEL: Your name is a very illustrious one, and has been ever since the days of Pocahontas and Powhatan. You ought, therefore, to be very careful not to do anything that will bring reproach upon that honored name. Are you thus careful? Let us see. You are in arrears with your church paper, and have been for about two years. Why don't you pay up? Of course, you will not plead poverty. Some men can make that plea, and such men usually write to the publisher and ask an extension. But a man who lives as you do can not afford to make such a plea. Why, then, don't you pay that debt? Do you know any firm that is furnishing paper and ink "without money and without price?" Do you know of any printers that are willing to work for nothing and board themselves? Or do you know of any who are willing to wait a year or two for their hard-earned money? "Oh!" you say, "$4 is such a small sum that it makes no difference whether I pay it now, or a year or two hence." Hold on, Colonel. There are two or three thousand other subscribers who wear a hat just about the same size as yours, and have just the same sort of stuff inside their craniums (or crania). Now, Colonel, multiply $4, or even $2, by 3,000, and when you get the product, read the figures along, and then read along the Golden Rule, "Do unto others as you would have them do unto you;" and as you read look into a mirror and see if a blush mantles your cheek. If so, there is some hope for you. If not—well, Colonel, you may finish the sentence.

Yours faithfully,

A PUBLISHER.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship constantly in repair.—Dr. Samuel Johnson.

NOTES.

Revs. J. M. Henry and J. F. Foster have gone to Toronto.

***

The family of Rev. J. L. Pierce are spending the Summer in Kentucky.

***

The pulpit of Dryades Street Church was ably filled last Sabbath by Rev. H. H. Ahrens.

***

Rev. H. R. Singleton has returned from his vacation, and will resume the duties of his pastorate next week.

***

Rev. W. O. Sadler has been engaged to serve Wood Street Church, Water Valley, in the absence of Rev. J. A. Bowen.

***

Rev. J. B. Culpepper will assist Rev. B. H. Rawls in a meeting at Adams Camp Ground, commencing July 25, and continuing eight or ten days.

***

On account of ill health, Rev. J. M. Cowan has been relieved of Leakesville circuit. His postoffice for the next thirty days will be Bolton, Miss.

***

Rev. F. S. Parker has been in the city for some days. He occupied the pulpit of Carondelet Street Church on Sunday night, and preached a very edifying sermon.

***

The time for training children for self-denial and self-control is while they are young. The spoiled child usually makes a selfish and unreliable man.—Baltimore Advocate.

***

The following Mississippi brethren are among the Toronto League excursionists: A. F. Watkins, H. M. DuBose, M. H. Moore, W. B. Murrah, J. A. Randolph, T. B. Clifford, and T. W. Lewis.

***

Rev. N. B. Harmon, of the Mississippi Conference, is taking a needed rest. His pulpit is filled during his vacation by Dr. J. W. Harmon, who, though on the superannuated list, preaches with his old-time power.

***

It is said that Bishop Keener, senior Bishop of the M. E. Church, South, will ask to be placed on the non-effective list at the General Conference next Spring.—Zion's Herald.

Maybe that is so and maybe it isn't. But, of course, Boston ought to know.

***

By the will of Harrietta A. Dillaye, late of Ogontz, Pa., the Woman's Foreign Missionary Society of the Presbyterian Church, 1334 Chestnut street, Philadelphia, gets $3,000, and the Board of Ministerial Relief, Philadelphia, $2,000.

***

A learned Chinaman said to a missionary: "I like your doctrine, though I never heard you preach. I have seen it: my servant was a devil before he professed your religion, and now he is like an angel. I can trust him with everything, and he is in love with everybody."

***

A correspondent, writing a few days since from Nashville, says, "We roast all day and boil all night." The "we" in this sentence no doubt includes hosses as well as men. Hence, we are not at all surprised to learn that the Hoss that pulls the great Jerusalem Connectional has left his stall for a trip to the Seashore Camp Ground, where he can cool off.

***

The pastor who enters into the feelings and circumstances of his people—being one with them in their sorrows as well as in their joys—will live in their affections, and is all the more likely to have a long and useful pastorate. He may not be so eloquent and able as other ministers, but he has the heart-power which draws to him those whose welfare he seeks in sweet and lasting bonds.—Presbyterian.

***

The leading article in the July-August number of the Southern Methodist Review is from the pen of Bishop J. C. Keener. It is entitled "Job, A Prince of the East, and His Inspired Epic." It is just such a production as one would expect from the vigorous pen of our senior Bishop; and this is very high praise. This number of the Review also contains a portrait of the Bishop, which, as a likeness, will probably never be surpassed. Not only are the features there, but there is an amount of expression which is rarely given on paper.

For the best and most lasting impression the preacher must work, not upon the feelings, but upon the conscience. This monitor, properly aroused, will stir the entire being and life. It is God's vicegerent, and does grand and efficient work when properly instructed and moved. Truth directed to it plainly, faithfully and persistently is sure to be followed with reformatory and saving results.—The Presbyterian.

***

The nation is thirty-three years from the end of the war and has a pension list of $150,000,000 per annum to satisfy claims which Gen. Grant and Gen. Garfield declared the opinion could be justly met by an annual outlay of $40,000,000. Yet the applications to Congress are pouring in, besides appeals to the Pension Office, which at last accounts reached the number of 1,200 a day.—Boston Herald.

***

An old newspaper man says: "No sensible man should or ever does get angry because a man duns him for money. A dun is not impeachment of a subscriber's integrity, but is simply an outpouring of a publisher's necessities. For instance, 1,000 men owe a man from $1 to $10; he has to dun them in order to pay his expenses. Instead of getting angry and having paper stopped because the publisher asked for what was due, the subscriber should thank the editor for waiting so patiently and pay up like a man." All of which we steadfastly believe.—Central Methodist.

***

Earth is not a wandering star; it is bound to heaven, not by the golden chains of which our Laureate sings; not by the iron fetters of necessity, as a slave-ship to its captor; not by the silken ties of gravitation which thread the worlds—but by a ladder, denoting communion and fellowship. That ladder sways beneath a weight of blessing for you. Oh, that you would send away your burdens of sin and care and fear, by the hands of the ascending angels of prayer and faith!—so as to be able to receive into your heart the trooping angels of peace, and joy, and love, and glory.—F. B. Meyer.

***

There are now on file at Washington more than 100,000 applications for office, and the rate at which they continue to pour in is said to be about 600 per day. The worst thing that could happen to many of these applicants would be to receive the appointments they seek. The best thing that could happen to them would be to be struck conclusively with the conviction that if they were to devote a fraction of the energy and patience to individual enterprise which they apply in petty office-hunting, they could become prosperous and independent.—Pittsburg Commercial Gazette.

***

The editor of the Memphis Christian Advocate has had a severe attack of ecclesiastical economy. He lifts his clarion voice for retrenchment and reform. He is positive that we have too many Bishops, too many missionary secretaries, too many presiding elders, and even too many pastors. "Fewer and stronger men" in these places he thinks would be a great saving. There are a great many people who honestly and candidly believe that what we really do need is "fewer and stronger" church papers and editors. But of this crying need our esteemed confrere says not one word, and we read his "piece" clear through.—Baltimore Advocate.

***

An English church paper says: It seems scarcely credible that at the end of this nineteenth century in enlightened Britain, Roman priests should lecture in public halls on the reality of the miracles of their sacred wells, etc., yet "Father" Bernard Vaughan has been doing so at the new "Catholic" Hall at Holywell, declaring that the blind saw, the dumb spake, the lame walked, the maimed became whole, the crooked had been made straight, and had remained cured by simple application of the waters of St. Winifred's Well; and, instead of laughing at him, the St. James' Gazette gravely reports it with a prominent heading. The success of this pious fraud is a strong evidence of the truth of Scripture, which declares that the Apostasy shall deceive the people by its lying wonders.

NEWS OF THE WEEK.

DOMESTIC.

A working girls' home has been established in Denver, at which furnished rooms can be had for $2 a month.

The new bronze statue of Columbus, which Mr. Paul Bartlett, of Paris, has designed for the Congressional Library, is to be cast in New York.

The Christian Endeavor Convention opened in San Francisco, on July 8, with about 20,000 people in attendance. Over 35,000 visitors were in the city on July 9.

Governor Mount, of Indiana, the "Farmer Governor," who was recently blackballed by the Indianapolis Literary Society, has been elected a member of the Western Association of Writers.

The various Confederate veteran camps in the city have combined to establish an intelligence bureau for securing employment for Confederate veterans and their sons and daughters.

The faculty of the Yale Medical School has raised the standard of that department of the university, and as a result a third of last year's Freshman class has been dropped on the basis of their marks at the recent examinations.

Last week the Tariff bill passed the Senate by a vote of 38 to 28 against. The bill will now go back to the House, and as there are 764 amendments, the Conference Committee will have to do considerable work to reconcile all the differences between the two branches of Congress.

At the central conference of American rabbis held in Montreal, on July 9, these officers were elected: President, Dr. Wise, of Cincinnati; first vice-president, Dr. Leucht, of New Orleans; recording secretary, Rabbi Levi, of Cincinnati; treasurer, Dr. Heckt, of Milwaukee. The conference declared for simplicity in funeral corteges.

The miners' strike is causing the price of coal to still advance, and on July 12 it was selling at $1.80, an increase of about 150 per cent. since the commencement of the struggle. The feature at present in matters pertaining to the strike is the presence in Pittsburg of the Joint Arbitration Board, who are endeavoring by every means possible to bring to a peaceable conclusion the strife now in progress.

The fierce heat under which the greater portion of the country has sweltered since the first of July moderated in many localities on July 10. The records of prostrations and deaths resulting from the long-heated term approaches in magnitude that of a general epidemic. Reports from all sections of the country show prostrations numbering in the neighborhood of 2,000, with fatalities close to 350.

The greatest gathering of labor leaders that ever assembled in this country during a national strike was held in Pittsburg, on July 9, to devise means to assist the miners in their contest for increased wages. The conference was called suddenly, but the officials responding represented nearly every branch of organized labor in the United States. The session was secret, and it was almost midnight before it was over.

The Pennsylvania Legislature recently enacted a law for the protection of home labor, and it is not in the form of a tariff on foreign goods, but is a tax on foreign laborers. The law provides that all persons, firms and corporations employing one or more foreign-born, unnaturalized male persons, over 21 years of age, shall be taxed 3 cents per day for each day that such persons may be employed. One-half of the tax is to be used for school purposes, the other half for defraying the general expenses of county government.

FOREIGN.

President Faure, of France, who will visit Russia, has been granted $100,000 for his expenses.

A lighthouse has been built in Japan of bamboo, which is said to have greater power of resisting waves than any other kind of wood, and does not rot in water.

The Empress of Austria has erected a marble statue of Heine in the grounds of her villa at Corfu. The statue has been placed on a rock 2,000 feet above the level of the sea, and it is to be surrounded by 50,000 rose trees.

Acting upon instructions received from their respective governments the ambassadors of the powers to-day presented a collective note to the Turkish government, demanding a cessation of the obstruction of the peace negotiations.

It is estimated that the damage done by storms and floods in central and southern France during the last week amounts to $10,000,000. Three hundred persons have lost their lives, and thousands have been made homeless.

Major-General Pedro Diaz has assumed command of the insurgent forces in Pinar del Rio province, Cuba. The rebel army of the province is being thoroughly reorganized and put in fighting trim to co-operate with the eastern army if the latter succeeds in reaching Havana province.

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Always have a bottle in the house. Sold everywhere. Price 50c., $1.00, $2.00.

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Board of Missions, North Mississippi Conference.

The treasurer of the Board of Missions of the North Mississippi Conference herewith encloses to you his second quarterly report. As in first quarter's report Corinth district leads, and far in the lead, only lacking $272.50—having assessment for foreign missions paid, and more then fifty per cent. of assessment for domestic missions paid, and this mission district, too. Certainly what can be accomplished by the Corinth district can be done by other districts. Is it a question of poverty that causes the shortage in the other districts?

A conscience on missions is what many of our preachers, as well as people, need. A growth in conscience along this line does not lessen, but increases our desire and qualifications for soul winning.

Nothing less than paying full assessments for missions will satisfy Corinth presiding eider, preachers and people.

W. S. SHIPMAN, Treasurer.

Sardis, Miss., July 6, 1897.

SARDIS DISTRICT.

	For. Miss.	Dom. Miss.
Arkabutla	$ 24 00	.. ..
Bakerville and Wesley	25 00	.. ..
Pleasant Hill	15 00	.. ..
Pleasant Grove	36 75	.. ..
Coldwater and Hernando	6 00	.. ..
COLUMBUS DISTRICT.		
Crawford	$ 27 00	$10 00
Columbus circuit	106 00	.. ..
ABERDEEN DISTRICT.		
Aberdeen station	$200 00	.. ..
Quincy	5 00	.. ..
Buena Vista	60 00	.. ..
Tupelo	47 50	.. ..
DURANT DISTRICT.		
Chester	$ 17 00	.. ..
Walthall	10 00	.. ..
Ackerman	9 00	.. ..
Salem	10 00	.. ..
Pickens	90 00	.. ..
GRENADA DISTRICT.		
Minter C. and Strathmore	$20 50	.. ..

Nothing reported from the following districts: Holly Springs, Winona, Greenville.

CORINTH DISTRICT.

Rienzi station	$	$15 00
Rienzi circuit	20 00	.. ..
Bear's Creek circuit	40 00	10 00
Corinth station	70 00	32 00
Corinth circuit	33 00	.. ..
Gentown circuit	15 00	.. ..
Iuka station	.. ..	22 00
Jonesboro circuit	30 50	.. ..
Kossuth circuit	60 00	.. ..
Marietta circuit	17 25	10 00
New Albany circuit	26 00	.. ..
Ripley and New Albany	35 00	20 00
Ripley circuit	25 00	.. ..
Saltillo circuit	40 00	5 00
Pleasant Ridge circuit	6 00	.. ..

SPRING HUMORS, eruptions, hives, boils, pimples, sores, are perfectly and permanently cured by Hood's Sarsaparilla, the best Spring Medicine and One True Blood Purifier.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

Fearn Mission.

Receipts unreported: Rev. J. P. Drake, $5; Port Gibson Epworth League, $8; Vernon Sunday-school, through Mr. W. E. Harris, $1.50; C. G. Andrews, $80; Rev. W. L. Linfield, $5; Dr. E. B. Partin, $4; Rev. I. W. Cooper, $5; Rev. H. M. Ellis, $7. Other subscriptions are due, and are very much needed.

C. G. ANDREWS.

Meridian, Miss., July 7, 1897.

Notice.

To the Preachers and Delegates to the District Conference, Arcadia District, Louisiana Conference:

DEAR BRETHREN: I appoint Wednesday, July 21, as a day of fasting and prayer for a gracious outpouring of the Holy Spirit upon our District Conference, and upon all the churches in the district. I ask all the members of the church in the district to join us in this fasting, or abstinence and prayer, that God may pour his Holy Spirit upon us all, that we may be able to do his will and win sinners to Christ.

Dear brethren, I have made two full rounds on the district, and am on the third, and I find the one thing above all others that is needed is a great awakening, a sweeping revival of religion—a revival that will save the people from their sins. May we all prostrate ourselves at the throne of grace until the power comes!

Doctor, come to our District Conference. Your brother in Christ,

B. T. CREWS.

Arcadia, La., July 9, 1897.

Notes of Encouragement.

My third call has brought me postal cards from three more brethren, so that eight out of all the pastors in the Mississippi Conference have complied with my very reasonable request to send me names and postoffice addresses of Methodist physicians and Methodist druggists in our Conference bounds. At the same rate it will take over three years for me to get the desired information. O brethren, please attend to this matter!

Dr. E. H. Monnger, P. E., Brookhaven district, has sent me his second quarterly bulletin. There are 17 pastors; 29 copies of The Methodist Review, 131 copies of The World for Christ reported. Brookhaven station reports $13.27 for foreign missions; Adams circuit, $30; China Grove, $6.50; Bogue Chitto, $20.15; Wesson, $25.38; North Wesson, $5; Martinsville, $12.15; Gallman, $2 for foreign missions; Whitestown, $15 for foreign, and $17.60 for domestic; McComb City, $15 for foreign, and $17.60 for domestic: Pleasant Grove, $3.75 for foreign, and $3 for domestic missions. "Poimenos" reports nothing for domestic missions and nothing for foreign. He is still suffering "ad nauseam."

President J. W. Chambers has offered to take one daughter of a missionary to Brazil and educate her free of charge for tuition, board, etc. For $300 a year he will educate a daughter of a missionary to Japan, a daughter of a missionary to China, a daughter of a missionary to Korea, a daughter of a missionary to Mexico—four girls for $300. Have we no wealthy laymen willing to pay the $300 yearly? or two to pay $150 each? or three to pay $100 each for so good a purpose?

T. L. MELLEN,
Miss'y Sec'y Miss. Conf.

July 5, 1897.

Crowley, La.

We closed revival services last Sunday, July 4. Rev. J. J. Smylie was with us two weeks, and did the preaching. The Lord was with us in power, and the church was quickened into a better life and renewed activity. From thirty to forty were saved, and there are fifteen candidates for membership in the church. Bro. Smylie's work was highly satisfactory. He works with the pastor. We have moved into our new parsonage, an eight room, two-story house, well built, convenient, cool and roomy. We have a goodly heritage.

A. J. NOTESTINE.

Notice.

I take this method to inform my friends and correspondents that my postoffice now is Louisville, Winston county, Miss.

I do not poise for an evangelist; but if any of the brethren think I can be of any real help to them in their work this Fall, I will be glad to go to any point I can reach to aid in revival work. J. D. NEWSOM.

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A business education is a necessity, and one who enters upon the duties of life without its guiding influence has all the chances of success against him. We know of no better place for young men and ladies to go for such a training than to that wonderfully progressive institution, Harris' Practical Business College, Jackson, Miss. It is doing more for the worthy, struggling boys and girls than any other business college. Nineteen of its students recently secured good positions in three weeks.—Jackson Evening News.

During Queen Victoria's reign the taxes in Great Britain have doubled and trade has increased sevenfold.

Delhi District Conference.

We have just hold ono of the most pleasant and, I trust, profitable District Conferences that I ever attended. We were royally entertained by the good people of Taliniah and vicinity, and although just out of the overflow, we found the people cheerful and hopeful. Our pastors' reports show diligence and consecration in the work. Although my district has suffered, both by drouth and high water, we are very hopeful now for success in both the temporal and spiritual departments of our church work. We have a noble band of workers, and are hoping for great success. Our very efficient secretary, Bro. F. S. Parker, will furnish you with encouraging information.

B. F. WHITE.

Floyd, La., July 6, 1897.

Children's Day.

We have observed Children's Day at four churches, and had delightful times at all the places, and collected and sent to the treasurer $22.50. Who has done better?

A. D. MILLER.

Hermanville, Miss., July 8, 1897.

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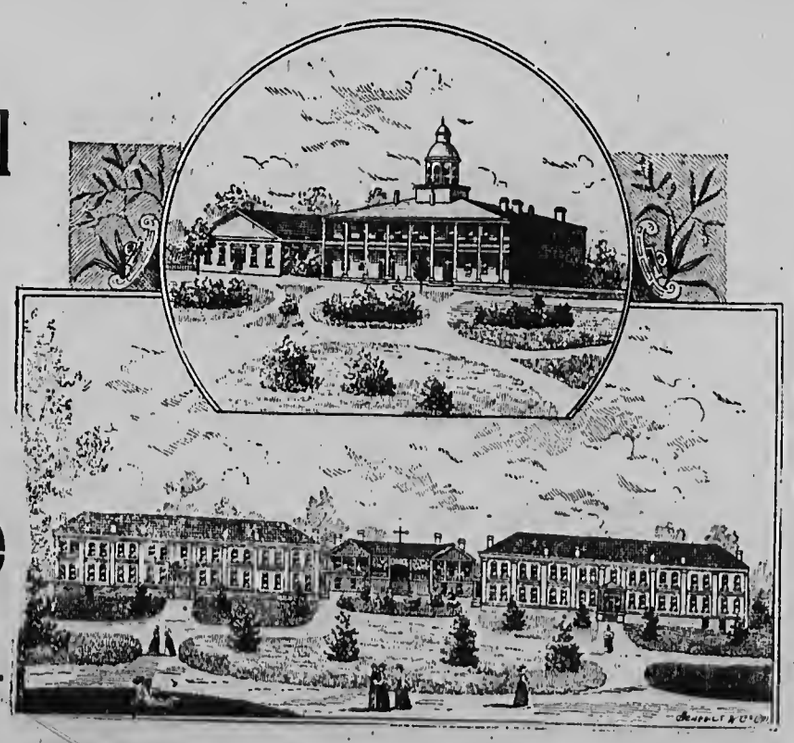

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TO-DAY.

BY SUSAN COOLIDGE.

Be swift to love your own, dears,
Your own who need you so;
Say to the speeding hour, dears,
"I will not let thee go
Except thou give a blessing!"
Force it to bide and stay.
Love has no sure to-morrow,
It only has to-day.

Oh, hasten to be kind, dears,
Before the time shall come
When you are left behind, dears,
In an all-lonely home;
Before in late contrition
Vainly you weep and pray.
Love has no sure to-morrow,
It only has to-day.

Swifter than sun and shade, dears,
Move the fleet wings of pain;
The chance we have to-day, dears,
May never come again.
Joy is a fickle rover,
He brooketh not delay.
Love has no sure to-morrow,
It only has to-day.

Too late to plead or grieve, dears,
Too late to kiss or sigh,
When death has laid his seal, dears,
On the cold lip and eye.
Too late our gifts to lavish
Upon the burial clay;
Love has no sure to-morrow,
It only has to-day.

Letter from Mrs. A. Walter-Fearn.

Dear Dr. Yates:

This letter is a copy of the one I have just written Bishop Hendrix. As I know, you are all interested in hearing about our new home. I send it to you and will ask you to forward to Dr. Smiley, my mother, Irene and Mrs. T. G. Hudson, Yazoo City, Miss.

That "man proposes, but God disposes" has been verified in our visit to Chang Chow. We went by Soochow to replenish our stock of drugs in expectation of clamorous demands from the thronging multitudes for the foreign physicians with their wonderful healing art—for such we had been led to suppose would be the state of affairs there. The Sunday before we left home was spent in fasting and prayer, that we might go in the fullness of the Spirit. We do believe that God, in his wisdom, directed us in every way. It seems very wonderful to me that in no respect were our anticipations realized.

We had several hundred posters printed to the effect that we would hold a two days' clinic, but these were not distributed. On our arrival we learned that the officials were in every way kindly disposed toward us and our religion, but they were afraid of us, as every clinic held there threatened a riot. Large crowds are conducive to excitement, which leads to worse things, resulting in trouble for the foreigner and loss of position for the official; so we treated only those who came, and spent the time largely in making ourselves agreeable to all with whom we came in contact.

Possibly you know that Mr. Woodbridge, of the Southern Presbyterian Mission, has been for a year in this place teaching English in some of the wealthiest families of the city. He is doing a splendid work there, and through his influence and kindness we were introduced into the official families. Here we were treated with the utmost courtesy and respect. Dr. Fearn was several times asked to see the young men, socially and professionally. At one home where we were invited for the evening we found everything elaborately foreign and elegant—that is, if one could forget the bed-spread artistically draped over the sofa and the unbleached sheeting which did service for the dining-cloth. As a tribute to Western customs, I was treated like a gentleman, while outside the windows, with faces pressed tight to the glass, herded the ladies of the family. Finally a request came for me to visit them upstairs, to which I gladly responded. Even these rooms were Anglo-Chinese, with a lovely sugar bowl doing service as a bureau ornament, and clocks galore—every hand at a different hour. The remarks about my personal appearance were interesting, inasmuch as they show the vivid imagination of the Chinese woman—an international failing among us. "Her waist is as fine as a thread!" Now, my most ardent admirers have never considered my waist one of my fine points, but, then, they had heard that small waists were a peculiar characteristic of foreign women. A matter of much moment was the number of garments I wore, and their inspection, like ugliness, would have gone to the bone but for prompt and active measures of self-defense. I don't think I was once called anything worse than a dwarf, and that, too, I flatter myself was because they had heard that foreigners were tall.

We were very much pleased with the general appearance of the city. Although not as large a place as we had expected to see, it was in many respects more prepossessing. The streets are wide and relatively clean, tea shops and loafers fewer, business brisker, opium and wine not so "en evidence" as in other cities, while the language was distinctly polite. We felt almost like denizens of another world, so seldom did we hear "foreign devil," that several times I felt impelled to ask, "Where am I at?" One native helper was with us; through him we heard of only one unpleasant remark. He told some one that our boat was at the small South Gate, where we would hold a clinic the following day, and the man replied, "Oh, it is their kind that we drive out of our city!" As Catholics and Protestants are one and the same to them, we felt that we would have to be very constantly on the watch for trouble, as they have driven the Catholics out with vigor and determination. This confusing us with the Catholics reminds me of an amusing little experience we had in our first days in Yang Yok, and which shows the lack of discrimination of this people. They very audibly decided that I must be a woman since my appearance was not like that of the other foreigners they had seen, but later on, where Dr. Fearn appeared in his long overcoat, in spite of his six feet and full beard, they showed they were a little mixed by calling him the foreign woman! One young man of much wealth and little courage asked Dr. Fearn to remove a nasal polypus for him, but very eagerly asked: "How long will it take? Will it hurt? Will it bleed?" When the last two questions were answered in the affirmative, he threw up his hands and, backing off, at once declined to have his nose touched, but finally agreed to submit to an operation on our next visit—about April 14.

While our visit was not a successful clinic—as we have been used to them—yet we feel deeply that we did our best work, with God's help, in first winning the confidence and not the opposition of the powers that be. We feel that we are working for the future, and if we only succeed in making friends during our next two visits, we will have opened the door to an entrance in the Fall. Of course, we did nothing towards getting a house more than to keep our eyes and ears open, and we hope that when the time comes for decisive action we will meet with no opposition—even if they do not welcome us with outstretched arms.

The "Epworth" is magnificent. To Dr. Fearn's delight and my undisguised terror she sails in the very teeth of a head wind. It is not conducive to one's peace of mind nor health to sit for hours freezing on deck because one is afraid to stay inside when the boat rides at an acute angle with the water. I hope some day you may test its speed and comfort for yourself.

It is with genuine regret that we think of leaving Yang Yok. When I first knew that there was a possibility of our being sent from Soochow I felt as I could not endure it; but we have been so happy here that I feel encouraged about our move to Chang Chow. Our little home is home; but aside from this fact we feel that any change of house could not but be an improvement. Dr. Fearn has been much with the people and already "Fi I-sung" is quite well known. It delights me to go out with him and to hear the welcome greetings from all we meet. He was out until late last night with an opium case, and as time passes we find that the demand for the foreign physician is rapidly increasing. The fact that they are willing to trust us at all is a constant surprise to me. We do so hope that this station will not be left without a foreigner. The people are so friendly and so willing to accept what we do for them, that it seems wrong to let this opportunity slip. We have a very interesting little day school, and would have opened two others but for your letter. We thought it best not to extend the work until the prospects of its continuance were better. We think the trouble about this place is that the work has been so sporadically done that very little lasting good has grown out of it. I have started an industrial department in the school, and to-day will extend my invitation to the mothers of the children to come and learn to knit and crochet, as there is quite a demand for foreign socks, etc., and this would give them a better and more profitable source of income than embroidering or making ghost money, besides giving an opportunity for holding little impromptu meetings with the women.

I would give you an account of our singing school, but that the sudden blasts of horrible discord are still ringing in my ears; the remembrance of which is too distressing to dwell upon. Suffice it to say that each child has his own peculiar idea of time, pitch and a reckless disregard for harmony. If every fresh attack on the hymn book did not leave them in such a blissful state of self-satisfaction, we might feel more encouraged about the result.

I had thought that I could not write another letter about this trip to Chang Chow, but copying this has convinced me that I could never make a living as copyist. I would rather teach school.

Will love from us both to each one who reads this, I am always,
Your sincere friend,
A. WALTER-FEARN.

Soochow, March 18, 1897.

Sweetness and Light.

Put a pill in the pulpit if you want practical preaching for the physical man; then put the pill in the pillory if it does not practise what it preaches. There's a whole gospel in Ayer's Sugar Coated Pills; a "gospel of sweetness and light." People used to value their physic, as they did their religion,—by its bitterness. The more bitter the dose the better the doctor. We've got over that. We take "sugar in ours"—gospel or physic—now-a-days. It's possible to please and to purge at the same time. There may be power in a pleasant pill. That is the gospel of

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More pill particulars in Ayer's Curebook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.

The Keener School, Mexico.

The regular session of the Woman's Mexican Missionary Society of Carondelet Street Church, held Monday, June 14, was of more than usual importance, it being the final meeting of the organized society, and a brief review of its work was in order. The meeting was opened with reading the nineteenth Psalm by the president, Mrs. Carre, and prayer by Mrs. Holmes. Minutes read and approved. Mrs. Carre reported an executive session held the early part of the month, when the failure to obtain financial help from the Parent Board toward the support of the Keener School was announced. This, and the withdrawal from the Mexican Mission work of a sister society in June, 1893, continued the entire responsibility of current expenses upon the Carondelet society—a responsibility too great to be assumed in the present condition of its treasury. After deliberate consideration, it was decided, in justice to the school, with its increasing demands and duty to the church at large, to yield the control and support of the school to the Woman's Board, so well equipped in systematic work and financial ability, to enlarge the usefulness of the Keener School.

At this date we gladly announce through letters from Mrs. Trueheart, secretary of Woman's Board of Missions, the trust has been accepted, support assumed from June 8, the date of acceptance, the name retained as an expression of respect to our senior Bishop, and our young Mexican teacher, Miss Julio Roldan, continued.

It is no strange thing that with sadness we tender the charge of years to other hands. Early in January, 1878, Mrs. Keener, moved with a desire for united mission work among the women of the church, called a meeting, when a society of twenty five members was organized, with Mrs. John Mathews as president, and, like the builders on the wall at Jerusalem, "they had a mind to work." The first collections of $61.40 was sent Dr. Kelley to aid in sending Miss Rankin to the work in China. At the May session, through a motion of Mrs. R. M. Walmsley, it was resolved to send $25 per month to aid in supporting the recently established school in Mexico, and through the intervening years this school has been the objective work.

Mrs. Mathews' removal to a distant city necessitated the election of another president, and Mrs. Walmsley was unanimously chosen to fill the place; the wisdom of this choice was shown in unfailing interest in the work, the readiness with which collections were met and generous response to a call from Mr. Ransom for $50 for Brazil, a donation of $25 to Dr. and Mrs. Lambuth for China, as well as raising $125 to assist in defraying the expenses of our first young missionary to Mexico. Failing health compelled Mrs. Walmsley's resignation after nine years' service, and in 1888 Mrs. W. W. Carre was elected her successor, and has been the zealous, energetic president through the remaining years.

Before final adjournment, Mrs. Moss claimed the attention of the society, stating she had been commissioned by Mrs. Keener to read a note expressing her high appreciation of the work and sacrifice of our president, and her desire to present Mrs. Carre, through the society, a beautiful Mexican onyx slab. Mrs. Carre acknowledged the gift in heartfelt words, and the secretary was instructed to thank Mrs Keener for this last evidence of the sympathy and generosity that has endured since our organization.

The Woman's Board will build on a well-laid foundation; the prayers and sacrifice of years have borne fruit, souls have been born of God, whose after lives attest the fact, in many instances. Death has lost its sting, the grave its victory, and the work will grow; but "neither is he that planteth any thing, or he that watereth, but God that giveth the increase. For we are laborers together with God."

MRS. A. A. BARTELS.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa Twenty-five cents a bottle.

Little self-denials, little home ties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.
—F. W. Farrar

A young gentleman having sent for his physician, said: "Now, sir, I wish no more trifling; my desire is that you at once strike at the root of my disease!" "It shall be done," replied the doctor, and lifting his cane, smashed the wine-decanter which stood on the table.

The preacher does not make the church better by becoming a common scold.—Holston Methodist.

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or are they tough and leathery and heavy enough to give an ostrich dyspepsia?

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If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MASSAGE FACE CUP," with full directions for its use. Remember, you can have your money back, if you say so.

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OBITUARIES.

McGREGOR—In memory of Miss ANNIE LAURA MCGAHOOM, organist of Zion Church, Meridian circuit.

One beautiful flowery morning in May
Cold and silent in death she lay;
An angel had passed by that way,
And Annie went with him up the shining way.

She was good and beautiful and bright,
And was her parents' and friends' delight;
More beautiful now beyond sorrow's night,
Clad in flowing garments of spotless white.

A beautiful life has ebbed away,
But gone to a home where none ever stray.
Oh, how sad for one so young and gay
To be laid in her casket with the lilies of May.

Farewell, Annie; life's sorrows are all o'er now,
Death's shadows and portals are passed,
And a starry crown you shall wear on your brow;
You were washed in His blood and saved at last.

Now she sleeps in the new-made grave
Close by the church she loved so well,
Where she labored and toiled in Jesus' name;
No more to be called by the sweet-toned bell.

Her sweet voice is hushed in church and home,
No more to be heard with the organ's deep tone;
But when snow she stands by the throne,
Joining with the angels in her heavenly home.

GEO. W. HUFF.

Escatawpa, Miss.

HAUFF—J. K. HAUFF was born in South Carolina, April 23, 1845, and died at Illawara, East Carroll parish, La., Oct. 22, 1896.

Enlisting under the flag of the Confederacy as a mere boy, Mr. Hauff was left at the close of the war but illy equipped for the battle of life. But with the bravery and determination which have characterized his whole life, he went to work with his own hands on a farm to provide for a mother and dependent family. God blessed his well-directed efforts with success, and while he never became rich, he accumulated a sufficiency of this world's goods to satisfy all his needs. He might have been rich had he not given so bountifully of his means to help others. His life was a rare exemplification of devotion to the welfare of others; his hospitality was princely; his home was a place where everybody felt "at home." No men in the community where he lived was more universally respected and loved. His negro laborers loved him, and wept when he died—a beautiful commentary on his life. A mean or low deed was beneath him. The phrase is trite, but true of him, "He was one of nature's noblemen."

Just eight days before he died, during a meeting held by the writer, when he was in vigorous health, he came as an humble penitent to the altar, was converted, and made application for membership in the Methodist Church. By the providence of God he was never received into the church militant, but angels opened the gates and he was led by the Master's hand into the church triumphant. Praise the Lord for his goodness and mercy!

He leaves a son by a former marriage, and a devoted wife and five children, to mourn his loss. May God verify his promises unto them!

HERMAN W. KNICKERBOCKER.

McPHATTER—Mrs. MARY IANNE MCPHATTER, daughter of J. A. and Adaline Row, was born June 4, 1848, in Wilkinson county, Miss.; was converted and joined the Methodist Church, under the ministry of Rev. C. R. Godfrey, at Tunica, La., in 1868; married Mr. George W McPhetter, Aug. 29, 1869, of which union eight children were born, four of whom are living.

Sister McPhatter died at Hazeville, La., May 23, 1897, in full faith, and triumphant. She was not demonstrative in her religion, but was conscientious, and her piety was deep. She loved the house of God, the songs of God's people, and to mingle with God's people. Her home was always open to the preachers of her church, where they were welcomed with old-time fervor.

A few days before she died, in a vision her departed children appeared to her, and said, "Mama, come on!" She knew then her time was near, and gave directions for the burial. We buried her in the graveyard near Eola, La., where her remains may rest "till the appointed time" for quickening.

May God's comforting grace rest upon the husband and children!

H. S. JOHNS.

OWENS—At the home of her daughter, Mrs. John Warren, Pickwick, Marion county, Miss., Mrs. SARAH A. OWENS died June 5, 1897. An appropriate service was conducted by the Rev. Mr. McKowen. She was born April 10, 1824, near Columbia, Marion county, Miss., and resided there until after her marriage in 1847 to Mr. Jesse Owens, of Simpson county. Being left a widow, she removed with her mother to the southwestern part of the county, and there spent her remaining years.

She was ever willing to spend and be spent for the welfare of others. A sweet memorial are her labors of love—her faithful vigils at the bedside of the sick, the needy supplied by her liberal hand, her sweet sympathy that soothed the distressed.

During the war she and her mother were active in support of the church. In their house the itinerant minister found a home; and there being no place of public worship, they furnished a house, in which he continued to fill regular appointments.

In later years she bore without a murmur a complication of misfortunes, together with the torture of a lingering disease; yet with smiles and pleasant words greeted those around her till the dying hour. She spoke of death with the calmness of one preparing for a journey. Taking the hand of each of her children, she said: "I want both of you to meet me. Live as Christians, and be prepared. Oh, the friends I shall meet! I shall soon see mother."

A FRIEND.

HALEY—HUGH ERWIN HALEY departed this life on April 27, 1897, in Madison county, Miss., near the place where he was born, on July 5, 1849. He married Miss M. G. E. Bryant on Jan. 3, 1876. Among the bereaved are his widow and five children, his aged mother, a sister, and three brothers. Most of his life was spent in Madison county, the greater part of the last nine years having been spent in Washington county, Miss. His family being detained in the overflowed Delta, the last five weeks before his death were spent in illness under the same roof with his mother, sister, and one or more of his brothers. In God's merciful providence it was his to enjoy their nursing and comfort, and theirs to be benefited by his death. He joined the church at seventeen years of age, and told me on his death-bed that he was converted later in life. Personally of splendid physique, and one of a family to whom large possessions once belonged, to undergo the ordeal of reduced circumstances and a mortal disease became his lot, like that of thousands of our land. The grace of God alone could suffice. The fond hope is indulged that in the end he enjoyed the comfort of the religion of Jesus Christ, whose name was upon his dying lips.

J. WILSON BROWN.

Madison Station, Miss.

McCRAINE—ROBERT SHAW MCCRAINE was born near Centreville, Miss., on the fifth day of February, 1815. He was married twice—the first time to a Miss Elizabeth Cupit, from which marriage he leaves five children. The second time he was married to Miss Mary Ann Shropshire. From this union he leaves six children. According to his notes, he was converted and joined the Methodist Church on the sixteenth day of November, 1834. His life ended at his home—the same place on which he was born a little over eighty-two years ago—on the twenty-second day of April, 1897. He was buried in the same yard in which he was born.

His long and useful life was not marked by many unusual changes. His disposition was so pure and mild, until his life was one of peace and love. He won and held his friends by kindness. His administration of discipline in his own family was purely Christian, and consequently his children are all good men and women, and reverance his memory. He was heard to remark a few weeks before his death that his children were all careful to see that he wanted nothing. His death was a fitting end to a life like his. The wheels of life stood still, and God took the weary spirit, but his quiet life and example is still perpetuated in the life of children and loved ones.

HIS PASTOR.

NEWSOM—WESLEY CHAMBERS NEWSOM was born Jan. 4, 1826, and died at his home in Livingston parish, La., May 7, 1897. He was married to Miss Elizabeth Lea, Nov. 1, 1848, with whom he lived happily for nearly half a century, and preceded her to their home beyond. He was happily converted and joined the M. E. Church, South, in his youth, and remained faithful till death. He was a steward and trusted counselor in matters of the church. His life was without reproach; possessed of a kind and gentle nature, a mild and even temper, and a spirit of thoughtfulness for others, characterized every act. The cause of Christ, and particularly his pastor and circuit, had a special place in his memory and prayers.

His health had been bad for some months before his death. He was conscious the end was nigh, and spoke confidently of his assurances of an inheritance among the saints in light. While visiting him just before he was stricken down, with feeble voice he sang, "O tell me no more," and, "My latest sun is sinking fast."

May He who cares for the widow sustain his bereaved companion!

J. J. KELLY, P. C.

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P. S.—I desire to call especial attention to the fact that Mr. Harold Von Mickwitz will be Director of the Conservatory of Music. He was a pupil of Leschetizky, who was also teacher of Paderewski. He is personally recommended by Leschetizky, Fanaie Bloomfield Zeisler and Victor Herbert.

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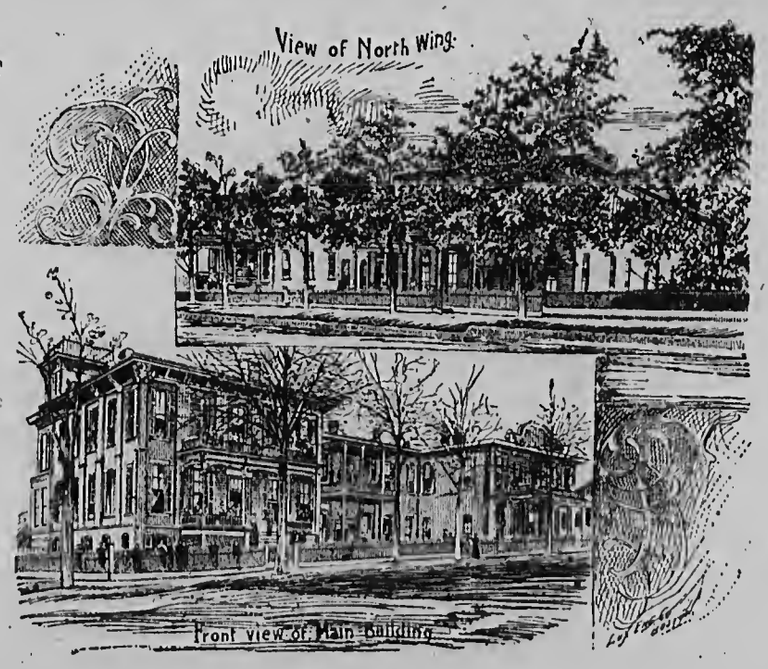

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MARRIAGES

HARMON—SAUNDERS.—At the West End Methodist Church, June 17, 1897, by Rev. Nolan B. Harmon, assisted by Revs. J. W. Harmon and W. W. Hopper, Mr. Duncan Sibley Harmon to Miss Anna Saunders, all of Meridian, Miss.

LIGHTSEY—COMBEST.—At the residence of the bride's father, July 4, 1897, by Rev. Nolan B. Harmon, Mr. D. A. Lightsey to Miss Jennie Combest, all of Paulding, Miss.

FIFE—WEEKS.—At the residence of the bride's mother, Mrs. Julia Weeks, near Hermanville, Miss., July 1, 1897, by Rev. A. D. Miller, assisted by Rev. W. M. Stevens, Mr. William A. Fife and Miss Carrie L. Weeks, all of Claiborne county, Miss.

VANNAMAN—WILSON.—At the residence of the bride's stepfather, near Carlisle, Miss., June 16, 1897, by Rev. A. D. Miller, Mr. J. M. Vannaman and Miss Mary J. Wilson, all of Claiborne county, Miss.

WALTERS—BENTLEY.—At the residence of the bridegroom's father, June 17, 1897, by Rev. A. D. Miller, Mr. C. E. Walters and Miss Nannie Bentley, all of Claiborne county, Miss.

PARKER—BULLUM.—At Oak Ridge, July 7, 1897, by Rev. G. A. Guice, Mr. Sam C. Parker to Miss Blanche Bullum, both of Warren county, Miss.

Corinth District Conference.

The Corinth District Conference was held at Baldwyn, Miss., Jnly 1–4, 1897. Onr faithfnl presiding elder, Rev. H. R. Tucker, presided with credit to himself and to the satisfaction of all present. In his address to the Conference he stated that the district was in better condition than at any previous time, spiritually and financially, which statement was verified by the reports of the several committees.

Rev. W. T. J. Sullivan, D. D., preached the opening sermon on Thnrsday, at 11 A. M., from Matt. xvi, 18, to the edification of all. He preached a most excellent sermon.

Bro. J. D. Simpson was recommended to the Annual Conference for deacon's orders.

James D. Boggs, James D. McWhortor, Edgar Bizzard, Wm. N. Duncan and Earl A. Tucker were licensed to preach.

Earl A. Tncker and W. R. Williams were recommended to the Annnal Conference for admission on trial into the traveling connection.

We have had one hundred accessions during this year.

Bishops' fund was paid in full; $723.50 of onr assessment of $1,000 for foreign missions, and 50 per cent. on domestic missions, have been provided for, most of which has already been collected, and onr preachers vouched for all subscriptions. We believe this will be the most prosperous year ever experienced in the history of the Corinth district. The Board of Education raised abont $35 to aid worthy yonng men in preparing themselves for the ministry. Seventy-nine dollars was raised for our Orphans' Home at Water Valley. Onr district is $270 in advance of last year on ministerial support.

The following paper, offered by Rev. W. T. J. Sullivan and Dr. J. Y. Murray, was unanimously adopted:

The Corinth District Conference, in session at Baldwyn, Miss., Jnly 2, 1897, hereby send fraternal salntation to the local preachers of the district. This District Conference is moved to express regret that so many of you are absent from this Conference. Your presence is dne and needed. It is a matter of regret that so many of our local preachers are seldom present at their Quarterly Conferences, and that some of them seem disinclined to preach within the bounds of their own charges, and to be helpers to the preacher in charge. We think it right and proper in itself, and eminently due the District Conference, that a local preacher whose license is to be renewed shou d himself be present, or make the request in writing through his pastor. We regret that any local preacher should fail to present to the fonrth Quarterly Conference the written report, required by law, of his work for the year, then closing. We seriously believe that the name of the local preacher who neglects this report shonld not be put to vote for the passage of his character. Our great desire is to see the complete and hearty blending of the local and itinerant ministry in one great compact movement for the advancement of onr evangelical Methodism and for winning the world to Christ.

Resolved, That the presiding elder and preachers in charge are requested to convey the substance of this paper to the local preachers, and to nrge the importance of a faithfnl discharge of their duties. We also regret the absence of so many of our laymen from this Conference, and urge the importance of electing delegates who can and will attend.

Sister Bynnm, district secretary of W. P. and H. M. S., read an interesting paper on their work, which she was requested to send to the NEW ORLEANS ADVOCATE for pnblication.

Dr. J. Y. Murray, W. R. Ramsey, L. T. Carpentor and E. C. Hinds were elected delegates to the Annual Conference; Rev. M. T. McLain and L. W. Worsham, alternates.

Our League work is advancing, and we will have a District League Conference at Booneville before a great while.

Dr. J. W. Malone, president of Grenada Collegiate Institnte, and Rev. G. W. Bachman (colporteur) were with ns, looking after the interest of the chnrch; Bro. Malone soliciting patronage to our school at Grenada, and Bro. Bachman distributing good books and literatnre. Glad to learn that Bro. Bachman sold abont $50 worth of good books while in Baldwyn.

Mr. Editor, we were sorry yon conld not be with ns, bnt our paper, the NEW ORLEANS ADVOCATE, was well represented.

The following resolntions were adopted:

Resolved, That the thanks of this District Conference are eminently due and are hereby tendered to the citizens of the growing town of Baldwyn for their many courtesies and royal entertainment of the members of the Conference and all visitors; to the officials and membership of the several churches for tendering to the Conference the nse of their respective houses of worship; to the organist and choir for their sweet, soul stirring music, and to onr secretary (J. W. Treadwell) for faithfully and so cheerfully performing the arduous dnties of his office.

Resolved, That we desire to make special mention of Bro. W. M. Robinson for his untiring and very successful labors in looking after the personal comfort of the members of this Conference, and many other things, among which was the fnrnishing of an abundance of refreshing ice-water.

Resolved, That onr presiding elder be instrncted to request the Baldwyn Indicator and NEW ORLEANS CHRISTIAN ADVOCATE to pnblish these resolutions.

Kossuth was selected as the place for the next District Conference.

Mr. Editor, I will add that we have closed a meeting of — days, assisted by Bro. G. H. Lipcomb. While there were only two conversions, we believe mnch good was accomplished. Bro. Lipscomb is an earnest, practical, Holy-Ghost preacher. Our association with him was a blessing to our life. Sister Lipscomb made an earnest appeal for missions to onr W. M. Society of Baldwyn, Tnesday, the sixth. We enjoyed her most excellent address.

J. W. TREADWELL.

Guntown, Miss., July 19, 1897.

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Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of Catarrh, says that Snmmer is the best time to make a speedy and thorough cure. He has discovered a remedy which is smoked in a pipe, bnt contains no tobacco, and cures the worst cases permanently. He will mail a three-days' trial treatment free to any sufferer who will address Dr. J. M. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

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Water Valley cir., at Long B. (Tues.)	20
Banner, at Pleasant Hill (Fri.)	23
Pittaboro, at —	24, 25
Ellzey, at —	28
Chapel Hill, at Spring Hill	31, Aug. 1
Slate Springs, at Camp Ground. (Tues.)	4
Minter City	7, 8
Charleston, at Bethel	14, 15
Tatum, at Ebenezer	21, 22

H. C. MOREHEAD, P. E.

SARDIS DIST.—THIRD ROUND.

Courtland (Fri.)	July 16
Batesville and Wesley	17, 18
Tyro	24, 25
Nesbit	31, Aug. 1
Arkabutla	7, 8
Coldwater and H	8, 9
Wall Hill (Fri.)	13
Cockrum	14, 15
Burgess mission	21, 22
Pleasant Grove	28, 29
Eureka (Fri.)	Sept. 3
Pleasant Hill	4, 5

T. C. WEB, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus station	July 18, 19
Cedar Bluff	24, 25
West Point	31, Aug. 1
Brooksville	7, 8
Tibbee	14, 15
Shuqualak	21, 22
Winstonville	28, 29
Singleton	Sept. 4, 5
Hebron	11, 12

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen circuit	July 17, 18
Verona and Nettleton	23
Nettleton circuit	24, 25
Shannon	31, Aug. 1
Tremont	6
Fulton	7, 8
Buena Vista	13
Houston mission	14, 15
Houston and Wesley	20
Sparta	21, 22
Okolona circuit	28, 29

S. M. THAMES, P. E.

CORINTH DIST.—THIRD ROUND.

Ripley and N. A. station, at N. A.	July 17, 18
New Albany cir., at Mt. Olivet (W.)	21
Ripley circuit, at Sand Springs	24, 25
Blue Springs circuit, at Bethel	31, Aug. 1
Brown's Creek cir., at Neblett's (1 b.)	5
Inka circuit, at Paradise	7, 8
Saltillo circuit, at Oak Grove	14, 15
Pleasant Ridge cir., at Old Bethel	21, 22
Jonesboro circuit, at Ebenezer	28, 29
Marietta cir., at Hodges' (Wed.)	Sept. 1
Booneville circuit, at Paul's	4, 5

HESLEP R. TUCKER, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Ashland circuit, at Ashland	July 17, 18
Cornersville circuit, at Macedonia	24, 25
Mt. Pleasant cir., at Bailey's C. G.	31, Aug. 1
Abbeville circuit, at Liberty	7, 8
Pontotoc circuit, at Palestine	14, 15
East Holly Springs circuit	21, 22
Holly Springs circuit	28, 29

J. D. CAMERON, P. E.

GREENVILLE DIST.—THIRD ROUND.

Rosedale	July 17, 18
Poplar Grove	24, 25
Boyle	25, 26
Clarksdale	28
Bellevno	31, Aug. 1
Bolivar	7, 8
Greenville	14, 15
Greenville circuit	15, 16
Shaw's	21, 22
Hollendale	28, 29

J. W. DORMAN, P. E.

DURANT DIST.—THIRD ROUND.

Salem, at Salem	July 24, 25
Kosciusko	25, 26
Walthall, at North Union	30
Eupora, at Matherston	31, Aug. 1
Ackerman, at McCool	7, 8
Ebenezer	12
Belzena	14, 15
Chester, at South Union	21, 22
Rural Hill	27
Louisville	28, 29

J. H. MITCHELL, P. E.

WINONA DIST.—THIRD ROUND.

Carrollton circuit	July 17, 18
West	24, 25
Siden	31, Aug. 1
McNutt	7, 8
Duhlin and Brooklyn	14, 15
Black Hawk	28, 29

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Lauderdale, at Lockhart	July 17, 18
Vineville, at Why Not	24, 25
Binnsville, at Binnsville	31, Aug. 1
Meridian—South Side	7, 8
Meridian—East End	8, 9
Chunkey, at Spring Hill	14, 15
North Kemper, at Union Ridge	21, 22
Daleville, at Andrew Chapel	28, 29
DeKalb, at Marvin	Sept. 4, 5
Linwood, at Linwood	11, 12
Toomsuba, at Barton's Chapel	18, 19
Porterville, at Brogan's Chapel	25, 26
Neshoba, at Philadelphia	Oct. 2, 3
Rose Hill, at Hepewell	9, 10

The Meridian District Conference will begin at Binnsville, Miss., July 27, and end Aug. 1, 1897. The opening sermon will be preached at 8 P. M., Tuesday, July 27, by H. Mellard.

Sunday-school Conference will be held on Thursday, July 29.

Conveyance will be furnished at Scooba for all persons attending the District Conference. Let every layman and preacher who expects to attend inform Rev. C. M. Crossley, Binnsville.

C. G. ANDREWS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

(In Part.)

Adams, at Ebenezer	July 17, 18
Summit, at St. Mary	24, 25
Whitestown, at Muddy Springs	31, Aug. 1
Magnolia, at Magnolia	1, 2
Caseyville, at Pleasant Valley	7, 8
Gallman, at Mount Pleasant	14, 15

E. H. MOUNGER, P. E.

VICKSBURG DIST.—THIRD ROUND.

Warren, at Oak Ridge	July 17, 18
South Vicksburg	24, 25
Hermanville, at Pisgah	31, Aug. 1
South Warren, at —	7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Rieves' Chapel	11, 12

Owing to the high water, the place of holding our District Conference has been changed from Rolling Fork to Oak Ridge, and the time to July 15–18.

J. M. WEEMS, P. E.

JACKSON DIST.—THIRD ROUND.

Capitol Street	July 17, 18
Yazoo circuit, at Anding	24, 25
Jackson—First Church	Aug. 1
Benton circuit, at Midway	7, 8
Canton	14, 15
Terry, at Spring Ridge	21, 22
Madison, at Pocahontas	28, 29
Camden, at Themastown	Sept. 4, 5
Lake City and Lodi, at Phillips	11, 12
Tranquil	18, 19
Yazoo City	25, 26
S. Creek and B. Lake, at Sharbrough's	Oct. 2, 3
Flora	9, 10
Fannin	16, 17

R. D. NORSWORTHY, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Shubuta, at Shubuta (Thurs.)	July 15
Wayne, at Poplar Springs (Fri.)	16
Winchester, at Chicora	17, 18
Pachuta, at Orange	24, 25
Vessburg, at Enen'ts (Fri.)	30
Heidelberg, at Philadelphia	31, Aug. 1
Energy, at Mt. Carmel	7, 8
Waynesboro and State L., at S. L. (Th.)	12
Mathersville, at Hebron	15, 16
Ellisville and Laurel, at E. (Fri.)	20
Eastabuchie, at Hepewell	21, 22
Enterprise and Stonewall, at Mayerhoff	28, 29
Leakesville	Sept. 4, 5
Mt. Carmel	11, 12
Fuller (Wed.)	15
Williamsburg	18, 19

L. CARLEY, P. E.

SEASHORE DIST.—THIRD ROUND.

Pearlington, at P	July 17, 18
Columbia, at Graves' Creek	24, 25
Whittington, at White Plains	31, Aug. 1
Galloway, at McLaurin	7, 8
Moss Point station	14, 15
Escatawpa, at Caswell S. (Wed.)	18
Americus, at Tanner's C	21, 22
Bay St. Louis, at B. St. L	28, 29
Hattiesburg station	Sept. 4, 5
Ocean S., at O. S. (Wed.)	8
Vancleave, at Mt. Zion	11, 12
Gulf Port	18, 19

C. A. POWELL, P. E.

NATCHEZ DIST.—THIRD ROUND.

Percy's Creek	July 16, 11
Nobo	17, 18
Lebanon	24, 25
Hamburg	31, Aug. 1
Jefferson Street	7, 8
Wesley Chapel	8, 9
Friendship	14, 15
Mars Hill	21, 22

The District Conference will meet at Hamburg, July 22. Delegates who expect to attend will please send their names to Rev. R. A. Breland, Roxie, Miss. Brethren (lay and clerical) will please prepare essays or talk on appropriate themes in which they may feel special interest.

The Conference will meet at 4 P. M. Rev. M. M. Black will preach the opening sermon.

W. L. C. HUNNICUTT, P. E.

BRANDON DIST. THIRD ROUND.

Steen's Creek, at Richland	July 17, 18
Montrose, at Holder's	24, 25
Forest, at Pulaski	31, Aug. 1
Westville, at Bethel	7, 8
Decatur, at Centreville	14, 15
Raleigh, at Trinity	16
Merton, at —	21, 22
Clarksburg, at Liberty	Sept. 4, 5
Trenton, at Trenton	7
Hillabore, at Oak Grove	11, 12
Carthage, at Sardis	16
Walnut Grove, at Waldo	18, 19

W. W. SIMMONS, P. E.

Forest, Miss.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Monroe, at Monroe	July 17, 18
Rayville, at Wynn Island	Aug. 1, 2
Tallulah, at Bayou Vidal	21, 22
Lake Providence	Sept. 4, 5
Waterproof, at Wesley	11, 12
Vidalia, at Peck station	18, 19
Harrisonburg, at Pine Hill	25, 26
Winnsboro, at Banff Prairie	Oct. 2, 3
Oak Ridge, at Bowman's Chapel	9, 10
Bonita, at Bartholomew	16, 17
Desaird, at Desaird	23, 24
Bastrop, at Bastrop	30, 31

H. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Seashore Camp Meeting	July 14-22
Tchoupitoulas, Gretna and Gouldsboro, at Gouldsboro	25
Dryades Street	Aug. 1
White Castle	7, 8
Louisiana Avenue (11 A. M.)	15
Algiers (7:45 P. M.)	15
Carondelet Street (11 A. M.)	22
Morean Street (7:45 P. M.)	22
Plaquemine and Donaldsonville, at Plaquemine	28, 29
Covington and Talisheek, at St. Tammany Camp Ground	Sept. 4, 5
Craps Street, Slidell, and Pearl River, at Craps Street	12
Rayne Memorial, (11 A. M.)	10
Felicity Street (7:30 P. M.)	19
Lower Coast, at Wesley	25, 26

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Jordan St. and Greenwood, at G.	July 17, 18
Shreveport—First Church	25, 26
Grand Cane and Logansport	31, Aug. 1
Pelican, at Mount Pleasant	7, 8
Caddo, at Friendship	14, 15
North Bossier, at Walker's Ch	21, 22
Pleasant, at P. H	28, 29
Holly Grove, at H. G	Sept. 4, 5
Fort Jesup, at Bayou Scie	11, 12
Mansfield	15

District Conference will meet at Pleasant Hill, Tuesday, July 20, at 9 A. M.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Colfax, at —	July 15
Melville	17, 18
Simsport, at Riverside	19
Rosedale	24, 25
Washington, at Waxia	30
White Chapel	31, Aug. 1
Alexandria	8
Pineville, at Oak Grove	7, 8
Boyce, at Camp Ground	0
Jonesville	14, 15

V. D. SKIPPER, P. E.

ARCADIA DIST.—THIRD ROUND.

Ruston, at Douglas	July 17, 18
Summerfield, at Harmony Chapel	24, 25
Vienna, at Pine Grove	29, 30
Arcadia	31, Aug. 1
Calhoun, at Frantom Chapel	5, 6
Gnesville, at Siloam	7, 8
Vernon, at Oak Ridge	9, 10
Bienville	14, 15
Farmerville	21, 22
Dewnsville	23, 24
Minden, at Pine Grove	28, 29
Homer, at Homer	Sept. 4, 5

District Conference at Hico, July 22 to 24. Let every member of the District Conference be present.

Rev. M. G. Jenkins will preach the opening sermon Thursday, July 22, at 11 A. M.

B. T. CREWS, P. E.

Camp Meetings.

The Bluff Creek Camp Meeting, eleven miles southeast of Clinton, La., will begin Friday, Aug. 13, 1897, and continue nine days. Ministers are invited to attend, and will be taken care of free. A small gate fee of twenty-five cents will be charged for the season.

T. D. LIPSCOMB, President of Ass'n.

To improve the appetite, restore healthy action to the bowels, promote digestion, and regulate all the bodily functions, Ayer's Pills are the best. As a mild, but effective aperient, no pill is in greater demand or more highly recommended by the medical profession.

Mansfield Female College.

As I write I hear the steady continued stroke of the hammer as it is plied riveting on pickets around our beautiful campus. The fifty-foot street that is being opened just south of the college campus will add much to the appearance of the property from that street. The campus will now have two entrances instead of one. The new session hall standing about fifteen feet to the right of the walk entering the building from the south. Arrangements have been made for work to continue during the Summer.

All who visited us during our commencement were delighted to see the changes that had been and were being made on the buildings and grounds.

We have a good body of faithful Christian workers as teachers for next year. We think we shall have to employ one or two more. We expect to have three canvassers in the field during the Summer, and are sanguine enough to hope to have our present rooms all taken by Christmas.

T. S. SLIGH.

Mansfield, La., July 7, 1897.

Centenary College

Offers a good advantage to industrious boys to secure a liberal education on very reasonable terms. The student has the option of two courses of study. One leads to the degree of A. B.; the other to the degree of B. S.

For particulars write to the president, REV. C. W. CARTER,

Jackson, La.

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Christian Advocate.

VOL. 44.—NO. 29. NEW ORLEANS, THURSDAY, JULY 22, 1897. WHOLE NO. 2135

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HUMILITY.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade, where all things rest;
In lark and nightingale we see
What honor hath humility.

When Mary chose "the better part,"
She meekly sat at Jesus' foot;
And Lydia's gently opened heart
Was made for God's own temple meet;
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
Then most, when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

Correspondence.

Delhi District Conference.

This body met in the Union Church at Tallulah, July 1. The lack of a pleasant place to hold the Conference sessions, by reason of the smallness of the church and the intense heat, was supplied by the courteous tender of the parish court-house for the use of the Conference. Rev. B. F. White, P. E., was president, having failed in his efforts to secure the attendance of Bishop Hendrix. His interest in the welfare of the district constantly appeared here, as in his quarterly rounds, upon which he spends almost his whole time. Mr. White jocosely remarks that he is now an occasional visitor at Mrs. White's. The kindly, considerate and genuinely helpful character of this presiding elder's words and work has endeared him to the people and preachers alike, and on the Delhi district, at least, there is no open question about the modification of the presiding eldership.

The attendance of about one-half the members of the Conference upon the first day's session was prevented by a wreck on the V., S. and P. R. R., and the well-prepared program was on this account not fully carried out. Rev. E. N. Evans' sermon on missions was equal to our expectations of this genial preacher. Rev. T. H. McClendon was to have delivered a special sermon on church extension, but, failing to carry out the program, he preached Saturday morning on "The Spirit of Christ." Other brethren preached to the edification of the excellent congregations that assembled in the spacious court-room to hear the Word.

Attendance upon the sessions of the Conference by the residents of Tallulah was very poor, owing probably to the great heat; thermometer sometimes 102 degrees Fahrenheit in the shade. But the business of the Conference was carefully attended to in every detail. The ADVOCATE came in for words of commendation. Reports and resolutions touching all the general interests of the church were received and passed. One resolution I wish to insert.

Whereas, In view of the low spiritual condition of the church in the bounds of the Delhi district; therefore, be it

Resolved, That Friday before the fourth Sunday in July be set apart as a day of fasting and prayer by the District Conference; and that this resolution be brought by the ministry before all their congregations, that the baptism of the Holy Spirit may come down upon our ministry and people.

(Signed) J. B. CASSITY,
T. H. MCCLENDON.

The "whereas" by which this resolution is introduced, as humiliating as it may seem, is the inevitable conclusion of an analysis of the reports of the preachers. One exception to this gloomy view is found in the report of the consecrated and enthusiastic Conference host, Rev. P. R. Knickerbocker, whose people are said to be in "splendid spiritual state." The adjective is well chosen. It is the privilege of the children of the kingdom to have resting upon them "the Spirit of glory and of God." The profound concern for the growth of the church in holiness, indicated in the remarks that followed the introduction of this resolution, seem to point to the set time when Jehovah will arise and have mercy upon Zion.

Further analysis of the reports reveals the great neglect of the church machinery. Two works only reported a financial system. Mr. Hatfield said that the DeSaird work had a financial system, and that was Dr. Helmick. This noble Methodist layman is a host in himself, and to such as he the permanence of the church in many a locality may be accredited. The discussion of the financial problem was free, and it is hoped that the preachers will take in hand the matter of organizing their Boards of Stewards. The suffering and anxiety that has been caused by sheer neglect and indifference of the temporal necessities of the ministry will one day appear as a weighty account to settle.

The Epworth League has not been much in use on the Delhi district. At present there is but one chapter in operation—that at Lake Providence. The League has been shown to be specially adapted to the circuit and country work, and is demonstrably a necessity to the effectiveness of our system. It has come none too soon. As the result of the Conference discussion of the subject several Leagues will be organized before long. If a district organizer for each Conference district could be secured by the Conference League Board, it is probable that organizations could be effected on nine-tenths of the works in the Louisiana Conference.

The Sunday-school interests were carefully considered. Many difficulties lie in the way, and the preachers are working nobly to save the children; but the circuits are large—only one station in the district—and skillful and consecrated laymen are few. Bro. S. Whited, one of the most successful Sunday-school workers in the State, has demonstrated at the Colony what can be done on the circuits. Others will be encouraged to do as he is doing.

The interests of the W. F. M. S. and of the W. P. and H. M. S. were well looked after. Both organizations are represented within the district.

S. L. Riggs, a scion of one of the most prominent Methodist families in Southwest Louisiana, was licensed to preach, and recommended to the Ministers' Education Aid Society for assistance in completing his college course at Centenary. The work of this society should receive the most cordial support, as nothing is better calculated to increase the efficiency of our ministry. Rev. J. M. Martin was recommended for admission on trial.

The following laymen were elected delegates to the Annual Conference: S. Whited, H. C. Voss, A. S. Helmick, D. T. Chapman; alternates, J. M. Martin, A. E. Adams.

FITZGERALD SALE PARKER,
Secretary.

Jackson District Conference.

The Jackson District Conference met at Flora, July 8 and 9; Presiding Elder Norsworthy in the chair. R. S. Ricketts and C. C. Campbell were elected secretaries. All the pastors were present except one, who was prevented by sickness. The attendance of laymen was not so good. Reports from the charges gave gratifying evidences of improvement in the various departments of church work. There are, however, several hard places, strongholds of the enemy, which are yet to be taken, whether by siege or storm remains to be seen; but the brethren who are at the forefront in the battle are true men, and the prayers and sympathy of the church are with them.

Special programs had been arranged on Sunday-schools, missions, and Epworth Leagues, and carefully prepared papers were read and discussed with interest. The opening sermon by Bro. T. L. Mellen was a strong presentation of the condition and claims of our foreign missions, and the speech of Dr. DuBose on Epworth Leagues, which closed the business of the Conference, was bright and full of hope for this new arm of church service.

Our schools were represented in stirring addresses by Bro. J. W. Chambers and Prof. J. A. Moore for Whitworth and Millsaps College, respectively, both of which institution have just closed successful sessions.

The report of the Committee on Education highly commended the management of the two colleges, and emphasized the obligations of our people to patronize our own schools. The following resolutions by Bro. T. L. Mellen in reference to Millsaps College were adopted and ordered sent to the ADVOCATE for publication.

"We commend Millsaps College as worthy of the patronage of our people. The faculty is able and efficient. All expenses are low, and every facility is afforded for the obtaining of a superior collegiate education at a minimum cost. The Law Department, under the charge of Dr. Mayes and his distinguished assistants, affords the best opportunity to be had in this State for a law student to be thoroughly equipped for his life-work, and we are glad that our college undertakes to 'make lawyers by merit and not by statute.' And as citizens of this State, we urge our legislators to repeal the inequitable statute which gives the law students of the University of Mississippi an unfair advantage over the students of other colleges of equal or superior merit."

Mrs. R. R. Parker, district secretary of the Woman's Foreign Missionary Society, was present, making friends for the good cause she represents, and stirring up the minds of the brethren by way of remembrance. An excellent report from the Parsonage and Home Mission Society, also, was read by Mrs. Parker, the efficient secretary, Miss Addie Purnell, being unable to attend the Conference.

Another effort will be made to improve the home of our presiding elder, and there is good prospect that the old house will be remodeled, or a new one built in a more pleasant locality.

The licenses of R. L. Webb and W. E. M. Brogan, local preachers, were renewed, and W. A. Terry, having been duly examined, was recommended to the Annual Conference for deacon's orders.

The ADVOCATE was duly remembered, as the following extract from report of Committee on Publishing Interests will show:

Whereas, . . . The wisdom, ability and conservatism which characterize the present management of the NEW ORLEANS CHRISTIAN ADVOCATE, together with its denominational claim, merit and maintain an almost undivided sway throughout the district; therefore, be it

Resolved, That with gratitude to God for this instrumentality, we pledge ourselves to increase its circulation and usefulness.

The hospitality of the people of Flora abounded. It was good to be there.

Delegates to the Annual Conference were elected as follows: W. H. Cassell, W. E. Harris, C. C. Campbell, and L. A. Magruder; alternates, R. S. Ricketts and E. Middleton.

The next session of the Conference will be held at Canton.

R. S. RICKETTS, Sec'y.

Brandon District Conference.

The Brandon District Conference was held at Morton, Miss., July 9–11, 1897. The presiding elder of the district, W. W. Simmons, presided with his usual grace and dignity. He possesses in an eminent degree the qualifications of head and heart requisite to fill successfully his responsible position. While the Conference was business from beginning to end, that religious fervor and brotherly love so characteristic of our beloved Methodism pervaded all its proceedings. The preaching was of a high order, and full of the Holy Ghost. All of the traveling preachers except three were in attendance. Sickness of families prevented these three from coming. Of the thirty-two local preachers within the bounds of the district, fourteen were present. The delegation of laymen was unusually large.

Most of the first day was spent in hearing reports of pastors. From these reports we gather the following statistics and facts: Number of active Epworth Leagues in district, 7—others to be organized soon; 40 Sunday-schools; 64 (?) organizations; 54 (?) church-houses, 16 parsonages. Most of church houses and parsonages in good condition. Several new churches recently built, and church property added to and made more valuable. About 250 NEW ORLEANS and 28 Nashville Advocates taken. Finances of the district, as a whole, in good shape. Considerable missionary territory. Some of it unoccupied on account of lack of means to pay missionaries to preach the gospel to these destitute localities. Spiritual condition in most of the charges good and improving. This is evidenced by large congregations, the increase of prayer and class meetings, the number of family altars, and accessions to the churches.

Bros. Edward C. Bott, Jno. R. Summers and Robt. L. Moore stood approved examinations, and were licensed to preach.

Bro. R. W. Burton was recommended to the Annual Conference for elder's orders.

Delegates to Annual Conference: Dr. Irvin Miller, W. M. Thornton, A. A. Breckinridge, and S. D. Miller.

Among the prominent visitors were President Jno. W. Chambers, of Whitworth Female College, and President J. W. Beeson, of the E. M. F. College. Each made appropriate remarks explaining the work done by his school, and telling of its prospects. Bro. Chambers preached at 11 A. M., Friday. It was a fine effort, and much enjoyed by all who heard it.

The good people of Morton of all denominations vied with each other in entertaining the Conference. We place Morton against any town of its size on earth for kind, hospitable people.

The session, as a whole, was a complete success. It was one of the largest, most enthusiastic and religious in the history of the Brandon District Conference.

The session of 1898 will be held at Lawrence.

Surely God is blessing the labors of his people in Brandon district. Let us show our appreciation of his mercies and blessings by humble, godly lives, and an increase of zeal for his glory.

F. B. WOODLEY, Sec.

The Louisiana Chautauqua.

With each passing day the interest manifested by those in attendance at the Chautauqua shows that this session is to be one of great results. The majority of persons present are taking the course in the Summer School. While there are others who are not so engaged, yet none who have come to spend a few days among the picturesque hills of Ruston will leave without saying they have gained something which will be of value during the coming months. As the bee gathers sweets for use during the days far distant, so the Chautauquan is now treasuring up food for the future. The association, with the different teachers present, will be helpful to both young and old. Social life here is very different from that met with at ordinary Summer resorts. None of those at the Chautauqua seem to be "Summer people" at all, and it is this which should draw persons who are desirous of having the fellowship of such cultured minds to this place.

Mrs. Williams, the noble manager, is doing a work that will cause every Louisianian to be proud of her name.

The lectures of the past week have been exceedingly attractive. On the fourteenth Mr. H. M. Furman, of New Orleans, gave an address on "National Unrest," which was really masterful. He spoke of the American people, and especially of the restlessness that is shown by the masses in the national politics of today.

Prof. Chas. Lane, of Atlanta, Ga., gave two lectures during the week. The subject of the first lecture was, "Analysis of Laughter," and the effect upon the audience during the whole discourse showed that, as a humorist, Mr. Lane has no superior and scarcely an equal. The second of his lectures was entitled, "Lessons Not Learned in Books." There was a vein of humor running through the whole discourse, and the lessons mentioned were ones to profit every hearer. One thing he mentioned for the teachers to learn was "thoroughness," and his words, "Learn to know that you know what you know," were just the ones to express his idea. He also urged them to learn not to be idle in any respect, and "instead of needing a larger acre, we often have many an untilled corner." To the boys and girls of to-day Mr. Lane spoke of learning to live within their parents' means, and of learning to lead a life of activity, and remember that "things slowly obtained are retained."

On Sunday, July 11, Mr. R. O. Alexander addressed the Chautauqua on "Sunday school Work." His earnest remarks about how to build up Sunday-schools when they are apparently dead were eagerly listened to by the audience, and many teachers were given new ideas to carry away to various parts of the State.

Although the session of the Assembly will last only a few weeks, yet draughts of knowledge taken during these Summer days will cause all present to carry home a fresh desire to "drink deep at the Pierian spring."

***

Ruston, La., July 18, 1897.

Epworth League Echoes.

About 150 Mississippians, and in all between fifteen and twenty thousand Leaguers from all parts of the United States and Canada, are now in Toronto attending the third International Convention of Epworth Leagues. What a mighty host! What a band of workers! What a vast army of young soldiers assembled in this Queen City of the North to learn how to do more and better work for Jesus in the future than they have ever done in the past!

It was my privilege and pleasure to conduct one of the sunrise prayer meetings this morning. How impressive to me was the scene! Testimonies to the saving power of the same blessed gospel were given by Leaguers from Maine and Florida, Rhode Island and Wisconsin, Kansas and Pennsylvania, Canada and England, beside nearly every State in the Union not heretofore mentioned.

Many touching incidents have occurred during the Convention, showing how loving the feeling and tender the sympathy that exists between the people of Canada and those of the United States. Of these and other things in detail I hope to write for benefit of your readers upon my return to the South.

I hope to be able to look in upon the workers and students at Chautauqua, N. Y., on my return home.

In company with Rev. J. P. McFerrin, I am being delightfully entertained in one of the finest homes in the city, just opposite the Metropolitan Cathedral. Our host (Dr. Sweetnam) is one of the leading physicians of Toronto, and he, with his charming wife, are prominent members of the Metropolitan Church.

The weather is delightful. We are all happy, and we trust that the same heavenly Father who has brought us thus far will guide us safely home.

THOMAS B. CLIFFORD.

Toronto, Canada, July 16, 1897.

Epworth League

BY REV. HERMAN W. KNICKERBOCKER.

TOPIC FOR JULY.

ST. PAUL IN SOCIAL RELATIONS.

JULY 25.—THE PRISONER OF JESUS CHRIST.

(Eph. iii. 1; Acts xvi. 23; xxiv. 23–27; xxviii. 16.)

Paul's life is related to Christ on all sides. The relation was that of cause to effect. Paul worked for Christ, taught for Christ, suffered for Christ, and was imprisoned because of his allegiance to Christ. This relation was eminently personal. Paul did not fight or suffer for abstract principles, but for his Master, the personal Christ. Principles are all right, but they fail to dominate the heart until they enter it wrapped in the warm bosom of personality. God give us a view of the Master and help us to let him into our hearts!

1. (a) The period of Paul's imprisonment is probably the most important of this wonderful man's history. Although there is some difference of opinion, it is our view that this was the most prolific of his life. We believe that from Rome he wrote several of his letters. (b) His imprisonment was conducive to mental and spiritual activity. Freedom of soul is compensation for imprisonment of body. The prison was a blessing to him and to the world. Bunyan wrote Pilgrim's Progress in prison. The rainbow is fashioned in the horrid womb of the storm. "Paradise Lost," with its sublime imagery, was born in a blind man's brain. This dark experience of Paul may have shut out the beauties of earth, but it revealed the glories of the skies. Within the darkness of the prison was fashioned an experience that arches the firmament of Christianity to day.

2. (a) How is it, you ask, that God allows Paul, after devoting his life to his service, to spend his old age in prison? This seems strange to some. The answer is, "Spiritual debts are not paid in physical coin." Man reaps what he sows. He is not paid for his goodness by prosperity and physical happiness. Paul was compensated for his service in spiritual coin. His body was humbled, but his soul exalted. (b) His external life is in dark contrast to his internal. It is lost in the dim light of the prison, and finally goes out in the darkness of obscurity. Not so with his spiritual life. His path shines brighter and brighter unto the perfect day. Though we know not how he died, and have no dying message from his lips, his life points inevitably to heaven.

THOUGHTS.

What doest thou more than others?

"Religion is age in youth and youth in age."

Death-bed repentance is making a virtue of necessity.

Failure is one of the commonest disguises assumed by blessing.

"Malice sucks up the greater part of her own venom and poisons herself."

"Paint an angel black, and it is enough to make him pass for a devil."

"Soldiers are made for service, not for brass buttons and epaulets." Christians likewise.

"The greatest genius is he who consumes the most knowledge and converts it into mind."

HOW GRACIOUS AND HOW WISE.

How gracious and how wise
Is our chastising God!
And, oh, how rich the blessings are
Which blossom from his rod!

He lifts it up on high
With pity in his heart,
That every stroke his children feel
May grace and peace impart.

Instructed thus they bow,
And own his sovereign sway;
[illegible] steps back
To his forsaken way.

Communications.

The Teacher's Province in the Promotion of Christian Enterprise in the Minds and Hearts of His Pupils, and in the Upbuilding of Christian Character.

(Speech delivered by J. A. Lewis before Sunday-school Conference, Aberdeen district, and ordered published by the Conference.)

Sunday-school teachers, especially in the country, have many difficulties to contend with. Some of these must be overcome before real success can be realized. In many localities the idea prevails that the Sunday school is a kind of side-show, gotten up for social entertainment of the older people, and to keep the children out of mischief. It is expected for all to meet and have a good time, while the weather is good in the Spring and early Summer. As the weather gets warmer it begins to decline, and by the first blast of September it has gone to seed, there to remain till the whip-poor-will sings his melody the next year.

Another difficulty is this: So many people are opposed to the expense of the literature. They say the Bible and the old catechism are so much cheaper. Another difficulty is, so many think the Sunday school necessary only for children, and that grown-up people, especially if married, know enough. If they attend, they go as so much baggage, and not to work. It is the duty of the teachers to disabuse their minds of these foolish notions and to teach them that we live in a new era.

Sunday schools are of the church, and should be by the church and for the church, and the teacher is the sub-pastor. What we need at this time is shepherding. What would we think of all the preachers going into Winter quarters and hibernating till the flowers send forth their fragrance in the Spring? It takes twelve months in the year, with all the improved implements of mental and moral culture, to meet the growing demands of the people. A Sunday-school teacher should be ready and willing to look after the mental and moral welfare of the people in the absence of the pastor.

Who should be appointed Sunday-school teachers? The best men and women of each community. Let us consider for a moment the qualifications necessary for a teacher. The teacher should be the best man or woman of the community. It is an easy matter to get good work if the pay is good. But good and efficient work is not apt to be done unless the heart is in the work, where there is no compensation. This inward qualification that prompts men and women to work for the Master, for the glory of God and the prosperity of Zion is essential. They should be social. The gospel is persuasive. We should cultivate the social elements of our nature; make ourselves have a kind word for every one, and especially the poor. Teachers should be prompt. Winter and Summer, rain or sun, should not keep them from their place. A teacher should have common sense. He should know how to say the right thing at the right time and in the right way. He should know when to begin and when to quit. Quitting sense is essential. Teachers must read. A teacher to be successful must be up to date. He should not only read the Bible and other good books, but he should read first-class periodicals. This is a progressive age. The world is moving along almost on every line. Sunday-school teachers must keep up with the procession. In education, from the country schools, among the poor, to the highest universities, we see progress. In business lines we find great progress; time- and labor saving implements; and each year supercedes all other years in the past, by producing something better. Such is the progress of this rapid age, that the man or woman that reaches the fiftieth or sixtieth year of their lives, is older than Methuselah was, if you will count thoughts and deeds for years. While such progress is being made in business and education, the church can not afford to fall behind. The progress of the age is not confined to chartered schools and crowded cities. No. Many of our country boys and girls are coming rapidly to the front. Many of the bare-footed boys that are driving the mule now will help to man the ship of Church and State in days to come. In view of all these facts teachers must read. We must educate or be left.

How are we to teach to promote a spirit of Christian enterprise in the hearts and minds of the pupils? The teacher that reads the questions to the class from the Quarterly, then quits, may be and should be regarded as a back number, and placed on the supernumerary list. To illustrate: After the Scripture lesson has been explained, other good thoughts should be presented, and each lesson should be made personal. Let us illustrate: Not long since we had a lesson on forgiveness; I, as teacher, tried to teach each member of the class that he must personally forgive his enemy and not hold malice against anyone. Again, we had a lesson on faith and works. After the Scripture lesson was brought out, we made it a personal matter and asked how each one could evidence their faith by their works. We mentioned the bringing of irreligious children and the children of irreligious parents into the Sunday-school, visiting the sick, helping the poor and supporting the gospel. Again, we have a lesson each quarter on temperance. After discussing the Scripture lesson, we try to teach the class what an enemy the rum power is to our country; how it has blighted so many homes, how it has broken so many hearts of mothers and pauperized so many children. Then our duty as individuals is discussed, and each one is made to understand that he could not afford to vote a whisky ticket, nor sign a whisky petition or to vote for any person that would do so. Again, we have lessons on missions. We not only teach what Paul and his associates did in their day, but the great missionary movement of the present day. How and by whom the gospel has been sent to China, Japan, Corea, Brazil, Mexico, and other countries where they knew not Christ. How the glad news of salvation, first proclaimed to the shepherds on the hills of Bethlehem, is now being preached by our missionaries, from the burning sands of the Torrid Zone to the snow-capped mountains of Scandinavia. We try to make each one feel that he has a part in this great work; that they, one and all, must go or send.

Pardon a personal reference. For thirty-two years I have tried to do my duty as a teacher and superintendent. While the results have not been as satisfactory as desired, yet I have lived to see seven of my class licensed to preach the gospel. Sixteen others are teachers, and many others, though following the humbler walks of life, are faithful and liberal. After a careful review, I have the pleasure to state that not a single member of Friendship Sunday-school has made a drunkard or a gambler or has ever been indicted for violation of the laws of our country. My humble prayer is for greater usefulness in the future.

Correspondence.

Letter from Mrs. A. Walter-Fearn.

Dear Dr. Yates:

Such experiences! You know I wrote you we would make our second trip to Chang Chow about April 12. Well, we went, and while our stay in the city was marked by little beyond the usual, our experiences by the way were worth recounting. For the last year our boat-trips have been marked by a strange fatality in the shape of head-winds; but this time we had a spanking wind straight from the back, and so reached our destination long before we had expected. We held a clinic, which was small on account of the rain, but removed a nasal polypus for the richest man, and the most influential, in the place. This was a wonderful thing in our favor, and we expect to reap the benefits in a material way by his renting us a house in the Fall. Our going to Chang Chow to live is still sub rosa, except among the missionaries, and while the natives are seemingly not averse to our visiting their city, we don't know how they will receive us when they know we are coming to live among them. The wind changed and blew us back half our journey in four hours; but from this half-way point, Wu-sih, it was a head-wind to Yang Yok, but splendid to Nanzing; so we decided to go and take tea with Mr. Pilley, who is living alone there, and is not very well just now. No one knew of our change of plan, and no one would expect us at home for two or three days more—this because of an unexpected good fortune in the wind.

At eleven o'clock A. M. we started across the Great Lake. This lake is about one hundred and fifty miles long, and interspersed with seventy-two rock-bound islands. No one knew the road any more than that we had to go directly south, but we supposed we would meet boats and enquire. In the middle of the lake is a mountain, Dong Ding San, where for years our mission has had a station, and for this mountain we were looking. The wind continued fine, and for hours we sailed and sailed under a cloudless sky with not another boat in sight. Mountain after mountain, barren of all signs of life, loomed up in the shadowy distance; revived our hope that our island was found, only to make our disappointment greater when the outlines became distinct. Night came on, and the full moon, encircled by a ring, shone out brightly. Our preacher's boat was lashed to our side to make it safe for us to venture on such a large body of water. Little choppy waves, together with the ring around the moon, reminded us of all the shipwreck tales we had ever read, and we anticipated a storm on the morrow. At nine I went to bed, and left them still looking for Dong Ding San. At ten Dr. Fearn followed, with the remark that he had given the Law-da (captain) orders to sail on until he found something. Hardly had he gotten in bed before I remarked that it was not pleasant to sleep standing on one's head, and as the boat suddenly lurched further on her side, I demanded that the sail be lowered. As Dr. Fearn got up to speak to the Law-da, sudden crashing noises began. Before he got to the door I was behind him, but even before this from the back of the boat came the sound of that awful funeral wail that precedes death and accompanies a funeral. Just in these twenty minutes everything had changed. The wind had become cyclonic, our sail almost swept the water across the small boat at our side, and the moon, our only hope, was fast becoming lost in the clouds. The boatmen dropped the ropes and wailed. On one side waves several feet high beat us unmercifully, and on the other the small boat crashed against us with terrific force. The waves swept over it, and occasionally almost sucked it under the "Epworth," our boat. "Put that sail down," I screamed to the Law-da. I will never forget how he looked—a black figure standing straight against the mast—and never will I forget the answer, "If I do, we will be capsized or driven against the rocks!" Just then we got in a trough of the waves, and the crashing was awful. Dr. Fearn and the preacher sprang out on deck and grasped the rope that lashed the boats together, and in this way held the boats steadier. The wind became almost like a hurricane and the night blacker; death stared us in the face. Miles and miles off in the shadowy distance, and directly in our path, we saw the dim outline of a mountain. For this we were making. "Can't you stop at one of these small islands?" I asked, but was told we had to go where we were being driven. Dr. Fearn only had on his pajamas, and the north wind was almost icy cold. He called to me to bring him his coat, and I vaguely wondered what difference it made whether he was cold or not, since there could be but a question of minutes between us and eternity. I got my warm-wadded, fur-trimmed cloak around him, which protected him some as he sat on the floor of the deck. I have always heard how one's whole life passes in review before one's mental view when facing death; so I stood in the door and tried to think of my life, but, to save my life, I couldn't. I kept thinking of how cold Dr. Fearn must be, and of how little use all the clothes in the boat would be a little later. Then it occurred to me that no one knew where we were, and how long, how long it would be before our twelve bodies would be found—if ever! In the midst of my thoughts Dr. Fearn called, "Annie, do you feel nervous?" and when I said, "Yes," he asked if I couldn't have faith in God. "Oh, I have faith," I answered, "but I also thought that we only had one time to die, and it might suit the Lord to make it this time." The storm increased, but the greater the wind the greater our speed, and after two long hours our boats shot in behind the mountain, and the sudden calm seemed almost supernatural. As we neared the mountain we thought its outlines looked familiar, and a little later we found we had been driven, without our knowledge, to Dong Ding San. Here we anchored just a little after midnight, with thankful hearts and tired bodies. We decided, when morning came, to keep in the direction of the wind, which seemed still in the direction of Nanzing. From here we knew the route, so continued without further trouble. We reached Nanzing just twenty-four hours later than we expected, took tea with Mr. Pilley, and almost at once started for home. No one dared go back by the Great Lake, so we returned by canal, which took us by Soochow, but, like the "ships that pass in the night," we passed our old home early Saturday evening and reached Yang Yok, Sunday morning. Dr. Fearn had fever for several days, rheumatism in his knees until to-day, and is still miserable with a bad cold. This may give you some idea of the experiences we are apt to meet with at any time; only I don't think very many enjoy the weird privilege of listening to their own funeral wail, not even in China.

The following Wednesday was the anniversary of our wedding. Miss Haygood and Dr. Polk came from Soochow, and Archdeacon and Mrs. Thomson from Shanghai, to spend this time with us. Tuesday we spent at home, and that night Miss Haygood and Dr. Polk returned to Soochow. Wednesday the Thomsons spent the day climbing and rambling with us on our splendid mountain. Just now there are flowers of every description and color, and in the greatest profusion. We had tiffin on the projecting point of a precipice, which overlooks the lake in front and forms a part of the great amphitheatre of rugged rocky heights around. Here we found the egg shells and other reminders of the day two weeks before, when the Hearns had taken this same trip with us. We visited some magnificent old temples, and came back home down a mountain-path steep enough to make us shudder as we looked down its rocky depths below. How I wish you could see this place and enjoy these climbs with us! This Wednesday was a great feast and worship day among the Chinese. The temples were full of worshipers. Everybody we met was loaded with strings of ghost money for burning on the graves, and as we neared the City Gate we saw great masses of people. The city wall seemed a seething, living mass, and for a moment we thought we could never get through; but Dr. Fearn went ahead and opened the way, while we followed in single file. I was the last, and as Mrs. Thomson's figure disappeared through the gate I almost screamed, until I saw Dr. Fearn's mountain-stick waving a foot or two before me, and I knew he was very near. I had never seen such a crowd, except that time when we accidentally got into an execution at the Great Pagoda in Soochow; but then I didn't have sense enough to be afraid. Now I know how little it takes to excite a crowd and cause trouble. I was so glad the Thomsons were with us that day. While they were really no protection, it is undoubtedly true that it is comforting to have companions during exciting times.

Well, next Monday we leave for a hurried business trip to Shanghai, and will return by Saturday night. The following week we will spend in packing and in getting our work in order to leave for the Summer—then Soochow! We will make visits here every two weeks or so, as long as it is safe, on account of the weather. I will be so glad to be again in dear old Soochow; but I love this place, and sincerely hope we can come back here in the Fall.

This is such a long, long letter, and I have written so many long letters to you lately, that I am almost ashamed to send it; but all of our experiences seem so interesting to me that I imagine they must be the same to you. Please forward to my mother, Holly Springs, Miss.

Lovingly, A. W. F.

April 26, 1897.

Notes of Encouragement.

Dr. C. G. Andrews, P. E., Meridian district, reports for the second quarter as follows: Meridian, Central, Dr. H. W. Featherstun, P. C., $29.55 for foreign missions; West End, N. B. Harmon, P. C., $13.50 for foreign missions; Binnaville circuit, C. M. Crossley, P. C., $6.45 for foreign missions, and $2.50 for domestic missions; North Kemper circuit, J. J. Golden, P. C., $20; Chunkey circuit, R. A. Sibley, Jr., $5.95; Lauderdale circuit, H. W. Van Hook, P. C., $7.50; Daleville circuit, A. T. Bell, P. C., $10; Porterville circuit, H. Mellard, P. C., 65 cents; Meridian, South Side, H. G. Hawkins, P. C., $2.03; Neshoba circuit, D. Scarborough, P. C., $12.20; Toomsuba circuit, F. L. Crowson, P. C., $3.50; and Rose Hill circuit, D. C. Langford, P. C., $6.25—all for foreign missions; only one charge in the district reporting any collection for domestic missions. Vinville, DeKalb, East End and Linwood report nothing for either cause. Meridian, Central, reports 4 subscribers to The Methodist Review of Missions; North Kemper, 10 subscribers to The World for Christ; Daleville, 5 subscribers to The World for Christ. No other charges report on these subjects. (Turn on the light, brethren!) Dr. Andrews also reports 5 W. F. M. Societies, 2 Young Women's F. M. Societies, 5 Juvenile Missionary Societies, and only three Sunday-school Missionary Societies. (Let every preacher turn to paragraph 247, page 107, of the Book of Discipline, read and act accordingly. Wherever there is a Sunday-school, it is "practicable" to organize a missionary society; and if we do not do it, we simply perpetuate the present unfortunate condition of deadness to the great missionary cause. The hope of our church is in the Sunday-schools and Epworth Leagues.) Dr. Andrews further reports 4 W. P. and H. M. Societies, and 1 Juvenile P. and H. M. Society, and one pastor who preached on missions all around his circuit, and two others who reported sermons on the same great subject. (What have the others been doing?)

Not a preacher in the Meridian district has sent the names and post-office address of Methodist physicians and druggists. T. L. MELLEN,
Miss'y Sec'y for Miss. Conf.

July 12, 1897.

About the Sam Jones Camp Meeting.

MR. EDITOR: The time is rapidly approaching—Aug. 27—for the opening of the annual camp meeting at the Sam Jones Camp Ground, near Gloster, Amite county, Miss., on the line of the Yazoo and Mississippi Valley railroad, a short run from New Orleans and other important points; and it is the primal object of this letter to awaken in the minds of those who are partial to primitive methods and primitive religion and religious experience, as exemplified in the earlier times of our Methodism, a desire to mingle again with those who have a religious experience in consonance with those things.

It is pleasant to know and be able to state, positively, that the camp meetings at Sam Jones and Bethel are run entirely in the interest of the salvation of human souls; that neither a desire to make money, or celebrate the greatness of anybody but God and his cause, cuts any figure at all in the thoughts and desires of either the association or the tenters.

The grounds are beautiful for situation, being in a valley watered by a stream, and streams of as pure and wholesome water as ever flowed from our Mother Earth. Two springs of this best of all drinks supply the grounds with an abundance for all purposes. Coupled with its excellence as drinking water, it has the faculty of greatly relieving sundry ills to which our frail humanity is heir, and to entirely cure others. Comfortable tents can be rented at the most reasonable rates by addressing Bro. Jno. F. Cassels, Gloster, Miss., from now on. Tenters can do their own cooking, or board at the hotel, which is run by the association at such rates as will just leave them square at the end of the meeting—as I said above, there being no desire to speculate on the gospel of Christ.

It occurs to this scribe that an effort on the part of our pastors in the Natchez and adjoining districts to induce their members to accompany them to this meeting, swell the number of the tenters and those interested in the advancement of the cause of God, will result in much more religious benefit and advancement than the advent of half a dozen alleged "evangelists" who too often have an eye more to the loaves and fishes than they do to the glory of God and the advancement of his cause in the world. The revival spirit radiated over most of the habitable globe from the camp meeting held on the day of Pentecost, and before it, and in the early times of Methodism similar results followed the camp meetings, and I can see no reasonable reason why the same shall not obtain in our day. Aside from the spiritual benefits likely to result from this meeting, the social and fraternal features of these annual reunions are most delightful. Some may say that the time is inopportune, too late in the Fall, and likely to interfere with the work on the farm; but this objection is not valid, for the reason that no man ever lost a cent by his devotion to God, or by consecrating time, money and energy to his service. We have and enjoy nothing but what comes direct from the divine hand, and a failure to devote such part of our time and means to his service as we can savors too strongly of ingratitude to be at all pleasant. We hope to see every tent occupied from start to finish; to behold multitudes throng the "Tabernacle" of such as are earnestly seeking for a "city that hath foundations, whose builder and maker is God." The ear of our God is not deaf, that he can not hear; his eye is not heavy, that he can not see, nor his arm shortened, that he can not save. Hence it only remains for the church to come to the Lord's help by discharging all its duties, when a revival wave will start at Sam Jones that will spread over all the surrounding coasts and swell the multitudes that surround the "great white throne" in that "upper and better country."

Let everyone who possibly can—saint and sinner—be on hand at the opening service on Friday, Aug. 27, proximo, and with the intention (D. V.) of staying until the last prayer is prayed, and we have sung the parting hymn, "God be with you till we meet again." May he be with and bless us abundantly! Amen!

REX.

Natchez, July 10, 1897.

Selections.

Progress in Purity.

Progress in purity is marked by the increasing quickness with which we detect impurity and by the increasing hatred which we feel towards it. He who in his unrenewed state thought nothing sin except vice and crime, comes first to see that a multitude of overt acts once deemed right are really wrong, has his eyes opened to the sinfulness of manifold omissions, and afterwards his "well-instructed soul" discerns that he is somewhat to blame for living in any degree below his highest privileges or losing any available opportunity of doing kindly deeds and filling his life with usefulness. Thus that which to the novice seems overstrained punctiliousness and needless care, to the advanced believer is a matter of much importance, neglect of which will bring a cloud on his spiritual sky and pain to the face of his Savior. He who is not putting an ever finer, closer meaning on the word "sin" has reason to doubt his genuine growth in grace.

There may be saints who have no higher missions than to sit still and wrap themselves in ecstatic dreams, but those who are closest to their Lord's heart know that his life, when it beats through theirs, moves their hands irresistibly toward acts of tender human sympathy like his "who went about doing good."

A great number of our wants are simply wants of the imagination. We want them simply because we want them. They give us no enjoyment when we obtain them. The want of them is simply known by the disagreeable feeling that we are without them.

Many a life has been injured by the constant expectation of death. It is life we have to do with, not death. The best preparation for the night is to work while the day lasts diligently. The best preparation for death is life.—George McDonald.

Kindness is the golden chain by which society is bound together.

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About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

Low Vacation Rates.

Every day from June 1 to September 30, inclusive, the Queen and Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limit October 31, 1897.

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A. F. BARNETT, G. P. A.
R. H. GARRATT, A. G. P. A.,
No. 210 St. Charles St., New Orleans, La.

Letter from Mexico.

The following letter from Bro. Yearwood is an indication of what the Lord is doing in our Mexican Mission field. Bro. N. E. Joyner needs no introduction to the readers of the ADVOCATE. He is a young man of splendid ability, zeal and consecration. His record as a student in the Theological Department of Vanderbilt University augurs his future success.

Monterey, Mexico, July 1, 1897.
Rev. W. R. Lambuth, Nashville, Tenn.—

MY DEAR BROTHER: The Mexican brethren and the missionaries of our district enjoyed a very profitable time during our District Conference. On Sunday, June 13, we began a series of meetings among the Mexicans of Monterey. Every morning we had prayer meetings. I preached every night. We closed the meeting on the night of June 20 with eight receptions by profession of faith as a result of our work. So much for the lay members. During the day the preachers met for Bible study. St. Matthew's Gospel was the portion of Scripture selected. The brethren read excellent papers on the subject assigned them, and the discussions were interesting and instructive. The biblical discourses were based on the following questions:

1. Who was St. Matthew? Relate his call, first, to discipleship, and then to apostleship.

2. For whom is the Gospel of St. Matthew especially written? Give some illustrations to confirm your statement.

3. What miracles, parables, discourses and incidents are peculiar to St. Matthew's Gospel?

4. Mention the members of the Herodian family as named by St. Matthew.

5. Distinguish between our Lord's genealogy as given by St. Matthew and St. Luke.

6. Explain the significance of the visit of the Magi and of the oft-repeated expression, "It is written."

7. Explain the following: "He shall be called a Nazarene," "The kingdom of heaven," "Ye are the salt of the earth," "Ye are the light of the world," "One jot or one tittle," "In danger of the judgment . . . of the council . . . of hell fire," "The gift that Moses commanded," "Foxes have holes and the birds of the air," etc., "The harvest truly is plenteous," etc.; "Blasphemy against the Holy Ghost."

8. On what occasion was the first prediction of our Lord's sufferings given to his apostles? Show the connection between it and what had just occurred.

9. What does our Lord teach us in the Sermon on the Mount about the meaning of the Ten Commandments?

10. Where in the Discipline are references made to the following passages: "Let your light so shine," etc.; "Come, ye blessed of my Father," etc.; "Lay not up treasures," etc.; "All power is given me in heaven and earth."

11. How did our Lord enjoin the observance of the Sabbath as related by Matthew?

12. In the story of the passion, how did our Lord gain victory over the Sanhedrin, the Pharisees, the Sadducees, and the lawyer?

There were also papers on church building, the history of Methodism, and self-support. Bro. Joyner's papers on "Methodism," and "The Duties of Lay and Official Members, Pastors and Presiding Elders," were much enjoyed. The brethren asked that the papers be published in the "Evangelista Mexicana."

On Monday, the twenty-first, we left here for the Nadadores circuit and the Monclova station, accompanied by the Revs. T. del Valle S. Tafolla, Andres San Miguel, Santos Romo, and Julean Castro. We held meetings in those parts up to Monday, June 28. The members were greatly revived. Four persons were baptized during these meetings, and three of them united with the church.

During the District Conference at Monterey a plea was made for the Monclova Chapel, and donations to the amount of $147.50 (Mexican) were promised. Also $22.50 were promised towards the construction of the Laredo Building.

Laredo has also had its revival, and glorious things were heard and done there. Fifteen persons were converted and received into the church by profession of faith. Last quarter several persons were received into the church at Saltillo.

Bros. Tafolla and Andres San Miguel are working hard on their circuits, and we entertain every hope of a good harvest from their fields. We praise God for the good accomplished in his name, and in his strength we will continue the fight against our threefold enemy—the world, the flesh, and the devil.

Cordially yours,
K. J. YEARWOOD.

Dublin, Texas.

MR. EDITOR: In your issue of April 8 you publish a letter, or part of it, of C. H. Strong's, which was published in The Methodist of March 24. I feel it is due me and our church here, and my brethren generally, that I make some corrections. The meeting about which Bro. Strong wrote was in no way connected with the Morrison meeting. It was not a holiness meeting. It was commenced and ended by Bros. Ward and McAnally, two of our class leaders. These brethren opposed the Morrison meeting, and are still opposed to such meetings. To say this meeting that was conducted by these men was a holiness meeting, is to tell an untruth. Bro. Strong stated yesterday, before the Church Conference, that he did not write that, "The holiness meeting was put on foot by the class leaders." But that the prayer meeting was put on foot by the class leaders. He also stated that he had written to The Methodist asking that the correction be made, and that he waited some time and wrote again, but up to date The Methodist has not corrected it, neither have they written him a word.

I took part in this meeting, but have never attended a "holiness meeting." Some of the converts of this meeting joined the various churches of the town, but this was not a "holiness meeting."

The clipping in your issue of March 25, from the Pacific Methodist, that the Morrison meeting at Dublin, Texas, resulted in only one accession to the church, is true. This only one joined, not our church, but the Campbellites. If anyone doubts this, let him write to the various pastors here.

The Morrison meeting made it possible for the M. E. Church to organize here. On account of his meeting, we have lost fourteen members and have gained none.

Methodism in Dublin is doing well, not by the help of the "holiness movement," but in spite of it. If all our Methodist preachers should succeed for one year just as H. C. Morrison has for the last year, our church would be greatly diminished in members and spirituality. The schools, papers and publishing interests of our church would be badly crippled.

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FROM THE WORK.

Laura L. Chevalier, Vidalia, June 9, 1896: "Mr. Dunbar H. Ogdon, the son of Capt. W. F. Ogdon, who is studying for the ministry, held a prayer meeting Sunday, June 26, in the Vidalia Methodist Church, and delivered a talk on the central doctrine of the Christian religion to a large interested congregation. A bright future is before Mr. Ogdon. He treads a flowery path. We wish him success."

Rev. Ira B. Robertson, Lake, Miss., July 13, 1897: "The Preachers' Institute and District Conference of the Brandon district were held at Morton, July 7-11, 1897. Our presiding elder, W. W. Simmons, presided with credit to himself and profit and pleasure to all present. One notable feature was the spiritual interest manifested from the first to the close. We had a time of refreshing from the presence of the Lord. The sermons preached had the true gospel ring. The hospitality of Morton abounded. W. L. Linfield makes a good host. The secretary will furnish you with a full report."

Rev. W. C. Harris, Friar's Point, Miss., July 10, 1897: "Our third Quarterly Conference has just been held. There were several encouraging items reported. The stewards had made fairly good collections; more than $150 had been expended in improvement on parsonage; the assessments for Bishops and domestic missions had been paid in full, and a good Epworth League had been organized. The foreign mission assessment was paid early in the year. The Conference kindly voted the pastor a vacation at his pleasure. I love these clever people, and I do pray that before the year closes I may be able to make an encouraging report of the spiritual state of the church."

Rev. C. H. Ellis, Roxie, Miss., July 12, 1897: "Last night we closed a ten days' meeting with Rev. R. A. Breland, at Roxie, Miss. The Holy Spirit was present from first to last, and many found the Lord in salvation. God's hand of affliction had fallen heavily on Bro. Breland and family in the recent death of his consecrated wife. One could realize the chastened, subdued sorrow, but Christian resignation. Bless God, some sweet day there will be a blessed reunion in our Father's house of many mansions. Rev. E. T. Breland and wife, of Percy's Creek charge, and Rev. R. S. Gale, of Meadville, were with us part of the time, and did good service. Sister Gale was with us one service. She came for the great blessing of entire sanctification. If not fully satisfied, she returned to her home strengthened and established in the faith. Bro. E. B. Baker, of Natchez, and sister E. T. Breland led the song service effectively. Mrs. L. A. Flowers and Miss Ellen Garret, of Meadville, consecrated workers, came and helped much, the latter conducting three afternoon services in which the Holy Spirit was manifestly present in great power. Praise God for the help of quite a number of others whose names are written in the Book of Life. Bro. Baker and myself were delightfully entertained by Sister J. A. Davis, of the Commercial Hotel. God bless her and her dear children who only a few months since were called to give up a devoted husband and father. I go to day to Fernbank, Ala., to join Rev. W. T. Danil, of the Alabama Conference, in a ten days' meeting. It will ever be a green spot in memory's page to call to mind our fellowship with the people of God at the Roxie meeting."

A mother is always ready to sacrifice herself for her baby. But nature does not often call for any such sacrifice. On the contrary nature calls upon every mother to carefully protect herself and in that way to protect her baby.

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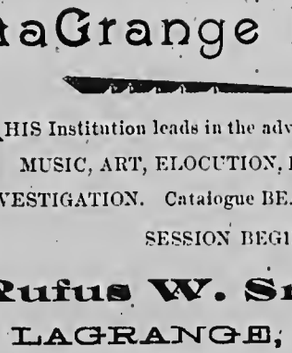

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THURSDAY, JULY 22, 1897.

"We are builders, and each one
Should cut and carve as best he can.
Every life is but a stone,
Every one shall hew his own,
Make or mar, shall every man."

It is not so much work as worry that kills.

A love that is not self-sacrificing is no love at all.

Some men imagine that they are stars who are not even lamps.

Christ preached his own life and lived his own doctrine.—Chubb.

People seldom improve when they have no model but themselves to copy after.—Goldsmith.

The world has two sides—a bright side and a dark side. Every man has the power to choose between the two.

That is not true conviction which does not turn a stumbling block into a stepping stone.—Baltimore Advocate.

Associate with men of good quality, if you esteem your own reputation; for it is better to be alone than in bad company.

We do not get enough spiritual help all at once to last us forever. It is gradual, and we must look for it constantly.—Selected.

Religion is not something that is fastened upon the outside of life, but is the wakening of the truth inside of life.—Phillips Brooks.

Nothing is more a stranger to my breast, or a sin that my soul more abhors, than that black and detestable one of ingratitude.—Selected.

Borrowing is often allowable, and even praiseworthy; but there is one form of it that merits universal condemnation, viz.: borrowing trouble.

The greatest weapon in the world is love, which is but another name for kindness. It conquers, while force only subdues.—Baptist Standard.

"My wealth consisted not in the abundance of my riches, but in the fewness of my wants," is the inscription on a statue erected to the memory of a citizen of Manchester.

There is a great difference between the definite and the indefinite article. A big head and a big heart often go together; but the big head is generally put up in the same package with a small heart.

The newspaper is parent, school, college, pulpit, theatre, example, counsellor, all in one. Let me make the newspapers, and I care not who makes the religion or the laws.—Wendell Phillips.

Some Current Notions of Sin.

The complacency with which sin is regarded by many in this age is one of the dangerous signs of the times. The laxest notions prevail as to its heinousness and as to the certainty and duration of its punishment. Instead of being looked upon as terrible in its nature and awful in its final consequences, it is designated by euphonious terms and treated as a thing of little moment. There is a deplorable absence of clear-cut, intense conviction and thorough repentance, and, in consequence, a large percentage of new converts lack in earnestness and in steadfastness. It has come to pass that iniquity is little condemned unless it assumes gross, repulsive forms. Many have drifted so far from the Bible view of sin that the term signifies nothing more to them than indiscretion or unwise indulgence. We find all shades of opinion, from that of the libertine who knows no law save that of his own lust, and that of the atheistic moralist who would characterize it as a deviation more or less culpable from the pursuit of the common good, to that of the so-called liberal Christian, who looks upon it as a disease which man will outgrow, or as a necessary evil from which he will be relieved in course of time by the process of evolution.

The iniquity of popular sins is largely concealed by the names applied to them. Covetousness and stinginess go by the name of prudence and economy. Lying has become prevarication, or fibbing. Gambling, which in its basic principle differs little from stealing, is called speculation, or something of that sort. A drunkard, to speak after the current fashion, is merely an intemperate man, while a debauchee is a "man of irregular life," or "a little loose in his habits." It is high time that we were taking off the masks under which sin disports itself, and that we call things by their right names. Let us not for a moment imagine that iniquity has been driven out from the upper circles, or from any circle, through the medium of education or of civilization, because we hear sin spoken of in soft terms. It is the most persistent thing on earth, and is the same wherever found, though as changeless in form as the waves of the sea.

It is amazing that with an open Bible before them and with the shadow of the cross upon them, any in this enlightened Christian land should speak of sin as a disease or an infirmity of the flesh. If sin is a mere accident, or a necessary evil involving no turpitude and non-deserving of punishment, then the gospel is a meaningless fable, and Christ's agony upon the cross a senseless sacrifice. Only in the light of the cross can we properly interpret the guilt and awfulness of man's disobedience to his Creator. Since it was necessary for the Son of God to suffer on Calvary in order to effect man's redemption, what more striking demonstration could we have of the enormity of man's transgression of the divine law? The true believer realizes in the depths of his heart the truth expressed by the poet:

"For me he bore the shameful cross,
And carried all my grief."

Not until we recognize that the sins of humanity caused him who was without sin to be "made a curse for us that he might redeem us from the curse of the law," do we apprehend the true meaning of sin. Wicked, selfish living and lax views of the criminality of disobedience go hand in hand. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Because the wicked do not like to retain God in their knowledge, his commandments being grievous unto them, they are given over unto a reprobate mind that they should "believe a lie." When rebuked for their iniquity, the unrighteous say, "Wherein have we done evil?" "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness."

There is constant danger that our conviction of the sinfulness of sin will become so lessened by association with the worldly and the ungodly that we will "first endure, then pity, then embrace," and at last go down to everlasting destruction.

The remembrance of our past sins should ever be grievous unto us. The convert who refers in a boastful way to his former evil deeds is one whose sincerity and stability are to be distrusted. The parading of past wickedness is not characteristic of a contrite heart. Nor does a man who is under deep conviction tell the Lord how good he has been, but he exclaims as did David of old, "Against thee, thee only, have I sinned and done this iniquity." Whether a man sins little or much, in so doing he flashes the sword of rebellion in the face of the great Jehovah, who is "of purer eyes than to behold evil iniquity."

It is not for one or many acts of evil that the sinner will be punished, but for his spirit of rebellion. One transgression unrepented of severs the soul from God, and will result just as surely in its destruction as the severance of a branch from the vine will cause the branch to perish. As to the criminality of sin in the sight of God, and as to the necessity of its forgiveness and extirpation, let the pulpit give forth no uncertain sound. The leaven of the gospel is the only hope of the race. To use the language of Bishop Warren: "Christ did not teach that sin and its effects, as the one great evil of human nature, came from mere ignorance that could be instructed, or poverty that could be enriched, or debt that could be forgiven." He proclaimed the truth, never to be lost sight of, that man, in order to be freed from the curse of sin, must be born again. Sin can not be civilized out of the heart and the life, neither can it be lessened or eradicated by being ignored. It is well to strive for better environment, and to look forward to a grander civilization; but unless man is cleansed from sin and his nature regenerated through faith in a living Christ, progress will be but temporary, and happiness but a flitting delusion.

If the sinner is wrong, he is tremendously so. Any notion of sin that leaves God out of the account is false and dangerous. The man who lives for the flesh and dies in his sins goes out into the blackness of darkness forever. God spared not even the angels that sinned, but cast them down to hell. Moreover, he spared not his own Son, when that Son became a substitute for sinful man. The two great Bible themes are sin and salvation. There is urgent need of dealing with the truths of the gospel as momentous realities. A tone of doubt will throw discredit upon religion and encourage men to live as they list. Let us beware of abating one jot or tittle of the law. Let us be careful to teach men that all sin is criminal, and that, unforsaken and unforgiven, it will involve them in eternal ruin. Skepticism and indifference will never be successfully combatted until Christians are fully alive to the heinousness of disobedience and to the world's great need of Christ.

Local-Option Election.

For the third time Chickasaw county has turned up "dry." Four years ago Rev. N. G. Augustus led the movement that put the saloon out. Last year the whisky men made an effort to order an election, but they were defeated before the Board of Supervisors. This year they reorganized and tried again. After twenty days' hard work of investigating the registration books, etc., the Board ordered an election to be held July 18. A thorough canvass of the county was made; every place was well organized save one or two. On the day of the election our men worked like Trojans. The victory was no surprise to us. The county voted "against the sale" nearly two to one. It would have gone wet but for the faithful and unremitting work of some of our preachers and people. Amongst them I mention especially Rev. J. W. Anderson.

SOME REFLECTIONS.

I want to pay tribute to the negroes in this matter. This is the fourth local-option contest I have been in, and every time the negro has been almost a unit against the saloon.

God is in the hearts of his people. An appeal to the heart and conscience of the individual is stronger than an appeal to partisan prejudice or political affiliation.

In this question—purely a moral one—the people will wait for and, to a great extent, depend on the leadership of the ministry. The preacher of whatever church who withholds his active support from this cause is a traitor to his Lord. I am glad it is everywhere known that when a Methodist preacher comes to town, whether he is a circuit rider or a Bishop, an enemy of the saloon has arrived.

In fighting the saloon, namby-pamby, goody-goody work will not do. Only fearless, aggressive, unremitting work will meet the demands. Here is required more of the wisdom of the serpent than of the harmlessness of the dove. The saloon is unscrupulous in its methods and means. We must be prepared to meet and overcome its trickery. Yet we can not afford to resort to any questionable method.

These local-option contests are productive of great good. The prohibition question wants agitation and discussion. Every time a contest is had the prohibition cause comes out stronger.

Mississippi has dealt more wisely, perhaps, with the saloon question than any other State. Public sentiment has driven out the saloon, and it is that which keeps it out. On this public sentiment must we rely for the enforcement of the law. One by one the counties fall from the saloon side. Only nine remain now. These nine are fast becoming a bitter curse to the adjoining ones. They become distributing points. We must get rid of them. I mean the saloons in these counties. They are a constant menace to the prohibition cause in the dry counties. The Whisky Trust last year gave not less than $7,000 to defeat prohibition in one county alone. These few counties where the saloon lives have intrenched themselves behind the Whisky Trust. It is a herculean task to defeat them. But it must be done. We who live in the counties adjoining them know the urgent need. If it can not be done by local option, it must be done by statutory or constitutional prohibition in the State.

W. W. WOOLLARD.

Okolona, Miss., July 15, 1897.

Preachers and Presidents.

If our colleges had ample endowment, they would need patronage. Since very few of them have, even approximately, sufficient endowment, it is of the utmost importance that they have patronage. The patronage can be made to support the institution until that time shall arrive when, so far as the current expenses of our institutions are concerned, they shall be able to live independently of tuition fees. I do not believe that even education ought to be gotten for nothing, but I am sure that education can not now be given by our colleges unless their patronage is sufficient to pay their faculties. It is the purpose of our colleges to instruct the youth of the land from a Christian standpoint, and so to minister to a Christian civilization. We ought to crowd their halls with pupils.

At this particular time our preachers can help our presidents to very great advantage. Whilst our teachers are active during the Summer months in preaching and speaking and canvassing for our institutions, our preachers ought to be equally active in assisting them.

Patronage can be turned to our institutions by our preachers if they will several times during this college vacation season preach upon the matter of Christian education, making, upon the highest grounds, the strongest possible argument. While attention should be called to the cause generally, and to all our institutions of learning, our pastors will naturally magnify those colleges—male and female—which have more particularly a claim upon their assistance. When sermons have been preached, and frequent incidental mention has been made of this matter from the pulpit, there is another very valuable means of turning our boys and girls to our institutions. If, as pastors, we will carefully survey our congregations with the view of finding out in which families there are boys and girls who ought to go to school, and if then we will go to parents of such children and make a personal appeal to them to give their children the opportunities which our colleges extend, many of them can be turned to our institutions. An hour's talk with a father who, perhaps, has not thought much about the value of a Christian education for his child, will frequently result in the sending of that child to college. I will not say that each of the six thousand preachers in our connection can secure at least one pupil for one of our institutions, but I think that such a result is very probably possible. It is impossible to make an extravagant estimate of the good that man does who turns the feet of a boy or girl into the walks and ways of a Christian school.

While I write to my brethren I remember that, so far as I myself am concerned, I did not do, as a pastor, much of this kind of work. I am sorry. I intend to do better. Let each one of us undertake at once, by the means above mentioned, and by other means which will occur to us, to secure at least one boy or girl for some one of our institutions.

Literature, specially prepared upon the subject of Christian education, will be very useful if put into the hands of our members. The Board of Education will in a short time have literature of this kind for distribution. If any of the pastors will send me names and addresses of men or women who ought to send their children to our institutions, I will gladly send them some literature which I think will help them in influencing parents to give to their children a Christian education.

R. W. BIGHAM.

NOTES.

President L. T. Fitzhugh, of Belhaven, let the light of his genial face shine into our sanctum recently.

* * *

Dr. W. H. Ballard, son of the late Rev. W. E. Ballard, of the Mississippi Conference, died on the sixth at his home at Leota, Miss. A memoir from the pen of Rev. L. S. Jones will appear in due time.

* * *

A brother of Dr. E. E. Hoss, editor of the Nashville Advocate, was murdered near his home in Arkansas a few days ago. We deeply sympathize with our brother in his affliction. This affliction prevented Dr. Hoss from attending the Seashore Camp Meeting.

* * *

We had the promise of a gifted correspondent to send us a report of the Seashore Camp Meeting for this issue. Up to the time of going to press it had not been received. It is now too late to prepare a report from the accounts in the dailies. A report may be expected in our next issue.

* * *

Rev. J. Lovett, of Muscogee, Indian Territory, passed through the city last week en route to the Seashore Camp Meeting. After the camp meeting he will make a visit to relatives in East Mississippi before going home. We regret to have been absent when he called at the ADVOCATE office.

* * *

Young men all know that the ladder must be climbed round by round to reach the wide elbow-room at the top, which is the grand desideratum of the male sex. But too many start well, reach the third or fourth round, and then gradually succumb to an attack of mental strabismus by which the ladder appears to be turned upside down.—Selected.

* * *

We are in receipt of an invitation to attend the marriage of Miss Marguerite Herring, daughter of Mrs. M. L. Herring, to Mr. James Franklin Wray. The ceremony will be performed on Thursday, the twenty-second, in the Methodist Church at Brookhaven, Miss. We extend our heartiest congratulations. May their pathway through life be strewn with flowers!

* * *

Mrs. M. B. Candler, mother of Dr. W. A. Candler, president of Emory College, died at Cartersville, Ga., a few days since. She was a woman of marked individuality and great force of character, and was a Methodist in the very best sense of the word. To her, more than to any other human being, the distinguished preacher and educator is indebted for all that is best in his noble character.

* * *

Dr. Joseph Parker, of London, speaks of "The danger of reciting poetry and living prose;" by which we suppose he means the talking of high things, and the living on a lower plane. Sometimes very high pretensions are found with very low practice. One may talk well of lofty ideals, and live a mean and disappointing life. It is also a danger, perhaps much more common in the world, to "live prose" and never recite any poetry. We are in daily need of the ideal, that we may be lifted above the prose and drudgery of life. Burdens are lightened, the dark day is brightened, if there be some flower to bloom, some word of love or hope spoken, some memory of sweet verse to ring its chimes all through the weary day. The plainer and harder the life, the more we need the help of imagination, the sweet support of poetry recited.—Central Presbyterian.

NEWS OF THE WEEK.

DOMESTIC.

Half a million sewing machines are manufactured yearly in this country, giving employment to nearly 100,000 operatives.

The sensation of the day is the interest excited by the rich gold mines of Alaska. Explorations have developed mines of extreme richness on the upper Yukon river.

President McKinley has planned to visit the Yellowstone Park next September, and steps have been taken to induce him to extend the westward journey to San Francisco.

The library of the University of California has received a gift from Collis P. Huntington of more than 4,000 documents in Spanish and English, covering the early history of California.

The Behring Sea problem evidently will not down. It has again led to a misunderstanding between this country and Great Britain, and has afforded Secretary of State Sherman an opportunity to do a little twisting of the British lion's tail.

The United States government has directed United States Minister Woodford to formally present to the Spanish government and press the claim of the family of the late Dr. Rulz for indemnity of $75,000 on account of his death in jail in Cuba.

The Drainage Commission of this city, on last Saturday, considered the bids of proposing contractors for work to be done on the drainage system, and received the report of the commission's engineer on the subject. There was a large competition for the work, bidders from various parts of the country being represented.

On Monday the Conference Committee completed its work on the Tariff bill, and made its report to both Houses of Congress. The report was promptly railroaded through the House, with no regard whatever to the rights of the minority, and it is pretty certain to meet with prompt action in the Senate; so that the measure will become law before the end of the week, and Congress will then be ready to adjourn.

The representatives of the sugar and rice interests are well pleased with the outcome of the Tariff fight. The cotton producers do not fare so well, as bagging and ties go back on the dutiable list, with reduced rates, however. The 20 per cent. ad valorem on raw cotton also is knocked out. The only difference between the original House schedule on rice and the conference committee's schedule as adopted in conference is the retention of the Senate amendment of one-fourth of a cent per pound on broken rice, instead of one-half cent, as in the House schedule.

FOREIGN.

Greece is trying to economize by closing up the national schools.

The National Legislature of Switzerland has just passed the bill of the federal council providing for the purchase by the state of all the railroads in the country.

There were 1741 co-operative societies in Great Britain in 1896, with shares aggregating $85,000,000, and doing business to the extent of about $300,000 per annum.

The Supreme Council of Education of France has adopted a proposal by which foreigners are enabled to obtain doctors' diplomas by undergoing an examination at French universities.

Emperor William is making room rapidly for his young men. On June 17 he summarily retired fifteen generals, which makes thirty general officers retired in the past three months.

An American flag flying at the City Hall in Toronto, in honor of the visiting delegates to the Epworth League Convention, was torn down by an ultra-British artisan on July 16. The man was at once arrested and locked up.

The London Standard considers the situation in Southeastern Europe extremely grave, and thinks perhaps Europe is on the verge of a general war. It suggests a compromise with Turkey, as the rehabilitation of Greece is not worth the risk of war.

It is said that the powers have fixed the indemnity to be paid to Turkey by Greece at $4,000,000, and have accepted a compromise, giving Turkey a more liberal line of frontier. Turkey and Greece have been left to settle the question of the capitulations between themselves.

Five of the eight Sunday preachers at Westminster Abbey during July will be American Bishops. Those selected are Bishop Potter, of New York; Bishop Walker, of Western New York; Bishop Thompson, of Mississippi; Bishop Whipple, of Minnesota, and Bishop Seymour, of Springfield, Ill.

Miss Sea, daughter of a lighthouse-keeper in Victoria, British Columbia, rescued a yacht's crew a few days ago. The yacht had capsized in a squall; but Miss Sea lowered the lighthouse boat, rowed out to the scene of the accident and rescued the party. She will receive the medal of the Humane Society.

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Domestic and Foreign Missions.

I have just read the report of the North Mississippi Board of Missions as given in the ADVOCATE. In the report there are two colnmns of figures—one giving the amonnt paid by each district for foreign missions, the other showing amonnts paid for domestic missions. Adding the amonnts in the two colnmns, I find that $1,126 have been paid on foreign missions, and only $124 on domestic missions.

Now, why shonld there be this difference? Is it becanse foreign missions is the most important? I can not see it that way. Sonls are to be saved, the gospel preached, and the cause of Christ advanced in both foreign and home mission fields. Christianity is missionary in spirit and purpose. This spirit shonld not be divided with reference to the different fields of its operation. The spirit of unity mnst govern mission work, and should not be diversified becanse the fields lie in different quarters of the world. There is bnt one mission work, and that is to the world at large that lies in wickedness, whether at home or abroad. Recognizing this truth, shonld not the words "foreign" and "domestic" be dropped, and let us simply say "missions"?

The treasurer of the Board says in his report that we need a conscience on missions. There is no donbt of that. But is it not trne that we are cultivating a conscience on foreign missions, and letting onr conscience on home missions die? Is it not trne that onr zeal for the one is causing us to neglect the other? The canse of foreign missions is talked, preached and written abont in every direction; bnt when have any of us had much to say with reference to home missions?

The missionary returns home, and he is heralded as a returned missionary from China or Japan, and his lectnres, missionary talks, etc., are in demand; bnt the home missionary, whose work is as laborions and as important, labors from year's end to year's end on a meagre salary, and that very uncertain. He toils hnmbly, yet snccessfnlly. He wins victories nnnoticed by man, bnt rejoiced over by the angels. Let him toil on nnnoticed, unobserved, for he shall be rewarded by and by. His shall be the victory, for which he will ascribe all praise unto the Lord of hosts.

I do not mean to disparage foreign missions. No; bnt I do mean to lift home missions to a level with foreign missions.

"We need a missionary conscience," I say, Amen; but let it be a symmetrical conscience—a conscience on home missions as well as foreign missions.

YESMAR.

Children's Day Collection.

Will the pastors and snperintendents of the North Mississippi Conference please forward me the entire amonnt raised in their charges and schools on Children's Day? You can help the canse and help me by doing so now rather than keep the amonnts nntil Conference. My address is: Rev. Geo. H. Lipscomb, Booneville, Miss. Let me hear from you all.

July 12, 1897.

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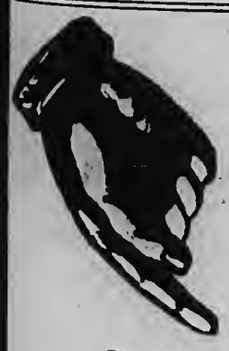

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Home Circle.

The Little Boy Who Died.

BY ERNEST GILMORE.

"The little toy dog is covered with dust,
But sturdy and stannoh he stands;
And the little toy soldier is red with rust,
And his musket molds in his hands.
Time was when the little toy dog was new,
And the soldier was passing fair,
That was the time when our Little Boy Blue
Kissed them and put them there.

"'Now, don't you go till I come,' he said,
'And don't you make any noise!'
So, toddling off to his trundle-bed,
He dreamt of the pretty toys.
And as he was dreaming an angel song
Awakened our Little Boy Blue—
Oh, the years are many, the years are long,
But the little toy friends are true.

"Aye, faithful to Little Boy Blue they stand,
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.
And they wonder, as waiting the long years through,
In the dust of that little chair,
What has become of our Little Boy Blue
Since he kissed them and put them there?"

No mother who has been bereaved of a little one can read the above poem by our lamented and beloved Eugene Field without eyes dimmed with tears. How he loved the children! And how we love his memory because he loved the children!

These little ones, who are beholding the face of their Father in heaven, how we long for a look into their sweet faces! How we yearn for a touch of their little hands! How our hearts would leap if we could catch even one whisper of the loved voices that are still!

But whatever our agony may be, let us never be guilty of saying that we have lost our children. We have only parted with them, and, however great may be our sorrow to lose their sweet companionship, we have the inexpressible joy of knowing that they are saved. As Bishop Hall says: "That is properly lost which is past all recovery, which we can not hope to see any more. It is not so with this child for whom thou mournest. He is only gone home a little before thee. Thou art following him. You, too, shall meet in your Father's house, and enjoy each other more happily than you could have done here below."

Some one tells the story of "a nobleman who had a spacious garden, which he left to the care of a faithful servant, whose delight it was to train the creepers along the trellis, to water the seeds in the time of drouth, to support the stalks of the tender plants, and to do every work which could render the garden a paradise of flowers. One morning he rose with joy, expecting to tend his beloved flowers and hoping to find his favorites increased in beauty. To his surprise, he found one of his choicest beauties rent from its stem, and, looking around him, he missed from every bed the pride of his garden, the most precious of his blooming flowers. Full of grief and anger, he hurried to his fellow-servants, and demanded who had thus robbed him of his treasures. They had not done it, and he did not charge them with it, but he found no solace for his grief till one of them remarked, 'My lord was walking in the garden this morning, and I saw him pluck the flowers and carry them away.' Then he found that he had no cause for his trouble. He felt that it was well that his master had been pleased to take his own, and he went away, smiling at his loss, because his lord had taken them."

Dr. Cuyler gives the best of advice to bereaved mothers and fathers. He says: "Parents, spare your tears for those whom you have laid down to sleep in their narrow beds of earth with the now withered rose bud mingling with their dust. They are safe. Christ is their teacher now, and has them in his sinless school, where lessons of celestial wisdom are learned by eyes that never weep."

"My little one, my sweet one,
Thou canst not come to me;
But nearer draws the numbered hour
When I shall go to thee;
And thou, perchance, with seraph smile,
And golden harp in hand,
May'st come the first to welcome me
To our Immanuel's land!"

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The Amenities of Daily Life.

I think one of the most common forms of incivility as seen in daily life is the failure to show interest in what people are saying to you. This lack of interest, excused on the score of preoccupation, or absence of mind, or inattention, throws an effectual chill on family or social intercourse, and acts as a wet blanket wherever it is found. The fact is that when people are together, they should be interested in each other's talk and each other's concerns. Letters, the morning paper, one's own thought and plans, should be put aside in the family, and whether in the sitting-room or at the table, a common life shared should make possible common conversation and polite intercourse.

I was a very little girl when my father gave me a rule for conduct which has never ceased to have with me the force of an obligation. "Always look at the person who is speaking to you. Always look straight at the person to whom you are speaking." The practice of this rule makes one a good listener, and a good listener is as essential to pleasure in conversation as a good raconteur.

The whole secret, or nearly the whole secret, of personal magnetism and popularity is in this habit of giving deferential attention to what is going on about you. Next to this comes, and it has a high place in family amenities, the keeping in the background your grievances.

Where people are sensitive, and the greater the scale of refinement the greater is apt to be the sensitiveness to others' moods and to praise or blame, it is inevitable that feelings will be hurt. But my grievance, even if it be positive and well grounded, is my personal affair, and must not be permitted to intrude upon the peace of the household. It is mine, and therefore it is my privilege to put it with other unpleasant things quite out of sight. No personal slight, no personal sorrow, no individual infirmity, should be allowed to cloud the general happiness.

Among the neglected amenities of life, one finds often the scarcely veiled indifference of the young to the old. Younger people are so full of vitality, so occupied, so rushed, in these busy days, with their engagements and their pleasures, that they too frequently have scant consideration for their seniors. But age has its rights as well as its privileges, and it has a claim on the courtesy, the patience, and the respect of those who, however young they may be now, will, if they live long enough, in time be old themselves.

Among the needless brutalities of daily life is a habit of brusque and indiscreet candor. "What a hideous bonnet you have. Pray, where did you get it? You look like a fright!" I heard one sister say to another; and I felt most indignant. The bonnet may or may not have deserved the comment—that was a matter of preference; but the young woman capable of so rude a remark should have been made to wear a penitential sheet with holes for her eyes until she had learned better manners. "You are looking very ill," if repeated often enough, will make even a well person a temporary invalid, and, where disagreeable truth will do no good, and no principle is involved in their expression, it is best not to utter them. Silence is sometimes—not always, but often—golden.—Christian Intelligencer.

Evil Speaking.

Do you govern your tongue? Do you really make it a point of conscience to speak evil of no man? The Word of God commands this just as plainly as it says, "Thou shalt not steal." What would you think of a man's religion whom you caught stealing! To rob one of his good name is often a far greater injury than to steal his money. Be careful what you say about an absent person. Weigh your words before you put them in circulation.

James makes the proof of Christian perfection to consist in the government of the tongue. "If any man offend not in word, the same is a perfect man, and able also to govern the whole body." (Jas. iii, 2.)

Observe carefully, and you will find this statement true. Sinful tempers may be smothered by a determined effort. But let them, through the medium of the tongue, come out into daylight where they are fanned and fed, and they will rage with fury. "You may as well say it as think it," is one of the most pernicious maxims that the devil ever set afloat.

"Speak not evil one of another, brethren." (Jas. iv, 11) "If thy brother trespass against thee, go and tell him his fault, between thee and him alone."—Earnest Christian.

General Lee's Retort.

Early in the war, before General Robert E. Lee had proved his pre-eminence as a general, he was severely criticised on more than one occasion by a General Whiting. Whiting had stood at the head of his class at West Point, and was considered a bright and capable man. One day President Davis, wishing an officer for some important command, called upon General Lee for advice.

"What do you think of Whiting?"

Lee answered without hesitation, commending Whiting as one of the ablest men in the army, well qualified in every way for the most responsible place.

One of the officers present was greatly surprised, and at the first opportunity drew Lee aside. "Don't you know what unkind things Whiting has been saying about you?" he inquired.

Lee's answer was of the best. "I understood," he said, "that the President desired to know my opinion of Whiting, not Whiting's opinion of me."—Golden Censer.

Are You Kind to Your Mother?

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful, and put the cooling draught to your parched lips? Who taught you how to pray, and gently helped you how to read? Who has borne with your faults, and been kind and patient in your childish ways? Who loves you still, and who contrives and works and prays for you every day you live? Is it not your mother—your own mother? Now let me ask you, "Are you kind to your mother?"—Michigan Advocate.

Skepticism is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try some of Christ's medicine, then the blood-poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible (perhaps your mother's Bible also); if you will find a holier pattern of living than Jesus Christ and a surer Savior than he is, I will forswear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I have believed"? What is your denial in comparison with my personal experience with Christ? Skepticism never won a victory, never slew a sin, never healed a heartache, never produced a sunshine, never saved an immortal soul. It is foredoomed defeat. Do not risk your eternity on that spider's web.—Rev. T. L. Cuyler, D. D.

For Over Fifty Years
Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

An idle, thoughtless word, how often has it been the beginning of the separation of friendly and even of loving hearts! The breach once made, others step in to make it wider and wider. False pride, mistaken feelings, the sudden bitterness the heart can feel even towards those it loves, all aid the work of cruelty, and the distance increases day by day until, finding it impossible to return, like the wrecked mariner, they give up in despair and sit down to mourn over their fate, careless, it seems, whether they live or die.—Presbyterian Journal.

I have often attended the funeral (as I supposed) of some besetting sin; but lo! in a few days the wretched thing was on its feet again, tempting and tormenting me as wickedly as ever. And the best evidence that there was a genuine Christ-life within me was that I did not surrender out and out to the besetting sin, but waged battle with it in the name of my Master.—Rev. Dr. Cuyler.

Of the sweetest things of this mortal life, the rarest, if not the best, is gentleness. It specially becomes a Christian family. It tells its wordless story of heaven. Husband and wife are made more and more one under its gracious influence, and the children grow in desire for its eternal realization. Some of us wonder why it is that we live, not in sunlight, but in shadow, and why our residence is a harbor for our offspring and not a home. Is it not because the angel of gentleness may visit us, but does not abide under our roof?—H. L. Reade.

Show by your life that you live, move, and have your being in the sunny element of God's love.

Hygiene.

Queen Victoria.

The Queen of England began to reign June 20, 1837, and has been a ruling Queen for sixty years. No previous monarch of England has continued on the throne so long.

What is most remarkable is that during all this time she has had very little illness. What has been the reason for this? In the first place, she was born with a very excellent constitution. Though short in stature, every part of her body, lungs, heart, digestive organs, muscles and nervous system were quite well and evenly developed. It is important to bear this in mind, for these facts indicate the secret of her long life and her exceptional freedom from disease.

In the next place, the Queen is very methodical in her habits and very moderate in the indulgence of her appetites. She favors plain, wholesome food; ordinarily, she breakfasts about eight o'clock, and fine fruit makes an important part of this meal. She is fond of fruits. There is also always the most perfectly prepared oatmeal on the breakfast table of which she partakes. It must be said that she is fond of the finest of tea, and considers herself a good judge of it, but she does not use it in excess; of wine she is not fond, and rarely takes any of it, or if so, only the smallest amount. Soon after breakfast she goes out to ride or walk if the weather is pleasant, for she is a great believer in exercise in the open air. Her own mother, the Duchess of Kent, from very early life accustomed her to this in order to secure the best bodily development, and encouraged her daughter to preserve her health in the same way.

She is naturally sociable and very fond of her own family, and loves to be surrounded by them. This, also, no doubt, contributes to her health and enjoyment.

She pays great attention to the sanitary condition of the palace, to the use of the bath, to ventilation and to her sleeping-rooms, for she is enough of a sanitarian to know the importance of these matters. Indeed, there are few women in England who are better informed on sanitary matters than she. All questions of state are attended to before luncheon is served so far as is possible.

Her life has not been free from sorrow or care. The death of her husband saddened her whole life. Nor has she been free from anxiety and care for a large family of children and grand-children, but her good sense as a mother has been remarkable and a lesson to all mothers. Especially has she enforced on her children in early life such lessons as would aid them in fulfilling their duties in the best manner.

In conclusion, it may be said that during her reign the average length of life in England has increased about ten years, and a knowledge of hygiene extended far more than before in all history.—Journal of Hygiene.

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Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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The Massage Cup will do for the face, when properly applied, by contracting and relaxing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MASSAGE FACE CUP," with full directions for its use. Remember, you can have your money back, if you say so.

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OBITUARIES.

DAVENPORT—NORMAN FRANCIS DAVENPORT, son of J. D. S. and Sue R. Davenport, was born Dec. 3, 1873, and died May 16, 1897.

He was baptized in infancy, and was converted and recognized as a member of the Methodist Church at about twelve years of age. He was a good, truthful and obedient child, and a consistent Christian. Being ambitious, studious, and having unusual concentrative power, he early acquired sufficient education to become a teacher in the public schools of his native county. He alternated between teaching and attending school until he had taught seven terms, and had spent one session at C. and H. Academy at Fort Gibson, and two at Centenary College, La. During these scholastic years he so conducted himself as to gain the confidence and esteem of all his instructors. He had perfected his plan for completing his preparation for teaching by a two years' course in the Peabody Normal College at Nashville.

But, alas! in the midst of these wise and prudent plans a sore affliction fell upon him. His reason was dethroned, and distressing darkness settled upon his soul. But the darkness was not long. The God to whose service he had dedicated his life in mercy cut it short and took him to himself. The mysterious dealings of God with some of his children, even the most faithful, we may not here expect to understand.

This studious, conscientious and pious young man, called suddenly from this earthly sphere, has, we trust, been summoned to fulfill a nobler destiny in the better land, where the invisible disabilities of the flesh shall hamper our spirits no more. The sole purpose of his life here was to do good, and such a purpose can not find perpetual fulfillment in the eternal world.

TOLES—JOHN D. TOLES, son of John W. and M. J. Toles, was born in Kemper county, Miss., May 27, 1876, and departed this life June 21, 1897, aged twenty-one years and twenty-three days.

Johnnie's mother died when he was quite a small infant, and he, being left in his father's care to raise, his father took a great interest in raising and training him right; so he gave his little Johnnie to the good Lord, and had him dedicated to the Lord in holy baptism, and Johnnie, being trained from infancy to love the Lord, he was early impressed to seek the Lord. He was converted and joined the M. E. Church, South, under the ministry of Rev. D. C. Langford, of the Mississippi Conference, when he was about nine years old; so he lived a very humble Christian from his conversion till he departed this life.

Johnnie was highly esteemed by all who knew him for his honesty and morality. He was early impressed with the duty of preaching the gospel. He said in his sickness that if the good Lord would raise him to health, that he would preach the gospel; but the good Lord had a place for him in heaven, so he called him to the ever-shining shore on the third Sunday morning in June.

This writer never witnessed a more triumphant death than Johnnie Toles. He talked to his father and his pastor in regard to death. He said that he felt that the good Lord had cleansed him from all unrighteousness. He talked nicely to his father when he was weeping over him. He would say: "Papa, don't do so. Don't weep for me, for I am all right." He called on his pastor and all to pray with him; then he called on all to sing for him; then he sang about one verse of that good hymn, "God be with you till we meet again;" then he bid us all farewell; then, in a short time, he closed his eyes on earth to open them in the bright home of the soul. So, father, mother and sister, he is at the beautiful gate waiting and watching for you.

J. H. HOLLAND.

TAYLOR—Bro. RICHARD C. TAYLOR was born in East Feliciana parish, La., June 5, 1820. He was married to Miss Missouri Nix, of East Baton Rouge parish, in September, 1843, and with her he lived happily for nearly a half century. Shortly after his marriage he was converted and joined the Methodist Church, and was ever afterward a devoted member of that communion. For many years he lived in Ouachita parish, and for the last fourteen years has been a universally respected citizen of Franklin. During the last Winter he suffered from a protracted illness, his devoted wife being confined to bed at the same time. He several times expressed the expectation that one of his prayers would soon be answered, and he and his dear wife would pass away together. When his pastor visited him during this season of suffering he seemed to be comforted by the reading of the Word and prayer, and expressed himself as ready for the summons of his Lord. Unexpectedly he recovered, but only to be called suddenly home a few months later. He died May 7, 1897, leaving his faithful wife to join him soon in the better land.

May the remembrance of his life be a benediction to those who knew him!

W. WINANS DRAKE.

MCLAURIN—EUGENE A. MCLAURIN was born in Arkansas, Oct. 5, 1859, and died in Indio, California, June 9, 1897. When ten years of age he moved with his parents to Lincoln county, Miss., where he grew to manhood, loved and respected by all who knew him.

A friend who knew him intimately thus writes: "In his quiet, unobtrusive way he lived among men, too honest and just to wrong them, and too loving to the God whom he served to dishonor him. The friends and loved ones who knew his daily home life can tell of his uprightness of character and nobleness of soul. He seemed to live above the mean things of life, and his pure ideals forbade his stooping to them."

As his pastor, we bear loving tribute to his worth as a man, a citizen, and as a Christian. He was a model business man. Genial, unselfish and accommodating, he was loved by all classes. He was a friend to the preacher, and made a capital steward.

For nearly nine months he battled with disease and death, going in March to Southern California, where he hoped to overcome both. He died among strangers, and was brought back to Bogue Chitto, where he was buried. He leaves a wife and two sons, with a host of friends; but our loss is his eternal gain. He leaves his boys the legacy of a good name and the memory of a father whose character was above reproach. W. G. BACKUS, P. C.

CALLIHAM—At my house, Friday, May 28, 1897, at 1 o'clock P. M., my dear mother, Mrs. ELIZABETH CALLIHAM (nee Stevens) quietly passed to rest. She was seventy-three years and seven months old. She was born in Franklin county, Miss., Oct. 28, 1824. Her parents moved to Yazoo county, Miss., when she was quite young. She was married to Young Calliham, of Avoyelles parish, La., Dec. 20, 1846. They moved to Pointe Coupee parish, La., in 1855. Here she spent the remainder of her life. She became a widow in 1863. She joined the Baptist Church about eighteen years ago. She always enjoyed excellent health until three years ago. Since then she has been a constant sufferer. At times her sufferings were intense. She often said she was ready to go at any time. She knew for some time she would never get well. She was confined to her bed for very near four months, and helpless for over a month. All was done that loving hands could do, but there were times when we could do nothing to alleviate her sufferings, and we were constrained to exclaim, "Oh, why must she suffer so!" But, thank God! she is at rest now. The end was so peaceful she just fell asleep. She leaves three daughters—Mrs. J. M. Pickett, of Lake Charles, La.; Mrs. J. M. Leckey and Mrs. S. R. Harmanson, of Legonier, La.—and many grandchildren and great-grandchildren and hosts of friends to mourn their loss.

Her daughter, MRS. J. M. LACKEY.

STALLINGS—Mrs. MATILDA STALLINGS (nee Ettredge) was born May 21, 1826, in Natchitoches parish, La., was married to M. H. Stallings, Dec. 22, 1850, and died May 1, 1897, at the home of her only son, George G. Stallings, near Fairfield, Texas, where she had gone on a visit. Her remains were taken to Minden, La., the home of her daughters, for interment. She was the mother of five children—one son and four daughters. Two of the girls were taken home to God in childhood, and her husband died in 1881.

She had a pleasant home with her youngest daughter, Mrs. O. P. McDonald, at Minden, La.

Sister Stallings joined the M. E. Church in 1841 under the ministry of Rev. John B. Eddings. Hers was one of the pioneer Methodist families of Louisiana. She was baptized in childhood by old Father William Stevenson, one of the first preachers of North Louisiana. She was a devoted wife, a kind and loving mother, a good neighbor, and for fifty-six years a member of the M. E. Church.

I wish I could write of her sterling worth and beautiful Christian character. She has now gone to be with her God, who was always her support in trials.

May our God bless and save her children and grandchildren! is the prayer of her life long FRIEND.

GRADY—Mrs. M. J. GRADY, daughter of J. G. and Mary Armstrong, was born Feb. 7, 1841, at Athens, Miss., and fell on sleep in Amory, Miss., May 25, 1897. In her sixteenth year she professed faith in Christ at Tranquil Church, Monroe county, Miss., and joined the M. E. Church, South. She was married, Oct. 4, 1858, to the Rev. S. R. Walker, of the Memphis Conference, who lived a short time. In 1864 she married J. G. Grady. Together they lived thirty-three years, Bro. Grady passing to the better land nine months before Sister Grady. She was the mother of ten children, five of whom have passed over the "river," and five remain.

She lived by faith in the Son of God. When she came to bid the world farewell she was fully prepared. Happy at home and abroad. She gave a parting blessing to each child, and called upon them to meet her in heaven.

May God, in his goodness, be a father and mother to the children, and give to them power here and a home above!

D. L. COGDELL.

ECKFORD—Bro. JOHN T. ECKFORD was born March 29, 1831, and died at his home in Pachuta, May —, 1897. He was happily married to Miss Hardee, of Clarke county, in 1872, and for twenty-five years lived true and devoted to his dear wife, who, with two promising sons and two lovely daughters, mourn his loss.

Bro. Eckford was suddenly called away one Sabbath in perfect health, and the next he was buried.

He did not make a profession of religion until about ten years ago, when, under the ministry of Rev. D. C. Langford, he was converted and joined the Methodist Church.

May God comfort the dear wife and children, and in the "sweet bye and bye" may they meet, an unbroken family, in heaven!

W. J. FERGUSON.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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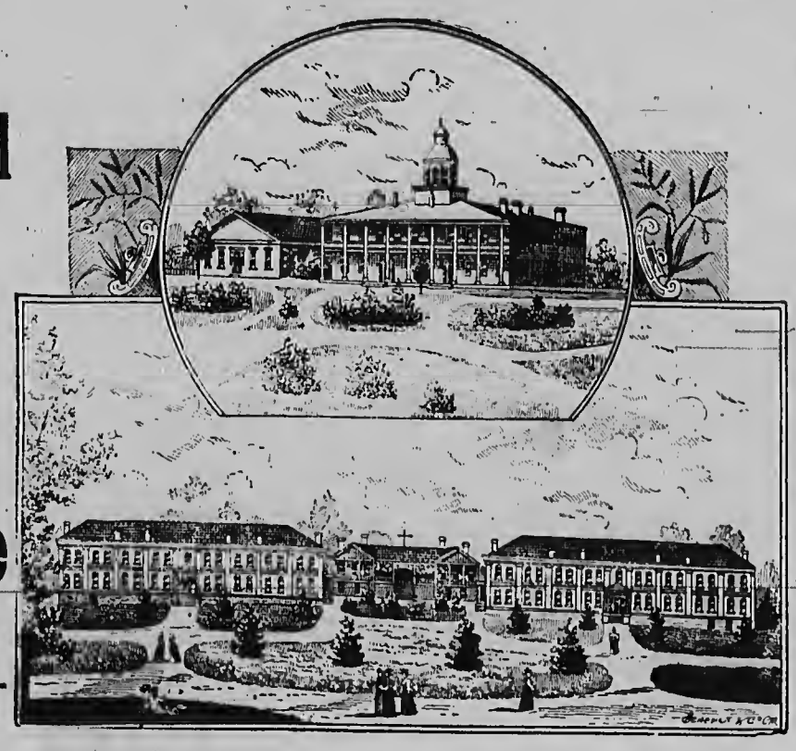

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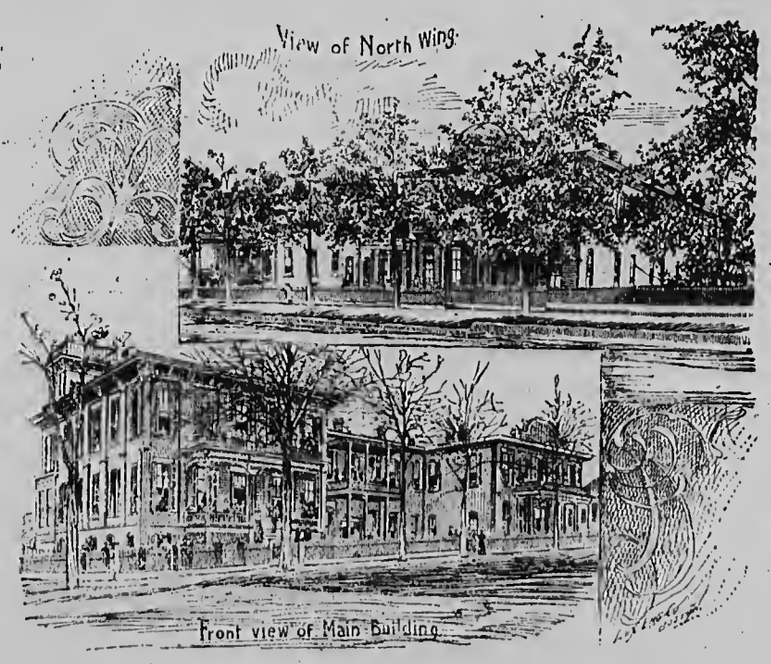

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Camp Meetings.

Hennington Camp Meeting, near Crystal Springs, Miss., will open Thursday evening, Aug. 5, and continne about ten days. Ministers of the gospel and Christian workers are cordially invited to come and help us. Rev. John P. Lowry, of Little Rock, Ark., is expected to be with us. The meeting will be under the control of the presiding elder and the pastors of adjacent charges. The grounds have been greatly improved, and "every prospect pleases;" but we want a manifestation of the old-time power.

W. B. Lewis.

Crystal Springs, Miss., July 16, 1897.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Rayville, at Wynn Island	Aug. 1, 2
Tallulah, at Bayou Vidal	21, 22
Lake Providence	Sept. 4, 5
Waterproof, at Wesley	11, 12
Vidalia, at Peck station	18, 19
Harrisonburg, at Pine Hill	25, 26
Winnsboro, at Bœuff Prairie	Oct. 2, 3
Oak Ridge, at Bowman's Chapel	9, 10
Bonita, at Bartholomew	16, 17
Desaird, at Desaird	23, 24
Bastrop, at Bastrop	30, 31

B. F. White, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Seashore Camp Meeting	July 14-22
Tchonpitoulas, Gretna and Gouldsboro, at Gouldsboro	25
Dryades Street	Aug. 1
White Castle	7, 8
Louisiana Avenue (11 A. M.)	15
Algiers (7:45 P. M.)	15
Carondelet Street (11 A. M.)	22
Moreau Street (7:45 P. M.)	22
Plaquemine and Donaldsonville, at Plaquemine	28, 29
Covington and Talisheek, at St. Tammany Camp Gronnd	Sept. 4, 5
Craps Street, Slidell, and Pearl River, at Craps Street	12
Rayne Memorial (11 A. M.)	19
Felicity Street (7:30 P. M.)	19
Lower Coast, at Wesley	25, 26

John T. Sawyer, P. E.

BATON ROUGE DIST.—THIRD ROUND.

East Baton Rouge, at Baker	July 24, 25
Bayou Sara, at New Hope	31, Aug. 1
Pine Grove, at Killian	6
Ponchatoula, at James Chapel	7, 8
Live Oak, at Palmetto	9
Antioch and Meclows, at Meclows	14, 15
East Feliciana, at Camp Ground	20
Port Vincent, at Manrepas	28, 29
Baton Rouge—First Church	Sept. 5, 6
Baton Rouge—Second Church	5, 6
St. Helena, at Pine Ridge	11, 12
Amite City, at Tongipahoa	16
Clinton	18, 19

R. W. Tucker, P. E.

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SHREVEPORT DIST.—THIRD ROUND.

Shreveport—First Church	July 25, 26
Grand Cane and Logansport	31, Aug. 1
Pelican, at Mount Pleasant	7, 8
Caddo, at Friendsblp	14, 15
North Bossier, at Walker's Ch	21, 22
Pleasant, at P. H	28, 29
Holly Grove, at H. G	Sept. 4, 5
Fort Jesaup, at Bayou Scle	11, 12
Mansfield	15

J. L. P. Sheppard, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lake Arthur, at Lacasine	July 24, 25
Lake Charles—Jackson Street	31, Aug. 1
Lake Charles—Broad Street	1, 2
West Lake, at Vinton	7, 8
Grand Cheniere	14, 15
Abbeville	21, 22
Jeanerette	28, 29
French Mission, at Arnaudville	Sept. 4, 5

H. O. White, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Rosedale	July 24, 25
Washington, at Waxia	30
White Chapel	31, Aug. 1
Alexandria	3
Pineville, at Oak Grove	7, 8
Boyce, at Camp Ground	9
Jonesville	14, 15

V. D. Skipper, P. E.

ARCADIA DIST.—THIRD ROUND.

Summerfield, at Harmony Chapel	July 24, 25
Vienna, at Pine Grove	29, 30
Arcadia	31, Aug. 1
Calhoun, at Frantom Chapel	5, 6
Gancsville, at Siloam	7, 8
Vernon, at Oak Ridge	9, 10
Bienville	14, 15
Farmerville	21, 22
Downsville	23, 24
Minden, at Pine Grove	28, 29
Homer, at Homer	Sept. 4, 5

District Conference at Hico, July 22 to 24. Let every member of the District Conference be present.

Rev. M. G. Jenkins will preach the opening sermon Thursday, July 22, at 11 A. M.

B. T. Crews, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Adams, at Ebenezer	July 17, 18
Summit, at St. Mary	24, 25
Whitestown, at Muddy Springs	31, Aug. 1
Magnolia, at Magnolia	1, 2
Casoyville, at Pleasant Valley	7, 8
Gallman, at Mount Pleasant	14, 15
Crystal Springs (at night)	15
China Grove, at Water Hole	21, 22
Bogue Chitto, at Johnson	28, 29
North Wesson, at Matthew's Chapel	Sept. 4, 5
Wesson (at night)	5
Pleasant Grove, at Sartin's	11, 12
Martinville, at Pleasant Ridge	18, 19
Hazlehurst (at night)	19
McComb City	25, 26

E. H. Mounoer, P. E.

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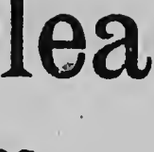
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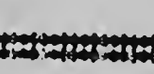
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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.
(Continued.)

MERIDIAN DIST.—THIRD ROUND.

Vineville, at Why Not	July 24, 25
Binnsville, at Binnsville	31, Aug. 1
Meridian—South Side	7, 8
Meridian—East End	8, 9
Chunkey, at Spring Hill	14, 15
North Kemper, at Union Ridge	21, 22
Daleville, at Andrew Chapel	28, 29
DeKalb, at Marvin	Sept. 4, 5
Linwood, at Linwood	11, 12
Toomsuba, at Burton's Chapel	18, 19
Porterville, at Brogan's Chapel	25, 26
Neshoba, at Philadelphia	Oct. 2, 3
Rose Hill, at Hopewell	9, 10

The Meridian District Conference will begin at Binnsville, Miss., July 27, and end Aug. 1, 1897. The opening sermon will be preached at 8 P. M., Tuesday, July 27, by H. Mellard.

Sunday-school Conference will be held on Thursday, July 29.

Conveyance will be furnished at Scooba for all persons attending the District Conference. Let every layman and preacher who expects to attend inform Rev. C. M. Crossley, Binnsville.

C. G. Andrews, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Pachuta, at Orange	July 24, 25
Vossburg, at Enoutta (Fri.)	30
Heidelberg, at Philadelphia	31, Aug. 1
Energy, at Mt. Carmel	7, 8
Waynesboro and State L., at S. L. (Th.)	12
Mathersville, at Hebron	15, 16
Ellisville and Laurel, at E. (Fri.)	20
Eastabuchie, at Hopewell	21, 22
Enterprise and Stonewall, at Mayerhoff	28, 29
Leaksville	Sept. 4, 5
Mt. Carmel	11, 12
Fuller (Wed.)	15
Williamsburg	18, 19

L. Carley, P. E.

SEASHORE DIST.—THIRD ROUND.

Columbia, at Graves' Creek	July 24, 25
Whittington, at White Plains	31, Aug. 1
Galloway, at McLaurin	7, 8
Moss Point station	14, 15
Escatawpa, at Caswell S. (Wed.)	18
Americus, at Tanner's C	21, 22
Bay St. Louis, at B. St. L	28, 29
Hattiesburg station	Sept. 4, 5
Ocean S., at O. S. (Wed.)	8
Vancleave, at Mt. Zion	11, 12
Gulf Port	18, 19

C. A. Powell, P. E.

BRANDON DIST. THIRD ROUND.

Montrose, at Holder's	July 24, 25
Forest, at Pulaski	31, Aug. 1
Westville, at Bethel	7, 8
Decatur, at Centreville	14, 15
Raleigh, at Trinity	16
Morton, at ——	21, 22
Clarksburg, at Liberty	Sept. 4, 5
Trenton, at Trenton	7
Hillsboro, at Oak Grove	11, 12
Carthage, at Sardis	16
Walnut Grove, at Waldo	18, 19

W. W. Simmons, P. E.

Forest, Miss.

NATCHEZ DIST.—THIRD ROUND.

Lebanon	July 24, 25
Hamburg	31, Aug. 1
Jefferson Street	7, 8
Wesley Chapel	8, 9
Friendship	14, 15
Mars Hill	21, 22

The District Conference will meet at Hamburg, July 28. Delegates who expect to attend will please send their names to Rev. R. A. Breland, Roxie, Miss. Brethren (lay and clerical) will please prepare essays or talks on appropriate themes in which they may feel special interest.

The Conference will meet at 4 P. M. Rev. M. M. Black will preach the opening sermon.

W. L. C. Hunnicutt, P. E.

VICKSBURG DIST.—THIRD ROUND.

South Vicksburg	July 24, 25
Hermanville, at Pisgah	31, Aug. 1
South Warren, at ——	7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Rieves' Chapel	11, 12

J. M. Weems, P. E.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. Free with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

The Home Department Quarterly.

The Sunday-school Board at its meeting in May determined that the growth of the home department work was such as to require the issuance of a Home Department Quarterly, and it was so directed. This new issue is now ready. It consists in the main of the same matter as that contained in the Senior Quarterly, but with such adjustment as adapt it peculiarly to the needs of our home department work.

Sunday-school workers everywhere should at once begin this new line of work where it is not already established. There is no more important field committed to us. It works well in the country as well as in the towns. Pastors and superintendents will find in it a right hand of power for various good works.

Beginning with the fourth quarter of this year, the Home Department Quarterly can be had at the same price as the Senior Quarterly by ordering of Barbee & Smith, Agents, Nashville, Tenn.

James Atkins,
Sunday-School Editor.

It is your duty, as well as privilege, to look young as long as you can. One way to do so is by dressing your hair with Ayer's Hair Vigor. It causes the hair to retain its color and fullness to a late period of life, and keeps the scalp in good, healthy condition.

Camp Meeting Calendar.

Camp Meeting.	Begins.
Bethel	Aug. 5
Hennington	Aug. 5
Rapides	Aug. 7
Bluff Creek	Aug. 13

MARRIAGES.

MACK—BROWN.—In the Methodist Church at Pine Grove, La., July 8, 1897, by Rev. F. N. Sweeney, Mr. Geo. W. Mack to Miss Mollie Brown, both of St. Helena parish, La.

Epworth College
(Formerly MALONE)

Is located in Holly Springs, at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham Railroads, and has always been noted for the health, culture and refinement of its people. Ten passenger trains come and go every day, except Sunday, when we have eight.

We shall continue to work under the auspices of the North Mississippi Conference, and pledge ourselves to use every effort in behalf of those entrusted to our care that they may be developed into educated, polished Christian women.

BOARDING DEPARTMENT.

Pupils boarding in the College have the personal attention of the President and his wife, who, together with the teachers, strive to make their stay while here as pleasant and profitable as possible.

An abundance of substantial food is furnished; ample time given at each meal for everyone to be satisfied, and President's family, teachers and pupils all fare alike. Special attention is paid to their manners and morals at all times, and every effort is made to impress them with the necessity of constant growth, physically, mentally and morally.

We board at $11.00 per month where they take their meals regularly at the table; extra charge when the meals are carried to their rooms, and extra servant hire. This includes pupils and teachers.

No incidental fee is charged unless something is destroyed, and in this case the cost of the article is charged to the party who destroys it.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate Department	4 00
Tuition in Academic Department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	$ 1 00
Instrumental Music	4 00
Voice Culture (private lessons)	4 00
Chorus Training	4 00
Crayon, Pastel, Water Colors and Oil	No Charge
Elocution (private lessons)	4 00
Elocution (in class)	4 00
Diploma (graduation fee)	1 00
Violin, Mandolin, Guitar (each)	5 00
Pupils will be charged from time of entrance, and no deduction made except in cases of protracted sickness.	4 00

Payments must be made quarterly, and in advance.

Pupils leaving at any time will be charged to the end of the month.

School will open Wednesday, September 15, 1897, and continue nine scholastic months.

For preachers' daughters everything is divided by two. Pupils leaving at any time will be charged only to the end of the month. Those refusing to obey the rules of the college will be dismissed.

For information or catalogues apply to

J. W. Honboll, Pres.

Christian Advocate.

VOL. 44.—NO. 30. NEW ORLEANS, THURSDAY, JULY 29, 1897. WHOLE NO. 2136

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Communications.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD.

En route to Toronto we spent a day in Cincinnati visiting the Zoological Gardens and the Methodist Book Concern. Through the kindness of Bro. Brown, assistant editor of the Western Christian Advocate, we were shown through the entire (Publishing House) building. The structure is a new one, quite magnificent in all its furnishings, and is the property of the M. E. Church. Some of the most improved machinery is to be seen in the type-setting and press rooms. We had the pleasure of shaking hands with Dr. Moore, the genial and scholarly editor, and also many other members of the editorial staff.

At Buffalo a striking illustration was presented of a living truth. As our train pulled into the depot I noticed a train on the track of the Michigan Central. I asked the conductor of that train what time it was. Pulling out his watch, he said: "It is ten minutes after six; time for my train to leave. Your train," he said, "is due to leave same time as mine, though the time of departure for yours is ten minutes after seven." Our train, you see, was the New York Central and H. R. railroad, and runs on Eastern time; the other, the Michigan Central, runs on Western time, and as our readers doubtless know, the difference is about one hour.

Niagara was the next point of interest we reached, and here, of course, we spent several hours viewing the Falls and visiting the many points of interest to be seen thereabouts. Then on to Lewiston, N. Y., in observation cars, and thence on board the elegant steamer "Corona" across Lake Ontario to Toronto. The trip was delightful, and nothing happened to mar the pleasure of any member of our party. We met and enjoyed the company of many friends of former days. My special traveling companion was Rev. E. B. Ramsey, pastor of the Hernando Street Methodist Church, Memphis, Tenn. We will not soon forget our delightful journey to that land "beyond the lakes."

Toronto was equal to all our expectations, and, perhaps, went beyond. I think it safe to say that it is the most moral and religious city in all the world. Its avenues, parks, colleges, hospitals, churches, palatial homes and well-kept streets at once attract and charm the visitor. While driving with my host (Dr. Sweetnam) I saw the Children's Hospital. "That," said the doctor, "is the finest hospital for children in the world." One thing struck me, and that was the scarcity of poor people and the absence of any inferior dwelling-houses.

Thursday evening, July 15, at 2:30 P. M., I attended the opening services at Massey Hall, and heard the addresses of welcome by Hon. A. S. Hardy, premier of Ontario, and also by Rev. Dr. Carman, superintendent of the Methodist Church in Canada. These were rich and rare, and were delivered in that impressive and pleasing manner characteristic of the representative Canadian. The responses came from Bishop Ninde, of the M. E. Church; Bishop Fitzgerald, of the M. E. Church, South, and Rev. Simpson Johnson, from Manchester, England, representing the Wesley Guild. A touching incident occurred just before the services commenced. Two men were seen to enter the auditorium through the door in the second gallery, and it was soon discovered that they each carried a flag—one being the Stars and Stripes of America, the other the Union Jack of England. Coming to the edge of the gallery, they unfurled the flags in the presence of the vast assembly of nearly six thousand people, and then all voices joined in singing in honor of the British flag, "God Save the Queen." No sooner had the sound of voices ceased when "My Country, 'Tis of Thee," floated out "as if sung by ten thousand singers." The flags were then crossed, and the whole congregation stood together and sang that beautiful and touching hymn, "Blest be the tie that binds." May the hand of God ever guide these two great Christian nations!

I will write more of the Convention for next issue of the ADVOCATE.

Water Valley, Miss., July 24, 1897.

Correspondence.

Letter from China.

MR. EDITOR: The Shanghai District Conference convened last week, and continued four days, closing Sunday. We had a very interesting session, and judging the others by myself, a helpful one. We have a number of live native preachers on this district, and they can discuss a question with as much zest and intelligence as preachers at home. Among other things, we discussed plans for getting our members to follow our Discipline. A needless discussion, some may say, but I rather think it would be a good idea to get the same question agitated at home. I am sure that you would be pleased to see how well acquainted with the Discipline our preachers are. We also discussed the best methods of using our poor fund; also plans for helping the American Bible Society; also best ways of using our domestic missionary collections. I think that some good will grow out of these discussions. Among the practical outcomes of the Conference was the adoption of a strong temperance report. This, considering the low state of temperance among the Chinese, and the backwardness even of our preachers not long since, we consider a victory in the Lord, and are thankful. About seven years ago I moved the appointment of a Committee on Temperance, and was voted quite down. Until only recently a number of our preachers thought there was no harm in a little drink. Now all in this district have given it up. This is, indeed, something to be thankful for. We also adopted a strong report looking towards self-support, and we are going to do better, in that respect, in the future than we have in the past. We also organized a District Epworth League, electing Rev. R. A. Parker, president, and Rev. Sz Tsz Kya, secretary. The Epworth League is an organization that we can not do without, and it will not be long before we will have effected a union with the Leagues of the M. E. Church, and have a boom out here.

On Tuesday, after the Conference, I went to Nansiang to hold Bro. Parker's Quarterly Conference. I left Shanghai about six o'clock on a wheel-barrow, and made the fourteen or fifteen miles in good time. Reached Bro. Parker's house about ten o'clock; would have gotten there sooner, but was delayed some little time making the change to pay my wheel-barrow man. You can make very good time on one of the things when you have a good road and a good man to push.

I was to have left that afternoon and meet my family at a little village about twelve miles from Nansiang. It had been arranged that they leave Shanghai that afternoon by boat, and await me at the village, or I await them, as the case might be. We can plan things very well, but can not always carry them out. It started raining about the time I wanted to start, and rain and wheel-barrows do not go well together. I could not get a wheel-barrow, and I did not care to walk twelve miles through an unknown country, with the prospects of reaching my journey's end after dark, for it was already late when it seemed likely there would not be much more rain. I waited till next morning and got an early start. I found that it was a good thing for me that a wheel-barrow would not go the afternoon before, for it was a bad road, and my man got lost, or rather got off the road, and then had to ask his way about every five or six hundred yards after he had been set right again. I do not know what he would have done had it been dark and no people about to ask.

After a long, tiresome journey, I reached Ts'ih-pau, and found that my boat had left. There was nothing to do but call another wheel-barrow and go another eighteen miles home. This I did, and Mark Twain's "Roughing It" is not a circumstance to what I experienced. About six miles was very good; then there was no wheel-barrow road at all, and very rarely does a wheel-barrow go along that way. It was cut up with trenches for irrigating, and I suppose that I walked a half of the remaining twelve miles. After getting to Sung-Kiang, I had to walk over two miles down a long street home. I was glad to get within my walls once more, and I about decided that I did not want any more wheel-barrows, unless for short distances. Besides being stiff, and having my ribs sore from being knocked against the side of the barrow, I was hungry, for I had eaten nothing since six o'clock, except a little dry Chinese cake. The road was so rough that had I not called one man to pull as well as one to push, I would likely have had to walk nearly all the way.

However, such experiences are not unhealthy, and, after a night's rest, I was as well off as though I had not been shaken up so—perhaps better off. Still I think that I will keep more closely to the orthodox way of travel in these parts by boat.

We have just received news from the Board, and I think that they have done wonderfully well for us, considering the stress at home. I am afraid that our people at home do not appreciate, as they ought, all that the church owes to this body of faithful and consecrated men. It is a shame that the church has not allowed them means enough to send out the reinforcements so much needed. With brotherly love, Yours truly.

W. B. BURKE.

Sung-Kiang, China, June 15, 1897.

P. S.—Since writing, I have heard that a new man is to come to us this Fall, and that there is a good chance for the Board to pay off its debt in a year. W. B. B.

Louisiana Chautauqua.

The past week at the Chautauqua has been a particularly profitable one to both visitor and student. The interest in the "Summer School" has not waned, as the students have settled down to work. Everything has been done to make the school here an "ideal Summer Normal." The students are all required to assemble in the auditorium each morning, and, after the calling of the roll, one of the professors calls upon anyone whose name is enrolled to arise and discuss some question assigned on the previous day. For instance: one morning some of the students were called upon to discuss the "Cuban Question." Very often the professors call upon any student present to make an impromptu speech upon any subject they may choose to assign at that moment. All of this is helpful to the teachers who are taking the Normal course. It begets self-confidence. Then, too, they learn the very best methods of teaching from the professors here, so that, on resuming their regular school work in the Fall, many a teacher will be better equipped for drawing out the very best that lies in the mind of the pupils entrusted to their care.

The "Model School," conducted by Miss Schuster, is proving to be of much value to all of the students.

On Sunday, Mr. R. O. Alexander gave another excellent talk to the Chautauqua.

Each night there has been something of interest to attend. One night was devoted to "Louisiana and Her Educational Outlook," and on that occasion addresses were given by prominent speakers.

The reunion of the Normal graduates was held on Friday night, Prof. B. C. Caldwell presiding. Many of the Normal School students were present, and the programme for the evening consisted of an address of welcome by Mrs. Williams, "the Mother of the Chautauqua," after which several speeches were made concerning the work done by the Normal School.

To day we will have the "Organization of Chautauqua Library and Museum Guild."

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July 24, 1897.

Vicksburg District Conference.

The Vicksburg District Conference convened in the beautiful new church at Oak Ridge, on the Warren circuit, on July 16, 1897, at 9 o'clock A. M., with the presiding elder, Rev. J. M. Weems, D. D., in the chair.

Notwithstanding the distance of the place of meeting from the railroad, only five pastors were absent, and one of the number was in attendance on the Epworth League Conference in Toronto, another was sick, and the others were unavoidably detained at home on account of sickness in their charges. There was a good attendance on the part of the laymen, nearly every charge being represented. The people of the community attended the sessions of the Conference with unabated interest up to the close of the last session. The reports from the charges were good. It was remarked by nearly every preacher and many of the laymen that it was the best District Conference they had ever attended, and surely was it one of the best.

Dr. Weems, popular with all of his preachers, and in high esteem all over the district, magnified his office in the chair and pulpit. He did not let any question of interest or importance pass by unnoticed, and, as a result, the interest of the people did not lag at any time.

The preaching service was given prominence, and in this the gospel, in its power, was felt as an influence in confirming the faith of the people of God. The sermons preached by J. G. Galloway, J. A. Moore, W. M. Stevens, E. E. Langford, J. M. Weems, D. D., and H. M. Ellis were of a high order and well received.

Several committees were appointed, and when the report on temperance was submitted, there was a little breeze, but after a thorough sifting of the speakers it was adopted, with the request for publication.

Three of our schools were represented: Millsaps by Prof. R. S. Ricketts, Brookhaven by Rev. J. W. Chambers, and Port Gibson by Mrs. McCaa, whose heart is in the work of educating and qualifying our girls for life's duties. Bro. Chambers made a very impressive speech on "Church Schools—What They Should Be;" and I dare say the biggest preacher at Oak Ridge District Conference will be talked about for a long time.

The Conference was royally entertained, and every day after the eleven o'clock service everybody was invited to the tables under the large oaks of the ridge to partake of turkey, chicken and pie, etc., in abundance. That was the place for a hungry preacher.

The Conference added importance and tone to Methodism in that section of Warren county. Resolutions of respect and esteem were adopted on the devotion of the presiding elder to the interests of the church in the district for the past four years. There was much feeling on both sides when the resolutions were read. God abundantly bless Bro. Weems!

By a vote of the Conference it was ordered that a sermon preached by the secretary on "The Missions of Our Church" be published in the ADVOCATE.

The following are the delegates elect to the Annual Conference: T. A. Holloman, B. H. Ritchie, Dr. J. S. Austin, and J. H. Brabston. The alternates are: Thos. Mount and Dr. R. C. Bethea.

The next place of meeting is Rolling Fork.

The work being concluded, the Conference adjourned at 5 P. M., Saturday, July 17, 1897.

Sunday was a day of much profit in the feasting of soul upon the Word of Life. Rev. W. T. Griffin talked to the children at 10 o'clock. Dr. Weems preached at 11 o'clock to a full house, and at the close of the sermon the sacrament of the Lord's Supper was administered by Rev. A. D. Miller, with the assistance of other preachers. Rev. H. M. Ellis preached in the afternoon. A heavy rain prevented us having service in the evening. ROBT. SELBY, Sec.

Enterprise District Conference.

This body met in regular session July 8, in the M. E. Church, South, at Laurel, Miss. The presiding elder, Rev. L. Carley, presided, and dispatched the order of business in such an easy style and good spirit as to render the entire session superlatively pleasant as well as eminently profitable. All of the itinerant preachers of the district were present except four, and a fairly good representation of the laity. The disciplinary order of business was duly considered, and the reports of the pastors showed an encouraging degree of progress throughout the bounds of the district.

The genial Dr. Murrah let the "light of his countenance" shine on us just long enough to "edify the brethren" in an address on Christian education, in which he presented the claims of Millsaps College, emphasizing the more than ordinary success which has attended that institution since its establishment.

Prof. J. W. Beeson, of the E. M. F. College, was in our midst (a part of one day) in the interest of the college. He represented the college as being in a very flattering condition, it having just closed one of the most, if not the most, successful year's work of its existence.

Miss Anna Trotter, district secretary for the Enterprise district of the W. F. M. Society, showed her earnestness and zeal in this department of church work by her presence and enthusiastic appeal to the pastors for their co-operation.

Bro. J. W. McLaurin was with us representing the American Bible Society.

Prominence was given to the preaching of the Word, which was of a high type. Those filling the pulpit at different times are as follows: C. D. Cecil, J. W. McLaurin, R. B. Downer, W. J. Dawson, W. J. Ferguson, R. L. Phillips, J. T. Nicholson, and J. T. Leggett.

Delegates elected to the Annual Conference are as follows: R. M. Cameron, S. J. Johnson, W. S. Davis, and H. S. Gunn. The alternates are: A. Trotter and E. W. Stafford.

The following local preachers had their licenses renewed, viz.: J. D. Price, T. J. O'Neal, A. Trotter, J. T. Griffith, H. B. Gilmore, and W. A. Miller.

Shubuta was selected as the place to hold the next District Conference.

Well, Doctor, as we have several papers to reach you under the inevitable "Resolved" for publication, I will repel the temptation to comment, and close. Sorry you were not with us. We remembered your kind thoughtfulness in supplying us with a number of copies of the ADVOCATE, and expressed our appreciation in a "Resolved." J. T. LEGGETT, Secretary.

Enterprise, Miss.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER.

TOPIC FOR AUGUST.

ST. PAUL AS A MAN OF PRAYER.

AUG. 1.—THE PRAYER AT CONVERSION. (Acts ix. 6, 11.)

The question, "Lord, what wilt thou have me to do?" probably sounds the key-note to his three days of blindness, penitence, and prayer. It is an exponent of the only spiritual condition that is a guarantee of salvation. In an analysis we find that it involves surrender and consecration.

1. Paul surrenders to Christ, lays down his arms. He gives up his manner of life. This is the only way to be saved. Men wish to be saved in their sins. God can only save them from their sins. Here the battle is fought. You would like to be saved from the consequences of your sins, and hold on to the sins themselves. This can not be. "Lord, I give up," is surrender, yet victory.

2. Paul not only surrendered to the Lord, but he enlisted as a soldier of the cross. Surrender is good, but it is not complete without consecration. These are the negative and positive sides of the same spirit. The life of sin must be superseded by the life of righteousness.

3. Paul thought he was doing right. Jesus showed him his error. Paul thought he was spiritually rich, and needed nothing. The light shined down into his soul, and he realized his terrible spiritual wretchedness and poverty. These three days were probably spent in taking an inventory of his spiritual stock. The result was a revelation to him. "Blessed are the poor in spirit" (that is, they who realize their spiritual poverty) "for theirs is the kingdom of heaven." The man who recognizes his ignorance may get knowledge, but the man who does not will never learn. Blessed are the empty, for they shall be filled. Cursed are the rich in spirit (that is, they who are satisfied with their condition), for theirs is the kingdom of hell. Penitence is the dark passage into the kingdom of light.

4. Jesus can not build upon man's righteousness. Paul had many virtues, but he pleads nothing but his emptiness. The foundation of his Christian character is laid upon the rock bottom of humility. You can no more build a palace upon a fog-bank than a Christian character upon human goodness. Clear away all the debris; then will Christ build.

5. This prayer was the expression of the subjective demand for God. Supply in your heart the proper conditions, and they guarantee God's presence.

DOTS.

How much money have you raised for the Gouldsboro Church?

Mr. Freeland Magruder, after a pleasant visit to Hattiesburg, is at home again.

Quite a number of Leaguers—a picnic party—will go over to the camp grounds on the excursion next Wednesday.

Several Leagues have been prostrated by the heat. We sincerely hope the results may not be fatal.

"One of the functions of mind is to form habits, by which, when they are fully formed, it is supplanted."

"One act of secret self-sacrifice is worth more than all the grand thoughts and emotions."

"Truth is to be preferred to any past apprehension of it."

Conduct is the objective register of character.

"Hypocrisy is the homage which worthlessness pays to virtue."

"We have to climb no unattempted heights; the cross looks down upon the highest."

"Temptation destroys our sight, but guilt restores it."

SOME PERFECT DAY.

BY MARGARET E. SANGSTER.

Some perfect day I shall not need
To bend my brows o'er baffling tasks;
Some perfect day my eyes will read
The meaning hid 'neath clouding masks;
Some perfect day my word and deed
Will fill the ideal my spirit asks:

Dear perfect day of days to be,
Which safe the steadfast heaven doth keep
Deep filled with love and rest, for me
Close-pressed with sheaves I yet shall reap,
When they who watch beside me see
Only that I have fallen asleep.

Communications.

"The Evidential Value of Experience."

Bro. Lewis has been quite fortunate in his treatment of the subject which heads this communication, in that he has said some things which no observer would for a moment question. He has been equally unfortunate in saying some things which I incline to think his broad catholicity would not permit him to say on due reflection. Experience is the result of trial—experiment—and is of unquestionable value in all matters where experiment is possible. Thus, by a long series of tests, it has been decided that a given rate of speed is more economic in running railroad trains than a faster or slower rate. If the speed is too slow, there is too much waste of time; if too fast, there is too much wear and too much danger of wreck for economic purposes.

And so in Christian living it has been discovered that unwavering purpose is indispensable to the highest type of Christian life. And this goes to demonstrate a general principle expressed in heathen language, "The gods help those who help themselves." But there are many things which do not come within the realm of experimentation, and about which we can have no experience at all. "There is one only true and living God." But what can experience do with that proposition? Nothing. Absolutely nothing! So it may be said of all the great doctrines of the Bible: the Trinity, Sonship of Christ, judgment, resurrection, adoption, and all.

For the comfort of human hearts God has provided other evidence than experience for those who "are born of God"—the witness of the Spirit. Not by experience, but by the testimony of the Holy Ghost we are assured of our Sonship with the Father. Experience grows out of this relationship by which we know of our changed state, our hopes, our afflictions, and the power of grace.

Here, it seems to me, we come into the very core of Bro. Lewis' error: We can not experience a doctrine. The application of the doctrine—the infusion of its power and principles into the soul—become the starting-point of an experience. "Sudden illumination," or "inward impression on the soul," are the basis of experience, and no experience can bring these conditions or interpret their nature. You may, know that you have it, but "canst not tell whence it cometh, or whither it goeth. So is everyone that is born of the Spirit."

Psychologically considered, experience can never rise above the intellectual conception of it in any given case, and will be found presenting as different and varied phases of the doctrines or operations on which it is based, as are to be found in the mental make-up of the professor of the experience. The uncultured, the wrongly instructed, the impetuous (and other differentia) are known to hold to quite different experiences, not only in matters of a religious character, but in things generally.

The error of the Pietists, the Dancers, and others, seem to have grown out of this recognition of experience as the basis of religious truth. Experience is not truth, except as it conforms to "the truth as it is in Christ," or to conditions as they are known to exist.

Bro. Lewis says: "But it may be said: 'A man's experience in matters of religion must quadrate with the Scriptures in order to be of value in the settlement of any doctrinal question.' True; but who is to decide when experience quadrates with the Scripture? 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned! The gospel is addressed not so much to the head as to the heart, and it can best be interpreted in the light of experience.'"

The foregoing quotation is in the nature of a repudiation of the opinions of all men who have no "experience" on the subject being discussed. "Who is to decide when experience quadrates with Scripture? 'The natural man receiveth not the things of the Spirit of God," etc. Why does Bro. Lewis lug this Scripture into line time of argument? Does he not see its irrelevancy as between two "Sons of God"? He surely does not propose to insist that this question has any bearing on the question of experience. "If any man have not the Spirit of Christ, he is none of his." If he have this "Spirit," he is not a "natural man," and may properly "discern the things of the Spirit of God."

Surely Bro. Lewis does not propose to narrow his soul down to the point logically presented in the paragraph quoted above. If you do not "discern" these "things of the Spirit of God" as I do, "ye are none of his" i Discernment is not experience, but experience will quadrate with the discernment in every case. It is for this reason that the "evidential value of experience" in matters of doctrine is absolutely "nil." Experience of grace is a power for good. Tell me of your trials and of your triumphs. Tell me how "grace has brought you safe thus far," that I may have hope that "grace will lead me home." I like all this; but I do not want experience brought up to prove "the sun do move," or that "election and reprobation" are Bible doctrines; and if we can not prove these doctrines by experience, why attempt to prove any other doctrine by experience—"evidential value"! God did not leave us to establish a consciousness of our "new birth" by "the evidential value of experience," but by the joint testimony of his Spirit and our spirit. "Therefore, leaving the principle of the doctrine of Christ," and building our experience in the light of this doctrine, "let us go on to perfection."

In some things experience furnishes the best of evidence, while in other things it can not, in the nature of things, furnish any evidence at all. This has been already suggested. In raising corn, running boats, training horses, conducting revivals, harmonizing contending factions, overcoming difficulties in the Christian life, and in hundreds of things, experience is of the utmost importance. But whether it be theism or pantheism, free grace or predestination, justification or regeneration, these are matters which experience can never determine, and with the truth of which experience has nothing to do—matters with which it has no connection except in the sense that when pleased we experience pleasure, or when burned we experience pain.

It is plain, I think, that experience, instead of a cansation, is an effect. It results from some conditions existing in us or about us, and is never a correct experience unless it quadrates with its cause. In hysteria the experience conforms to ideal afflictions, and to no real disorder in the physical organism. It is a sham, and has to be treated as a sham. However, hysteria is no less an experience of unrest, or real suffering, than rheumatism or sciatica. But it does not establish the fact of the disease of the organ, or organs, supposed by the hysteric to be affected. The ideal conception is erroneous, and consequently the whole experience is an error. This is true of all hypnotic conditions as well as hysteria. Suppose one had a false conception of the nature of grace—e. g., that grace corrects and perfects the judgment. The experience resulting from such false understanding of grace would persuade one that there was neither virtue nor benefit in grace.

Let a Presbyterian, a Baptist, an Episcopalian, a Campbellite and a Methodist get together and undertake to settle their doctrinal differences by their experiences. Who would hesitate to prophesy a failure? What would we do when we touched the question of baptism? One would say, "Affusion is sufficient." Another would deny, and clamor for "immersion." Another would say, "It justifies only in infancy." Another would say "it justifies adults as well;" still another would say it did neither the one nor the other; it is merely "an outward sign of an inward grace." Where would the "evidential value of experience" be in such a test? In doctrinal matters experience has no value whatever as evidence. If the testimony of experience is insufficient to settle so unimportant a matter as "the doctrine of baptism" —Heb. vi, 2—how can it be sufficient to settle other great doctrines of grace?

Who can tell us, by experience, that "in due time Christ died for the ungodly"? Since none have experienced Christ's death, no experience can settle the fact of it. We believe it to be a fact, and believing it as a fact, we trust him, and in the exercise of this trust (or faith) we become conscious of it. With this consciousness our experience begins, and this experience keeps us in the consciousness of the relation which faith has established between us and the Father till he "creates us anew in Christ Jesus." Then he sends his Spirit "to bear witness with our spirits, that we are the children of God." But not one thought of this truth is established by the experience, no more than the demonstration of an equation proves the truth of a mathematical formula. Nor so much, because experience is not demonstration even.

One can not experience repentance nor faith; but one can experience the effect of these in one's abhorrence of sin, and in one's "joy and peace in the Holy Ghost." It is perfectly safe to interpret our experiences by the Scripture; but when we try to interpret the Scripture by our experience, we invert God's order.

J. A. PARKER.

The Up-to-Date Sunday-School.

The question, What is an up-to-date Sunday-school? should be answered with reference to the facilities for and possibilities of Sunday-school work here in the Aberdeen district of the North Mississippi Conference. It should be answered with reference to our people and our environment, though the answer, if correct, will apply everywhere, barring only details.

We should first determine what is the chief purpose of the Sunday-school, and then devise the most effectual means for accomplishing that purpose. In its origin Robert Raikes and his contemporaries had mainly a secular design in view. They desired to furnish some elementary learning to the ignorant and indigent, and at the same time interweave with it religious instruction, and thus save many who would otherwise be lost. Sunday was the most convenient day on which to accomplish this object. This was a century and more ago. The free public school has in most places relieved the Sunday-school of that task; but all the evangelical churches, while losing sight of the purely secular aim, have seized upon the religious idea and developed the Sunday-school to an amazing degree in that regard.

And now to-day an alarming condition confronts us, which I, for one, view with "a feeling something akin to pain." The Sunday-school has to a great degree become the children's church, and the pastor no longer enjoys the privilege of preaching to the children from his pulpit, as he once did. They are not there to preach to. They are gone home. I am not now saying what ought to be, but rather what is. I am stating history. We are confronted with a condition, and not a theory, as President Cleveland once said. Certainly all members of the Sunday-school who are old enough to belong to the church should attend the preaching by the pastor. The pastor, from very necessity, can say little that may be called preaching to the children in the Sunday-school. He has not the time; neither has the school. A correct picture of the interior of a church attended by our fathers will disclose the minister in his lofty pulpit and his parishioners in their pews. The father sits at one end, the mother at the other, and the children, in all their gradations, between; some so small as to be barely able to get a glimpse of the pastor above the back of the next pew in front. That day has gone. When the children come into the main auditorium of the church as a body to-day, it is mainly on Children's Day, at an Epworth League rally, or some other special occasion, when they have everything their own way. The parents have come to acquiesce in this state of things. The pastor seems helpless. This is the condition, then, that confronts the church. And when it is remembered that the pole star to which all else must point in the conduct of the Sunday-school is saving the souls of the children, and when it is remembered further that a tremendous responsibility has been by this strange transformation shifted from the shoulders of the ministry to those of the laity—to wit, the Sunday-school teachers of the land—it is then that the Sunday-school teacher should shudder. That the work is often done poorly is seen when it is remembered that too often the boy gets too large for his business before his sixteenth year, and leaves the place set apart for him in the Sunday-school room for the street or the woods. It could be better tolerated if he retired from the Sunday-school room to the auditorium to hear the preaching; but too often he is found in neither place. The fault lies with the boy's parents and his teachers.

We sometimes fear that the management by the laity of the religious instruction of the children—for which it has so turned out they are responsible, and for which the ministry are not directly, but only indirectly responsible—will be a repetition in fact of the old mythological story wherein it is said Phæthon obtained from his father, Helios, permission to drive the chariot of the sun for a single day. The fierce steeds drawing the chariot became unmanageable. It was turned from its course, and the world came near being burned up, and would have been burned up but for the timely intervention of Jove, who struck the rash young man dead from his seat. May such a poor commentary hereafter not be written of us, nor such a sad fate befall us. The "sine qua non" of the up-to-date Sunday-school is the competent, the self-denying, the faithful teacher. There are dispensable and indispensable things in Sunday-school work. The burden of the day rests with the teacher. Without him the work languishes. The whole body of Sunday-school teachers in any school should work in perfect harmony; the energies of one should reinforce the efforts of another; the weak must succor the strong; the hopeful ones hold up the discouraged. This can not be done without regular teachers' meetings held at least weekly for study and consultation. The officers should be there, and the whole together should constitute a consultation of war as do the generals before a battle.

An irreligious Sunday-school teacher, no matter what his literary qualifications, is not to be tolerated. In our libraries should be found the best works of the day on Sunday-school methods. Our teachers should study the science of pedagogy. The church must now either raise the general level of the teacher's qualifications in her Sunday-schools, or she will suffer egregiously, and more in the next generation than in this.

The up-to-date Sunday-school has the cheerful co-operation of the parents and enjoys the presence of those who can attend. The children's estimate of the value to them of the Sunday-school training is measured largely by the estimate of their parents and their superiors in years and influence. If it is looked upon as a proper resort only for little children and old women, and unfit for men and grown-up boys; if it is minimized in the young people's estimation by being ignored altogether by parents who never come to help or encourage, and whose contributions are never more than a nickel at a time; if it is never pressed upon the attention of the children and young people at home as something not to be treated with indifference, but is the butt of jest and badinage, then will it continue to be treated by the grown-up young boys and girls as but a nursery, with toys and rhymes to entertain, from which a timely escape is always desirable to be had.

Were the secular schools and secular education treated so indifferently by parents and guardians, learning would soon perish from the earth. The boy who is intended for a scholar has that matter constantly before him. The public schools of every community are so magnified by constant comment and criticism, and interest on the part of all, that their demands can not be ignored.

Is the religious education of the children any less important? Do not the parents need reinforcing in their efforts here as well as there? The result of it all is, that the Sunday-school can not and will not be elevated to its proper place as an essential educational factor in the church and the world until its work is more uniformly accentuated in the homes, schools, and social circles of the land, as well as from the pulpit. Its proper importance and dignity must be accredited to it and accorded to it without reservation or apology in all places and at all times. If it is not what it ought to be, let it be made so by the co-operation of all parents, teachers, and religious leaders everywhere. It has taken its place heretofore defined as a resultant of many and different forces, and it is likely to hold it for some time to come. Whether or not it fulfills its proper functions depends upon the skill, the competency, the religious ardor of those operating its machinery.

The up-to-date Sunday-school has a library filled with books on Sunday-school methods and pedagogy, which the teachers read. It has an efficient librarian, a tireless and accurate secretary to keep its records, and a competent treasurer to look after its finances. It connects itself with the church by contributing regularly to missions, and additions to the church from its members are of frequent occurrence. It should have comfortable, if not commodious, quarters, and all necessary apparatus in the way of black-boards, wall-maps, musical instruments, and song books. While all these are important, it is not necessary to discuss them at great length, because, if the vital matters heretofore more fully stressed are not overlooked, these things will come in their proper places. The officers and teachers who have the work on their hearts, and yield to it its proper place in their lives, will not ignore that vital thing in dealing with children and young people, viz.: punctuality. They will come and go with clock-like certainty. Such officers will as surely provide suitable and good music. They will learn the young people to sing so, that when they take their places in the auditorium of the church, the choir will not alone be heard. Give us back the congregational singing of our fathers. Give us better singing than they had, also, but let all the people sing.

There is no more important work confronting men and women to-day than that of the religious instruction of the children. Upon it devolves the weal or woe of the next generation. GEO. J. LEFTWICH.

Aberdeen, Miss.

The Presiding Elder.

Bro. "Jeames" Jones makes some good suggestions in this week's ADVOCATE, but it is certain, from my standpoint, that he errs in his suggestions about the presiding eldership and the increase of charges to a district. If we have presiding elders, let's gives them some chance to do something for the Master's kingdom. I have thirteen charges which give me fifty-two quarterly meetings per year, or one for every Sabbath. My experience is, that a quarterly meeting without a Sabbath in it is a failure. I find the members of the Quarterly Conference unwilling — they say "unable"—to attend the Quarterly Conference sessions in the week the major part of the year. I hold many of my Quarterly Conferences at night for their accommodation. My idea of a presiding elder is, that he is to be a preacher, a pastor, and superintend the charges in his district. He should have only enough charges to enable him to visit his people once a year, and pray with them in their homes, in company with the pastor; assist in holding protracted meetings, and thus do away with the necessity of having evangelists to assist in this work, and to supervise in all the work of the church. Twelve charges to a district are about the number. Thus the pastor and the presiding elder can do the work well. A field well tilled, though small, produces much more than a large field poorly cultivated.

B. F. WHITE.

Floyd, La., July 9, 1897.

Correspondence.

Some More Mixed Notes.

Rev. W. W. Simmons, P. E., reports from the Brandon district as follows: Newton and Hickory, D. P. Bradford, P. C., $23.40 for foreign and $10 for domestic missions; Shiloh, W. W. Cammack, P. C., $6.20 for domestic missions; Brandon station, R. F. Witt, P. C., $25 for foreign missions; and Steen's Creek, R. Bradley, P. C., $12.50; Walnut Grove, P. H. Howse, P. C., $4; Decatur, P. D. Hardin, P. C., $20; Morton, W. L. Linfield, P. C., $20—all for foreign missions. Bro. Linfield reports that besides the $20 for foreign missions, he has collected $16 for domestic missions and $20 for Conference claimants.

But what has Carthage and Clarksburg and Montrose and Hillsboro and Raleigh and Trenton and Lake and Westville and Forest been doing that we have no report of any collection for either foreign or domestic missions? More than seven months of the Conference year are passed.

A brother from his sick-bed (not in the Brandon district) sent me the names of physicians and druggists in his pastoral charge. He is the sixteenth to comply with my reasonable request. I am afraid some others will have to get sick and suffer awhile before they will think about the request often repeated. Brethren, I beg of you let me have those names, or write to me that you have no physicians or druggists who are members of your pastoral charge.

Bro. Simmons writes me that he thinks Brandon district will make a better showing in all the collections than were made last year.

T. L. MELLEN,
Miss'y Sec'y for Miss. Conf.

July 21, 1897.

Temperance.

REPORT ON TEMPERANCE ADOPTED AT VICKSBURG DISTRICT CONFERENCE.

We, your Committee on Temperance, beg leave to make the following report:

The gospel of Christ is a gospel of temperance; hence the Methodist Church in her doctrines, principles and practice, is pre-eminently a temperance church. We are justly proud of her record in this respect. With gratitude to God, we would note that there are but few counties now in Mississippi where liquor is sold, and feel sure that the day is rapidly approaching when our fair State will be entirely freed from the curse of the licensed saloon.

We would condemn the conduct of certain officials in high places, in some of our dry counties, in refusing to sentence certain blind-tiger men upon their conviction of the charge of selling liquor without license. Such conduct on the part of those in authority serves to encourage lawlessness, and operates against the cause of temperance. We make no compromise with the liquor traffic, but recognize it as one of the monster evils of the day.

Let our preachers preach on the subject, and be ever on the alert, and with God on our side, and with the strong arm of local option, the victory is ours. W. M. STEVENS,
For Committee.

Selections.

It has been said that the most valuable man is he who, while superior in one thing, is fairly good in several; and the same truth holds good in mental and moral life as well as business or profession. The finest mind is that which, though strongest in a favorite line of thought, is able to run with ease in many others; and the best moral character is that which, while excelling in certain good qualities which are spontaneous, has yet acquired many others in which it was deficient.

The upward way can not be easy—it must be climbing to the end; but as you climb there comes more love of man, more love of God, a blessing of stronger, abler, kinder, happier life, and ever growing over all a quiet, restful sense of something brighter, happier still, beyond; some crown of better life than aught we know of here, which the Lord hath, in the unfolding of the eternal years, for them that love him.—Dr. Brooke Herford.

Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house-of-correction work. But, no! I love the service of my God. Like the bird, I fly at liberty on the wings of obedience to his holy will.—Dr. Chalmers.

A finished town is bad enough, but save us from a finished man! Nothing can be added to him. What he does not know would make a very small volume.—Holston Methodist.

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Editor Christian Advocate.

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FROM THE WORK.

Rev. W. J. Porter, P. C., Ennice, La., July 16, 1897: "We closed a gracious meeting at Long Point of the Prudhomme charge, on the thirteenth instant. The Lord was with us in great power from the first service to the last. Bro. J. S. Saunders did most of the preaching. Bro. Gettie Sloane, of Crowley, preached his first sermon for us and the Lord honored it. We had seven accessions, fifteen conversions and twenty-five sanctifications. Praise the Lord."

Rev. R. A. Breland, P. C., Roxie, Miss., July 20, 1897: "I began a meeting at Roxie, Miss., July 2, and closed July 11. Bro. C. H. Ellis, of New Orleans, led the meeting, doing nearly all the preaching. Bro. E. B. Baker, of Natchez, conducted the music. Bro. R. S. Gale, Rev. E. T. Breland, Mrs. Flowers, Miss Garrette and others were present and did good work. The Lord gave us a great victory. There were 20 or 25 conversions, 8 or 10 reclaimed, and 10 or 12 sanctified. Praise the Lord for victory!"

Rev. W. R. Williams, P. C, Brown's Creek circuit, North Mississippi Conference, July 13, 1897: "Bro. M. H. Honnoll has just closed a series of sermons at one of my churches for the edification of Methodism. It has been given up by friend and foe that they were the most able and theological discourses ever delivered in this country. Many of our Baptist brethren have said they would forever hereafter have profound respect for infant baptism. His sermon upon the baptism of the Holy Ghost was an hour of much rejoicing. If any of our preachers have a place where Methodism is weak, let me say to such an one: I have never met anyone that is calculated to give it more strength than Bro. M. H. Honnoll, and those who oppose his doctrine admire the sweet spirit that he possesses while handling those points of controversy."

Rev. F. N. Sweerey, Pine Grove circuit, Baton Rouge district, July 16, 1897: "We have just closed a glorious meeting at Pine Grove. I began the meeting on Wednesday night, the seventh instant, and Bro. E. T. Densen joined me on Saturday following. The congregations were large and attentive day and night. The farmers laid aside their temporal affairs for a few days, and came up to the house of God, and I am sure they will never regret it. About six or seven years ago Pine Grove was considered one of the most spiritual churches in the district, but for the last few years back has been in a cold state, caused by hard feelings existing among the members; but, thanks be to God! all is in harmony and peace now. All old grudges are buried, and love is reigning in every heart. There were seven accessions on profession of faith, and several bright conversions; among them some promising young men. Seven new family altars erected. Thank God for the saving power of the gospel. One of my big hearted brethren (Bro. Willie Kemp) made this preacher a present of a horse, and at the close of our meeting Bro. Densen raised a collection in cash and subscription of $41 to buy a buggy, for which I feel very grateful. We take courage and go forward. May God bless Bro. Densen and these dear people!"

Rev. Robert Randle, Big Cane, La., July 13, 1897: "Our District Conference has just closed. Things moved off pleasantly and successfully. Bro. Skipper, our presiding elder, showed readiness and dispatch in directing the business of the Conference. The district showed advance on nearly all lines. The secretary will send you a communication, I suppose. The attendance was small, owing to the difficulty of reaching Montgomery, as those who attended can testify—after a night trip of ten miles from the railroad and to it, over rough roads, in buggies, carriages and wagons, and, on return, in rain and mud. Our entertainment was all that we could have desired. My work has made some progress during the year. After a long scare from high water, we have landed without damage unless it be that some postponed work from fear that the water would come. We held 'Children's Day' services at both Melville and Big Cane with gratifying results. The children were delighted and the older people highly pleased. We carried out the programme at both places, I think, well. I do not claim the credit. It must be given to my wife at Big Cane and Bro. Butler at Melville. Both did well."

W. W. L., Coxburg, July 1, 1897: "Ebenezer circuit consists of five churches, three of which had their Children's Day previous to Salem—namely, Ebenezer, Bethany, Liberty Chapel. No report was made of either. It is by request of Bro. O'Bryant that I send you this notice for publication. I was present at none except the latter, which was conducted in the most systematical way I have ever seen. With Bro. Parham Williams as the superintendent nothing else could have been expected. The children all acquitted themselves with honor. I will only mention two young men—Mr. Robert Lyon on Education, and Mr. John Moore on Passing under the Rod, to whom much credit is given. Ebenezer is the home of our pastor and Bro. W. S. Pearce, superintendent. An old and experienced Sunday-school teacher, who had the assistance of Bro. O'Bryant. The Children's Day at Ebenezer was crowned with success—a day long to be remembered by all. Bethany is a new church of but a few years' standing, but the people surrounding it are never behind in anything, and second to none with their efficient superintendent, Bro. Whittington, and the help of divine inspiration. Children's Day at Bethany was crowned with honor to, and all glory to God. Bro. O'Bryant wishes to congratulate the patrons, teachers and scholars of those three schools for keeping them up Winter and Summer; also thanks for their assistance in maintaining the schools."

Rev. J. M Alford, Gretna, La., July 16, 1897: "We have just closed a glorious revival at the above-named place. Gretna is a town of about 1,500 inhabitants, just opposite the river from New Orleans. Protestantism is sadly in the minority at this place. Methodism, however, is gaining ground. Our meeting just closed is said to be the best ever held here. The Holy Spirit was with us in great power from the beginning to close, doing his office work in convicting for sin and a better life, and many, as a result, entered into the service of the Master. Rev. J. J. Smylie, evangelist, was with us ten days, and, notwithstanding the need of rest from a two weeks' meeting just held at Crowley, he preached with power. He seems to be inspired when in the pulpit. Sin in all of its forms was condemned in no uncertain sound, and men and women pointed to better living. Bro. Smylie has a wonderful drawing power. It is almost proverbial that Gretna is a 'hard place,' but for one time our handsome little church was filled with anxious auditors and earnest seekers after the truth. The scenes witnessed will never be forgoten. Not less than 40 or 50 souls found peace in Christ, and great blessing came on the town in general and our church in particular. This scribe had the pleasure of receiving 20 into the church at the close of the meeting, with 8 others to take in later; besides, quite a number joined other churches. I shall organize an Epworth League soon. The work in general is progressing. Have taken in the church up to date 35 or 40, and am sure have baptized more babies than any other preacher in the Conference, unless it is Bro. Benton. Our brethren will do well to have Bro. Smylie hold meetings for them. He is a power for good, and is peculiarly adapted to the evangelistic work."

W. W. L, Coxburg, Miss., July 1, 1897: "Children's Day was observed at Salem Church on the fourth Sunday in June, in the presence of an audience of five hundred people, or more. The programme was conducted by Dr. A. M. Phillips, assisted by Miss Nona Nixon. Prayer by Rev. W. J. O'Bryant, pastor. Welcome address by Master Clifton Shuttlesworth. The following persons recited, and performed their parts well: Master Dan Nixon, Miss Lucy Brown, Joseph Long, Miss Bertha Brown, Miss Riley Nixon, Miss Bettie Robertson, Miss Jessie Robertson, Miss Annie Wade, Miss Ada Nixon, Miss Rosa Lunsford, Miss Nelia Morris, Miss Rosa Shannon, Miss Ethel Shuttlesworth, Miss Carr Cartwright, Miss Fannie May Holloway, Miss Beatrice Nixon. Committee on collections were Misses Rosa Lunsford, Carr Cartwright, Rosa Shannon, Ada Nixon. (Pass around the Hat, by Master Charles Shuttlesworth.) Amount collected, eight dollars. After partaking of refreshments, the exercises were continued. After noon welcome address by Miss Emma Ashley. Entertaining recitations were given by Master Harry Jordan, Miss Fisher Phillips, Miss Beatrice Nixon, Master Jack Cole, Miss Alice Tolar, Miss Lucy Nixon, Miss Ethel Shuttlesworth, Master Charles Whitehead. Dr. Henry Christmas, of Tchula, being present, was called upon to address the school, which he did in an able and instructive manner, giving the origin and progress of Salem Church, which was interesting to many. Rev. W. M. Broadaway, our Baptist brother, then responded to numerous calls. Bro. Mc., in taking the stand, seemed to be inspired with power and speech from on high in the way he handled his subject. He said, to a great extent, fathers and mothers of the children were held responsible for their conduct and their absence from Sunday-school. Bro. O'Bryant closed by congratulating the school on the progress they had made, and the manner in which they had displayed their talents in the presence of such a large audience, also thanking the parents of the children and entire neighborhood for their hearty co-operation in making Salem Sunday-school a success."

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THURSDAY, JULY 29, 1897.

So here hath been dawning another blue day:
Think, will thou let it slip useless away?
Out of eternity this new day is born;
Into eternity at night will return.
—Thomas Carlyle.

The heart is the source of all true eloquence.—Longinus.

Deliver us from the man who thinks everybody on the road to hell except himself.

True greatness is never pretentious; it is only littleness that assumes to be great.—Selected.

He makes an egregious mistake who tries to please everybody. Not even the Son of God could do that.

He is a very poor shepherd who puts the feed so high that the sheep can not reach it. Preachers are shepherds.

Words are like thistle down; no one knows where they will go or what will grow of them.—C. H. Spurgeon.

If you hit the mark, you must aim a little above it; every arrow that flies feels the attraction of the earth.—H. W. Longfellow.

In the law, love warns; in the cross, it redeems. Both are the true mirror of Him who thus defines His own character—God is love.—Thomas Guthrie.

It is not possible to live in sin and at the same time, by communion with God, draw down from heaven everything one needs for the life that now is.—George Muller.

Men usually say, I will repent and God will be good and merciful to me, while they should put it exactly the other way: God is good and merciful, therefore I will repent.—Selected.

We have no quarrels with the man who thinks he is specially called to set the world to rights, but we are always glad if we happen to be away from home when he calls at our house.—Richmond Advocate.

It needs, therefore, in us infinite carefulness and watchfulness as we walk ever amid other lives, lest by some word, or look, or act, or disposition, or influence of ours we hurt them irreparably.—J. R. Miller.

Watch your own way, as a cautious traveler, and don't be gazing at that mountain or river in the distance and saying, "How shall I ever get over them?" but keep to the present little inch that is before you.

I have learned more and more lately that it matters little enough to God what you are in intellectual power or natural gifts and eloquence. He simply wants a nature yielded absolutely to him and a voice raised for Jesus, and the Holy Ghost will do everything else.—Selected.

The Baptism of Jesus.

Since the true import of the baptism of Jesus by John is not generally understood, even among the people called Methodists, many of whom, we regret to say, are scarcely able to give any "reason for the hope that is in them," we have thought it well to say somewhat with reference thereto. To attribute to Christ's baptism the same significance that attaches to the rite as practiced universally among Christians from the times of the apostles is to err grievously. Christian baptism, which may be briefly summarized as a sign and seal of the covenant of grace, and the initiatory rite into the visible kingdom, is an emblem of twofold nature. First, it typifies the washing away of guilt and pollution; and, secondly, it points to the outpouring of the Holy Spirit upon the believer.

Since Christ was sinless and spotless, he could not be baptized with the baptism of repentance, as was the case with the other persons whom John baptized. Hence we must find other reasons for his submission to the rite. As the High-Priest of humanity, and as the Messiah of prophecy, it was befitting that the beginning of his public ministry should be signalized and solemnized by a ceremony similar to that which marked the induction of the Levitical priests into their office. When Aaron and his sons were set apart as priests Moses was commanded to bring them to the door of the tabernacle of the congregation, and there, in the presence of the people, wash, or "baptize," them with water, which ceremony was followed by the anointing with oil.

This was a baptism of inauguration, and being followed by the descent of the Spirit upon him in the form of a dove, was the first formal declaration and manifestation of the divine Sonship. Dr. Whedon very properly remarks that "every candidate baptized for fitness for the coming kingdom was baptized for his own place in that kingdom—the subject for subjection, the king for royalty. John's baptism of Jesus, therefore, was, as it were, an unction for kingship or priesthood." John was at that moment our Lord's superior in office, though not in nature, just as the judge who administers the oath to the President is, for the time being, his official superior.

Christ's submission to baptism at the hands of John was, in addition, an acknowledgement of John as his forerunner, and as having been divinely commissioned. Moreover, though he himself needed no cleansing, no washing away of guilt, he, by this act, set the seal of approval upon ceremonial observance, and inculcated a wholesome respect for every legal requirement. It was in this sense an example of obedience and submission for believers in all ages. If it became Christ thus "to fulfill all righteousness," how much more is the observance of every religious rite incumbent upon us!

Christ's baptism was far, however, from being intended as an example in all respects for the baptism of his followers. John's baptism was "unto repentance," and was not performed in the name of Christ, who had not yet accomplished his mediatorial work, and was, therefore, in no sense Christian baptism. That this is true is shown by the fact that when Paul found at Ephesus certain disciples who had been baptized unto John's baptism, he rebaptized them in the name of the Lord Jesus. Since the baptism enjoined upon us is not that of John, which was merely preparatory to that of Christianity, but is to be "in the name of the Father, and of the Son, and of the Holy Ghost," any conclusion as to the binding nature of any particular mode of baptism drawn from the manner of Christ's baptism is invalid and utterly unwarranted.

Should it be granted that Christ was immersed, which we do not for a moment believe, it by no means follows that his disciples ought also to be immersed, any more than that we must celebrate the sacrament of the Lord's Supper in precisely the same way as did the first disciples. They partook of the Eucharist every day, and in a reclining posture. Christian baptism was not instituted until the day of Pentecost, and we have every reason to believe was by affusion.

If a particular mode were essential to the validity of baptism, and if Christ had meant for his disciples to be baptized precisely as he was, the Scriptures would have given us explicit instructions with reference thereto. The fact that the Master left no word whatever as to how he received the rite, or as to how it was to be administered to his followers, is strong proof that he deemed the mode of secondary importance. The Scriptures are never silent with reference to the essentials of salvation.

Since many attach undue importance to immersion on account of an ill-founded conviction that John the Baptist practiced it, let us notice a few of the difficulties that attend such a belief.

In the first place, baptism was not a new thing to the Jews. Under the Mosaic law there were "divers baptisms and ceremonial cleansings." In Numbers viii, 5-7, we find the following instructions given to Moses with reference to the consecration of the Levites: "Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean." The writer of the Epistle to the Hebrews thus alluded to the ceremonial purification of the people by a form of baptism: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool and hyssop, and sprinkled both the book and all the people." There is not a single instance in the Old Testament in which any person was required to dip or immerse himself, or to be dipped or immersed by another, for purposes of purification. The case of Naaman might seem to be an exception. Though he chose immersion as the mode of his cleansing, he was simply commanded to wash, or cleanse himself, in Jordan seven times, the number seven being typical of perfect purification. The Greek word translated "dip" in this passage is acknowledged by the best scholars to mean "to wash or to purify."

Wherever the word "baptizo" occurs in the Septuagint, or in the Apocrypha, it conveys the idea of ceremonial purification by the use of water, which in the majority of instances was applied by sprinkling or by pouring. The nineteenth chapter of Numbers contains instruction for purification for a dead body, which was accomplished by a clean person sprinkling the unclean with a bunch of hyssop dipped into running water into which the ashes of a heifer had been cast. Again and again, in the prophets and in the ceremonial law, pouring and sprinkling are mentioned as methods of purification. Ezekiel thus prophesies concerning the kingdom of Christ: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you."

The Jews, as we have seen, were familiar with sprinkling as a mode of cleansing, but not with immersion. For John to have immersed his disciples would have been to depart from plain teaching of the law and the prophets with reference to cleansing, and from the time-honored practice of the Jewish people. Nor is there the slightest intimation that he did so.

Much stress is laid by some on the fact that John baptized "in Jordan," as if "to be in" meant invariably "to go under." The Greek preposition "en," here translated "in," means "at" as often as it does "in," and simply indicates the place of his baptizing. Nor should it be forgotten that the river Jordan has several banks or terraces, so that a man could very easily be in the bed of the river without being in the stream itself. Descent into the water, however, by no means proves immersion, for many a boy wades into a pond or creek without immersing his whole body.

Again, the expression, "straightway up out of the water," is supposed to strongly favor the immersion theory. "Up out of," however, is just as applicable to one who goes into the water for convenience in receiving baptism by sprinkling or pouring as to one who is immersed or dipped. The best authorities now discard the rending, "up out of" (for "apo"), which is admitted to be inexact, and substitute the preposition "from." It is so given in the Revised Version.

The word "baptizo," which our Baptist friends would have us believe signifies pre-eminently to immerse, can not be employed in favor of a specific mode without doing violence to its other plain meaning and ignoring its usage in New Testament Greek. While the word "baptizo" in classic Greek generally means to dip or to immerse (oft in a bad sense), it is a tremendous leap from this position to the conclusion that the word conveys the same idea in New Testament Greek, and that, therefore, immersion is the only Scripture mode of baptism.

Says Dr. W. F. Tillett, of Vanderbilt University: "The meaning of a word in classic Greek is by no means determinative of its meaning in the New Testament. New Testament Greek is so far different from classic Greek as to require an entirely different grammar and lexicon. No one would think of going to a classical Greek lexicon to obtain the meaning in the New Testament of the Greek originals of such words as faith, repentance, law, justification, and many others. Thus, with regard to the word 'baptizo,' we find that a careful examination of all the passages in which it is used in the New Testament proves most conclusively that it does not mean to immerse, as in classic Greek, but to apply water to the candidate for baptism in such a way as will properly signify spiritual cleansing, and this may be done by pouring, sprinkling, or immersion."

Nothing is more improbable, for instance, than that the Philippian jailer and his family were immersed. The supposition that a tank or pool existed in connection with this or any other Roman prison is totally unwarranted by history and by modern exploration.

It would have been a physical impossibility for John to have immersed the multitudes who came to him for baptism, and nothing is said about his employing helpers in this work. The fact, too, that on the day of Pentecost three thousand persons were baptized, is strong presumptive evidence against immersion as the mode practiced by the first Christians. Jerusalem did not then furnish, and has never at any time since, furnished adequate water facilities for the immersion of such a multitude in one day.

The symbolic meaning of the rite furnishes a weighty argument against immersion, whether supposed to have been practiced by John or by the early Christians. Spirit baptism is the original of which water baptism is but the symbol. The immersionists, in their excess of zeal, lose sight of this import, and stress the idea of cleansing almost exclusively, whereas it typifies, in no uncertain way, the outpouring of the Spirit. It is noticeable that the baptism of the Spirit is never by immersion, but by affusion. At the baptism of our Lord the Spirit descended and lighted upon him. He is described as "falling" upon Cornelius and his company. He was "shed," "poured out," and "bestowed" upon other believers; but on no occasion were they said to be immersed in the Spirit. Says Richard Watson in his "Institutes": "If baptism necessarily means immersion, and John baptized by immersion, then Jesus did not baptize his disciples with the Holy Ghost." To quote again from Dr. Whedon: "If Spirit baptism be by affusion, certainly water baptism can not be symbolized by immersion in water. Hence immersion fundamentally fails to be a picture of the original."

At Vicksburg.

We spent last Sabbath at the famous Hill City, and occupied the pulpit morning and night, the pastor, Rev. A. F. Watkins, being absent at Toronto. Bro. Watkins is in the midst of a prosperous pastorate. He is spoken of as strong in the pulpit and diligent in the pastorate. It is expected that work on the new church will commence in a very short time. We did not see the plan, but we are told that it is a beauty, a real architectural gem. The building will be an up-to-date affair, having all the conveniences of a modern city church. Although Bro. and Sister Watkins were absent, we made headquarters at the parsonage, where we were charmingly entertained by Sister W. H. Watkins and Miss Olive. We also enjoyed the hospitalities of Dr. and Sister Weems, and spent several delightful hours in their pleasant home. The arduous labors of the presiding eldership have not lessened the Doctor's shadow, but increased it. He has resolved that he will not serve the Vicksburg district another year, and that, too, in the face of the fact that he is immensely popular, both personally and officially. So there will be one move in the Mississippi Conference next Winter, and very likely that will necessitate another. We also had the pleasure of meeting Rev. J. A. Moore, who is rendering efficient service at South Vicksburg. En route to Vicksburg we spent a night and a good part of the day at Gloster, making headquarters at the parsonage. We found the parson at home, but the "parsoness" was absent in Natchez. The night of our stay happened to be the time selected for a social meeting of the Epworth League. Quite a number of the young people of the town were present. In addition to the social feature of the affair there was some fine music and a very enjoyable address by Dr. Hunnicutt. During our stay in Gloster we visited Bro. G. M. Hull, of the Mississippi Conference, and found him in bed with fever. We hope, however, he will soon recover. We called upon our old-time friend, Bro. W. B. Hines. We found him unwell, though not confined to his bed. We also had the pleasure of meeting Dr. J. R. Whittington, formerly of the Mississippi Conference, who now resides at Gloster. We had most pleasant association with Bro. and Sister Hunnicutt. On our return trip from the Hill City we traveled a few miles in company with Bros. T. K. Faunt LeRoy and W. H. Benton, of the Louisiana Conference. Bro. Benton reports his charge in a prosperous condition. The finances, though not entirely up to date, are in fairly good shape. The spiritual state of the charge is good and improving. Bro. Faunt LeRoy has been away from home about two weeks, spending his vacation in his usual fashion, assisting his brethren in revival meetings. He can take a vacation more easily than most men, as his thoroughly consecrated wife can fill his place to a very large extent. She does not attempt to occupy the pulpit, but she can lead a prayer meeting, or run an Epworth League or a class meeting about as well as anyone. Bro. Faunt LeRoy has had an exceedingly prosperous year. He has received seventy-seven members since Conference. He has the largest class meeting in the Conference, the average attendance being about sixty. It goes without saying that the finances of Morgan City are O. K.

Seashore Camp Meeting.

The meeting this year at the above-named place was conducted for eight days, and was the scene of powerful operations of the Holy Spirit. Seldom in its past history has there been better work done along spiritual lines. The preaching was of the plainest gospel sort, and so simple that even the children present could appreciate and understand. The sermon by Bishop J. C. Keener is worthy of special mention. His subject was Dives and Lazarus, and for over one hour the senior Bishop held the undivided attention of the large congregation present. At the conclusion of his sermon an earnest appeal was made to the sinner, and about eight were swept into the kingdom. The Bishop is one of the best revival preachers I ever saw, and I would very much like to have him help me in a meeting.

The brethren were glad to welcome Rev. R. K. Brown, presiding elder of the Nashville district. By his child-like spirit and extreme earnestness he won a place in the hearts of all with whom he came in contact. Dr. Brown preached twice, and both sermons were productive of much good.

It is estimated that about forty souls experienced their sins forgiven, and their bright faces and glad testimonies made the hearts of all rejoice. One elderly gentleman was at the altar who said he had been a member of the church for forty years, but desired to be prayed for.

The singing was under the direction of Prof. T. O. Adams, of New Orleans, who gathered about him an efficient choir. The success of the meeting is in a large measure due to the consecrated efforts of the singers, who were prompt and faithful throughout the entire meeting.

The tent-holders showed true hospitality in entertaining the preachers, and the work done in the homes of the people was manifested in the different services. Every preacher thought he had the kindest host, and loud were the praises heard in Wesley Hall. A great number of preachers were present, and on only two occasions did the same preacher preach twice.

The three presiding elders left nothing undone to make the meeting a success. They were present at every service, and did some powerful exhorting.

The Board of Trustees—a band of consecrated men who have no other purpose in view but the advancing of Christ's kingdom on earth—were busy morning and night governing the affairs of the grounds, and doing their utmost to make visitors comfortable.

The last night's meeting was a scene of both joy and sorrow. Newborn souls were exulting in a precious Savior, and friends with heavy hearts bade each other farewell. Al promised that if they were to meet no more here below, that, by the help of God, they would meet in that place "where congregations ne'er break up."

Taken as a whole, the meeting was a success from beginning to end, and, under God, those who had charge of its management are deserving of the highest praise. HEARNS.

NOTES.

Rev. Geo. D. Parker has been filling Rev. J. F. Foster's pulpit during his absence at Toronto.

***

Rev. Geo. Jackson preached last Sunday morning at Algiers. At night he preached at Moreau.

***

We regret to learn that Rev. J. V. Penn has been sick for some weeks with fever. We hope to hear of his speedy recovery.

***

Rev. R. L. Webb has been appointed in charge of Leaksville circuit, Mississippi Conference, in place of Rev. J. M. Cowan, who has been compelled to give up the work on account of bad health. His postoffice is Leaksville, Miss.

***

Work will begin very soon on our new church at Gouldsboro. Under the wise and aggressive leadership of Pastor Alford and Presiding Elder Sawyer this plucky little flock will erect a neat, tasteful house of worship costing about $1,200.

***

Bros. J. C. Park and A. T. Buck, of the North Mississippi Conference, passed through the Crescent City last week on their return from the Seashore Camp Meeting, and called at the ADVOCATE office. We much regret that we missed them.

***

Rev. W. J. O'Bryant, of the North Mississippi Conference, has returned from the great Toronto gathering. He was delighted with the trip. The round-trip ticket was presented to him by his flock as a token of their very high appreciation of him as a pastor and as a man.

***

We were pleased to meet in our office recently Rev. J. J. Lovett, presiding elder of the Canadian district, Indian Mission Conference. He was on his way back to his home at Muscogee. Bro. Lovett is quite a laborious, energetic man. Within the past few months, besides doing the full work of a presiding elder, he has raised $6,000 for the liquidation of a debt on one of our colleges among the red men. That is the sort of men that Mississippi produces sometimes.

***

It is probable that a Holston Hoss and a Virginia Sled will run a winning race at Baltimore in May, '98, unless their way is blocked by a (Mor)ton of blue-grass beef and brains, or they are blinded by an excess of light from a Georgia Candler, or butted from the track by an Old Dominion Whitehead, or devoured by a Kentucky Tiger (t), or thrust through by a Lone Star Pierce whose name is Tom, or a still Keener John from "old Alabam'." But the whole of them may not be worth a Barbee.

***

At the request of the Board of Directors of the Mississippi Orphans' Home, Bishop Wilson has appointed Rev. T. B. Clifford agent of the Home. His postoffice will still be Water Valley, Miss. Those interested in the Home in any way will please take notice. Bro. Clifford will be glad to be notified of the time of camp meetings, protracted meetings, etc., in order that he may attend them in the interest of the Home. The Home can not be opened until the money is secured for furnishing. Rev. W. T. Browning has been appointed in charge of Main Street Church, Water Valley.

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East Mississippi Female College.

This progressive institntion has made a wise step in starting a Conservatory of Music in conneotion with the college, and bringing to it the same talent they have in Cincinnati and in Boston. Prof. R. P. Conrad, who is director of the Conservatory, received qnite an ovation at the Mississippi Chantanqua at Crystal Springs, whore he gave two concerts. This means much for the E. M. F. College.

The following is one of the many press notices from Crystal Springs: "The most taking featnre of the Chautanqua this Snmmer has been the playing by Prof. Conrad, of Meridian, director of the Conservatory of Music, in connection with the E. M. F. College. He gave a concert Thnrsday night which aroused so mnch enthnsiasm that the management arranged with Pres. Beeson for him to remain and give another concert Monday night. Prof. Conrad again captnred his entire andience. He played several of his own compositions, which were well received and greatly applauded. He has dedicated several of them to the E. M. F. College, where he now teaches. His name and that of the college are on every tonguo. People here say if that is the kind of talent this college employs, that is where I want to send. Qnite a number of yonng ladies from this part of the State will attend college in Meridian. Some who have been to conservatories in Cincinnati, Boston and elsewhere will this Fall attend the Conservatory in Meridian. They say they get no finer talent in these Northern Conservatories. Rev. Dr. Wright, of Boston, is here, and says there is no need of people coming to Boston to study music with snch talent in Meridian. He says Pres. Beeson has done the South a great benefit by bringing such talent South. The people of this section are watching this institntion with great interest."

The blindest men are the ones who think they have no fanlts.

Special Notice.

The Executive Commlttoe of the Lonisiana State Epworth Leagne is reqnested to meet at Lonisiana Avenne Chnrch, In this city, Aug. 10, at 8 P. M. The following compose tho committee: H. H. White, W. M. Sloan, Rev. R. H. Wynn, Rev. P. H. Fontaine, Jno. A. Pharr, and J. W Daniels. A full attendance is desired. H. H. WHITE, Pres.

From Rev. J. W. Honnoll.

From a private letter we quote as follows:

I have just spent a week with my brother in a meeting at Kossuth. We had eight conversions and six accessions to the chnrch. We did not leave a half dozen sinners in the town. It is the best community I have ever seen. A blind tiger could not live a week, and dances and card parties are unknown. J. W. HONNOLL.

July 19, 1897.

Departed.

My dear mother has gone home to glory. A telegram received from my father this morning annonnces her death, which occurred at her home at Snmterville, Ala., at 3:15 this A. M. How sad to give up a mother! Pray for us. We are all grieved.

F. B. ORMOND.

Natchez, Miss., July 24, 1897.

Progress implies change. Those who never change their opinions make no progress. As a man mounts higher up the hill of experience his prospect widens and his vision takes more in. If he can reason, he is now able to form more correct conclnsions. Beware of those who never change.—Selected.

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Brethren and sisters, please give me $40 or $50 by that time. If you will, you may be sure I will use it for the glory of God and the best interest of the church and mission. We can do nothing without means. With means we can make the mission a grand success, as the past has shown. Now, friends of the mission, please don't forget me and this important work at this important time, for much depends on what we do now. Send as before—postoffice order on Hermanville, or registered letter to me at Hermanville, Miss. Please come to the rescue now.

Allow me to report the following amounts received, to-wit: Matthew Howes, $1; Miss Lizzie Howes, $1; Miss Annie Howes, $1; Mrs. Rev. P. A. Johnston, $5; Mrs. R. A. Harris, and others, $5; Mrs. M. J. Harris, 50 cents. Many, many thanks to them all, and an earnest prayer that God may abundantly bless them all, and all the friends of the mission, and of the church generally.

Now, please do not forget me in this time of need, for my visit to the mission will not be a success without means. We also crave your earnest prayers for the success of the mission. Send on your contributions at once, and greatly oblige,

Your brother in Christ,

A. D. MILLER.

Hermanville, Miss., July 22, 1897.

PUBLISHER'S NOTICES.

Bible Offer.

Our rates are as follows: Bourgeois type (large), $2.35; Minion type (medium), $1.55; Emerald (small), $1.15. These are the prices to those who pay a full year in advance, viz., to August, '98. To those who will pay two full years in advance, viz., to August, '99, we will make a discount of fifty cents, making the prices, respectively, $1.85, $1.05 and $.65. This offer is made only to those who pay the full price—$2 a year—and it will last only until the first of September. Address

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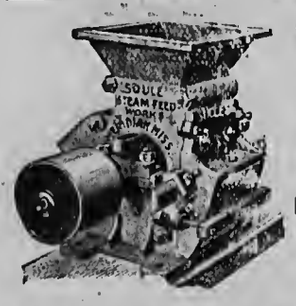

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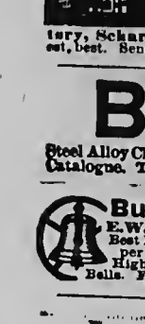

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The General Conference of 1898.

ENTERTAINMENT AND TRAVELING EXPENSES OF DELEGATES, ASSESSMENTS, COLLECTIONS, ETC.

The Committee of Arrangements for the General Conference, to be held in the city of Baltimore, Md., May, 1898, beg the attention of the church, and especially of the Joint Boards of Finance in the several Annual Conferences, and of our presiding elders and pastors, to the important facts and figures following:

The sum of $29,784 was assessed May, 1895, for the General Conference Expense Fund, and the apportionments to the Annual Conferences were made, as required by the General Conference plan, on the basis of the assessments for foreign missions. The Joint Boards of Finance were duly notified of the amounts the Conferences were expected severally to raise, and they were requested to reapportion the same to the presiding elders' districts for collection. The progress of this work, thus early begun in the quadrennium, is shown in the subjoined table:

	Assessed.	Collected.
Alabama	$ 1,100 40	$ 560 55
Arkansas	393 40	16 30
Baltimore	1,464 00	
Columbia	38 40	7 55
Denver	88 60	
E. Columbia	49 20	1 45
E. Texas	549 60	
Florida	748 00	215 60
German Mission	40 00	
Holston	907 12	222 12
Illinois	144 00	25 93
Indian Mission	279 00	90 65
Kentucky	817 20	170 74
Little Rock	564 00	161 25
Los Angeles	120 00	40 50
Louisiana	708 00	213 31
Louisville	843 00	222 81
Memphis	924 00	25 00
Mississippi	860 70	
Mexican Border Miss	15 80	
Missouri	1,144 80	
New Mexico	54 00	19 65
N. Alabama	904 20	465 39
N. Carolina	1,144 20	612 51
N. Georgia	1,573 40	
N. Mississippi	817 80	459 15
N. Texas	1,026 00	488 75
Pacific	477 60	
S. Carolina	1,333 20	
S. Georgia	1,174 80	
S. W. Missouri	912 00	318 84
St. Louis	746 10	
Tennessee	1,106 10	
Texas	658 80	209 75
Virginia	2,248 20	1,003 41
W. Texas	458 40	211 85
Western	98 40	
Western N. Carolina	921 60	484 30
W. Virginia	391 20	68 12
White River	373 20	119 32
Montana	63 00	
Northwest Texas	1,434 00	823 80
	$29,784 42	$7,347 59

Thus it appears that while the quadrennium is more than three-fourths gone, only about one-fourth has been realized on the assessments made to defray the necessary expenses of the approaching session of the General Conference. But that fact, though much to be regretted, should not discourage us. No; the handsome sums contributed by our churches in these hard times to collections, not more worthy, furnish pleasing proof both of their ability and willingness to raise every dollar of this money. Has there been neglect anywhere? Did the Joint Boards of Finance act promptly? Have the presiding elders and pastors given the matter the attention it demands?

Allow us, dear brethren, to remind you of an important provision of the law—viz: "That if there be any deficiency in the amounts raised and transmitted by any Annual Conference, the amount of such deficiency shall be deducted from the sum estimated for the delegates from said Conference." (General Conference Journal, 1890.)

This matter is of vital importance to Southern Methodism. Let us all, therefore, with a glad heart and willing mind, awake to our duty and press forward this work in our several Conferences, districts, and pastoral charges until the assessments shall be raised in full.

ALEX. G. BROWN, Ch'n.
B. M. BURGHER, Sec.

N. B.—If collections made for the fund in any of the Conferences have not been transmitted to the Treasurers, Messrs. Barbee and Smith, Nashville, Tenn., it should be done at once, or at least they should be notified of the amount in hand and subject to their order.

Pill Clothes.

The good pill has a good coat. The pill coat serves two purposes; it protects the pill, enabling it to retain all its remedial value, and it disguises the taste for the palate. Some pill coats are too heavy; they will not dissolve in the stomach, and the pills they cover pass through the system as harmless as a bread pellet. Other coats are too light, and permit the speedy deterioration of the pill. After 30 years exposure, Ayer's Sugar Coated Pills have been found as effective as if just fresh from the laboratory. It's a good pill with a good coat. Ask your druggist for

Ayer's Cathartic Pills.

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Mixed Notes.

Rev. R. D. Norsworthy, P. E., Jackson district, reports for the second quarter as follows: Sharon and Yazoo circuits, nothing; Jackson, First Church, $25—for foreign missions; Capitol Street, nothing; Madison circuit, nothing; Canton, $8 13, and Terry, $10—for foreign missions; Lake City and Lodi, nothing; Camden circuit, $20; Silver Creek and Bee Lake, $12—for foreign missions; Fannin circuit, nothing; Tranquil circuit, W. A. Terry, P. C., paid foreign mission assessment in full; Yazoo City, L. S. Jones, P. C., paid foreign and domestic missions in full; and Flora circuit $15 for foreign missions.

I am patiently waiting for the missionary bulletins for the second quarter from four other beloved presiding elders.

The fourth call for the names and post office addresses of Methodist physicians brought me five responses; but one of the five simply wrote me that there was a Methodist drug clerk in his town, without giving me the names of the M. D.s, when I knew that there are, or used to be, at least two of them on his church register.

Brethren, please send me the names according to my oft-repeated request; and if you are so unfortunate as to have no druggists or physicians who are Methodists in your pastoral charge, let me know that fact. Don't take it for granted that silence will tell me so much, for Crystal Springs, Jackson, Meridian, Natchez, Pearlington, Shubuta, Hattiesburg, and a number of other points are silent on the subject, as silent as the grave. Can it be that my brethren wish me to understand that while there are Methodist doctors and druggists in their respective charges, that they are not practicing their Methodism very much?

Brethren, use a postal card and comply with my request, and I will return you the postal card at Conference on demand. Brethren, please write to me at once. Your delay hinders an important matter. A cheerful reply to my inquiry will not hurt you, but will help a good cause.

T. L. MELLEN,
Miss'y Sec'y Miss. Conf.

July 19, 1897.

THE SOUL IS NEVER OLD.

"Yes! we go gently down the hill of life,
And thank our God at every step we go!
The husband-lover, and the sweetheart-wife,
Of creeping age what do we care or know?
Each says to each: 'Our fourscore years, thrice told,
Would leave us young'—the soul is never old!

"What is the grave to us? Can it divide
The destiny of two by God made one?
We step across, and reach the other side,
To know our blessed life is but begun.
These fading faculties are sent to say,
Heaven is more near to-day than yesterday."

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"It's not so much where you are, as what you are, that makes your heaven." The bright, cheery soul who lives the life of trust only sees the sunny side of everything; she has learned to endure cheerfully, and wear a bright face when everything looks dark.

Awarded Highest World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
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Probably you are not to blame for it. It may be that you use a poor grade of flour. If you are tired of tough bread and hard biscuit, why not try our Igleheart's Swan's Down brand. Every sack will give satisfaction. No two ways about it.
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We shall continue to work under the auspices of the North Mississippi Conference, and pledge ourselves to use every effort in behalf of those entrusted to our care that they may be developed into educated, polished Christian women.

BOARDING DEPARTMENT.

Pupils boarding in the College have the personal attention of the President and his wife, who, together with the teachers, strive to make their stay while here as pleasant and profitable as possible.

An abundance of substantial food is furnished; ample time given at each meal for everyone to be satisfied, and President's family, teachers and pupils all fare alike. Special attention is paid to their manners and morals at all times, and every effort is made to impress them with the necessity of constant growth, physically, mentally and morally.

We board at $11.00 per month where they take their meals regularly at the table; extra charge when the meals are carried to their rooms, and extra servant hire. This includes pupils and teachers.

No incidental fee is charged unless something is destroyed, and in this case the cost of the article is charged to the party who destroys it.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate Department	4 00
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French, German or Greek (each)	$ 1 00
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Voice Culture (private lessons)	4 00
Chorus Training	No Charge
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Elocution (private lessons)	4 00
Elocution (in class)	1 00
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Violin, Mandolin, Guitar (each)	4 00

Pupils will be charged from time of entrance, and no deduction made except in cases of protracted sickness.

Payments must be made quarterly, and in advance.

Pupils leaving at any time will be charged to the end of the month.

School will open Wednesday, September 15, 1897, and continue nine scholastic months.

For preachers' daughters everything is divided by two. Pupils leaving at any time will be charged only to the end of the month. Those refusing to obey the rules of the college will be dismissed.

For information or catalogues apply to

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Beauty is as essential to a woman as any other quality; with beauty of form and feature comes beauty of mind and character. Physical beauty is a rounded form, the brightly tinted cheek, the vivacious eye, a certain ease and grace of manner, which indicates a superabundance of physical strength. Very few women possess these qualities, but very many more might possess them who do not. If you feel that you are losing vitality, losing your beauty (losing your strength, if you feel that your face which once was plump and rosy, is becoming thin and sallow, that wrinkles (which are the terror to all pretty women) are beginning to appear, take our advice and try that greatest of discoveries, the "MASSAGE FACE CUP," which is the only means known to science to convert a thin and sallow expression into a plump and rosy face. It will transform a face with plain or homely features into an expression of grace and beauty. Physiology teaches us that if we would be strong, we must exercise the muscles which need the developing. Exercise causes the blood to rush to that part of the body called into action, the muscle is fed and strengthened by the fresh blood and will, therefore, develop.

The Massage Cup will do for the face, when properly applied, by contracting and relaxing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MASSAGE FACE CUP," with full directions for its use. Remember, you can have your money back, if you say so.

AGENTS WANTED.

Address: J. C. LENNEY & CO.,
35 Broadway, New York.

Resolutions Adopted by the Board of Education of the M. E. Church, South.

Resolved, That we recognize the immediate and urgent need of a new building for Paine Institute, and that we call for twenty-five thousand dollars—the same to be used for said building, and for equipment and endowment.

Resolved, To this end we urge the co-operation of all the pastors of our church—which has solemnly pledged her aid in the General Conference—and request that wherever possible they give opportunity to the Bishops of the Colored M. E. Church in America to present this matter to our people; and we also ask the help of our editors, and of all our connectional officers, to get the worthy cause before our church.

Resolved, That we authorize the Secretary of Education to use his own time, so far as the duties of his office allow, and that we further pledge the official support of this Board to the movement in every legitimate way, and call on all Conference Boards of Education to lend their influence and assistance to this important work.

Resolved, That we suggest the building be called the Haygood Memorial Hall. R. J. BIGHAM,
E. R. HENDRIX.

The paper was adopted.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address,
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

The Church Not Dying Out.

"Oh," say people, "the church is a collection of hypocrites, and it is losing its power, and is fading out from the world." Is it? A Bishop of the Methodist Church told me that that denomination averages two new churches every day of the year. There are at least 1,-000 new Christian churches built in America every year. Does that look as though it were a defunct institution? What institution stands nearest the hearts of the people of America to-day? I do not care in what village, or in what city, or in what neighborhood you go. Which institution is it? Is it the postoffice? Is it the hotel? Is it the lecturing hall? Ah, you know it is not. You know that the institution which stands nearest to the hearts of the American people is the Christian church.—Talmage.

OBITUARIES.

SMITH—Mrs. HARRIOT SMITH was born in North Caroline, Feb. 11, 1817; moved to Mississippi in early life; joined the M. E Church, South, in her sixteenth year. She followed three husbands to the grave—Louis Hoover, Moses R. Cunningham, and Briton Smith—all of whom were members of the Methodist Church.

Sister Smith was the mother of twelve children. Seven of them still live, and a number of grandchildren. Her death occurred at the home of Mount Smith, her youngest son, Jan. 11, 1897.

She loved her church, and was faithful to the vows. As a wife and mother, she was loving, tender, and kind. She suffered much in her latter days from bodily afflictions, and for some years was blind; yet she was ready to speak about the goodness of God and the blessings bestowed on her. She loved the old-time songs and old-fashioned religion. She was faithful and true; a friend to her church and preacher.

May the relatives and friends live with reference to a happy meeting in "that land of spirits bright!" W. J. O.

JONES—MATTIE MAY JONES, daughter of R. P. and L. A. Jones, died near Vernon, Jackson parish, La., May 27, 1897, in her seventeenth year. She joined the M. E Church, South, at Oak Ridge, July 29, 1896.

There was something that was very remarkable in her life from the day of her conversion to her death for one so young. She was never heard to doubt her conversion, though it is said she did not have much home encouragement to lead a religious life.

She was attending school in Vernon when she was taken sick, and in her diary which she kept, of how she spent each Sabbath, is this entry made of her last Sabbath evening she spent in Vernon. On the fourth of April she read to her friend, Minnie Best, the third chapter of Colossians. Each one prayed, and then sang the beautiful song, "What shall our answer be?" Her last words were a song of praise, and then a prayer. Her voice was almost indistinct, yet a word was understood now and then, and when she said, "Amen!" she folded her hands upon her breast and fell on sleep.

It is to be hoped that her Christian example may bring father, mother, and all relatives to lead the same Christian life as their loved Mattie lived, and their life end like hers, and all meet where death is no more.

J. M. JOHNSTON.

BALLARD—WILLIAM HINES BALLARD, M. D., son of Rev. W. E. Ballard, of precious memory in the Mississippi Annual Conference, was born April 14, 1867, and died July 6, 1897.

In 1883, under the ministry of his saintly father, he was converted and joined the Methodist Church in Yazoo City, Miss.

In December, 1893, he was happily married to Miss Josie Ray, of Canton, Miss., by the author of this sketch. His married life was full of sunshine.

He was educated at Vanderbilt, and was taking high rank as a physician. He was devoted to his life-work, yet he subordinated his profession and life to his Master's service. He practiced medicine for the good he could do as well as for a livelihood. He was a man of prayer. He kept up a family altar. His wife says that almost the last time he conducted their home worship he remarked that of late the Word of God was getting sweeter than ever to him, and that he loved more and more to read and ponder its sublime truths. His sunny face and genial nature gave him a cordial welcome everywhere, and won for him many friends among all classes, for to know him was to love him.

His manly form sleeps in the Natchez Cemetery by the side of his father's sleeping dust. His liberated spirit is now with the glorified spirit of his beloved father in heaven.

He leaves a widowed mother, two brothers and a widowed wife. May the God of all comfort sustain them all in this sore bereavement, and at last gather them home, where death and parting are no more!

L. S. JONES.

ROBERTSON—Miss MARY ROBERTSON, daughter of Mr. W. D. Robertson, was compelled to take her bed on Jan. 14. For six weeks she insisted on sitting up every hour that her failing strength would permit. She always expressed herself as being anxious to recover; but her anxiety was never on her own account. Said she: "I wish to live, that I may assist my father in caring for my motherless sisters and brothers."

On the eighth of July, without a struggle, she closed her eyes as if in peaceful slumber, and her beautiful, pure spirit was wafted to the celestial city, where, with her sainted mother, a brother and sister, she is before the throne of God, serving him day and night.

She was born Jan. 26, 1874, and after blessing and brightening the home of her father for twenty-three years, she was called to her reward.

Her place in the community will be hard to fill. The earthly home can never be the same again; but, blessed be God! if we are only as faithful and as patient as she was, we may all meet to part no more.

We join a host of friends in extending our deep sympathy to the bereaved family. May the great Comforter console them as earthly friends can not! H. E. BAILEY, for Com.

SMITH—Whereas, it has pleased our heavenly Father to call to her home on high Sister MARTHA SMITH, who, for more than half a century, was a consistent member of the Methodist Church, and whose patient endurance through a long life of peculiar trial and sore affliction made her a striking impersonation of the truth, "They also serve who only stand and wait;" therefore, be it

Resolved, That we, as a church, appreciate her merits and recognize fully the noble heroism of her pathetic and silent life.

Resolved, That while we realize the inspiration which should come to us from such a life, we extend our heartfelt sympathy to the bereaved family, and pray that they may follow in the way which led the wife and mother to the beautiful "land of the hereafter."

COMMITTEE.

LEE—Mrs. H. M. LEE (nee Miss Nancy C. Wise) was born in Barber county, Ala., March 26, 1832. She was married to Bro. Hervey M. Lee, July 31, 1853. In 1865 they moved to Clark county, Miss., and from thence they came to Louisiana in 1870.

Sister Lee had been a faithful member of the M. E. Church, South, since 1853. Her life was distinguished among her acquaintances by fervent Christianity and great friendliness. She left no enemies. After protracted afflictions she came peacefully to death on the morning of July 13, 1897. Her life blessed all with whom she came in immediate contact. May God comfort her bereaved husband and the six children! In the absence of her pastor the funeral service was conducted by the writer. J. U. H. WHARTON.

Arcadia, La.

POWE—Miss CATHRINA CAROLINE POWE, daughter of Albert G. and Sitne Powe (of Buckatunna, Miss.), was born April 30, 1878, and died June 24, 1897.

She was an obedient child, kind to her brothers and sister, and a consistent member of the M. E. Church, South; died in the triumphs of religion; now gone to her reward.

Within that grave doth lie
As much of beauty as could die,
Which, when alive, did vigor give
As much of virtue as could live.

D. C. FARMER, P. C.

Your face—make it fair as nature intended. HEISKELL'S Soap is the soap that cures—that softens—that whitens the skin.
25c., at druggists or by mail.
Your eyes—make them bright. Two or three HEISKELL'S Pills daily for a few days will do it. They tone the stomach and liver. 25c. At druggists or by mail.
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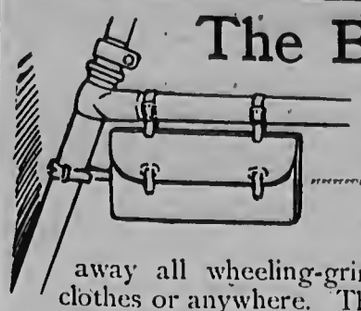
Sub-agents desired at various places in Mississippi and Louisiana. Circulars for all who will write for them.



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is the one that carries a little can or bottle of **Pearline**. Then you're ready for anything in the shape of mud, dust, grease, or dirt. Nothing will so quickly and thoroughly take away all wheeling-grime and stains, from hands or clothes or anywhere. There's no weight or bulk to speak of. How many times you have needed **Pearline** when far from home! Unequalled as a lubricant for Bicycle chains. 522

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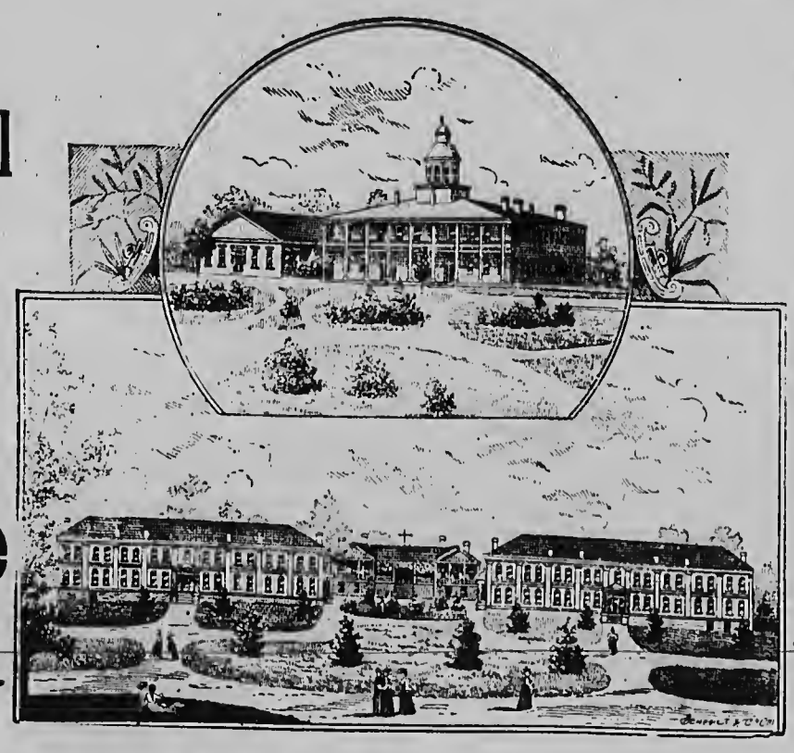

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FOR THE ADVANTAGES—
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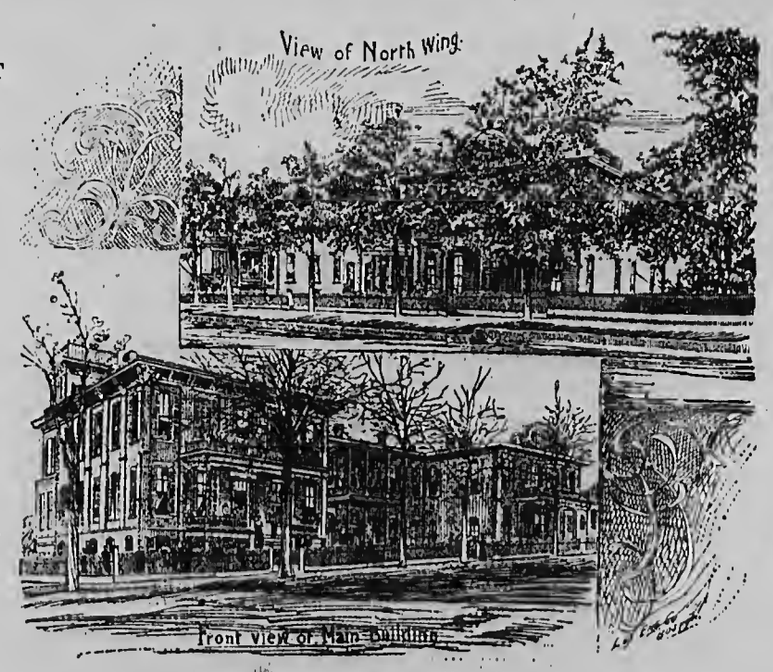

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ROYAL BAKING POWDER CO., NEW YORK.

Camp Meeting Calendar.

Camp Meeting.	Begins.
Bethel	Aug. 5
Hennington	Aug. 5
Rapides	Aug. 7
Topisaw	Aug. 7
Bluff Creek	Aug. 13

Camp Meetings.

Last week, our annual meeting under the auspices of the Hennington Camp Meeting Association will begin on Thursday, Aug. 5, and continue for ten days. Rev. John F. Lowry, of Little Rock, Ark., will conduct the services during the meeting. Ministers of the gospel are earnestly invited to attend, and will be provided for free of expense.

The recent improvements on the grounds and the well-appointed restaurant warrants us in the statement that all who come will find comfortable accommodation at a very low rate.

The usual reduction of rates of fare on the I. C. R. R. will be given during the meeting.

We extend a cordial welcome to all who wish to join in "The Feast of the Tabernacle."

J. F. SEXTON,
Chairman Ex. Com.

Crystal Springs, Miss., June 12, 1897.

All ministers of the gospel and their families who come to the Hennington (Crystal Springs) Camp Meeting will be entertained free of charge.

Come, brethren; and help us, and come "in the fullness of the gospel of Christ."

Remember, camp meeting opens on Thursday evening, Aug. 5. Many new and elegant cottages have been recently erected on the grounds. Chautauqua Lake, covering twenty-five or thirty acres hard by, adds much to the beauty and pleasure of the place. W. B. LEWIS.

Topisaw Camp Meeting, ten miles east of Summit, Miss., will begin Saturday before the second Sunday in August, to continue eight days.

All ministers of the gospel are cordially invited to attend, especially preachers of the district. They will be furnished conveyance from McComb City, also entertainment, free.

V. V. BOONE, P. C.

If I ever feel like envying anyone, it is not the world famous author, but some serene, devout soul who has made the life of Christ his own, and whose will is the divine will.—J. G. Whittier.

NEWS OF THE WEEK.

DOMESTIC.

President McKinley will leave Washington this week for his Summer vacation on Lake Chautauqua.

The President has named Captain A. T. Wimberly as Collector of the Port for the District of Louisiana.

It is said the excitement in the mining district is at fever heat, and blood may yet be shed. Trouble will occur if the strikers use force.

Miss Christine Law has been appointed assistant clerk of courts in Hampton county, Mass. She is the first woman in the State to occupy such a position.

A terrific cloudburst struck Youngstown, O., on July 22, flooding the entire valley and causing great damage to property, both in the city and along the railway lines. Many people are supposed to be drowned.

The annual report of the Mississippi River Commission has been made public at the War Department, with the exception of recommendations and estimates, which are withheld. The appropriations and allotments for the fiscal year ending June 30 amounted to $250,000 under joint resolution of March 31, 1897, and $2,933,333 in sundry civil act of June 4, 1897.

District Assembly No. 49 of the Knights of Labor has passed strong resolutions condemning the nomination of T. V. Powderly, the labor leader, as United States Commissioner of Immigration. The Senate was commended for not confirming the appointment. Powderly was denounced as a renegade and traitor for turning to gold after speaking for years in favor of free silver.

A bid has already been made for the prize offered by the Baltimore and Ohio railroad for the biggest watermelon grown in the South this season. One has been shipped to the President from Atlanta, Ga., which weighed just 78 pounds.

After the Senate had finally disposed of the Tariff bill, the President sent to Congress his long-promised special message on the currency question. He contents himself with a statement of his belief that the present currency system needs revision and improvement, but makes no suggestion as to how this is to be accomplished.

On Saturday, according to programme, the final vote was taken on the Conference Committee's report in the Senate, and the Tariff bill, which has claimed the undivided attention of Congress for the past four months, went to the Executive for his approval or rejection. The prompt signing of the bill by President McKinley put the finishing touch to the work, and it is now the law of the land.

FOREIGN.

All the doctors in the new Hospital for Women in London are women. There are five surgeons among them.

It is stated that General Maximo Gomez, the leader of the Cuban insurgents, has reaffirmed his determination not to accept a compromise with the government, but to adhere in his demand for the absolute independence of Cuba.

The Chinese steamer "Serpanng," bound from Singapo for Malacca, with 190 passengers, was wrecked in a squall off Malacca on June 19. One hundred and twenty persons, including the captain of the steamer, were drowned. The remainder of the ship's company were rescued by a passing steamer.

The approaching visit of the German Emperor and Empress to Russia will be signalized by a great display of pomp and ceremony. The programme is now definitely arranged. They will arrive on Aug. 7 at the Cronstadt roads, where Emperor Nicholas and the Empress will meet them on board the Russian imperial yacht "Alexander."

"Bad language" cards are being used in Switzerland and Germany to check the use of obscene words. People go about with cards in their pockets, and whenever they hear bad language present one to the swearer to sign. The card has printed on it a pledge to abstain from swearing for a specified time, or to pay a certain sum to some charity.

The ambassadors of the powers and Tewfik Pasha have agreed on the frontier clause in the peace treaty. The line drawn by the military attaché, and insisted upon from the first by the powers, has been accepted by the Sultan with slight technical modifications. The reports that the Turkish forces have begun to evacuate Thessaly are confirmed.

NOW IS THE TIME to purify your blood, and Hood's Sarsaparilla is the best medicine for the purpose. Thousands of great cures prove that it is the One True Blood Purifier.

HOOD'S PILLS are the favorite family cathartic and liver medicine. Price, 25 cents.

A fire attacked the business part of Bay St. Louis, Miss., on July 27. At the time of going to press it was estimated that the loss would be $75,000. It was said that half of the residence and business portion would be destroyed.

The Atlanta branch of the W. C. T. U. is about to inaugurate a crusade against corsets.

BETTER THAN QUININE.

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CHILLS AND FEVER.

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MARRIAGES.

WINKLER—THORNBURG.—At the residence of Mrs McPherson, Lee, Miss., June 23, 1897, by Rev. W. M. Stevens, Mr. E. A. Winkler, of Rodney, Miss., to Miss Minnie Thornburg, of Natchez, Miss.

HERLONG—TERRY.—At the residence of the bride's father, June 30 1897, by Rev. W. M. Stevens, Mr. H. L. Herlong to Miss Anna Terry, all of Harriston, Miss.

PAGE—WATTS.—At the residence of the bride's father, Mr. J. J. Watts, June 2 1897, by Rev. J. W. Tinnin, Mr. Shirley Page, of Vocum, Texas, to Miss Cornelia Watts, of Tyrus, Miss.

JAMES—WESLING.—At the residence of the bride's mother, Vazoo City, Miss., July 12, 1897, by Rev. Jas. G. Galloway, Mr. D. A. James and Miss Carrie Wesling, all of Vazoo City.

Rheumatism, which is caused by an acid in the blood, is cured by the use of Ayer's Sarsaparilla. External treatment is of no avail. Until the blood is thoroughly cleansed of all impurities it is useless to expect the cure of any disease. Has cured others, will cure you.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Chapel Hill, at Spring Hill	31, Aug. 1
Slate Springs, at Camp Ground, (Tues.)	4
Minter City	7, 8
Charleston, at Bethel	14, 15
Talum, at Ebenezer	21, 22

H. C. MOREHEAD, P. E.

SARDIS DIST.—THIRD ROUND.

Nesbit	31, Aug. 1
Arkabutla	7, 8
Coldwater and H	8, 9
Wall Hill	(Fri.).. 13
Cockrum	14, 15
Burgess mission	21, 22
Pleasant Grove	28, 29
Enreka	(Fri.)..Sept. 3
Pleasant Hill	4, 5

T. C. WIER, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	31, Aug. 1
Brooksville	7, 8
Tibbee	14, 15
Shuqualak	21, 22
Winstonville	28, 29
Singleton	Sept. 4, 5
Hebron	11, 12

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Shannon	31, Aug. 1
Tremont	6
Fulton	7, 8
Buena Vista	13
Houston mission	14, 15
Houston and Wesley	20
Sparta	21, 22
Okolona circuit	28, 29

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Mt. Pleasant cir., at Bailey's C. G.	31, Aug. 1
Abbeville circuit, at Liberty	7, 8
Pontotoc circuit, at Palestine	14, 15
East Holly Springs circuit	21, 22
Holly Springs circuit	28, 29

J. D. CAMERON, P. E.

GREENVILLE DIST.—THIRD ROUND.

Bellevue	31, Aug. 1
Bolivar	7, 8
Greenville	14, 15
Greenville circuit	15, 16
Shaw	21, 22
Hollondale	28, 29

J. W. DORMAN, P. E.

WINONA DIST.—THIRD ROUND.

Sidon	31, Aug. 1
McNutt	7, 8
Dublin and Brooklyn	14, 15
Black Hawk	28, 29

J. B. STONE, P. E.

CORINTH DIST.—THIRD ROUND.

Blue Springs circuit, at Bethel	31, Aug. 1
Brown's Creek cir., at Nesbitt's (Th.)	5
Inka circuit, at Paradise	7, 8
Sabille circuit, at Oak Grove	14, 15
Pleasant Ridge cir., at Old Bethel	21, 22
Jonesboro circuit, at Ebenezer	28, 29
Mariette cir., at Hodges'	(Wed.)..Sept. 1
Booneville circuit, at Paul's	4, 5

HESLEP R. TUCKER, P. E.

DURANT DIST.—THIRD ROUND.

Walthall, at North Union	July 30
Eupora, at Matherston	31, Aug. 1
Ackerman, at McCool	7, 8
Ebenezer	12
Belzona	14, 15
Chester, at South Union	21, 22
Rural Hill	27
Louisville	28, 29

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Whitestown, at Muddy Springs	31, Aug. 1
Magnolia, at Magnolia	1, 2
Caseyville, at Pleasant Valley	7, 8
Gallman, at Mount Pleasant	14, 15
Crystal Springs	(at night).. 15
Chinn Grove, at Water Hole	21, 22
Bogue Chitto, at Johnson	28, 29
North Wesson, at Matthew's Chapel	Sept. 4, 5
Wesson	(at night).. 5
Pleasant Grove, at Sartin's	11, 12
Martinville, at Pleasant Ridge	18, 19
Hazlehurst	(at night).. 19
McComb City	25, 26

E. H. MOUNGER, P. E.

NATCHEZ DIST.—THIRD ROUND.

Hamburg	31, Aug. 1
Jefferson Street	7, 8
Wesley Chapel	8, 9
Friendship	14, 15
Mars Hill	21, 22

The District Conference will meet at Hamburg, July 28. Delegates who expect to attend will please send their names to Rev. R. A. Breland, Roxie, Miss. Brethren (lay and clerical) will please prepare essays or talks on appropriate themes in which they may feel special interest.

The Conference will meet at 4 P. M. Rev. M. McBlack will preach the opening sermon.

W. L. C. HUNNICUTT, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Vossburg, at Eucutta	(Fri.)..July 30
Heidelberg, at Philadelphia	31, Aug. 1
Energy, at Mt. Carmel	7, 8
Waynesboro and State L., at S. L.	(Th.). 12
Mallalieu, at Hebron	15, 16
Ellisville and Laurel, at E.	(Fri.).. 20
Eastabuchie, at Hopewell	21, 22
Enterprise and Stonewall, at Mayerhoff	28, 29
Leakville	Sept. 4, 5
Mt. Carmel	11, 12
Fuller	(Wed.).. 15
Williamsburg	18, 19

L. CARLEY, P. E.

MERIDIAN DIST.—THIRD ROUND.

Binnsville, at Binnsville	31, Aug. 1
Meridian—South Side	7, 8
Meridian—East End	8, 9
Chunkey, at Spring Hill	14, 15
North Kemper, at Union Ridge	21, 22
Daleville, at Andrew Chapel	28, 29
DeKalb, at Marvlu	Sept. 4, 5
Lluwood, at Linwood	11, 12
Toomsuba, at Burton's Chapel	18, 19
Porterville, at Brogan's Chapel	25, 26
Neshoba, at Philadelphia	Oct. 2, 3
Rose Hill, at Hopewell	9, 10

The Meridian District Conference will begin at Binnsville, Miss., July 27, and end Aug. 1, 1897. The opening sermon will be preached at 8 P. M., Tuesday, July 27, by H. Mellard.

Sunday-school Conference will be held on Thursday, July 29.

Conveyance will be furnished at Scooba for all persons attending the District Conference. Let every layman and preacher who expects to attend inform Rev. C. M. Crossley, Binnsville.

C. G. ANDREWS, P. E.

SEASHORE DIST.—THIRD ROUND.

Whittington, at White Plains	31, Aug. 1
Galloway, at McLaurin	7, 8
Moss Point station	14, 15
Escatawpa, at Caswell S.	(Wed.).. 18
Americus, at Tanner's C.	21, 22
Bay St. Louis, at B. St. L.	28, 29
Hattiesburg station	Sept. 4, 5
Ocean S., at O. S.	(Wed.).. 8
Vancleave, at Mt. Zion	11, 12
Gulf Port	18, 19

C. A. POWELL, P. E.

BRANDON DIST. THIRD ROUND.

Forest, at Pulaski	31, Aug. 1
Westville, at Bethel	7, 8
Decatur, at Centreville	14, 15
Raleigh, at Trinity	16
Morton, at ——	21, 22
Clarksburg, at Liberty	Sept. 4, 5
Trenton, at Trenton	7
Hillsboro, at Oak Grove	11, 12
Carthage, at Sardis	16
Walnut Grove, at Waldo	18, 19

W. W. SIMMONS, P. E.

Forest, Miss.

JACKSON DIST.—THIRD ROUND.

Jackson—First Church	Aug. 1
Benton circuit, at Midway	7, 8
Canton	14, 15
Terry, at Spring Ridge	21, 22
Madison, at Pocahontas	28, 29
Camden, at Thomastown	Sept. 4, 5
Lake City and Lodi, at Phillips	11, 12
Tranquil	18, 19
Yazoo City	25, 26
S. Creek and B. Lake, at Sharbrough's	Oct. 2, 3
Flora	9, 10
Fannin	16, 17

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

Hermanville, at Pisgah	31, Aug. 1
South Warren, at ——	7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Reeves' Chapel	11, 12

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Rayville, at Wynn Island	Aug. 1, 2
Tullulah, at Bayou Vidal	21, 22
Lake Providence	Sept. 4, 5
Waterproof, at Wesley	11, 12
Vidalia, at Peck station	18, 19
Harrisonburg, at Pine Hill	25, 26
Winnsboro, at Bonaff Prairie	Oct. 2, 3
Oak Ridge, at Bowman's Chapel	9, 10
Boulta, at Bartholomew	16, 17
Desaird, at Desaird	23, 24
Bastrop, at Bastrop	30, 31

B. F. WHITE, P. E.

SHREVEPORT DIST. THIRD ROUND.

Grand Cane and Logansport	31, Aug. 1
Pelican, at Mount Pleasant	7, 8
Caddo, at Friendship	14, 15
North Bossier, at Walker's Ch.	21, 22
Pleasant, at P. H.	28, 29
Holly Grove, at H. G.	Sept. 4, 5
Fort Jessup, at Bayou Scie	11, 12
Mansfield	15

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades Street	Aug. 1
White Castle	7, 8
Louisiana Avenue	(11 A. M.).. 15
Algiers	(7:45 P. M.).. 15
Carondelet Street	(11 A. M.).. 22
Morean Street	(7:45 P. M.).. 22
Plaquemine and Donaldsonville, at Plaquemine	28, 29
Covington and Tulisleck, at St. Tammany Camp Ground	Sept. 4, 5
Craps Street, Slidell, and Pearl River, at Craps Street	12
Rayne Memorial	(11 A. M.).. 19
Felicity Street	(7:30 P. M.).. 19
Lower Coast, at Wesley	25, 26

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lake Charles—Jackson Street	31, Aug. 1
Lake Charles—Broad Street	1, 2
West Lake, at Vinton	7, 8
Grand Cheniere	14, 15
Abbeville	21, 22
Jeanerette	28, 29
French Mission, at Arneaudville	Sept. 4, 5

H. O. WHITE, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Bayou Sara, at New Hope	Aug. 1
Pine Grove, at Killian	7, 8
Ponchatoula, at James Chapel	15
Live Oak, at Palmetto	22
Antioch and Mechows, at Mechows	31
East Feliciana, at Camp Ground	
Port Vincent, at Maurepas	
Baton Rouge—First Church	Sept. 5
Baton Rouge—Second Church	11
St. Helena, at Pine Ridge	
Angie City, at Tangipahoa	25
Clinton	

R. W. TUCKER, P. E.

ARCADIA DIST.—THIRD ROUND.

Vienna, at Pine Grove	July 25
Arcadia	31, Aug. 1
Calhoun, at Frantom Chapel	
Gauesville, at Siloam	
Vernon, at Oak Ridge	
Bienville	
Farmerville	
Downsville	
Minden, at Pine Grove	
Homer, at Homer	Sept. 4

B. T. CHEWS, P. E.

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Christian Advocate.

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WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded with care;
I'll help to lift them from their despair.
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with sweetest words of praise.
When I have time.

When you have time: The friend you loved so dear
May be beyond the reach of all your sweet intent—
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time.

—London Christian Endeavor.

Correspondence.

Letter from Alaska.

Alaska is the outcome of the word Al-ak-shak, which means a great country. The name was well applied to that vast territory which is the most surprising land over which waves the American flag. Secretary Seward did a gracious thing for the United States when he purchased Alaska from the Russians thirty years ago. He was laughed at then as committing an act of folly, but subsequent developments have proven that he was wiser than his generation. Only $7,200,000 were paid for the territory, but $84,560,000 have already been reaped from its resources.

To convey an adequate conception of the mammoth size of Alaska, it is said that if one were to stand twenty miles to the westward of San Francisco, he would be just half-way in the possessions of the Federal government. Alaska is larger than all the States that would be included in a line drawn east from Chicago to the Atlantic, and south as far as the Gulf of Mexico. It has a population of over 10,000 whites and 50,000 Indians, while people from every country on the known globe, are constantly swelling the census reports.

The rivers of Alaska are among the longest, and it has the highest mountains, the largest glaciers, the most numerous bays, straits, sounds and channels, and the richest gold and silver mines on two continents. The wonderful revelations among all the other wonders of this wonderland are the glaciers. On the trip from Seattle to Sitka the first of these of any importance that is passed is the Patterson. After that comes the Davidson, then the Windome, and at last the Muir, that marvelous inland sea more than 100 fathoms deep, which is renowned as one of the most astonishing developments in the natural world. There are said to be ten other glaciers in Alaska as large as the Muir, and one twice as large. The smaller ones are numberless. Now for the Muir itself. Imagine, facing a body of placid water, great colonnades of ice forming a crescent two miles in length, 250 feet high at the summit, and sloping gently down at either end to 150 feet. Imagine this frozen mass fashioned in the most fairy-like forms and dream-creations, chiseled grottoes, turreted castles, Milan cathedrals, Spanish Alhambras, breaking into each other with bewitching haphazardness. Imagine the color of each a deep, cerulean blue, intensely so in the interior and paling toward the outward edges, and over this azure, silken sheen, a white lace veil, spider-wrought in its delicacy, thrown like a snowy cover. Imagine the light of the sun upon it, and the thousand tints and glints and shadows that transform and glorify the whole into a shimmering hill-chain of fire-hearted opals. Imagine a dying glacier to the left which looks like a mighty river caught in its downward career, and held cold and stiff in the hand of death. Imagine ice fields beyond, stretching back into the interior over thirty miles, further than the eye can reach, grim and awful in their calmness. Imagine mountains on all sides rearing their shining crests 6,000 feet in air. Imagine Glacier Bay at their feet clothed in silvery mist, on whose surface float sky-hued icebergs. Imagine brooding over all a deep silence, restful and unbroken as that in the heavenly spheres. Imagine this, and you have the Muir as it stands to-day.

The Treadwell gold mine, one of the most famous in the world, is situated on Douglass Island, opposite Juneau. The Rothschilds are at the head of the company which operates it. Twenty thousand dollars are realized from it each week. Besides this mine, eight mills are in operation within four miles of Juneau. Silver is found in different portions of the country, and the finest quality of bituminous coal. The trend of the prospector and adventurer now is in the direction of the Yukon country, which stands like a sentinel beckoning them on to fabulous riches. Even Slavin, and other prize fighters, who were on board with us, have caught the infection, abandoned their profession of slugging, and gone to work in the mines. Papers and magazines are sending men into the interior "to write it up," and outfits are constantly pushing into the great Northwest. Nineteen years ago there was only one salmon cannery in Alaska. To-day there are thirty-six. Saw-mills and other forms of industry are rife. From the fur seals alone nearly $9,000,000 have been gained for the national treasury, to say nothing of the enrichment they have brought to private purses.

Prof. Jordan, president of Stanford University, California, was a passenger on the steamship "Queen," which arrived at Sitka on the thirteenth of July. As United States Commissioner of the Fur Investigation, he is going to the islands of St. Paul and St. George, where the seals congregate in Summer, to acquaint himself with their condition; especially to see how much the herd has changed under the killing at sea. He is taking with him a band of students who are to assist in marking the seals. A method of branding has been discovered which can be done by electricity, and causes no pain. Each of the animals will be marked with the letter "S," as it covers more space than any other and injures more of the fur, thus rendering it less valuable, and the life of the seal, in consequence, more secure from the Pelagic sealers who slay thousands of them yearly, regardless of sex. In the branding process the Aleuts will catch the seals, and the students will handle the instrument. As everyone knows, the difficulty between the United States and England has arisen on account of the killing of female seals at sea by the sealers. The company that has leased the island of St. Paul is under a bond of $500,000 not to kill the females, and the desire now is to have the same amount levied for killing in the water. The slaughter of the males is not so objectionable, as a superfluous number injure the herd by trampling the young ones to death. There are twice as many male seals as females, on account of the sea-killing. The latter have a habit of herding in "rookeries." The sealers station themselves near where they are feeding and easily slay them. Five hundred thousand females have been killed in the sea, and many thousands of pups perish at the death of their mothers for lack of sustenance. Soon after the first of August the rookeries break up. By the first of November the drifting ice comes from the far north; then the seals start out for a long swim, going at the rate of from ten to twenty miles an hour. The females go as far south as Santa Barbara, on the California coast; the pups to the shores of Oregon and British Columbia, while the old males retire to Mt. St. Elias. While on ship-board President Jordan delivered two lectures on the sealing subject; the first on the habits of the seal, from which I gleaned the above facts, and the last on the political aspect of the seal question.

Going from Sitka to Seattle is like sailing down a wide, smooth river, with all the joys of a sea voyage without any of its discomforts. On either side of the innumerable waterways through which we pass there is an unbroken stretch of magnificent scenery that transcends all description. Every view is full of exquisite beauty, or replete with grandeur and majesty. The trip to Alaska is the Summer tour par excellence, sought after by tourists from all parts of the world, and pronounced by them as incomparable. After leaving Victoria a stop is made at four little towns in Alaska. First is the village of Metlakhatla, where the Indians, who are unusually fair for their race, and unusually intelligent, have been brought to a high state of civilization through the efforts of a Scotch missionary, Rev. Mr. Duncan, who secured a grant from Mr. Cleveland setting aside the island of Annette for the use of the 800 people whom he brought from British Columbia to secure for them religious liberty untrammeled by the dogmas of the church. The village is laid off systematically, has street after street of substantial frame dwellings, good plank walks, a city hall, a large school-building, and the handsomest church in Alaska. The last has a seating capacity of over 1,000, and is elegantly finished in fine woodwork in the interior, and is graced by an organ of unusual sweetness and volume. It was designed and erected entirely by the Indians. As the steamer moved away from the wharf at 10:30 P. M. a band of Metlakhatla men stood on the shore, and, reading their music by the bright light that shines from the sky nearly all night in this latitude, played the "Star-Spangled Banner," "America," and other patriotic airs, while the passengers on board waved their hats and handkerchiefs and shouted themselves hoarse in return.

The next village was Wrangle, a miserable little place filled with community-houses, or "rancherles," as they are called—a square building consisting of one room with an opening in the roof for the smoke to escape. A number of branches of the same family live in each house in the midst of filth unspeakable, while eight or ten dogs invariably stand about each dwelling. The totem-poles loom up in interesting array in front of the homes of the native nabobs or aristocrats. These are the genealogical and historical records of the family. They take the place of our "tree," and are made in the most grotesque and ludicrous shapes, varying in gorgeousness according to the wealth or prestige of the possessor. In each of the community-houses are numbers of flat trunks ranged around the sides of the walls. They are for the interment of the dead, and are always kept on hand preparatory to that event.

At Taku Inlet the ship stopped to put ice on board. Small boats were lowered, and sailors with long spikes would capture great pieces of ice that were floating around, and by the means of machinery drew it up from the water and deposited it in the hold of the vessel.

Juneau is the metropolis of Alaska. It is a bustling mining town, very American in progressiveness and very European in its situation. It is thrown upon the sides of the lofty mountains that surround it just as many of the picturesque little chalets of Switzerland look as if they were. Juneau, besides being the centre of business life of the Territory, is also the centre of iniquity. Hence every form of unrestrained frontier existence is in full blast.

Douglass City, our next stop, is famous only for its great gold mine and rich fields of ore.

The last place at which we halted on our outward bound journey was Sitka, the capital of the Territory. It is called the Venice of Alaska. It is beautifully located and full of interest. As in all the other towns that we had visited, we found in Sitka a large Presbyterian mission; besides, there is an Episcopal and Greek Church. Here, as elsewhere, the Indian traders, both men and women, were strongly in evidence, lining the sides of the streets or the water's edge, selling their gay assortment of wares to the tourists at an interest of 100 per cent. on each article. On the day of our arrival in Sitka the Hon. John G. Brady, who is one of the noblest self-made men that America has produced, received the "credentials" ratifying his appointment by President McKinley as governor of the vast territory of Alaska. A better choice could not possibly have been made. Under him the possibilities of Alaska will be given a splendid chance for development, and the whole country brought into the brighter light of a higher civilization.

BELLE KEARNEY.

Shreveport District Conference.

This body met in its thirty-first session in Pleasant Hill, La., on Tuesday, July 20, 1897. This was a new departure. We began on Tuesday and closed on Thursday. By this arrangement all the preachers who chose to do so could reach their appointments by Sunday. The work of the Conference was carefully and thoroughly done. Every interest of the church received its proportionate share of attention. A summing up of the reports of the preachers shows that the church is making steady advance in the midst of difficulties. The unprecedented drouth of last year, and a repetition of it in parts of the district this year, makes a great financial pressure; but still God rules and his servants toil.

Emissaries of the M. E. Church, and others, are operating against us, and, while in places they achieve an apparent success, in the main their efforts remind one of the "pup barking at the moon."

Our presiding elder, Rev. J. L. P. Sheppard, though not strong, presided all the time of the session. By a vote of the Conference we recommended that he take a much needed rest after the arduous labor of the past half year. You will notice that we passed no complimentary resolutions. He has substantial evidence of our love, which is worth far more to him than resolutions on paper.

Reports of progress and improvements in Mansfield College you have already had.

Dr. Carter was with us, and represented Centenary.

I enclose you a copy of the resolutions. J. M. BROWN, Sec.

Grand Cane, La., July 26, 1897.

RESOLUTIONS ADOPTED BY THE SHREVEPORT DISTRICT CONFERENCE.

Resolved, In view of the arduous labors of our presiding elder, Rev. J. L. P. Sheppard, during the past six months, and his evident need of rest and recuperation, we recommend that he take a vacation of at least one month during the Summer.

Resolved, We heartily appreciate the ample and cordial hospitality of the citizens of Pleasant Hill in the entertainment of this Conference, and pray that the blessing of our Lord be upon them in their homes and in their hearts.

Resolved, That we recommend Rev. A. S. Lutz to the Louisiana Conference Ministerial Education Association for assistance during the next Conference year.

Resolved, That with due appreciation of the excellency of other church periodicals, we earnestly recommend to our people the NEW ORLEANS CHRISTIAN ADVOCATE and the missionary paper entitled "The World for Christ."

Resolved, That we recommend that all our people observe the third Friday in August as a day of prayer and fasting for the outpouring of the Holy Spirit on the churches of this district, and that the preachers urge upon their congregations this privilege and duty.

Resolved, That we note with great pleasure the increase of interest in our church colleges, Centenary and Mansfield, and the improved facilities for first-class work at these institutions, and pledge ourselves to urge the merits of them upon our people.

W. H. LAPRADE,
J. R. ROY,
H. W. MAY,
Committee.

Delegates to the Annual Conferences from the Shreveport district: S. B. McCutchen, A. F. Jackson, J. W. Connerly, R. T. Wright. Alternates: J. M. Franklin, J. Graham.

Communications.

How the Word Goes.

Let us take the Greek Testament, Westcott and Hart's text, and run along through the first eight verses of the first chapter of James, and see how the Word goes.

1. "James, a servant"—"doulos," not "diakonos"—"of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad"—in the dispersion, or, as Alford makes it, "who are in the dispersion"—"greeting"—joy to you.

2. "My brethren, count it"—consider, esteem it—"all joy whenever ye fall into"—upon—"divers"—many kinds of—"trials;"

3. "Knowing that the trying"—the deciding test, the effective settling—"of your faith worketh out patience."

4. "But let patience have"—hold, possess, or keep—"her perfect"—her complete or finished—"work, that ye may be perfect"—complete—"and entire, wanting"—lacking, behind—"in nothing."

5. "If any of you lack"—is deficient of—"wisdom, let him ask of God, who giveth to all liberally, and upbraideth"—reproacheth—"not; and it shall be given him."

6. "But let him ask in faith, nothing wavering"—in nothing questioning, disputing, or hesitating, discriminating, doubting. "For he that wavereth"—doubts—"is like a wave of the sea driven with the wind and tossed."

7. "For let not that man think that he shall receive anything of the Lord"—nothing in answer to such a prayer.

8. "A double-minded man is unstable in all his ways."

The seventh and eighth verses are one sentence in the text of Westcott and Hart, and should be so translated thus: "For let not that man think that a man double-minded, unstable in all his ways, shall receive anything of the Lord."

May not a proper study of this Scripture and of kindred passages show us why many of our so-called prayers are not answered, can not be? We may rightly use "endurance" for "patience" in the passage.

SIGMA.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER.

TOPIC FOR AUGUST.

ST. PAUL AS A MAN OF PRAYER.

AUG. 8.—THE PRAYERS AT MILETUS AND TYRE.

(Acts xx, 36; xxi, 5.)

Paul was on his way to Jerusalem, not knowing what would happen to him there. From Miletus he sent and called the elders of Ephesus together, and after exhorting them to do their duty, he knelt down and prayed with them. Again at Tyre, after tarrying seven days with the disciples he found there, he left the city, accompanied by them with their wives and children, and on the seashore kneeled and prayed with them. As to the matter of these prayers we know nothing, and conjecture is not to our taste. What we may say is only indirectly connected with the subject.

1. Paul was a man of very strong character, and as such made enemies and friends. The hatred of the enemies was equaled by the devotion of his friends. "And they all wept sore, and fell on Paul's neck and kissed him." This remarkable demonstration attested Paul's personal popularity. By these personalities Paul led them to the Master and in his footsteps; did not use them to advance his own interests. Popularity in the pulpit is much decried these days. This is foolish. True, it may be abused and used for personal ends, but when used in Christ's behalf it is a wonderful power. A mother leads her child to Christ more readily than another because of the child's affection for her. A popular preacher is usually a man of large affinities. Many people love him, and he may more readily lead them to Christ by reason of their personal affection.

2. Paul's strength of character is probably more clearly shown in his overcoming the loving lamentations of his friends than in meeting the persecutions that were in store for him. The din and roar of battle may test the soldier's patriotism, but the soldier's farewell to his family is a greater test. To tear himself from the loving embrace of his wife and the clinging arms of his sobbing children is harder than to march into the cannon's mouth. Paul's duty called him to Jerusalem. Persecutions could not deter him, nor could even the tearful entreaties of his friends. Let nothing come between you and duty.

3. Farewells are always sad, but "farewell forever," who can sound the depth of its sorrow? Paul's was sad, but sweetened by the prayers to a common Father, who ruleth the universe. They might not meet again, but God would be with them all—a bond of union still.

DOTS.

The League at Patterson has thirty-two members. It is doing a good work in the "Charity and Help" department. Rev. W. G. Evans, the zealous pastor, and his family are recreating at the camp grounds.

Rev. Freeland Magruder, one of our most earnest League workers, preached his first sermon in Algiers, Sunday night.

There is only one League in the Delhi district, and that is at Lake Providence.

Let all members of the Executive Committee read the "Special Notice" in this issue.

Rev. R. F. Wynn is assisting his father in a protracted meeting this week.

Tehoupitoulas League, under the supervision of the energetic pastor, is doing a fine work.

"The hypocrite's hope shall perish."

Prosperity is the blessing of the Old Testament; adversity of the New.—Bacon.

"No man putteth new wine into old bottles, but new wine into new bottles." Be careful and see that the new ones are not cracked.

The sense of shame is the best preservative of virtue.—Plutarch.

Love is not bought with money, but with love.—Robertson.

Our works are the mirror wherein our spirits first see their natural lineaments.—Carlyle.

Nature is an incarnated thought, and turns to thought again as ice to water.—Emerson.

Would'st thou possess thy heritage, essay, by use, to render it thine own. What we employ not but impedes our way.—Goethe.

SMALL HELPS.

BY A. D. T. WHITNEY.

Good things had befallen me, all through the day
A blessing of morsels—small helps by the way;
Work running on even, and coming out right;
Bright thoughts with the morning, good words at the night

So evening was sweet and as shadows fell deep,
My spirit was turned to the Lord of the sheep.
"Thou leadest" "Thou feedest" "In silence I said.
"And the crumbs from thy hands are the best of the bread

Communications.

Letter from "Gilderoy."

If young preachers would take time to study some few questions thoroughly, they would be saved from confusion and worry of mind in all after life. They can not do this in a hurry, in an afternoon. It will take time, hard work and patient thought to mature these subjects, but it will pay to do it. In getting at the truth on these subjects, many young men will find their preconceived opinions in their way. For this reason they will see through a glass darkly, or look at truth through a smoked glass, as one looks at the sun. It is specially important for young Methodist preachers to study these questions. The sources of information are near at hand, and there is no good reason why they may not understand; no reason except laziness or a lack of intellect. The first is sin, and the last a misfortune.

Take one question at a time, single it out from all others, fix the mind's eye upon it, and gaze at it steadily until it is seen clearly. Collect and write out, connectedly, all the information to be had on it. This will go far towards making a young preacher a close and correct thinker on all subjects. He will get full pay for all his work in the increase in real, mental manhood.

Take this question and study it, "What is the moral state or condition of man since the fall as held and taught by Arminians?" Matured views on this question will affect and color one's thinking on nearly all theological questions. If right on this, it will be easy to be right on the others, and if wrong on this, it will be impossible, mentally impossible, to see the other questions in a clear light. If a young man will buckle down to the study of Mr. Wesley, Mr. Watson, Mr. Fletcher, Wilbur Fisk, Ralston, Pope, Wiley and Summers, not to name others, on this question, he will get light and help. Stick to it, and get at exactly what they hold and teach, and notice how they back it up by the Word of God.

As they saw it, "man is a depraved being in a guiltless or justified state." To the average mind, specially a mind blinded by erroneous teaching, this looks like a contradiction in terms. A guiltless, depraved being, as some men see it, is absurd. But this is the Wesleyan Arminian position and starting-point in reasoning on this and on all other questions related to it or affected by it.

It is worthy of note that those who reject and resent this Wesleyan view as to the state and condition of the race hold that an adult sinner justified by faith is a depraved, but guiltless being. There is no more absurdity in the one case than in the other. It is placing the individual exactly where the Arminian puts the race.

These old authors all hold and teach that God would not have allowed Adam to propagate his species if they were all to be born depraved and condemned, and liable to hell for a thing they could not help. The race was lost in Adam and redeemed in Christ. The one offense by which all were condemned is fully offset by the one righteousness by which all are justified or forgiven. This is the Arminian and Wesleyan position. It agrees with God's Word. It will pay any young man to grasp this thought firmly. Clearness of thought on this subject will clear away the mists on many others.

It may be well to remember that the generation of depraved beings in a guiltless or justified state was provided for in the atonement by Christ. So our natural estate is also a state of grace. God provided for it to be this way. The race is just as God arranged for it to be. It is utter folly then, if not sin, to be heaping maledictions on nature and on our natural state. This thought is more or less fully elaborated by each one of the authors named above, especially so by Mr. Fletcher.

Depravity, natural depravity, is not sin, and never becomes sin until one elects or chooses to be governed by it. Natural depravity is, then, moral depravity. The guiltless, racial deprivation becomes the guilty, personal depravation. Mark the words: "deprivation" and "depravation." Those distinctions are clearly set forth in the books named above. It will take time and hard study to see things clearly along here, specially so for those with a Calvinistic film over their eyes. I suppose it would be readily granted that God could not make a guilty and condemned sinner, to begin with. It seems to me he would not provide for the generation of guilty and condemned sinners by the first guilty pair. There is little difference between making them guilty and condemned, and providing for them to be born guilty and condemned. God did neither. To have done either would have involved the integrity and holiness of the Divine Being. God does not make guilty and condemned sinners neither by creation nor by birth. God can not do wrong.

A nature may be propagated—indeed, it must be—but not so of a state, condition, or relation. This last is not transmissable, is not generated. In the nature of the case it can not be. Adam could not possibly generate other than depraved children or deprived children. He could not possibly generate his guilt and condemnation. In so far as Adam sinned for the race, in just that far Christ redeemed the race as a race. The sin and the salvation were racial. All die in Adam, and all will just as certainly be made alive in Christ, regardless of faith or good works. He is the Savior of the race, especially of them that believe.

This is Arminianism, Wesleyan doctrine, and it can be sustained by the Word of God against all opponents and all opposing theories.

GILDEROY.

Correspondence.

Alexandria District Conference.

The session of the Alexandria District Conference, July 8–11, was most enjoyable. The people of Montgomery entertained us royally. Rev. V. D. Skipper, P. E., presided efficiently, and, all in all, it was most pleasant.

The first day was given largely to reports on Sunday-school work. The number of schools that were reported as really flourishing is not as large as could be desired. It is an encouraging fact, however, to those who are struggling to maintain schools in the country, that the best reports were from such schools. Quite a creditably large number of new schools have been organized this year, and all use the literature of the church, though some supplement it with other publications.

A summary of the reports from the various charges on their spiritual condition can scarcely be expressed in stronger terms than fair. There was remarkable unanimity in the use of that phrase, while a few were below and some others above that standard. What it means preachers best know. Only five of the seventeen preachers in charge in this district are reappointments, and only three of the five were present. Perhaps this fact may, in a measure, account for the reports as given, for it gives little opportunity for judgment as to the present, which may, in point of fact, be a vast improvement over the past; hence, in that far, very encouraging.

The condition of church property, including under this subject of inquiry old buildings, repairs, and new buildings erected or in process of erection, was very favorably reported on almost all the charges. The district is making noticeable progress in this respect.

There were reported three active Leagues, and four dormant or dead ones. Those at Dry Creek, and one recently organized at Boyce, gave most hopeful signs of usefulness.

A resolution was adopted opposing the visits of "roaming evangelists and preachers," "except when invited by the preacher in charge, and being subject to their godly direction." It was signed by Robert Randle and H. S. Johns.

One of the most interesting features of the Conference was the information brought out by inquiries of the president, and considered by the Conference, touching the extent of missionary territory in the bounds of this district. It may be news to many, even in this district, that it includes nearly or quite one-fourth of the State in area, about 117 in population. One consideration revealed the fact that a large section of the most populous part of the district was without Protestant preaching, and the brethren acquainted with it affirmed that opportune time had come to occupy the field. The following resolution presents the decision of the Conference as to the proper way to meet the need:

Resolved, That we, the members of the Alexandria District Conference, do recommend the organization and support of a mission along the river front, west side of Red and Mississippi rivers, beginning above Marksville and extending down the Mississippi to Gros Tete.

(Signed)

GEO. W. MCPHATTER,
ROBERT RANDLE,
JNO. I. MCCAIN.

The following brethren preached during the Conference: J. C. Sligh, R. S. Isbell, H. S. Johns, R. C. Grace, H. L. Hughes, A. C. Flowers, and Robert Randle. Bro. Skipper preached unto edification Sunday morning. Bro. T. S. Randle conducted love-feast. It was a profitable service.

Rev. A. C. Flowers, who is acceptably "supplying" Colfax circuit this year, and formerly a member of the Mississippi Conference, was recommended to the Annual Conference for readmission into the traveling connection.

Bros. R. M. Horn, of Montgomery, and H. H. McCain, of St. Maurice, were licensed to preach. They were both highly commended as consecrated, earnest young men. The session was harmonious, orderly, delightful, and profitable.

LYMAN F. JACKSON, Sec'y.

Alexandria, La., July 22, 1897.

Some More Mixed Notes.

Rev. L. Carley, P. E., reports for the Enterprise district in his second quarterly missionary bulletin as follows: Ellisville and Laurel, F. M. Keen, P. C., $5.45; Winchester circuit, R. L. Phillips, P. C., $10; Pachuta circuit, W. J. Ferguson, P. C., $11.25; Heidelberg circuit, C. D. Cecil, P. C., $7.70; Waynesboro and State Line circuit, H. E. Partridge, P. C., $20; Matherville circuit, W. W. Moore, P. C., $10; and Wayne mission, D. C. Farmer, supply, 85 cents—all for foreign missions; Vossburg circuit, R. B. Downer, P. C., $8.90 for foreign and $2.50 for domestic missions; Williamsburg circuit, W. J. Dawson, P. C., $7 for foreign and $3 for domestic missions—the only two charges in the district reporting any collection for domestic missions. Shubuta and Quitman station, and Energy circuit, Enterprise and Stonewall station, Eastabutchie, Leakesville, Fulier and Mt. Carmel circuits report nothing for missions.

One hundred and ten subscribers to The World for Christ are reported in the district, of which 30 are in the Heidelberg circuit, and 26 in Wayne mission. Seven charges do not report any subscribers. Only nine subscribers to The Methodist Review of Missions are reported—ten charges not reporting any, either for preachers or layman.

Another correspondent of the ADVOCATE, writing his name backwards, as if a little more than half doubtful of the correctness of his opinions, seems to be afraid that we are magnifying foreign missions at the expense of home missions. Does he read The World for Christ or The Methodist Review of Missions? Does he know that 1,000,000,000 human beings are without the gospel, and 100,000 are dying daily without any knowledge of God and without hope? Does he know that our contributions for foreign missions through the Parent Board last year were $8,000 less than the year before? Does he know that our missionary debt is $130,000? Does he know that our 1,500,000 members last year contributed through the Parent Board just about ten cents per member to send the gospel to Mexico, Brazil, China, Japan and Korea? Does he know that for years past we have contributed more than ten times as much for supporting the work at home as we have paid for sending the gospel to people so long in the region of the shadow of death? Does he know that our people contribute less, much less, than one-tenth of one per cent. of their income to prepare the world for the coming of our Lord? Does he know that about 1,000,000 of our church members contribute nothing, either by praying or paying, to support the workers in the home fields or the missionaries to heathen lands? Does he not know, and does not the ADVOCATE editor know, that just such articles as that by "Yesmar" and that by "Poimenos" do not further the interests of domestic missions, but furnish excuses for the stingy and irreligious and ignorant not to pay to missions at all? Our domestic mission collections have not recovered from the ill-advised criticisms of a good, but mistaken brother, published in the ADVOCATE five years ago.

T. L. MELLEN,
Miss'y Sec'y for Miss. Conf.

July 23, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The selection of Bay St. Louis as the place for holding the fourth annual meeting of the Woman's Parsonage and Home Mission Society proved a wise one indeed. It was a new experience for the people to entertain an annual meeting, and there was a beam of pleasure on every face. So it was certainly better than to have invited ourselves to one of the cities or large towns where Conventions and Conferences are held so often that everything seems stereotyped. A visit to the beautiful Bay certainly creates a strong desire to repeat it.

At 8 P. M., on Friday, July 9, 1897, the opening exercises were conducted by Rev. J. P. Drake. Miss Purnell, president, was detained by a painful accident; so Mrs. J. B. Chatfield, vice-president, presided with dignity and her usual executive ability. Mrs. L. B. Turner delivered an address of welcome in words sweet and generous, which found a warm response in all our hearts, and was appropriately responded to by Mrs. E. D. Jones, of Carlisle. After singing "Onward, Christian Soldiers," an interesting letter from Miss Lucinda B. Helm was read by Mrs. L. B. Turner.

Rev. J. P. Drake showed his confidence in the women by turning over the keys of his beautiful new church, and assuring them of his willingness to serve them in every way possible. Mrs. Chatfield voiced the thanks of the Conference.

The first regular business meeting was held on Saturday, at 9 A. M. Sessions were opened with a devotional exercise, calling of roll, reading of Minutes, and singing. In the absence of Mrs. B. F. Lewis, recording secretary, Mrs. S. S. Cope was elected secretary pro tem.

The following officers and members answered to their names: Mrs. J. B. Chatfield, vice-president; Mrs. S. S. Cope, Conference corresponding secretary; Mrs. L. B. Turner, Mrs. E. D. Jones, district secretaries; Mrs. A. P. Joyner, Mrs. L. I. Shannon, Mrs. N. P. McPherson, Miss Ida Hover, delegates.

Mrs. Joyce was allowed the privilege of the floor.

At the close of each morning session delegates and visitors were invited to the parsonage, where delightful luncheons were served.

Very encouraging reports were read by district secretaries and delegates.

Saturday evening the children rendered an enjoyable programme. Miss Eileu McConnel and Miss Virginia Cleveland were the directors.

The annual sermon was preached Sunday, July 11, at 11 o'clock, by Rev. J. P. Drake, from the text, "And all the women whose heart stirred them up in wisdom spun goats' hair." (Exodus xxxv, 26.) After the sermon the sacrament of the Lord's Supper was administered.

Sunday afternoon all visited Harmon Mission Chapel, after which a "love-feast was held which proved a feast indeed."

Sunday evening the president's address, which was strong and full of force, was read by Mrs. Joyce; also an excellent paper by Mrs. C. B. Drake. Mrs. Randolph gave a glowing report of Harmon Chapel Mission.

Greetings from Mrs. R. R. Parker, editor of the column in the NEW ORLEANS CHRISTIAN ADVOCATE, were conveyed by letter.

Monday morning business was resumed. A number of visitors were introduced, and encouraging remarks were made by Mrs. Florence E. Russ, corresponding secretary of the Louisiana Conference, and others. The treasurer's report, which had been read Sunday evening, was adopted; also the report of the Conference corresponding secretary. Treasurer's report shows a decided increase over last year. Total collections during the year, $903.14. There was an increase of twelve auxiliaries. The faithful few deserve a word of praise for their earnest efforts. Wesson Auxiliary reports the largest number of connectional members, 35; Bay St. Louis next, 30. Biloxi has the largest number pledged to systematic giving, 18; Oak Ridge the largest number of subscribers to Our Homes, 12. Magnolia reported the largest amount raised for week of prayer, $30; Port Gibson next largest, $20; also the largest number of shares in Loan Fund, largest number of mite boxes, largest number of garments distributed and clothing for an orphan in asylum at Natchez, and also sent a box and $20 in cash to Arkansas. Bay St. Louis reported the largest number of visits to sick and strangers, 192. Sent to Mrs. Yarborough for Bro. Scruggs, Indian Territory, a barrel valued at $52. Bay St. Louis was pronounced the banner auxiliary. "Baby Rolls" reported from Port Gibson, Bay St. Louis, Carlisle, Jackson, and Paulding. Paulding has largest roll of members, 7; Bay St. Louis, 6. Applications for aid were considered and acted upon. Miss Purnell, from the impulse of a generous heart, made a personal pledge to Hermanville parsonage of $50. The Lord blessed her efforts. By special donations from auxiliaries, Mrs. N. P. McPherson, Jackson Jewels; Miss Purnell and Conference Society, the pledge was cancelled. A donation of $60 was made to Wesley Chapel, Natchez. Other applications were referred to the General Board. By a liberal donation from Mrs. N. P. McPherson and a collection from Bay St. Louis for Conference contingent fund the expenses of the Conference can be met. A sister who not only consecrated herself, but her gold, to the Lord, presented a beautiful gold watch, which is to be sold, and proceeds used for the work.

The election of officers resulted as follows: President, Miss Addie Purnell, Jackson; first vice-president, Mrs. J. B. Chatfield, Meridian; second vice-president, Mrs. A. R. Widney, Bay St. Louis; recording secretary, Miss Mary Clare Brown, Meridian; treasurer, Mrs. T. B. Holloman, Natchez; corresponding secretary, Mrs. S. S. Cope, Paulding; auditor, Miss Sue Reid, Natchez; editor, Mrs. Stella Parker, Wesson; agent for Our Homes, Miss Pauline Stafford, Vossburg. District secretaries: Mrs. K. Kennedy, Meridian district; Miss Anna Montgomery, Natchez district; Miss Mollie Norman, Brookhaven district; Mrs. E. D. Jones, Vicksburg district; Mrs. J. S. Parker, Jackson district; Miss Bettie Watts, Brandon district; Miss E. Alice Trotter, Enterprise district; Mrs. L. B. Turner, Mrs. Lou E. White, Seashore district.

East End, Meridian, was selected as the place for the next annual meeting; time to embrace second Sunday in July, 1898.

"Not by might, nor by power, but by my Spirit, saith the Lord." (Motto for the year.)

"Praise God, from whom all blessings flow." CLARA H. COPE,
Conf. Cor. Sec.

Paulding, July 23, 1897.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison..Shreveport.

Woman's Missionary Conference of Louisiana met July 9-12, at Homer. Our president, being recently bereaved in the death of her husband, was not with us. Our vice-president, Mrs. T. K. Faunt LeRoy, presided throughout our meetings with grace and ease. Our attendance was small. The pastor, Rev. P. A. Johnston, and Rev. P. M. Brown were with us in most of our sessions, and rendered valued assistance. Some very fine papers were read during the Conference. Bro. Brown preached our anniversary sermon, which was very fine indeed, and we hope will bear fruit in years to come.

There were not so many officers or delegates present as usual, and yet we were compelled to decide upon a very momentous question. A young lady from Opelousas, Miss Helen Johnston, presented herself as a candidate for preparation for missionary work. She came recommended by Mrs. M. M. Hayes, district secretary of Opelousas district, and Mrs. Paul Foster. We could not turn a deaf ear to her call, and still pray the Lord to raise up workers in our midst. We judge she has a moderate common-school education, but we did not consider her ready for the training-school. She says she has felt called to this work for several years, but hesitated to offer herself because of incompetency. After prayerful consideration we could see but one course to pursue. We must help her through one year at Mansfield College, that we may better judge of her capability and adaptability to the work. Mrs. Sligh, vice-president of the college, was there, and very generously offered to give the tuition, which is probably four times as much as any other individual will give. She also agreed to furnish the young lady dining-room work, to amount to $5 per month, which will be credited on her board. Miss Helen seems willing to do this, or whatever the Board thinks best. Thus, you see, about $90 is provided without our help. A year's course with all the advantages she needs will cost about $200, besides which we must provide for books, clothing, washing, traveling expenses, etc. You all know something of the necessary expenses of a young lady at college.

The ministers and delegates present responded nobly in pledges. In a few minutes almost half the necessary amount was pledged; but, my dear sisters, what can these ministers and delegates do without your help? You must rally to their support, and help them to redeem these pledges and raise the balance. If every Methodist woman and child in Louisiana would give 25 cents, we would have plenty for our candidate's expenses, and a balance for the contingent fund. But do not confine yourself to this minimum amount, for many may fail to respond, and throw double duty on the faithful few.

Now, dear sisters and co-workers, we did the very best we could with the light we had, and we hope our deliberations and decisions will meet with your approval; but should they fail, you have only yourselves to blame, for you should have been there and helped us through. The same Executive Board was elected, with the exception of a few changes in the district secretaries, as follows: Alexandria district, Mrs. W. H. LaPrade, Shreveport, La.; Delhi district, Mrs. Pitts, Ruston; Arcadia district, Mrs. H. L. Laurence, Homer.

Our corresponding secretary's report shows about the same number of members as last year, and our treasurer's report shows about the same amount of money collected in proportion to the length of time.

We found Homer a very pleasant place, and were most hospitably entertained while there.

It was decided to hold our next annual meeting in Opelousas, to include the fourth Sunday in June, '98. We sincerely hope you will begin now to elect your delegates, and try to see that they attend the Conference.

Your sister in the work,
L. PAXON, Rec. Sec.

Selections.

A ship was wrecked on the northwest coast of Ireland; and a mother tried in vain to persuade her son, who had volunteered to go to the rescue of the last man on board the burning ship, to give up the perilous task. She pleaded that his father and brother had never come back from the sea, and that she would be left alone if he were lost. He resisted her entreaties and put out to the sinking vessel. When the boat came back through the surf the crowds on the shore shouted, "Have you got your man?" The reply came, "Yes; and tell mother it's brother William!" Are we sure that the imperiled souls around us are not our brothers?—Selected.

Joy is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—Bushnell.

We keep poor, not because blessings are so scarce, but because we are so seldom in a position to receive them.

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Editor Christian Advocate.

Low Vacation Rates.

Every day from June 1 to September 30, inclusive, the Queen and Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limit October 31, 1897.

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FROM THE WORK.

Rev. H. S. Johns, Bayou Chicot, La., July 26, 1897: "Just closed a meeting of four days at New Haven, with five accessions and a general good time. I am talking for the ADVOCATE in pulpit, in visiting, and in the Church Conference. Hope with the good times of the Fall to send you a good list of new subscribers. It would help us more than you."

Rev. H. C. Parrott, P. C., Tremont, Miss., July 26, 1897: "In our great meeting at Tremont, or Stone's Cross Roads, we had 60 conversions, 50 accessions to our church, with others yet to join in the near future. Will soon have completed an organization of at least 60 members, and perhaps 75, which will pay the pastor $75, or more, and plans are being laid for the building at once of a $500 church edifice. This is one of the best and well-to-do communities in Itawamba county. All praise to God who was with us all the way."

Rev. J. H. Smith, Wall Hill, Miss., July 24, 1897: "Permit me to tell of the Wall Hill charge. We have been moving along nicely since Conference. The people are kind to their preacher, and show their appreciation in a material way that is delightful. The general collections are being looked after, a good amount paid, the balance, we trust, will be paid in full by Conference. We have had two Children's Day services, which were a great benefit and delight to all in attendance. What a feast of real encouragement and pleasure those services are! The reason for revival meetings is here, and we are praying for a gracious time of refreshing from the presence of the Lord. Many of the brethren are pressing me for help in meetings, a work I very much enjoy; but there is a limit to time and human strength, and I will have to decline many of them. The Lord bless you all with great success."

Rev. Sam B. Cox, Walnut, Miss., July 25, 1897: "I write to let you know of our success in a meeting on my country charge. We had no evangelist. We had our own local preacher, preacher in charge, and a Baptist preacher—all young men. We started with the idea of an old-fashioned, home-spun revival, and we had it. The church only numbered twenty members. We add seventeen, two to the Baptist Church; and every Christian, I think, greatly revived. We had at first one member who would pray in public, and a very good Sunday-school. Now we have a dozen or more persons who will lead prayer, a live Epworth League (named 'Tucker' for our presiding elder, Rev H. R. Tucker) of 23 members, making two Leagues on Jonesboro circuit. The presiding elder is the thing for the country. Let me say that two of my best men have adopted the tithe-paying system recently. Yours for success to the ADVOCATE and the cause."

Rev. W. A. Terry, Tranquil charge, July 27, 1897: "We have recently closed a glorious meeting at Tranquil Church. The Holy Ghost was with us in great power. Dr. I. W. Cooper, of Moss Point, did the preaching from Tuesday morning until the meeting closed. The preaching was of very high order, and was much appreciated by all who heard it. There were twenty-five accessions to the church, and several promised to unite with the other churches in the neighborhood. The meeting could have been considered a great success had we not received a member, because the membership was wondrously uplifted. Many of the members expressed a determination to live closer to God. Several who have not been holding family prayers promised to erect family altars. The people of Tranquil neighborhood, of all denominations, will long remember Bro. Cooper for his faithful service and lasting good performed. May God bless him."

Rev. W. W. Morse, Tylertown, Miss., July 24, 1897: "I have just closed a gracious meeting of six days at China Grove. There were nineteen accessions on profession, the church greatly revived, and seven little children dedicated to the Lord by holy baptism. From the first service it seemed to be manifest that 'the time to favor Zion, yea, the set time, had come.' The interest increased from day to day, until there was scarcely a member of that large congregation who did not feel the power of the Spirit of God. Bro. C. McDonald was my helper, who did all the preaching except the first sermon. He is indeed 'a man full of the Holy Ghost and faith.' He does not try to move the people by telling sympathetic or sensational incidents, but by instructing the mind and heart in the way of life and salvation, so that they can 'lay hold upon the hope set before them.' I believe this work will abide. Others will join the church as a result of this meeting. Family altars will be erected, and the ordinances of the church will be observed, and its institutions supported as never before."

Rev. B. S. Rayner, P. C., Fayette, Miss., June 27, 1897: "We have just held here what the old citizens claim to be the best meeting within their memory. It lasted sixteen days, eleven days of which time Rev. W. M. McIntosh was with us, putting in full and efficient service. We know no one who could have done better work in the same length of time. He preached sound doctrine throughout. To pastor and people there was nothing objectionable in his preaching. His thorough consecration, intense earnestness and manifest candor impelled success. The spiritual force that attended him was perceptible in every service, hence no meeting was fruitless. Congregations were large, making it necessary to improvise a tent, under the shade of trees, the capacity of which was practically without limit. This gave the colored people an opportunity to attend, which they eagerly did in large numbers at every service. by which they were much benefited. Prof. W. A. Bell, singer for Bro. McIntosh, was present, and by his singing and leadership of the choir gave us such music as we hitherto had not enjoyed. Bro. Bell, by his prayers and work generally, was an important factor in the meeting. Bro. W. J. McLean, of Gloster, was with us several days and helped much in the music. He is a thoroughly consecrated Christian worker. As the result of the meeting we are much stronger, spiritually, numerically, financially—in every way. We have certainly taken on new life and feel greatly encouraged. The Great Head of the church has in this meeting done what we from the beginning of the year believed he would do, and to him we give the glory now and forever. Amen."

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A GOOD TIME IN RALEIGH.

We began a meeting here on the seventeenth. It continued until the twenty-second. Bro. W. M. Sullivan did the preaching. We had as good a meeting as I have ever attended. There were members converted; many praising God in the highest. As there were forty accessions to the church here last year, there were but few to join. We had only eight accessions during the meeting. They were soundly converted. We believe there were about forty claimed to have experienced a change of heart. Bro. Sullivan will always be remembered by the people of Raleigh as being a brilliant light in the church which he represents. There are one hundred and thirty-eight members of the Methodist Church in and near Raleigh that are rejoicing to know that God has raised up in the Methodist Church strong young men as our dear brother, properly dividing the Word of God, giving each one their portion in due season. We are expecting a better, a stronger report to accompany us to the Annual Conference than has been for years. Pray for us.

L. J. JONES.

PENTECOSTAL SOENES AT MT. CARMEL.

The revival at Mt. Carmel, Miss., conducted by Bro. L. C. Hall and Prof. Maken, began July 3, and closed on the eleventh instant. In many respects it was the greatest meeting I ever witnessed. Sinners were converted, backsliders reclaimed. The faces of many shone with the glory of God, and there was great liberty in prayer and testimony—indeed, a heavenly atmosphere pervaded the house of God and vicinity. However, the peculiar feature was the conviction by the Holy Spirit of believers of inbred sin. So powerful was it that a horror of great darkness came upon the seeker, and such cries as this, "I am lost," "Let me die," were heard from the lips of those who were passing through the throes of these spiritual agonies. At the close of the struggle the physical man was partly paralyzed under the weight of glory revealed, and the man went through all the motions of a drunken person, except there was no stammer of the tongue. To illustrate: On account of the great movement we thought best on this day not to appoint grove prayer meeting, but let all be abandoned to the Holy Spirit and follow his leading. A friend who had come over sixty miles to attend the meeting and myself were standing near the church soon after dinner, when we heard on an adjoining hill, across a little ravine to the south, a sound as of one praying; so we decided to go over. When we reached the spot we found a small crowd of men. In their midst were two men who went home from prayer meeting the night before in a buggy, both powerfully under conviction. Presently one received the Spirit, and was helpless, like an infant, in the charge of the other, who held him in the buggy till they reached their destination. Then the Spirit came also on the other, and the rest of the night was spent in shouting the praise of God. And now, standing with one hand of each on the shoulder of the other, and their other hands clasped, they were swaying back and forth at the same time, speaking of the wonderful things God was doing for their souls. Others, full of laughter, were swinging around saplings, and one who had just received the blessing wandered around like one under the influence of a dozen drinks.

Again: at the service on the last day a sinner came to the altar; accepted Christ by faith. In the night the witness came. He was awakened by a sweet song heard in his sleep. Immediately he began to seek sanctification. During the whole altar service he trembled like an aspen leaf. When the intermission for dinner was announced he cried out in agony, "I don't want to leave the altar." The Spirit came. In trying to rise he staggered back and came near falling on the floor. The falling rain kept the congregation in the house. During the whole hour he wandered around crying out what great things the Lord had done for him. I have heard of no opposition in the church. Nearly all of the adult members obtained the experience, and, without a single exception that I know of, the rest are seeking. It seemed that sometimes this soul-travail came upon the seekers after they claimed the blessing by faith, while waiting for the coming of the Spirit; but in other cases, at the close of the struggle, the seeker accepted Christ as his sanctifier and received the witness.

No one looking on the scene could oppose, except such as had the same spirit as those who crucified Jesus Christ. If they would not believe, they would not if the graves in the cemetery were opened and the dead came forth and proclaimed that it was of God.

J. D CRYMES.

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P. S.—I desire to call especial attention to the fact that Mr. Harold Von Mickwitz will be Director of the Conservatory of Music. He was a pupil of Leschetizky, who was also teacher of Paderowski. He is personally recommended by Leschetizky, Fannie Bloomfield Zeisler and Victor Herbert.

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THURSDAY, AUGUST 5, 1897.

From the self-same quarter of the sky
One saw ten thousand angels look and smile;
Another saw as many demons frown!
—Robert Pollock.

It is far easier to expose the faults of others than to correct our own.

Nothing causes us to so nearly resemble God as the forgiveness of injuries.—St. Chrysostom.

Nature makes all the noblemen; wealth, education nor pedigree never made one yet.—H. W. Shaw.

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.—George Muller.

The good things a sinner proposes to do to-morrow are no excuse for the meanness he is perpetrating to-day.—Selected.

It is a great calamity that any man or woman should attend church for ten or twelve years and then be unable to tell some one the way of life.—Moody.

Truths are the roots of duties. A rootless duty, one that has no truths below it out of which it grows, has no life and will have no growth.—Phillips Brooks.

Censoriousness is foreign to the spirit of Christ. He who has made the highest attainments in grace is readiest to throw the mantle of charity over the faults of others.

Some people seem to suppose that officiousness and efficiency are synonymous terms. This is a great mistake. The most officious people are oftentimes the most inefficient.

Duty does not always wear a pleasant face when it confronts us, but if we meet it in the right spirit, we shall find its countenance gradually shining like that of an angel.—Selected.

The happiness of life depends very much on little things; and one can be brave and great and good while making small sacrifices and doing small duties faithfully and cheerfully.—L. M. Alcott.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers in which idle people indulge themselves.—J. H. Newman.

The visiting brother with a few "sugar-stick" sermons may capture the crowd for a time, but the real test of a preacher is his ability to hold and increase his congregations during a series of months and years.—Baptist Standard.

Be honest with yourself, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour of the world insincerity is the most dangerous.—J. A. Froude.

Religion and the Body.

That the present generation gives more attention to the development of the body than did our ancestors is a proposition that does not need to be argued. Its truth is verified by personal observation, and stares us in the face from the pages of the daily newspaper. Every college, male and female, has its department of physical culture.

But, notwithstanding all this, the world still needs enlightenment on this subject, especially from the standpoint of religion. Vast multitudes ignore the fact that care for the body is a religious duty. Merely as a matter of worldly prudence, they think, it may be well to take care of our bodies, but this is a matter with which religion has nothing to do. Religiously speaking, it is a matter of no importance whether we are strong or weak, well or sick.

Now, this is an egregious error. Says an inspired apostle, "Know ye not that your body is a temple of the Holy Ghost?" In another place the Word of God pronounces a curse upon him who defiles the body. "If any defile the temple of God, him shall God destroy."

The force of this language is better understood now than in former ages. Science has made it clear that God does destroy him who transgresses physiological law. Unwholesome food, or even wholesome food eaten in improper quantities, brings on gastric and other diseases, whose tendency is to the destruction of the body. Sleeping continuously in ill-ventilated apartments, and thus breathing vitiated air, will produce results equally disastrous. Neglect to take proper exercise, and a great physiological law entails upon you an enfeebled vitality of the whole physical organism. Swallow poison, no matter whether it be strychnine, corrosive sublimate, or the product of the still, and suffering in some form will inevitably ensue. Look at you disgusting specimen of the genus homo as he goes reeling and staggering along the street babbling nonsense and uttering words so foul that you almost wonder whether he be man or devil. He was once a sweet, innocent babe, whose childish prattle was the joy of a mother's heart. He was once a bright, ambitious, noble-hearted boy, looking forward to a glorious career of high endeavor and lofty achievement. He was once a man, fair in form, upright in deportment, and lovely in character—a model in the world of business and in social life. Look at him now. How changed! What has produced this metamorphosis more wonderful and more appalling than any Ovid ever dreamed of? That bloated form, that flushed face, those blood-shot eyes, that beclouded intellect, those dwarfed moral sensibilities, that murdered conscience, those hellish passions that lift his arm to strike with murderous intent her whom once he loved better than his own life—whence came they? Ah! who does not know the origin of all this wreck and ruin? Civilization (?) pressed to his lips a goblet filled with poison. He drank, and that first fatal draught begat a raging thirst which naught but another draught could quench. He drank and drank and drank, and these repeated draughts of hellish poison have done the work. Look upon this scene, contemplate this physical, intellectual and moral wreck, and then deny, if you can, that he who violates a physiological law must pay the penalty.

These are only illustrations. Almost innumerable are the ways in which we can sin against the body. Now, it is a religious duty to guard against these physiological sins. A failure to do so shortens life, and this is morally culpable. We are all ready to condemn in unmeasured terms the man who commits suicide with knife, pistol, or strychnine, or who shortens his days by a life of debauchery; but are these the only forms of self-destruction that merit condemnation? If your neighbor cuts short his earthly pilgrimage by dissipation, and you do the same by gluttony, have you not sinned as well as he? We mention gluttony merely as one form of physiological sin. There are many others whose effects are equally disastrous. Any course of conduct which is deleterious to health is to be avoided as tending to the destruction of the body.

But not only do physiological sins shorten life; they have other effects that are direful from a moral standpoint. They impair usefulness. Transgress some great physiological law, and thus bring on an enfeebled condition of the whole vital organism, and you vastly lessen your capacity to work for the Lord. There is frequently not only a physical, but also a mental incapacity growing out of physiological sin. If you doubt this, ask you morose, emaciated, cadaverous-looking dyspeptic whether he feels himself as competent a laborer in the gospel vineyard now as he was when in perfect health. In health he was cheerful, buoyant in spirit; now even apparent cheerfulness is a task beyond his powers. Once it required no effort to manifest the grace of patience; now this is almost an impossibility. These are only samples of the moral effects of ill-health. Many Christian duties are performed with far less facility when the physical organism is out of repair. Domestic discord often has its origin in a torpid liver, or a diseased condition of the digestive organs.

Much more might be said, but "a word to the wise is sufficient." Enough has been said to establish the fact that Christian ethics has to do with bodily conditions. Physic may be a means of grace, and sleep, diet and exercise not less needful than prayer. Whatever impairs the efficiency of the physical organism, or lowers the tone of the vital forces, must be avoided. We should steadily aim at the greatest possible physical perfection. This should be done, however, with a proper motive. We should do this, not in order that we may win fame, or gold, as do the pugilist and the acrobat, or to feed the flames of a silly vanity, after the manner of a society belle, but in order that we may more efficiently serve God by serving humanity.

Uncle Sam at the Rear End of the Procession.

Within the last few weeks the Times-Democrat has had a number of able editorials advocating governmental control of the telegraph. These articles have been an eye-opener to multitudes of people. The theory that this policy is unconstitutional, or that it is contrary to the genius of a republican government, has been completely exploded. The Times-Democrat shows that all the nations of the earth, republican as well as monarchical, with the exception of the United States and three or four small governments, make the telegraph a part of the postal system. Seventy-five nations, including all the great powers except the United States, control the telegraph just as they do the mails. In these nations telegraph facilities are not confined to the principal towns, as in this country, but are as widely diffused as are mail facilities. In other words, every postoffice in city or country is also a telegraph office. The service in these countries is far more efficient than here, and the cost is from four to eight times less. Just think of it! A message for which a citizen of the United States pays $1 can be sent in other countries at from twelve and a half to twenty-five cents. We predict that this question will soon become a leading question in national politics. Furthermore, we believe that there can be but one result of a contest of this sort. The people of the United States will not continue to pay from four to eight times as much for poor service as other people do for efficient service. A fourfold reduction in telegraph rates would increase the volume of telegraph business almost immensely, and the diffusion of telegraph facilities so as to make them co-extensive with mail facilities would contribute to the same end. The Times Democrat is fighting a good fight, and will receive the plaudits of thinking people.

To win friends we must be friendly. We have often noticed the promptness with which men respond to manifestations of interest. Love begets love, and he who bears himself gently towards others may expect an adequate return. It must be a hard, cold heart which remains unmoved forever. To isolate one's self from society and to assume a repellent air is to cut one's communications with his fellows. Friendship, neighborness, hospitality beget similar conditions. The Scripture teaches a deep truth when it says: "For with what measure you mete withal it shall be measured to you again."—Texas Advocate.

At the recent annual meeting of the M. E. Church, Bishop Foss said: "A few years ago we thought Bishop Thoburn was speaking wildly when he predicted that the number of converts in India would soon number 10,000 a year. Now we find the prediction has been more than fulfilled, and 18,000 were reported in ten months. With such a wonderful increase in this mission and its results, shall we," he asked, "cut down the means of its support, or even fail to increase them?"

Less of the theory of sanctification, and more of the genuine article, is what the times demand. Pulpit, press and platform are full of "the second blessing," "the higher life," "perfectionism," "Holy Ghostmen," "the infilling of the Spirit," and other forms of special goodness, but the church and the world are calling for men and women whose words, spirit and deeds attest a regenerated soul and a Christ-life.—Selected.

Several experts in life insurance have lately declared, as the results of investigation, that habitual beer drinkers are bad risks for insurance. Dr. Berusacki says that the mortality of brewers after forty years of age is very much higher than the average. Self-interest ought to restrain men from fixing on themselves a habit which is demonstrated to be a shortener of life.—Presbyterian.

NOTES.

The address of Rev. J. M. Cowan is Jackson, Miss.

***

There are 208 women practicing law in the United States.

***

Rev. B. F. Lewis, of Woodville, has been on a visit to Dr. Otkin, of McComb City.

***

Rev. H. W. Knickerbocker and family are summering at Seashore Camp Ground.

***

We are pleased to learn that Sister J. A. B. Jones has been entirely restored to health.

***

Dr. J. T. Sawyer preached a strong, practical and edifying sermon, Sunday morning, at Dryades Street.

***

The Topisaw Camp Meeting begins Aug. 8. Revs. J. T. Nicholson and I. W. Cooper have been invited to attend the meeting.

***

The Toronto Globe speaks in very complimentary terms of the pulpit and platform work of Rev. T. B. Clifford during the great League gathering.

***

We congratulate our readers upon the privilege of reading a letter from far off Alaska written by a pen so bright and graceful as that of Miss Belle Kearney.

***

We are much gratified to learn that Rev. J. A. Bowen's health is much improved. He expects to be able to resume his work by the first of September.

***

Just as we went to press news was received of the death of Mr. John Fletcher Eucche, at his home near Crystal Springs, Miss. A suitable memoir will appear in due time.

***

We had the pleasure of meeting Rev. C. T. Munholland, of the Louisiana Conference, a few days since. He has been visiting relatives in the city, but has returned to his charge on the coast.

***

From a private letter from Rev. G. W. Bachman we are glad to learn that he and Bro. McIntosh have had a very successful tent-meeting at Pittsboro, Miss. Bro. McIntosh will move his tent this week to Slate Springs.

***

We regret to learn that Rev. H. P. Gibbs, of the North Mississippi Conference, has been for some time confined to his bed with fever. Many earnest prayers will go up for the prolongation of his valuable life and ministry.

***

We are pleased to learn that Rev. T. W. Adams, who has recently been on the sick list, is now convalescent. His flock are to be congratulated, as they miss much when they miss his able ministrations in the pulpit and his genial, helpful visits in the home.

Rev. W. M. Williams writes from Gallman, Miss: "We have just closed a very gracious revival at Bethesda. There were a great many conversions in the church and out. Sixteen joined. Bro. H. A. Gatlin did the preaching. We were much pleased with him."

***

A glorious meeting has just closed at Tranquil Church, Jackson district. There were many conversions and twenty-five accessions to the Methodist Church, and several expressed a desire to join other churches. The membership was greatly revived. Rev. I. W. Cooper assisted the pastor.

***

We are pleased to learn that the prospects of Whitworth College for the next session are very fine. About a hundred boarders are already enrolled, and the number is steadily increasing. The faculty for the ensuing session is said to be equal to any the college has ever had, and this is saying a great deal.

***

We invite special attention to the ad. of President J. W. Chambers, headed "Positions Wanted." Boards of Trustees and others who need the services of competent teachers should correspond with Bro. Chambers. Most of these teachers are Methodist, but a few of them are of other denominations. They are recommended as thoroughly competent for the positions to which they aspire.

***

We have received several communications unaccompanied by any name. One is "Pastoral Visiting: Its Duty, Difficulties and Benefits." Another has no title, but treats of the Epworth League. Another bears the title, "Why Did the Church Make the Sunday-school a Part of Its Machinery?" None of these will be published until we know the names of the authors. The names may, of course, be withheld from the public.

***

Speaking of Jean Ingelow, whose death was announced quite recently, the Pittsburg Advocate says:

The songs she sung pleased the fancy and touched the hearts of multitudes of people. They loved the tender lines full of the genius of poetry. To specify would be impossible within these limits. Her prose writings, too, had many readers, but her chief reputation must rest on her poetical productions. Every line she wrote of either was pure and helpful, and of good religious influence.

***

We had the pleasure of meeting a few days since Rev. J. E. Green, of the Texas Conference, now stationed at LaGrange. He was on his way home from the great Toronto gathering, which he enjoyed immensely. He visited Quebec and a number of other places in the Dominion, and was delighted with his trip. Before going home he will spend a week assisting Bro. M. H. Moore in revival work at Bethel Camp Meeting.

***

We were pleased to meet Bro. and Sister S. B. Beall in the city last week. They were en route to Crystal Springs, where they will spend the month of August, the good people of Abbeville having given him a vacation for that length of time. Sister Beall's health is somewhat impaired, but we do not doubt that by a month's sojourn in that salubrious region she will be completely restored. Bro. Beall has had a prosperous pastorate this year. He promises a report from his charge in the near future.

***

The report that Bishop Keener will ask to be superannuated at the next General Conference is not correct. He will place himself in the hands of the proper committee to be disposed of as they deem best; but this is a very different thing from asking to be superannuated. Unless a very great change in his sanitary condition should take place between now and then, we do not believe that he will be superannuated. He is remarkably vigorous for a man of his years, and is able to do the work assigned him thoroughly and efficiently. That his mental vigor is unimpaired will not be questioned by anyone who reads his masterly article in the last number of the Review. His pulpit work (and he preaches often) evinces not only mental vigor, but a freshness of thought very rarely exhibited by a man of his years. Few men even in middle life read so many new books, and keep so thoroughly abreast of the thought of the day.

NEWS OF THE WEEK.

DOMESTIC.

The State University of Alabama has decided in favor of co-education.

President McKinley, who is taking a vacation, attended church in Plattsburg, N. Y., on last Sunday. The handsome Methodist - Episcopal Church was crowded.

There never were such bountiful crops in Texas as are being garnered this season. There is more wheat, corn, oats and fruit than ever before, and the cotton promises to beat all records.

The United States Alaskan Gold Company, with a capital of $1,000,000, was incorporated in Trenton, N. J., by filing of articles for the purpose of mining gold in the Klondyke fields.

Mr. Ling Fang, the new Chinese minister at Washington, is a member of the Episcopal Church, was educated in London, and made a member of the London bar in 1877. He has long been the legal adviser of Li Hung Chang.

It is announced that three of the four colored Presbytories in connection with the Southern Presbyterian Church have made a call for a convention to organize a Colored Presbyterian Church. The convention is to meet in Nashville, Tenn.

The West Mississippi Fair Association, at Vicksburg, will make a feature of the press exhibit at its fair this Fall. Space will be devoted to displaying the headings of all the journals published in Mississippi and Louisiana, and each paper will be invited also to send copies for distribution.

The steamer "Queen," which arrived from Alaska, has brought word that the mounted police of the northwest territory are meeting all people bound for the Yukon country at the British line and compelling all who have not a year's supply of provisions to return to the coast.

A destructive fire broke out in the roundhouse of the Western railroad at Montgomery, Ala., July 31, and in less than an hour was a complete wreck. The roundhouse was full of engines, having gone into their stalls for the night. It is said eleven engines were destroyed, some of them the finest on the road. The machine shop attached to the roundhouse is a complete wreck.

The coal mine operators of Alabama are doing the biggest business for several years, partly because of the general resumption of work by many factories and mills, and partly because of the strike in the North. The Mobile and Ohio road and the Illinois Central railroad have been compelled, since the strike, to look to Alabama for a large share of their coal supply; and are now receiving big consignments from the State.

According to recent advices from London, the British government has at length consented to send representatives to a conference on the subject of the preservation of the fur seals. A conference will take place at Washington in October, at which Great Britain, Canada, Japan, Russia and the United States will be represented. It is expected that this meeting will devise some permanent plan of protecting the seals and establish certain rules governing the annual catch which shall be binding in all the waters frequented by the seal herds.

FOREIGN.

It is announced that the British government has denounced the commercial treaties existing with Germany and Belgium.

Andrew Carnegie has offered the town of Stirling, the seat of the palace and parliament built by James V., the sum of £6,000 for a public library building.

The British government has serious trouble on its hands in its Indian Empire, and, unless prompt repressive measures are taken, it is feared that disastrous results may follow. There is a revolt in progress in the northwestern part of the empire, in what is known as the Chitral district. At present there are about 50,000 tribesmen in revolt, led by a religious madman.

There has been in session in Brussels a congress to consider the Sunday question. Among its conclusions is one to the effect that there are few industries in the country to which the principle of Sunday rest can not be practically applied. It has, therefore, decided that the different administrations, especially of the railroads, be approached with a view to securing the largest measure possible of Sunday rest for all engaged in transport service.

The treaty between Greece and Turkey provides for the rectification of the frontier in accordance with the plans of the European military attaches, so modified as to allow Turkey a small strip of Grecian territory. The indemnity is fixed at four million Turkish pounds, and in addition Turkish subjects are to be indemnified for the losses incurred through the war, the amount of the indemnity to be fixed by a mixed commission. The question of the capitulations is left for final determination to Turkey and Greece.

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READ THE TESTIMONIALS.

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(Minister to Cnba.)

This "Kings of the Platform and Pulpit" gives the wisdom, wit and theology of a whole nation for a century. It is full of our best Southern humor, and every family in my south country will be happier and wiser with it. It is the last book in my library that I would part with.

BENJAMIN HARRISON.
(Ex-President of the United States.)

I want to thank somebody for sending me "Kings of the Platform and Pulpit." I hope many copies will be printed and circulated, for I expect to receive a good deal of comfort and pleasure out of it myself; and I want everyone to be as happy as I am.

WADE HAMPTON.
(Ex-Senator from South Carolina.)

I read "Kings of the Platform and Pulpit" with as great pleasure as Fitzhugh Lee. It is a bright, agreeable and interesting book.

SEE WHAT AGENTS ARE DOING.

Rev. J. R. Barnes, of Georgia, cleared $24.00 the first four days. Rev. J. M. Miller, of Missouri, cleared $43.00 the first ten days, and Rev. R. V. Galloway, of Texas, cleared $30.00 the first six days. We could give the names of scores from each State in the South who are making from $3.00 to $9.00 each day selling this book. Rev. Wm. G. Evans, of Louisiana, cleared $40.90 the first 15 hours.

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LUMBER.

NEW ORLEANS, LA.

Important Notice.

At the last Annual State Epworth League Conference the State League promised to raise $1,000 for the Orphans' Home located at Water Valley.

The Jackson district has been assessed $100 for the Home, which has been distributed as follows:

First Church, Jackson	$ 25
Capitol Street, Jackson	10
Yazoo City	20
Canton	7
Bentoe	7
Tranquil	10
Camden	10
Terry	11
Total	$100

The pastors will please raise these amounts and forward to the president, A. F. Watkins, Vicksburg, Miss.

Let the pastors send me a list of names of members who will take part on programme for our District League Conference, to be held in Yazoo City, Sept. 15 and 16. Also inform me of places that need to be visited by the district secretary.

L. S. Jones, Dist. Sec'y.

Special Notice.

The Executive Committee of the Louisiana State Epworth League is requested to meet at Louisiana Avenue Church, in this city, Aug. 10, at 8 P. M. The following compose the committee: H. H. White, W. M. Sloan, Rev. R. H. Wynn, Rev. P. H. Fontaine, Jno. A. Pharr, and J. W Daniels. A full attendance is desired. H. H. White, Pres.

Notice.

The Woman's Foreign Missionary and Parsonage and Home Mission Societies will hold their annual district meeting of the Corinth district in Baldwyn, Miss., Aug. 27-30. We urge that each society in the district send delegate with full report. You will oblige me much.

Miss Mamie McCoy.

From Bro. Woodward.

We are in the midst of good meeting at Simesport. Will write particulars when meeting closes. I am assisted by Bro. McCaskitt, of Columbus, Miss. W. T. Woodward.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. Free with valuable advice.
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Harris' Business College.

A business education is a necessity, and one who enters upon the duties of life without its guiding influence has all the chances of success against him. We know of no better place for young men and ladies to go for such a training than to that wonderfully progressive institution, Harris' Practical Business College, Jackson, Miss. It is doing more for the worthy, struggling boys and girls than any other business college. Nineteen of its students recently secured good positions in three weeks.—Jackson Evening News.

While commenting on the alleged poverty-stricken condition of Ireland, the secretary of the United Kingdom Alliance points out that one brewery alone there distributed nearly $3,500,000 as a year's profits.—Guide to Holiness.

Randolph-Macon Schools and Colleges.

Year by year a large number of boys and girls, young men and young ladies, go out of our State to various schools and colleges north of us. We will not now stop to discuss the reason, but simply state the fact. Sometimes they make grievous mistakes, misled as they are by captivating advertisement. We feel perfectly safe in endorsing the conservative sentence of Dr. R. J. Bigham, General Secretary of Education, after a trip to Virginia to inspect the unique and notable system of schools and colleges established by the Randolph-Macon Board. Says he: "Any parent proposing to send a son or daughter to Virginia for higher education would, in my judgment, make a serious mistake should he not send to President W. W. Smith, at Lynchburg, Va., for the catalogue of the Randolph-Macon Schools and Colleges."

Do You Know?

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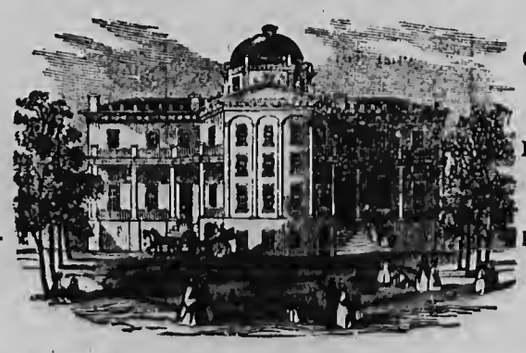

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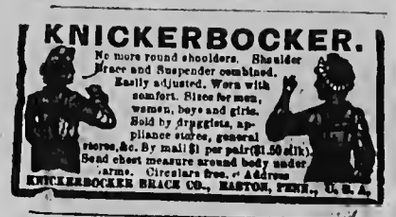

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"Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! Go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there is one to love.
Home is where there is one to love us.

"Home's not merely roof and room;
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it.
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet—and only sweet—
When there's one we love to meet us."

"No Such Sneak."

A gentleman hailed a bootblack for a shine. The lad came rather slowly for one of that lively gnild, and before he could get his brushes out another larger boy ran up and pushed him aside, saying, "Here, you go sit down, Jimmy!" The gentleman was indignant at what he deemed a piece of outrageous bullying, and sharply told the new comer to clear out.

"O, that's all right, boss," was the reply, "I'm only goin' to do it fur him; you see, he's been sick in the hospital for mor'n a month, and can't do much work yet, so us boys all turn in and give him a lift when we can."

"Is that so, Jimmy?" the gentleman asked.

"Yes, sir," wearily replied the boy; and as he looked up, the pallid, pinched face could be discerned even through the grime that covered it. "He does it fur me, if you'll let him."

"Certainly; go ahead," and as the bootblack plied the brush the gentleman plied him with questions.

"You say all the boys help him in this way?"

"Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him, 'cause he ain't very strong yet, ye see."

"What percentage do you charge him on a job?"

"Hey?" queried the youngster, "I don't know what you mean."

"I mean, what part of the money do you give Jimmy, and how much do you keep out of it?"

"You bet I don't keep none; I ain't no such sneak as that."

"So you give it all to him, do you?"

"Yes, I do. All the boys give up what they gets on his job. I'd like to catch any feller sneaking it on a sick boy, I would."

The shine being completed, the gentleman handed the urchin 6d., saying: "I think you're a pretty good fellow; so you keep half and give the rest to Jimmy here."

"Can't do it, sir; it's his customer. Here, Jim." He threw him the coin, and was off like a shot after a customer of his own. Without knowing it, he had preached a good sermon from the text, "Let brotherly love continue."—Southern Standard.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.
R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

Taking Thought in Time.

One of the delusions of the transgressor is the fancy, not always clearly defined, but nevertheless underlying the operations of his mind, that he can sin "a little bit" without harm; that he can take a step across the boundary line between right and wrong and not be taken captive in the enemy's country; that he can easily and quickly recover himself, and escape penalty; that, in brief, he can enjoy "the pleasures of sin for a season," and speedily face about, and find all things as they were before his transgression. He ignores the fact that frequently a single sin brings ineffaceable disgrace, involves a man in a maze of trouble, leads to consequences which are full of grief and remorse. The story of the Prodigal Son, picturing him in his downward bent, falling step by step into deeper degradation and bondage, is fraught with warning just here. "Obsta principiis" was the favorite motto of an old Latin writer; that is, "beware of beginnings;" be careful concerning the first step. On the verge of a deep pit, or at the top of a steep and icy descent one misstep may be fatal. After a sin has been done not even the Almighty, with his pardoning grace, can make things as they were before the law breaking act. A shrewd headliner the other day packed much wisdom in his announcement of the overwhelming sorrow of an embezzler, when he described it as "Ex post facto grief." The time to consider the guilt and folly and danger of a sin is in advance of the act. Due and prayerful consideration then will prevent the transgression.

The Things That Are Lovely.

Some very earnest young Christians make a mistake in putting too light a value upon those graces of manner and little courtesies of speech and conduct which might commend their excellent qualities to others, and give them the vantage ground of personal influence. If a merchant has diamonds to sell he does not shut them up in a drawer nor display them in a rough box. He does not say: "Nothing can add to the value of a diamond, and I will not condescend to any tricks to catch admiration or draw customers. If a man really wishes to buy, he will come to me."

What he does is to put his jewels upon beds of satin, in cases of velvet; to use every art to display their beauty. He knows very well that people who have never thought seriously of buying may be attracted by the beauty that catches the eye and arrests the attention.

Your Christian principles ought to be rendered so attractive by your personality that those who know you will associate goodness with graciousness. —Emily Huntington Miller.

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Dr. Chauncey M. Depew, president of the New York Central railroad, says: "A considerable proportion of failures in business, and 90 per cent. of the defalcations and thefts and ruin of youth among people who are employed in places of trust, are due directly to gambling. I have seen in my vast employment so much misery from the head of the family neglecting its support and squandering his earnings in the lottery or policy shop, and promising young men led astray in a small way and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling can not have prosperity in business, religion in its churches, or morality among its people."

Here comes our old friend, Dr. Theodore L. Cuyler, with a story. In telling it he quotes a Southern slave of the old times, who replied to one who said: "I hope your master has gone to heaven," with the very wise remark: "I's afraid he has not gone dar, fur I neber heard him speak of dat. When he goes to de Norf, or to Virginny Springs, he allus be gittin' ready fur weeks. I neber see him gettin' ready fur goin' to heben." Doubtless that darkey was right. Anyway, there are plenty of people who never seem to have time to get ready for the last long journey.

The other day a man applied to us to officiate at the funeral of his wife. He stated incidentally that he did not know she was a member of our church until informed of it by a third party after his wife's decease. It is remarkable how successful some people are in concealing their religion even from their nearest relatives. We wonder what sort of religion it will look like when the Light from the Throne blazes upon it.—Southern Christian Advocate.

Let us take short views. Let us not climb the high wall till we get to it, or fight the battle till it opens, or shed tears over sorrows that may never come, or lose the joys and blessings that we have by the sinful fear that God will take them away from us. We need all our strength and all the grace God can give us for to-day's burdens and to-day's battle. To-morrow belongs to our heavenly Father.—Theodore L. Cuyler, D D.

The standing difficulty in the long run is not want of places, but want of men.—E. E. Hale.

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Pupils boarding in the College have the personal attention of the President and his wife, who, together with the teachers, strive to make their stay while here as pleasant and profitable as possible.

An abundance of substantial food is furnished; ample time given at each meal for everyone to be satisfied, and President's family, teachers and pupils all fare alike. Special attention is paid to their manners and morals at all times, and every effort is made to impress them with the necessity of constant growth, physically, mentally and morally.

We board at $11.00 per month where they take their meals regularly at the table; extra charge when the meals are carried to their rooms, and extra servant hire. This includes pupils and teachers.

No incidental fee is charged unless something is destroyed, and in this case the cost of the article is charged to the party who destroys it.

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Violin, Mandolin, Guitar (each)	5 00
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Pupils will be charged from time of entrance, and no deduction made except in cases of protracted sickness.

Payments must be made quarterly, and in advance.

Pupils leaving at any time will be charged to the end of the month.

School will open Wednesday, September 15, 1897, and continue nine scholastic months.

For preachers' daughters everything is divided by two. Pupils leaving at any time will be charged only to the end of the month. Those refusing to obey the rules of the college will be dismissed.

For information or catalogues apply to

J. W. Honnoll, Pres.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it. Index tells.

Write Macbeth Pittsburgh Pa

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Beauty is as essential to a woman as any other quality, with beauty of form and feature comes beauty of mind and character. Physical beauty is a rounded form, the brightly tinted cheek, the vivacious eye, a certain ease and grace of manner, which indicates a superabundance of physical strength. Very few women possess these qualities, but very many more might possess them who do not. If you feel that you are losing vitality, losing your beauty losing your strength, if you feel that your face which once was plump and rosy, is becoming thin and sallow, that wrinkles (which are the terror to all pretty women) are beginning to appear, take our advice and try that greatest of discoveries the "MASSAGE FACE CUP," which is the only means known to enlarge to convert a thin and sallow expression into a plump and rosy face. It will transform a face with pleis or homely features into an expression of grace and beauty. Physiology teaches us that if we would be strong, we must exercise the muscles which need the developing. Exercise causes the blood to rush to that part of the body called into action, the muscle is fed and strengthened by the fresh blood and will, therefore, develop.

The Massage Cup will do for the face, when properly applied, by contracting and relaxing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MASSAGE FACE CUP," with full directions for its use. Remember, you can have your money back, if you say so.

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OBITUARIES.

MATTHEWS—We come with sad hearts to chronicle the death of JAMES MEREDITH MATTHEWS, son of the late John R. Matthews and Mrs. Polly Newell Matthews, who was born in Copiah county, Miss., Feb. 16, 1846; married Mrs. Louvinia Berlow McLaurin in October, 1865, by Rev. Wm. East, and died in Washington City, June 12, 1897. His brother, Mr. R. I. Matthews, and his only son, John R. Matthews, were with him, and the latter accompanied his father's remains to Hazlehurst, Miss., where he was interred in the family cemetery.

He was a devoted husband and father. He reared successfully two stepchildren: Dr. Hugh McLaurin, of Brandywine, Miss., and Mrs. Mattie Hollingsworth, of Wesson. His adopted son, John Jones, made an orphan by the cyclone at Beauregard, Miss., mourns the death of this loving parent and benefactor. These members of his family are all grown. All are members of the church and useful citizens in the community where they live. His sympathies, though unostrusive, were broad and deep; but his best thoughts, his best efforts, were given to those within his home. He was the preacher's friend, and with his devoted wife dispensed a generous hospitality, and nothing delighted them more than to entertain a company of ministers. He had joined the church, but had not been received into full connection. He loved to hear the voice of prayer at family worship in his home, and strictly observed the kneeling posture when he prayed. In conversation with Rev. J. B. Downer, Rev. Mr. Purser, and Brown, he testified to the religion of Jesus and of his hope of eternal life. He had faith in God and was not afraid to die. He never failed in loyalty or fidelity to the interests of the church, and this writer, with other pastors, remember his unselfish liberality. He had been ailing for some months. All that a loving wife and devoted children could do was done for him, and they hoped for the best results. It is hard to realize that the devoted husband, father and brother should have fallen forever. He had gone in company with his son, John R. Matthews, to Washington on business. Had been there only a few days. Great was the shock to his family and to the community where he lived when the announcement was made of his demise. Funeral services conducted by Rev. Mr. Purser, attended by the sorrowing relatives and friends. The legacy of Christ to his sorrowing disciples will be precious to these stricken friends: "I will never leave you nor forsake you;" "Lo, I am with you alway, even unto death."

This brief sketch is the heartfelt tribute of love by his former pastor and grateful friend,

WM. HOOVER.

Myrtle Place, Pike county, Miss.

ASHLEY—Just as the clock struck three on Wednesday morning, June 23, the spirit of Aunt JANE ASHLEY took its everlasting flight home to the One who gave it. She joined the M. E. Church, South, about thirty-eight or thirty-nine years ago, and was happily converted under the ministry of Rev. E. A. Flowers at old Hopewell Church, on North Williamson charge, in which she lived a consistent Christian life ever since. She was eighty-three years five months and eleven days old. She had been married three times. Her first two husbands only lived a short time, and she married J. D. Ashley, and they two lived together fifty years in a peaceful, happy, quiet life. It has been said of her she was a wife indeed and in truth, always standing by her husband's side in every circumstance of life. She loved the church and its hallowed influence. She was never ashamed to confess her Savior in any congregation by shouting the praises of God. She was only sick but a few days when the summons came to come up higher. She told her husband she was going to sleep in Jesus. As long as she had strength on her bed she rang her hands and praised her God.

When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.
Even down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

The last Christian act of her life was to raise two orphan children—one boy and one girl. She leaves a husband and four children of her own to grieve her loss, but their loss is her eternal gain. Grieve not, dear loved ones, but look up. Aunt Jane stands at the beautiful gate to welcome thee home.

H. W. DAY, L. P.

ROGERS—JAMES P. ROGERS was born in Limestone county, Ala., May 16, 1819, and died at his home in Richland, Miss., June 28, 1897. In 1840 Bro. Rogers moved to Mississippi. He was fond of sports, and soon caught the spirit of the wild West, and conformed to her ways. Soon after coming to Mississippi he was married to Mrs. Louisa Cotton, who lived but a few years. Two children blessed this union. He was again married to Miss Martha E. Smith in 1849, and to them were born six children. He professed religion and joined the M. E. Church, South, in 1851, and remained a member of the same to his death.

Bro. Rogers was sick but little in life. Last Winter he became a sufferer from rheumatism, and never fully recovered. From the first he spoke oftener of dying than of getting well. A few days before his death he had another attack, after which he gave himself up to prayer, reading, and religious thought. He was never an active Christian. The past gave him much concern during his last sickness. A few days before his death, after talking with him, I read to him the fourteenth chapter of St. John's Gospel, and prayed with him. He expressed himself satisfied as to the future, but regretted the past. He leaves a wife and four children and several grandchildren to mourn his death. May God bless them all till they meet him who is

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

W. D. MCCULLOUGH.

Pickens, Miss.

JORDAN—Mrs. FRANK JORDAN (nee Etta Lundy) died June 28, 1897. She was happily married to Mr. Frank Jordan fifteen years ago. Four children bless this happy union. She was thirty-three years of age. She was converted when quite young; connected herself with the M. E. Church, South, and ever afterward lived a faithful, consistent life. She "kept her tongue from evil and her lips from speaking guile." She was a woman of most excellent character. "She looked well to the ways of her household, and ate not the bread of idleness," and her presence was a benediction to her friends.

Oh, how mama and papa, brothers and sisters, will miss her annual visit from Kentucky, where she moved with her husband when first married.

She died near Lexington, Miss., the home of her birth. The influence of her life will live forever. The merciful visit, the friendly word, the look of sympathy, will never be forgotten. In the sick-room she seemed like an angel sent down from heaven to comfort the afflicted. She was a dutiful daughter, affectionate sister, a devoted wife, a fond mother, a sincere friend. May God bless and sustain the bereaved ones, and save them, an unbroken family, around his throne in heaven!

ALICE PORTER.

FULLILOVE—ASBURY B. FULLILOVE was born in Autaugaville, Ala., Nov. 29, 1812, and at the age of three years his parents moved to Carroll county, Miss., where he spent the remainder of his days. He was happily married to Felicitas Bryan, March 29, 1864; joined the M. E. Church, South, in 1866, and died Jan. 23, 1897.

A good man, citizen and neighbor has passed away, known and loved by all. In the busy world, where most men make enemies, he made friends. The mere mention of his name aroused pleasant emotions, evoked no criticisms or harsh remarks, but was a rebuke to evil. To his pastor his "name was as ointment poured forth." Honest to the letter, who had "rather swear to his own hurt" than damage his neighbor.

For years he suffered intensely, and the last months of his life the greatest sufferer I ever saw. In the midst of it all hopeful of recovery and of heaven, should the disease terminate fatally. One of our best and noblest citizens has "fallen on sleep." We miss him; we give him up reluctantly, but hopefully. Those who knew him best feel sure of his rich reward. His sorrowing wife, sister and two brothers mourn his loss, yet "not as those who have no hope."

J. F. EVANS.

GENTRY—NATHANIAL GENTRY departed this life June 29, 1897, at 8 A. M., aged about eighty-five years.

Bro. Gentry was born in South Carolina, and joined the M. E. Church, South, at a count seventeen years of age, since which time he has been an acceptable and faithful member. His age is not definitely known, as he was an orphan. He moved to Alabama, and in 1843 married a Miss Stephens, who bore him nine children, four of whom still survive him. His wife preceded him to the kingdom many years ago. From Alabama he moved to Mississippi, where he lived four years in Clarke county, near Quitman. From Mississippi he moved to Louisiana, where he remained until death released him from all pain. We laid him to rest in the graveyard at Liberty Chapel, Grant parish, La., June 30, 1897.

He had filled nearly every office in the church save that of preacher. One of his favorite hymns was 601, "Why should we start and fear to die?" He was fully ripe for the kingdom, and left the testimony that all was well. Farewell till we meet above.

A. C. FLOWERS, P. C.

WYSE—J. H. WYSE died at his home near Pickens, Miss., March 2, 1897, after an illness of a few days.

Bro. Wyse had been a consistent member of the M. E. Church, South, many years. He was a good citizen and neighbor, a devoted husband, and indulgent father. A good man has gone to his reward. He leaves a wife and a daughter, one brother and two sisters to mourn his death. The Lord comfort those who sorrow.

W. D. MCCULLOUGH.

Pickens, Miss.

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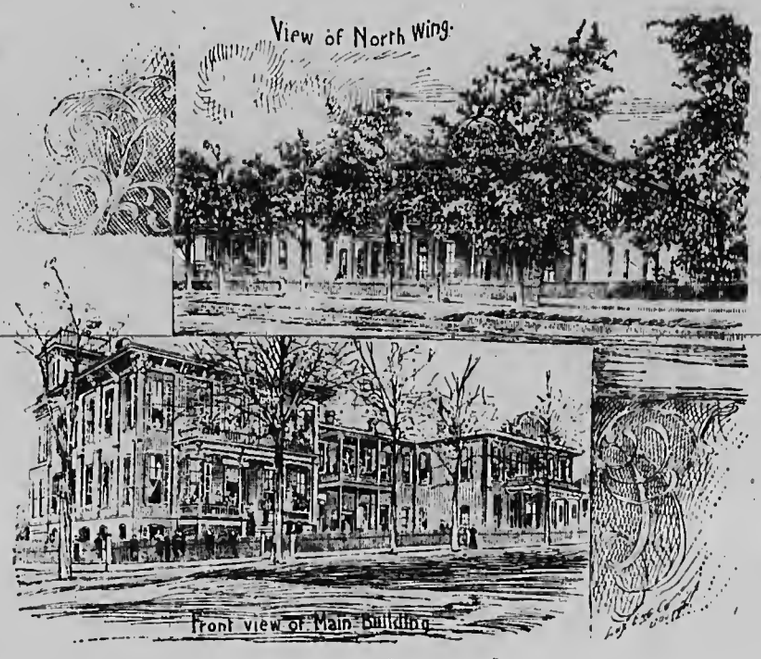

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MARRIAGES.

BROOKS—CHOCKERHAM.—In Bayou Marine M. E. Church, South, July 11, 1897, by Rev. W. T. Woodward, Mr. H. T. Brooks and Miss Ella C. Chockerham, all of Point Coupee parish, La.

SPENCER—CHOLMANN.—At the residence of the bride's parents, by Rev. W. T. Woodward, Mr. Wm. D. Spencer and Miss Emma Cholmann, all of Point Coupee parish, La.

NESBIT—DORSEY.—At the residence of Mrs. Williams, near Ingomar, Miss., July 30, 1897, by Rev. Jas. Porter, Rev. E. P. Nesbit to Miss Mattie Dorsey, all of Union county, Miss.

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Charleston, at Bethel	14, 15
Tatum, at Ebenezer	21, 22

H. C. MOREHEAD, P. E.

SARDIS DIST.—THIRD ROUND.

Arkabutla	Aug. 7, 8
Coldwater and H	8, 9
Wall Hill	(Fri.).. 13
Cockrum	14, 15
Burgess mission	21, 22
Pleasant Grove	28, 29
Eureka	(Fri.)..Sept. 3
Pleasant Hill	4, 5

T. C. WIER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Brooksville	Aug. 7, 8
Tibbee	14, 15
Shuqualak	21, 22
Winstonville	28, 29
Singleton	Sept. 4, 5
Hebron	11, 12

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tremont	Aug. 6
Fulton	7, 8
Buena Vista	13
Houston mission	14, 15
Houston and Wesley	20
Sparta	21, 22
Okolona circuit	28, 29

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Abbeville circuit, at Liberty	Aug. 7, 8
Pontotoc circuit, at Palestine	14, 15
East Holly Springs circuit	21, 22
Holly Springs circuit	28, 29

J. D. CAMERON, P. E.

GREENVILLE DIST.—THIRD ROUND.

Bolivar	Aug. 7, 8
Greenville	14, 15
Greenville circuit	15, 16
Show's	21, 22
Hollondale	28, 29

J. W. DORMAN, P. E.

WINONA DIST.—THIRD ROUND.

McNutt	Aug. 7, 8
Dublin and Brooklyn	14, 15
Black Hawk	28, 29

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DURANT DIST.—THIRD ROUND.

Ackerman, at McCool	Aug. 7, 8
Ebenezer	12
Bolzona	14, 15
Chester, at South Union	21, 22
Rural Hill	27
Louisville	28, 29

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Iuka circuit, at Paradise	7, 8
Saltillo circuit, at Oak Grove	14, 15
Plensant Ridge cir., at Old Bethel	21, 22
Jonesboro circuit, at Ebenezer	28, 29
Marietta cir., at Hodges'	(Wed.)..Sept. 1
Booneville circuit, at Paul's	4, 5

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Caseyville, at Pleasant Valley	Aug. 7, 8
Gallman, at Mount Pleasant	14, 15
Crystal Springs	(at night).. 15
China Grove, at Water Hole	21, 22
Bogue Chitto, at Johnson	28, 29
North Wesson, at Matthew's Chapel	Sept. 4, 5
Wesson	(at night).. 5
Pleasant Grove, at Sartin's	11, 12
Martinville, at Pleasant Ridge	18, 19
Hazlehurst	(at night).. 19
McComb City	25, 26

E. H. MOUNGER, P. E.

NATCHEZ DIST.—THIRD ROUND.

Jefferson Street	Aug. 7, 8
Wesley Chapel	8, 9
Friendship	14, 15
Mars Hill	21, 22

W. L. C. HUNNICUTT, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Energy, at Mt. Carmel	Aug. 7, 8
Waynesboro and State L., at S. L. (Th.)	12
Matheraville, at Hebron	15, 16
Ellisville and Laurel, at E.	(Fri.).. 20
Eastabuchie, at Hopewell	21, 22
Enterprise and Stonewall, at Mayorhoff	28, 29
Leakaville	Sept. 4, 5
Mt. Carmel	11, 12
Fuller	(Wed.).. 15
Williamsburg	18, 19

L. CARLEY, P. E.

JACKSON DIST.—THIRD ROUND.

Benton circuit, at Midway	Aug. 7, 8
Canton	14, 15
Terry, at Spring Ridge	21, 22
Madison, at Pocahontas	28, 29
Camden, at Thomastown	Sept. 4, 5
Lake City and Lodi, at Phillips	11, 12
Tranquil	18, 19
Yazoo City	25, 26
S. Creek and B. Lake, at Sharbrough's	Oct. 2, 3
Flora	9, 10
Fannin	10, 17

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

South Warren, at —	Aug. 7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Rioves' Chapel	11, 12

J. M. WEEMS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian—South Side	Aug. 7, 8
Meridian—East End	8, 9
Chunkey, at Spring Hill	14, 15
North Kemper, at Union Ridge	21, 22
Daleville, at Andrew Chapel	28, 29
DeKalb, at Marvin	Sept. 4, 5
Linwood, at Linwood	11, 12
Toomsuba, at Burton's Chapel	18, 19
Porterville, at Brogan's Chapel	25, 26
Neshoba, at Philadelphia	Oct. 2, 3
Rose Hill, at Hopewell	9, 10

C. G. ANDREWS, P. E.

BRANDON DIST. THIRD ROUND.

Westville, at Bethel	Aug. 7, 8
Decatur, at Centreville	14, 15
Raleigh, at Trinity	16
Morton, at —	21, 22
Clarksburg, at Liberty	Sept. 4, 5
Trenton, at Trenton	7
Hillsboro, at Oak Grove	11, 12
Carthage, at Sarills	16
Walnut Grove, at Waldo	18, 19

W. W. SIMMONS, P. E.

Forest, Miss.

SEASHORE DIST.—THIRD ROUND.

Galloway, at McLaurin	Aug. 7, 8
Moss Point station	14, 15
Escatawpa, at Caswell S.	(Wed.).. 18
Americus, at Tanner's C	21, 22
Bay St. Louis, at B. St. L.	28, 29
Hattiesburg station	Sept. 4, 5
Ocean S., at O. S.	(Wed.).. 8
Vancleave, at Mt. Zion	11, 12
Gulf Port	18, 19

C. A. POWELL, P. E.

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DELHI DIST.—THIRD ROUND.

Tallulah, at Bayou Vidal	Aug. 21, 22
Lake Providence	Sept. 4, 5
Waterproof, at Wesley	11, 12
Vidalia, at Peck station	18, 19
Harrisonburg, at Pine Hill	25, 26
Winnsboro, at Bluff Prairie	Oct. 2, 3
Oak Ridge, at Bowman's Chapel	9, 10
Bonita, at Bartholomew	16, 17
Desaird, at Desaird	23, 24
Bastrop, at Bastrop	30, 31

B. F. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Pelican, at Mount Pleasant	Aug. 7, 8
Caddo, at Friendship	14, 15
North Bossier, at Walker's Ch	21, 22
Pleasant, at P. H.	28, 29
Holly Grove, at H. G.	Sept. 4, 5
Fort Jessup, at Bayou Scie	11, 12
Mansfield	15

J. L. P. SHEPPARD, P. E.

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Boyce, at Camp Ground	9
Jonesville	14, 15

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Camp-Meeting Calendar.

Camp Meeting.	Begins.
Bethel	Aug. 5
Hennington	Aug. 5
Rapides	Aug. 7
Topisaw	Aug. 7
Bluff Creek	Aug. 13
South Mississippi Holiness	Oct. 8

Camp Meetings.

The second annual camp meeting at the South Mississippi Holiness Camp Ground will commence Oct. 8, 1897, and run ten days. This camp ground is located within one hundred and fifty yards of the Gulf and Ship Island railroad, in the midst of a thick pine forest, with a large campus of high ground; seventy-five miles from Hattiesburg, and twenty-five miles from Gulf Port; near McHenry, Miss.

The meeting will be under control of the Board of Managers, who will control it according to the rules set forth in the charter. The meeting is for the conviction and conversion of the sinner, and sanctification of believer, and is Methodistic in doctrine. Rev. W. W. Hopper, Mrs. Mary McGee Hall, and Rev. L. C. Hall and others will do the preaching. The singing will be led by a competent singer and an organist.

This camp ground is run on the self-sustaining plan. Sufficient hotels and sleeping-tents, both for ladies and gentlemen, at a very small cost, to accommodate all who may come. Ministers of the gospel and other Christian workers will be boarded free. Let all come praying. The trustees and tenters are looking for a great meeting this year.

Cut rates have been secured from the Gulf and Ship Island railroad as follows: From Hattiesburg and points between and return, $1.50; from Gulf Port and all points between and return, $1. When the rates in effect are less, people will buy regular tickets. There will be sufficient trains to accommodate the people coming from each way. There will be hacks to meet all trains. The schedule of trains will be published later on in full.

For further information address the secretary.

A. B. SAUCIER, Sec.

Saucier, Miss.

Neither calomel nor any other injurious drug is contained in Ayer's Pills. They are composed of the active principles of the best vegetable cathartics, and their use is always attended with marked benefit. For a sluggish liver, or for constipation, nothing surpasses Ayer's Pills.

Dr. TICHENOR'S ANTISEPTIC

HEALS WOUNDS AND BURNS | RELIEVES PAIN AND ACHES | CURES COLIC AND CRAMPS

THE PHOTO ENGRAVING CO. N.O. LA.

Christian Advocate.

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REV. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

The Natchez District Conference.

The Natchez District Conference, which was held at Hamburg, Miss., July 28–30, inclusive, was the most enjoyable and spiritual District Conference it was ever our privilege to attend. The Conference met at four o'clock Wednesday afternoon, with Dr. W. L. C. Hunnicutt, P. E., in the chair. The Doctor makes a capital presiding officer, and lets no interest of the church be slighted. Under his efficient administration the district is moving on well. Rev. B. F. Lewis was elected secretary, with this scribe as assistant. All of the pastors were present except two. A goodly number of laymen were also in attendance. Some doubts had been expressed as to the ability of Hamburg to entertain a District Conference, but long before the session was over all such doubts were dissipated. The good people of this prosperous little village and of the surrounding country could have taken care of two ordinary District Conferences. Dinner was served on the grounds each day under a bush arbor erected for the purpose, and everybody was invited to partake, for the fare did not lack either in quantity or in quality. Large crowds were in attendance most of the time, and not a few listened with eager interest to the discussions and reports that were had. There is no question of the fact that, as a rule, the people in the country villages and in the small towns are much more appreciative of our Conferences than are those in the larger towns.

Rev. J. W. Chambers was on hand, and made an earnest speech in behalf of Whitworth College. We were glad to learn that he already has nearly a hundred boarders engaged for the coming session.

Millsaps College was well represented by the modest, but genial and scholarly Prof. R. S. Rickotts, who made mention, among other things, of a gracious revival that blessed the student-body just at the close of the late session, the news of which rejoiced us all.

The accomplished Miss Swanson, the newly elected principal of the Edward McGehee College at Woodville, was also in attendance, and made a short talk in behalf of her school. She made quite a favorable impression.

We were pleased to note the presence of Rev. W. M. Stevens, of Harriston, and of the saintly Rev. W. B. Hines, superannuate, who now resides at Gloster.

The preaching was done by Revs. M. M. Black, B. F. Lewis, J. W. Chambers, B. S. Rayner and T. B. Holloman. Bro. Rayner's sermon on "Christian Perfection" was clear and strong, and full of the spirit of love. It produced a profound impression, and, we think, pleased nearly everybody. Several altar services were held, and more than one penitent found Christ. There were four applications for church membership during the Conference, and the Hamburg Church received a great spiritual uplift.

Many charges in the district, notably the Fayette and Roxie circuits, have had revival meetings of much power and large results. The reports and discussions elicited the fact that in the bounds of the district there is much missionary territory, and the pastors nearest thereto were urged to do their utmost to supply the needy places with the gospel.

Only five Epworth Leagues were reported. Rev. T. B. Holloman, who has just returned from a trip to Toronto, gave us a glowing account of the great International Conference, and made us realize more than ever what a mighty movement the League is. The Conference requested that the paper on the Epworth League, read by the pastor from Gloster, be printed in the ADVOCATE.

An interesting report was read from Mrs. Robt. F. Reed, of Natchez, district secretary of the W. F. M. Society, stating that there are now in the district six adult auxiliaries and two juvenile societies, having a total of 98 adult members and 67 juveniles. Interest in this society, as well as in the Epworth League, is evidently growing, and the pastors were asked to give it their cordial support.

The cause of church extension was earnestly advocated by Bro. Holloman, who reminded the brethren that it would be useless to call on this Board for help in building churches and parsonages unless they bestirred themselves to bring up the church extension assessment in full as well as the others.

The NEW ORLEANS ADVOCATE was heartily commended and the importance of increasing its circulation in the district was strongly stressed.

The most heated discussion of the Conference was that respecting the reliconsing of local preachers, several of whom were neither present in person nor sent up reports to the Conference of their labors. Several negative votes were cast against those who were reported as derelict in this and some other respects.

Following are the names of the local preachers who were re-licensed: Jas. M. Manchester, J. M. Griffing, G. A. Smith, H. W. Day, R. M. Cassels, and C. A. Hastings.

Following are the delegates elected to the Annual Conference: Thos. Sullivan, Rev. J. R. Whittington, D. F. Ashford, and H. B. McGehee; alternates: T. R. White and J. D. Ireland. The Conference adjourned Friday afternoon at 5:30 o'clock.

The next Conference will be held at Centerville.

We were delightfully entertained while at Hamburg in the home of Mr. and Mrs. R. A. Rawls, to whom we are indebted for many courtesies.

MCKENDREE M. BLACK.

Communications.

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD.

To undertake to write of the addresses delivered and papers read before the great Toronto "Convention" would consume more time than we have at our disposal, and occupy too much space in the columns of our ADVOCATE. In order that our readers may know, however, that the Southern delegation measured up to the standard, I quote from an article in this week's (New York) Independent, written by Rev. W. I. Haven, who is a member of the Epworth League Board of Control of the M. E. Church: "Bishop Fitzgerald, of the M. E. Church, South, was particularly happy in his response, hoping the Methodisms present would go from fraterulty to federation, from federation to unity, from unity to victory, and from victory to glory. American Methodism has seemed singularly one up here on Canadian soil. There has been a strong and able delegation from the South. One ought to add 'beautiful' as well to do the fair daughters of Virginia and Georgia and the other Southern States justice. Their speakers have been strong. Here the Stars and Stripes have belonged to both tunes, 'Yankee Doodle' and 'Dixie,' and all from the States have cheered alike, which ever tune was playing, when the red, white and blue was flying." A great impetus was given to the movements for missions and temperance.

The motto of the Canadian missionary workers is a good one, "All at it, and always at it, for life-long and world-wide service." Many excellent addresses were delivered on the subject of missions, prominent among which was that of Dr. Sutherland, that warm-hearted Canadian who is known to many of our Southern Methodists.

We heard Drs. D. H. Moore, W. B. Palmore and C. H. Payne on temperance. Their utterances were among the strongest we ever heard. The definition of "temperance" given by one of them was clear and strong, viz.: "Moderation in things necessary, total abstinence from all things hurtful." Many excellent things were said, and we noticed many sharpened pencils and note-books in the hands of many Leaguers being freely used to preserve these timely sayings and bear them hence. We shall hopefully look for a rich harvest as a result of the Toronto seed-sowing of July 15–18, 1897. At one of the services a public discussion of fifteen minutes was allowed following the papers read. The chairman of the meeting laid down a rule for the government of those who would participate. We give it for the benefit of every would-be speaker: "Stand up manfully, speak distinctly, sit down promptly."

The sunrise prayer meetings were seasons of profit and power. Your correspondent had the privilege of conducting one of these services, to which reference has already been made in a former issue of the ADVOCATE.

Sunday was a great day in Toronto. The pulpits of forty-seven churches were filled by preachers from all parts of the United States and Canada as per announcements hitherto made through the souvenir programme. The sermon at the Metropolitan Church, Sunday night, by Rev. Simpson Johnson, of Manchester, England, will not soon be forgotten by those fortunate enough to hear it. It was laden with rich thought, presented in a clear and forceful manner, and was in demonstration of the Spirit and of power. Following this sermon Rev. E. B. Ramsey, of Memphis, Tenn., spoke for fifteen minutes on the "Baptism of Power," and the whole service (and with it the Convention) was closed with a testimony meeting conducted by Revs. J. F. Berry and Manly S. Hard, of the M. E. Church.

It was our privilege and pleasure to fill the pulpit of the Clinton Street Methodist Church at eleven o'clock Sunday morning. At the conclusion of the service the attentive and appreciative congregation laid $20 upon the table as a free-will offering to our Orphans' Home "away down in the Southland." At an early day we will print in the ADVOCATE a cut of the Clinton Street Methodist Church, Toronto, Canada, whose members contributed to the furnishing of the Mississippi Orphans' Home of the M. E. Church, South.

Herewith I furnish some

ORPHANS' HOME NOTES.

Having been appointed agent of the Orphans' Home till Conference by Bishop Wilson, I was obliged to hurry home from Toronto in order to fill an engagement on the fourth Sunday in July at

COMO, MISS.,

and take a collection for the Home. We found the pastor, Rev. R. O. Brown, in hearty sympathy with the work of the Home, and by his co-operation we were enabled to raise $60. From here we went to Batesville to interview a brother who had intimated that he might possibly give us a cow. He verified his promise, and the Home is now in possession of a full-blood Holstein cow, the gift of Bro. Kyle. Batesville had already given us a nice amount in cash in answer to an appeal we were permitted to make early in the year.

BINNSVILLE,

in Kemper county, the seat of the Meridian District Conference, was the next place visited, and through the kindness of Dr. C. G. Andrews, the presiding elder, and Rev. C. M. Crossley, the pastor, we were enabled to present the claims of the orphanage and secure funds to aid in the furnishing thereof.

EAST END, MERIDIAN,

was the scene of our labors at eleven o'clock Sunday morning, Aug. 1. Bro. Galloway and his excellent people propose to raise as much as $50 or $60 to furnish a room. The name of Bro. T. C. Harmon, the efficient Sunday-school superintendent, ought to be mentioned in this connection for his special interest and help in this matter.

WEST END

responded to our appeal at the night service, and through the co-operation of the pastor, Bro. N. B. Harmon, and his good brother (D. S. Harmon), who is the diligent Sunday-school superintendent, the membership and Sunday-school subscribed material aid. The next place upon our list was

BETHEL CAMP GROUND,

whither we had been invited some months ago to assist in the services of the meeting now in progress. As most of our readers know, it is in Wilkinson county, about midway between Woodville and Centerville, and only four miles from the Louisiana line. It was our privilege to preach the first sermon of the present series of services. This is historic ground. The old brick church still stands near by the tabernacle. Here Winans, Drake and Tommie Owens preached the gospel of the Son of God, and the sainted Marvin on one occasion preached here a series of sermons with that power which always characterized his utterances. Bro. Green, of the Texas Conference, and who was for eight years stationed in Houston, is here, and preached this morning at eleven o'clock. He reminds me forcibly of my departed friend and brother, George S. Inge.

Being crowded with work last week, I failed to send my "Echoes," but have made up for it this week, as you have doubtless discovered. For fear I tax your patience, I will desist for the present.

Bethel Camp Ground, Wilkinson county, Miss., Aug. 8 1897.

Whitworth.

This institution had such a prosperous session and such a successful commencement occasion that we marveled at no write-up being sent to the ADVOCATE at the proper time.

A letter from President Chambers contains the following extracts from the Times-Democrat and Lincoln County Times, which we take pleasure in publishing:

"The A. B. course at Whitworth is one of the highest to be found anywhere. Misses Norgress, Guice and Penny have completed this course, while Misses Eitel, Galloway, Clanton, Dosh, Smith, Moore, Johnson and Webb have taken a thorough M. E. L. course. These are an exceedingly clever lot of girls, and President Chambers is justly proud of the class. Miss Mary Norgress, Patterson, La., carries off first honor, and Miss Linnie Guice, Oak Ridge, Miss., receives the second honor.

"For three years President Chambers has been demonstrating the fact that it is possible to sustain a college for women in the far South. His patronage has grown steadily. Every year has seen improvement in all departments, and the coming year promise a larger patronage and from a wider field.

"Whitworth, with her pure water, her bracing country air, her splendid faculty and curriculum, together with her Conservatory of Music and Art, celebrated throughout the Southwest, presents an almost irresistible attraction to the parent or guardian seeking a place where health conditions are good, and where the intellectual and religious standards are high."—Times-Democrat.

It is only right to add to the above that Miss Carrie Terry received the degree of Bachelor of Elocution.

The Lincoln County Times says: "The thirty-ninth commencement of Whitworth College, and the third under President Chambers' regime, closed yesterday, five days having been spent in the festivities. The entertainments given were truly intellectual feasts, and were enjoyed by larger crowds than usual. President Chambers' administration seems to be popular, as is shown by the patronage of his public entertainments, as well as by the growing attendance roll of the college.

"Dr. John T. Sawyer, of New Orleans, preach the baccalaureate sermon from Mark viii, 36: 'For what shall it profit a man if he shall gain the whole world and lose his own soul?' The discourse was polished, scholarly, a typical graduation sermon, and powerfully moved his hearers. Rev. W. W. Simmons (Mississippi Conference) preached before the Epworth League from Rom. xiv, 7, 'For none of us liveth to himself, and no one dieth to himself.' He gave a sturdy, searching sermon, showing the responsibility of everyone to kindred, friends, and society.

"The Art Levee, which was held from 10 to 4 o'clock on Monday, was particularly enjoyable this year. . . . The exhibit was the most creditable which has been given.

"The eyes of a connoisseur were not needed to see the advancement made during the year by the class in drawing, the display including drawings from objects and designs from leaves and flowers. President Chambers may well be proud of his Art Department.

"At 11 o'clock Monday, Misses Jones, Wroten and Chambers contested for the gold medal in elocution. Miss Wroten was awarded the medal. All did well. The Literary Societies of the college attracted the attention of the public on Monday night. The main feature was the debate on the subject, 'Resolved, That the nineteenth century is an age of literary degeneracy.' Able and instructive papers were read by all the debaters, and the telling points made by both sides were vigorously applauded. The judges decided in favor of the negative. At the close of the debate Dr. I. W. Cooper, Moss Point, Miss., delivered an address on 'True Character,' which proved highly practical and interesting. Dr. Cooper is an eloquent and pleasing speaker, who is ever welcome in Brookhaven. The Alumnæ Association had for its main features Miss Helen Pitkin, of New Orleans, and Prof. Louis Decker, the new director of the Conservatory of Music in Whitworth. Misses Hoskins and Searcy, and Mrs. Willoughby and Thompson, rendered select vocal solos and choice readings. Miss Pitkin's address was witty, pungent, and provoked much favorable comment. The new director of music, Prof. Louis Decker, gave two piano solos, Chopin's C Sharp Minor Polonaise and A Major Polonaise, and, in response to an encore, 'Traumerei,' by Schumann. His performance, which had been looked forward to with interest as giving an idea of the ability with which the Conservatory of Music will be conducted next year, was received with every evidence of appreciation by the enlightened audience. His subtle touch, correct technique and fullness of expression charmed his hearers.

"The grand concert on Tuesday night proved a musical feast. Brookhaven audiences are critical. They hear so much good music that they are satisfied with none but the best. However, satisfaction was complete on Tuesday night, if we may judge by the comments of the hearers. . . . The concert closed with 'Fantasies a la Japanaise,' an exceedingly pretty drill, which gave full play to the natural graces of the young ladies, and to those acquired under the tutelage of Miss Stevens.

"The commencement of '97 was a brilliant success from every point of view, and the outlook for the next session is bright for an increased attendance from a wider field. All friends of the college are proud of its achievements and of its prospects."

We have now pledged as boarders 100 pupils. There are prospects that we will reach 125 by the first of September.

JOHN W. CHAMBERS.

Aug. 2, 1897.

Millsaps College.

MR. EDITOR: I have just come home from Toronto, Canada, after an absence of two weeks. I am greatly indebted to Prof. R. S. Ricketts for looking after my correspondence while I was away, and I herewith make acknowledgments.

The International Conference of Epworth Leagues was a great occasion. The attendance was estimated at 20,000. It was an enthusiastic gathering, and, I think, did great good in the way of creating a healthy sentiment in favor of aggressive methods of church work. I heard some very stirring addresses, but I thought they were singularly free from extravagances. Temperance, civic righteousness, and kindred topics were given a large degree of attention. Great prominence was given to missions and work generally among neglected classes. Toronto furnished a splendid object-lesson to the hosts from the United States of a large city supplying the very finest moral conditions.

It will be gratifying to the friends of

MILLSAPS COLLEGE

to know that the outlook for the coming session is encouraging for a large attendance of students. Just at this time the preachers of the two Mississippi Conferences can render the college invaluable service. Many boys and young man are hesitating; some are bewildered. They don't know what to do. I have just read a letter from a noble boy whose aspirations are great and laudable, but he is hampered by poverty. There are hundreds like him in our State. Please let them know that Millsaps College sympathizes with them, and holds out both hands to help them. We make provision by which young men go through an entire session on one hundred dollars, or less.

We are now making

EXTENSIVE IMPROVEMENTS

about our college grounds and buildings. This will add greatly to the attractiveness and comfort of our surroundings, and give unsurpassed health conditions. The necessary cost of these improvements will enforce the importance of a full attendance of students. As we have no special agent in the field, it is to be hoped that our preachers will call attention to these things, and use all diligence to collect the full amount assessed by the Conferences for education.

I take this occasion to thank you, Mr. Editor, for your recent timely and forceful reference to our

LAW DEPARTMENT.

The interference, by representatives of the State University, with the proposed legislation affecting this department, was not only unreasonable, but I do not hesitate to say unwarrantable, and without precedent in the history of educational institutions. The State University has never been made the custodian of educational privileges; and against any such assumption we ought, on all fitting occasions, to enter our protest. The fact that all the members of our senior law class, and even some members of the junior class, passed examinations which were approved by the Supreme Judges, was not a matter of surprise to us. It only gave notice to the public of the high order of instruction given, and the superior advantages generally afforded. Our School of Law meets a demand on the part of young men who seek an opportunity to study at the State capital, where they can have facilities and come in touch with sources of influence which, in the nature of the case, they can not have elsewhere. Every patriotic citizen ought to encourage efforts to afford opportunities of this kind. The State University was not established to teach law. It would be a perversion of its vested funds to use them in maintaining a school of law. It has never been contemplated in our State that departments of professional instruction should be maintained otherwise than by tuition fees. So we rest on the same basis in this particular, and our friends may be assured that we will continue to offer the very finest advantages for instruction in this and in all other departments of our college work.

W. B. MURRAH.

OUR CHRIST.

BY LUCY LARCOM.

In Christ I feel the heart of God
Throbbing from heaven through earth;
Life stirs again within the clod,
Renewed in beauteous birth.
The soul springs up, a flower of prayer,
Breathing his breath out on the air.

In Christ I touch the hand of God,
From his pure heights reached down,
By blessed ways before untrod
To lift us to our crown;
Victory that only perfect is
Through loving sacrifice, like his.

Holding his hand, my steadied feet
May walk the air, the seas;
On life and death his smile falls sweet,
Lights up all mysteries;
Stranger nor exile can I be
In new worlds where he leadeth me.

Not my Christ only; he is ours;
Humanity's close bond.
Key to its vast, unopened powers,
Dream of our dreams beyond.
What yet we shall be none can tell;
Now we are his, and all is well.

Communications.

Sunday Trains.

We are always delighted when any advancement is made in any line of Christian life, and most especially in that of the observance of the Sabbath. In its true observance there seems to be a convergence of all virtues and an assurance of all needed spiritual and temporal blessings, for God has said: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isa. lviii, 13, 14.)

How stimulating should this Scripture be to everyone who is doing the best he knows to keep God's day holy! It does not intimate in the least either that there ever was a time, or that there ever will be a time, when it will be necessary to profane the Sabbath in any respect. The commandment to "Remember the Sabbath day, to keep it holy," does not allow such a conclusion, and, therefore, if Bro. M. H. Moore gave a correct writing of the resolution passed by the Epworth League Conference, at Water Valley, we wonder why that important Conference intimated that it does become necessary at times to do so. That the resolution does imply such necessity is quite evident, for it is as follows: "We pledge ourselves not to travel on Sunday trains unless in cases of dire necessity." "Dire necessity" means that it does become necessary to ride on trains at times, and whenever it does it is dire necessity—that is, it is a hurtful necessity; that is, it is hurtful to the individual who does ride on Sunday trains from necessity. What logic! It is wrong and hurtful to ride on Sunday trains, but it becomes a dire necessity to do so at times, and, therefore, when it does become a dire necessity to do so, it is right to ride on Sunday trains. Bro. Moore himself says, "It is useless to stop here to prove that the running of trains on Sunday is at variance with the teachings of the Bible." That is, it is a conceded fact that the running of trains on Sunday is against the teachings of the Bible. This being true, we should like to know how, or by what authority, have we the right to disregard the teachings of the Bible and do that which we know is against its teachings?

Will anyone accuse God of requiring us to do what he knows we can not do? Will anyone dare to say that when God said, "Remember the Sabbath day, to keep it holy," he knew we could not do it? Surely not, and, therefore, can anyone say that the running of Sunday trains is against this command, but yet it becomes necessary to ride on Sunday trains? The above resolution implies this, but let us remember that it is said, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii, 10.) And, therefore, why was not the resolution passed framed so as to express perfect loyalty to God?

We are far from saying that that resolution was framed by the young people of that League Conference. We do not believe they framed it, for it sounds like some of those who had passed their youthhood that were in that Conference. However, they allowed its passage, and, therefore, it goes out to the world as their own framing, and as an expression of their sentiment on Sunday train riding.

Now, in conclusion, I wish to say that it never becomes necessary to ride on Sunday trains, and, therefore, those who claim to ride on them from necessity have made it necessary themselves, and hence it is a dire necessity with which God has nothing to do whatever. We can not hope for the complete stoppage of Sunday trains until Christians, young, old, and all, will say we will not ride on them under any circumstance, and mean what they say.

ISAAC L. PEEBLES.

Correspondence.

Arcadia District Conference.

The Arcadia District Conference convened at 9 o'clock A. M., Thursday, July 22, in Harmony Chapel, Hico, La. This is a country church, twenty miles north of Ruston, but for attendance on business sessions, as well as the preaching services, the towns were put to shame. The church, probably one of the largest in North Louisiana, was crowded to overflowing every day. All the preachers of the district, except three, were present, and sickness evidently kept them away. The large majority of the delegates were on hand the first day, or early in the session. Our presiding elder, though "a new hand at the business," presided with such grace and dignity that he immediately captured all hearts, and won the sympathy and co-operation of the entire body. In perfecting the organization, your correspondent was elected secretary, this being, with the exception of one, his tenth year of service in this capacity. The preaching was exceptionally good and appropriate, in demonstration of the Spirit and with power. Bros. Jenkins, Barnett, Wright, Vaughn, P. A. Johnston, Lowery and the presiding elder did the preaching.

Rev. J. D. Harper, of Mansfield, came over and faithfully represented the general collection interests; also giving us one of his best and most powerful sermons.

Mrs. T. S. Sligh, vice-president of Mansfield Female College, with her genial smiles and usual activity and energy, won favor for our college; and I think with present crop prospects, which are very flattering, she will secure a number of girls from this district for our school, which she so worthily represents, and which should enlist the interest and patronage of every loyal Methodist in Louisiana.

The presence of the Spirit was manifest from the opening of the first business session till Sunday night, the last service, which culminated in such a shower of divine blessing as some of the brethren said they had never seen before. Twenty or twenty-five professed conversion about the altar that night.

Those people know how to entertain. Few, if any, would be the dissenting votes for a return of the Conference there in the near future.

The next session goes to Bienville, a little town on the North and South railroad.

J. T. Baker, Rev. T. W. Pipes, R. T. McClendon and J. B. Williams were elected delegates to the Annual Conference; J. W. Tooke and W. W. Guthrie, alternates.

W. F. HENDERSON, Sec.

Whereas, There is a general lack of appreciation of our church papers, and some of our people are taking and reading papers not endorsed by our church to the exclusion of the church organs; therefore, be it

Resolved, That this Conference deplores this lack of appreciation, and pledges itself to the support of the church papers, and to the further introduction of same into the homes of our people.

Whereas, We have no such office in our economy as evangelist; And, whereas, The evangelistic movement is detrimental to the peace and harmony of the church; And, whereas, Every minister in our church is under appointment by the law from the Bishops to the humblest in our ranks; therefore, be it

Resolved, That it is the sense of this District Conference that we do not, as pastors, invite these self-appointed ministers to hold meetings in our charges, and that, as laymen, we will co-operate with our pastors in the enforcement of this relation.

Resolved, That this District Conference strive to the utmost of its ability to bring up all the collections on assessments ordered by the Annual Conference.

Missionary Day at the Vicksburg District Conference.

The most enjoyable feature of the Vicksburg District Conference, recently held at the beautiful new Oak Ridge Church, on the Warren circuit, was Missionary Day, with its letters and sermons. It was not my privilege to hear the opening sermon, Wednesday night, by our Missionary Secretary, Rev. T. L. Mellen, of Canton, Miss.; but I learned that the text was taken from Acts xiii, 2, and the subject, "The Work of the Holy Spirit in Missions." I heard it favorably spoken of, and I know it must have been a good sermon to interest the congregation for an hour and ten minutes.

Thursday was entirely devoted to this great cause. The opening religious services were conducted by Bro. Mellen, and after this Rev. J. G. Galloway read an essay on the "Organization of Missionary Societies in the Sunday-schools," and the subject was then further developed and impressed by the general discussion that followed.

Our presiding elder had secured long and interesting letters from four of our five mission fields for the occasion, and the first of these, from Korea, written by Rev. C. F. Reid, D. D., was read to the Conference by Prof. R. S. Ricketts. It was full of information concerning the "Hermit Nation," and expressed abiding faith in God and bright hope for the salvation of those among whom its author labors. After this came a strong sermon by Rev. R. Selby from the text, "I have chosen you, and ordained you, that you should go and bring forth fruit." (John xv, 16.) Of this excellent missionary discourse it is not necessary for me to speak, as it was requested published in the ADVOCATE by the vote of the Conference, and its readers will soon have the pleasure of examining it for themselves.

The afternoon session was begun by an earnest sermon and appeal by Rev. W. T. Griffin from the text, "God loveth a cheerful giver" (II. Cor. ix, 7), and then Rev. J. A. Moore read a most excellent letter from our own beloved brother, Dr. J. B. Fearn, in China. Of course, his letter had a peculiar interest to us, and I am sure that there were none who saw or heard that letter but loved him the more. Dr. Weems then gave the opportunity to those who wished to make a free-will offering toward Dr. Fearn's support, and thirty-one dollars and forty cents was quickly deposited on the secretary's table.

I read to the Conference the letter from Japan, written by Rev. W. A. Davis, and Bro. T. A. Holloman read the one from Mexico, written by Rev. J. R. Mood, both of which were full of interest and inspiration to us all. The hopeful, expectant spirit of all these writers was very marked, and the eloquent appeal for help seems unavoidable to them. The fact is evident, though these writers did not say it, that when the cause of missions lags, the home church is responsible. The work of this memorable day was concluded by an enthusiastic talk and heart-stirring appeal on this great subject by our presiding elder, Dr. Weems, whose heart and life are so thoroughly consecrated to the one world-encircling, all-humanity-embracing cause of the Father in heaven. It was a day we all enjoyed, and will count for the Savior's cause.

H. M. ELLIS.

Notes in a Minor Key.

Instead of a missionary bulletin according to a well-devised plan which is being worked throughout our connection, and such as are made by the other presiding elders (who by virtue of office are district missionary secretaries), Dr. W. L. C. Hunnicutt, P. E., reports for the Natchez district: "The pastors in this district are preaching on the subject of missions and taking collections as time and opportunity allow. I hope their reports will not be behind those of former years. [God forbid that they should be.—T. L. M.] I can give you nothing more minute than this now. The collections are numerous and must all be attended to."

Mrs. Clara H. Cope, the efficient and consecrated corresponding secretary of the Mississippi Conference W. P. and H. M. Society, referring to the circular letter sent out by her and Miss Addie Purnell, the earnest and diligent president, to all the pastors in our Conference, writes: "Many thanks for the substantial way in which you replied to our request to pastors. To the one hundred and twenty-three letters sent out we received eight replies. Three took the collection; two promise to take it yet." And yet these godly women are working and planning and praying for home missions and parsonage building! And they are organized under the law of our church and by express provision of our Discipline! And at our last session of the Annual Conference we unanimously pledged them our cordial support!

These two "Notes in a Minor Key" show where the trouble is in our Methodism and in our home and foreign mission works. Presiding elders and preachers will not co-operate to carry out any well-defined plan of work. It is useless to expect the church members to co-operate or to contribute to either cause, intelligently or liberally, unless our preachers and our presiding elders will enter heartily into any plan which our leaders may devise. The blank quarterly missionary bulletins are furnished me by the Missionary Secretaries at Nashville, and I send them to the presiding elders. When filled out and returned to me, a tabulated statement by districts is made and sent on to Nashville for the information of the secretaries and of the Board of Missions. It is not my plan, but I think it a good one. It has been in use throughout our connection for two years.

Sister Cope also wrote me that Miss Addie Purnell had succeeded in redeeming her pledge of $50 to help the parsonage at Hermanville, and an appropriation of $60 was made to help build a parsonage for Wesley Chapel, Natchez. I guess Bro. A. D. Miller and Bro. F. B. Ormond were among the brethren who replied to Miss Addie Purnell's letter, and were also among those who took the collection on or before first Sunday in July for the benefit of the W. P. and H. M. Society.

May God bless all the brethren, and help us all to work together for home and foreign missions and church extension and everything else that tends to advance the kingdom of our Lord and Savior Jesus Christ in this world!

Bro. L. P. Meador, P. C., Fuller circuit, writes me that he has no Methodist doctor or druggist in the bounds of his pastoral charge. Less than twenty brethren have answered my call for names and addresses. The delinquents will defeat a great object, and not help themselves or hurt me. It is not a personal favor which I have been begging, but my request was solely for the good of others and the cause of Christ. Had it been for a personal favor, the request would not have been made, much less repeated. I am ready to give up the missionary secretaryship whenever the Board of Missions wishes me to do so.

T. L. MELLEN,
Miss'y Sec'y for Miss. Conf.

July 26, 1897.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport.

'Twas in Jackson, twelve years ago, a feebler band of missionary women met; changed the times—changed are we. Our youthful enthusiasm of the past has, we trust, ripened into a broader, deeper interest, born of larger experience, more profound conclusions. Then we were often made to feel that an apology was needed for our seeming intrusion; now, when our 'little one has become a thousand,' imperial edicts going forth smoothing the way, the greatness and helpfulness of the cause forces recognition.

Mrs. Trueheart wisely said: "While the work must be based upon solid business principles, it should never be prosecuted with unsanctified hearts, unconsecrated hands." Let us labor to make the deeper impress of our Christ-likeness as a nation, lest the advantages of our civilization be coveted at the expense of souls famishing for the true bread of life. Let us, as a society, with our inspiring motto—"Attempt great things for God; expect great things from God"—move on beyond the advanced stage that we have attained, and, emphasizing vigorous, systematic and conscientious measures in regard to our finances, step beyond the increased amount, which is $1,507.17, being an excess of $432.28 over the previous year.

Our eighteenth annual meeting, June 25-28, was pleasantly and profitably spent, there being officers, delegates and visitors present, 62. Some of the districts have suffered, not being supplied with district secretaries, evidencing the need of a Conference organizer. We hope the corresponding secretary will do all she can to supplement other labors, and thus meet the demand. We are pleased to report more district meetings held. The use of the ministers counsel table at these meetings was found to be profitable and pleasant. We regretted the illness and absence of Mrs. J. M. Weems, the faithful secretary of the Vicksburg district, and, more, that she deemed it necessary that she should not be re-elected.

STATISTICAL REPORT OF MRS. TRUEHEART.

From April 14, 1896, to April 15, 1897—Mississippi Conference, $986.21; of this $105.53, thank-offerings; $4.96, mite boxes; $32, hospital; $2.45, Little Worker Special. Number of auxiliaries, 67; members, 1,350; number auxiliaries organized during the year, 18; number members added during year, 350; number of Young People and Juveniles, 14; number of Juvenile members, 200; number of Young People and Juveniles organized during year, 8; number juvenile members added during year, 180. Total members, 1,550; life members 28; honorary life patrons, 1; scholarships supported, 1; subscribers Woman's Missionary Advocate, 300; subscribers Little Worker, 200.

SUMMARY OF STATISTICS, GENERAL WORK.

Missionaries, 46; teachers and native helpers, 116; boarding-schools, 12; day-schools, 46; pupils (about), 3,000; women under instruction, 1,000; pupils in Sunday-schools, 2,000; Bible women, 26; scholarships, 60; Bible college, 1; hospitals, 2; medical missionary, 1; number of missionaries employed since organization, 74; married, 14; died, 3; returned because of ill-health, 10. Value of property owned by Woman's Board, $266,800; value of Scarritt Bible and Training-school, $75,000—total, $341,800.

GREETINGS.

The royal welcome already felt was voiced in appreciative, earnest words by Miss Annie Buckley, who said that in Jackson, where there is a convention to every three weeks, this was the most unselfish and best of all—its mission being to aid in leading to the feet of the Father a waiting world. Rev. H. M. DuBose, D. D., our Conference host, extended an eloquent welcome; but the sweetest memory of the occasion was the marching in, with their banners, of the Capitol Street Workers and Jackson Jewels, presenting their respective representatives, Ava Forgusson and Bessie Carnes, who welcomed us with loving words. Hard the task to respond to all these impressive greetings; but Sallie Smylie, our present corresponding secretary, was equal to the occasion, and expressed in behalf of the Conference a response beautiful and in keeping with the chosen words of greeting.

ANNIVERSARY, ETC.

At our anniversary meeting, Saturday night, a beautiful poem, "The Great Commission" (a bugle call to further service), by Mrs. A. E. Collier, was read by Mrs. A. F. Watkins, followed by the reports of corresponding secretary and treasurer, closing with a most thoughtful, excellent address of the president, Miss Marshall.

The inspiring presence of Miss Hardyuia Norville, a missionary to Mexico, with her instructive and highly entertaining talks concerning the work there, formed one of the most delightful recreations. The social meeting with refreshments was as usual most enjoyable.

The organist and the choir are remembered very gratefully for the beautifully rendered anthems, solos and other music. Mrs. Chatfield's valuable report of the Board meeting and other choice papers were read during the meeting, which we hope to share with others by placing them in our column in the NEW ORLEANS ADVOCATE.

SABBATH SERVICES.

Mrs. Robt. Reed's exposition of the Sabbath-school lesson, with the use of maps and blackboard, was very much enjoyed.

The impressive annual sermon, which was a rare treat, by Rev. H. M. DuBose, was from Dan. xii, 4: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The kind invitation of Dr. Sproles, the penitentiary chaplain, to be present at the afternoon service in their chapel, was appreciated. Some of us were requested to conduct a service there, others of our number at the woman's ward, and others at the hospital. This service for the Master was indeed a spiritual feast, leaving a lasting impression upon the heart that will be among memory's richest treasures.

Bishop Galloway discoursed most excellently at night on "The Friendship of God," based on St. John xv, 15.

MONDAY.

Among the reports of the committees was this from the Candidate Committee.

"The two following offers have been received—one from E. M. F. College, in which President Beeson authorizes Miss Brown to say that he will take Miss McNemar at the lowest possible cost, asking no remuneration except actual cost; the other from President Chambers, of Whitworth College, in which he says: 'I will give the young lady a place among our working girls in the dining-room or institute, if you will pay in cash some time during session $40, which, in addition to the young lady's work, will pay for her board, washing, tuition, medical fee, fuel and damage fee. For all extras I will charge a price which your committee will declare to be just, or if you wish extra work done, I shall be glad to name you a price at this time.' We recommend the acceptance of President Chambers' liberal offer, and further suggest that the course of study prescribed for her by Miss Gibson, of Scarritt Training-school, be adopted, with the addition of one foreign language, Spanish or French. The department of work to be decided upon later by a committee of two ladies appointed by the Conference." Adopted.

Mrs. Hebron presented the Conference thirty volumes of her book, "Faith, and Other Poems," and the gift was accepted with thanks.

Miss Addie Purnell was announced as fraternal delegate of the Parsonage and Home Mission Society, in place of Mrs. T. B. Holloman, and gave us a fine talk.

Mrs. Galloway, in behalf of the Conference, notified Miss Addie Marshall of her having been made a life member by the Conference.

Besides other preparation for successful work, the editor in her reports endeavored to place great emphasis on the necessity of using the valuable literature prepared by our Woman's Board and the Parent Board, urging the secretaries and others not to neglect the duty of sending items and reports for our column, recalling the words of Napoleon: "Four hostile newspapers are more to be dreaded than a thousand bayonets." We secured fine talks from Bishop Galloway and Dr. DuBose on the subject; the Bishop prefacing his remarks with the words: "What the world needs is good literature."

Miss Addie Marshall was chosen to present the work at the Annual Conference next December.

The meeting was held at First Church, Jackson; but Capitol Street Church most kindly aided in entertaining.

Besides many other ministries of kindness, we were taken to the Lunatic Asylum, but most kindly brought away.

OFFICERS ELECTED WHO HAVE ACCEPTED.

President, Miss Addie Marshall, Brookhaven; vice-president, Mrs. L. West, of Jackson; recording secretary, Mrs. C. R. McQueen, Meridian; corresponding secretary, Miss Sallie Smylie, of Meridian; treasurer, Miss Mary Andrews, Meridian; auditor, Mrs. Gullet; editor of Items and agent for Woman's Missionary Advocate and other literature, Mrs. E. D. Jones, Carlisle. District secretaries: Meridian district, Mrs. L. B. Watts; Jackson district, Mrs. R. R. Parker; Southshore district, Mrs. J. P. Drake; Enterprise district, Miss Anna Trotter; Brookhaven district, Mrs. Julia Chrisman; Vicksburg district, Mrs. Scott Phillips; Natchez district, Mrs. E. E. Reed.

The Conference then adjourned, to meet next at Brookhaven on the first Friday in October, 1898.

MRS. E. D. JONES.

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FROM THE WORK.

Rev. G. S. Morehead, Chapel Hill circuit, July 29, 1897: "We have had a gracious revival of religion on our charge this week. Such an outpouring of the Holy Ghost was never witnessed before at Chapel Hill in her history. Mourners were converted, sinners convicted, backsliders reclaimed. Bro. Geddie did the preaching. Thank God we are happy on our way to heaven."

Rev. Robert H. Wynn, Algiers, La., Aug. 4, 1897: "I assisted my father, Rev. J. F. Wynn, in a revival meeting at Oak Grove Church, Blairstown, La., July 23-30. The attendance was remarkably good at the services, which were held twice each day, and results were gratifying. There were a number of professed conversions, and four accessions to the church, while the church membership was revived."

Rev. H. B. Thomason, Pelican, La., Aug. 2, 1897: "Closed a meeting at Bethel Church last Friday (July 30). Bro. H. J. Boltz did the preaching. The Lord was with us from the first hour. Every service was deeply impressive. Result: 12 accessions, about the same number of conversions, and the entire membership of the church greatly strengthened. I began a meeting yesterday at Mt. Pleasant. Have no ministerial help, but realize God's assisting grace. Have never seen a meeting open with more encouraging indications. The altar was thronged with penitents at first service. House would not hold crowd last night. About 50 came forward for prayers. Pray for us."

Rev. John W. Ramsey, Waterford, Miss. July 24, 1897: "Let me say through the ADVOCATE that I have just closed a very fine meeting at Emory, on Tyro circuit. This place had not had a revival in eight years. We began with about a dozen in attendance. Congregation increased every day. People came ten miles, or more. Sinners were converted, old family feuds were healed, the church was revived, and the people shouted in the old-time way, for the old-time power was upon them. Unto the Lord of hosts we ascribe all the praise. Bro. C. B. Rives, a good man from my own charge, led the song service. Rev. W. J. Burt, the pastor, is in high favor with his people. He is truly a noble fellow-worker."

Rev. B. H. Rawls, Auburn, Miss., Aug. 3, 1897: "We commenced a revival meeting at Adams, July 25. The preaching was done by Bro. Culpepper. The meeting continued eight days, and congregations were large and attentive. The members of our church were greatly blessed. There were a great many conversions. I don't know how many, but I think am safe in saying fifty were converted. Bro. Culpepper is a minister of great power. I think the work done will endure. We expect to pay up every claim in this pastoral charge. I closed a meeting at Ebenezer a few days ago that was a grand success. Bro. Abney, the pastor at Whites Town, did the preaching. He is a man of faith and power. God bless you and the ADVOCATE."

Rev. J. G. Cammack, Flora, Miss., July 30: "We have had the most powerful revival here for the last ten days that Flora has ever seen, conducted by W. M. McIntosh. Bro. McIntosh reached here ten days behind his promised time, amid dissatisfaction and disappointment, and from the very first service the meeting began to grow in interest until the whole country round had gathered in, and we had to go from the church to a tent in the grove. The meeting resulted in the whole country being stirred as never before, church strengthened, Christians strengthened, family altars erected, nearly everybody in the whole country promising to live a better life, drunkards reformed, a higher atmosphere morally, socially and politically; a great number of conversions (no definite idea as to how many), and 70 accessions to the different churches. The community was just ripe for a great revival. Only a few left out. There is talk of a tent meeting next year."

OBITUARIES.

STAPLES—JAMES WESLEY STAPLES was born in Coneanch county, Ala., Jan. 20, 1822, and departed this life at Prudhomme City, La., Jan. 2, 1897. His father moved with him into Wilcox county when he was a small boy. Here he grew to manhood, and on the ninth of July, 1846, was married to Miss Margaret E. Boman. To them were born eight children, five of whom are living and share with their mother the great loss of their father. Bro. Staples moved to Louisiana in 1866, and settled near Downsville Union. Here he raised his family, and has many friends. One son, C. F. Staples, is a member of the Louisiana Conference, and a daughter the wife of Rev. W. J. Porter, of the Louisiana Conference.

Bro. Staples was converted and joined the M. E. Church, South, when he was thirteen years old, and was an active member to the last. Was of the old type of Methodist, believing in the experience of sanctification, or perfect love. He sought it, and in 1874 obtained the blessed experience with great power. This experience ever manifested itself in his life, and he was a faithful witness to the power that sanctifies and cleanses the hearts of God's children. He grew in grace, and his last years were his best and brightest.

We first met him at the parsonage in Farmersville, La., in 1890, where we had gone to assist Bro. W. J. Porter in a meeting. Here we formed a friendship that grew with the years. He was one of the most saintly men we ever met. Surely he "walked with God." He was at home in a revival, and a true soldier.

Last October, at our meeting at Plaquemine Brulee, one night during a very spiritual service, he said to me, "Can I talk a little?" and, walking out with his long hair touching his shoulders and his face aglow with the Holy Spirit, he began his remarkable exhortation to the people. They were common with him, and as he talked the Holy Spirit fell upon the people, and hard sinners shook like a leaf and many Christians rejoiced aloud. Those present that night will never forget the occasion and the outpouring of the Holy Spirit. When he got through he said, "Now, children, I have delivered my message, and am ready to meet you at the bar of my blessed Jesus."

Bro. Staples was an affectionate father and a devoted husband. He spoke with great affection of his children, and it was a glad day with him when Charles entered the ministry. He was perfectly devoted to his wife, often speaking of the noble traits in her character. We have heard him say often, "If I can just live to hand Margaret a drink of water when she is dying, I'll be ready to go."

His last illness was brief; death came sudden. When he realized he was going, he said, "I'll soon be dead, bless the good Lord," and his spirit took its flight to his "blessed Jesus." "Blessed are the dead who die in the Lord."

J. S. SANDERS.

Texas and Alabama Advocates please copy.

ELLIS—Mrs. LAURA MARTHA ELLIS (nee Wemberly) was born Dec. 30, 1850, and was married to Mr. J. T. Ellis, Jan. 12, 1871. She was happily converted and joined the Methodist Church under the ministry of Bro. Patterson in 1874. She died in triumph July 7, 1897. She leaves a host of friends, three sisters, two brothers, an aged mother, and devoted husband, with whom she had lived happily for more than twenty-six years. She was of mild temper, sweet disposition.

It has been the writer's pleasure to know her about two years, to worship with her in protracted services, and to witness that she loved the Lord and his people. I was with her about the last twenty-six hours of her life. Realizing that her end was near, she said to those around her, "I love you all." To her husband she said, "I am not afraid to die." These were her last words.

Her funeral services were properly conducted by Rev. C. F. Staples. The large attendance showed the esteem in which she was held. To the bereaved I would say: Trust in the Lord and do his will, and you will meet her in heaven.

H. W. LEDBETTER.

HENLEY—WILLIAM SIDNEY, son of William and Elizabeth Watkins Henley, was born at Cedar Hill, Anson county, N. C., April 15, 1834, and died at his home in Richland, Miss., June 24, 1897.

Bro. Henley professed religion and joined the Methodist Church in early life, and was a member of the same at his death. He entered the Confederate service in 1860, and made a good soldier. He was married to Miss M. M. Williams, March 21, 1866. There were born to them four children, one of whom died in childhood.

Bro. Henley had been a great sufferer for years, but his last illness lasted only two days, and he fell asleep in Christ. We buried his remains in the beautiful little cemetery at Richland, Miss., to await the resurrection of the just. The blessings of God be on his surviving widow and three children, and may he lead them to him who has found

"Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary, way-sore feet,
Rest from all labor now."

W. D. MCCULLOUGH.

Pickens, Miss.

MUSE—To-day at 12 o'clock, July 25, 1897, with appropriate services, we laid to rest the remains of our mutual friend and brother in Christ, B. F. MUSE, of Sharon, Miss. He was buried in the old Prichett burying-ground. Had he lived until Dec. 10, he would have been fifty-six years old. He had been sick since December last, and gradually went down to the grave. As he approached death his faith and confidence in God grew stronger and stronger unto the perfect day, and there was ministered unto him an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

While we tender our sincere sympathy to the bereaved widow, we rejoice with her in that grace that saves to the uttermost all that call upon Him.

"It lays in heaven the topmost stone,
And well deserves the praise."

F. M. WILLIAMS.

Sharon, Miss.

SIGREST—Mrs. SUSAN SIGREST was born in Alabama about the year 1824, and moved with her parents while young to Mississippi.

She was first married to Mr. Steward. After his death was married to M. T. Sigrest, near Hillsborough, Miss., in 1855.

Few women were better read in the Bible, especially in the Old Testament, and her Bible had many promises, as well as other passages, marked.

The first of this year, 1897, they moved near Hattiesburg, Miss., to live with W. P. Meador, grandson of her husband, where she died July 11, 1897. She expressed herself in her last sickness as having her home picked out. The last few months of her life she seemed to suffer a great deal, but was able to be up most of the time, and bore it all with a great deal of patience.

She had been a member of the Methodist Church for many years, but her work is done.

L. P. MEADOR.

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THURSDAY, AUGUST 12, 1897.

Fill up each hour with what will last;
Buy up the moments as they go.
The life above, when this is past,
Is the ripe fruit of life below.
—Exchange.

Envy dies hard.

We never do more than we attempt, nor attempt more than we plan.

The holier a man becomes, the more conscious he is of his own weakness and faults.

The Christian who fails to begin the day with prayer falls an easy victim to temptation.

What a fine thing it would be if some hobbyists could light upon the Golden Rule and ride it for awhile!

One deed of kindness, one act of self-denial, is worth a thousand pious thoughts that never result in religious activity.

Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—Selected.

Contentment with their spiritual development, a sure sign of lukewarmness, is about the only kind of contentment many believers experience.

In the spiritual world a man is measured, not by his genius, but by his likeness to God. God does not reason nor remember, but he loves.—F. W. Robertson.

Guard against one fault which is practiced by most men; they scrutinize with a keen eye the conduct of others, and never think of examining themselves.—Socrates.

Astoundingly large is the number of church people who have plenty of time to read the magazines and the daily papers, but who can't find time to read the Word of God or a religious book.

There are few Christians who do not need to cultivate the grace of patience. A peevish, complaining disciple does no little to discount the power and sweetness of the gospel. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Many a believer who is living far below his duty consoles himself with the thought, "I am as good as the average church member." But, alas! where is it said in the Word that there is safety in a life of comparative goodness? No man who is not fully the Lord's has any reasonable hope of salvation.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.—Dean Stanley.

Regeneration.

To attempt to be a Christian without being regenerated (or converted, as we ordinarily say) is somewhat like trying to teach without an education, or like trying to raise a crop without planting seed. Whatever provision God has made for the salvation of the millions who are without the gospel, those who have heard it are without excuse if they do not seek to be "born from above" in order that they may "enter into the kingdom of heaven" and be saved from their sins. Since all men are born with corrupt natures, and are powerless to break the dominion of sin without the help of the Holy Spirit, there must be a renovation and transformation of the moral nature as a preparation for the living of a pure life. As Dr. Adam Clarke well has said: "Every man must have two births—one from heaven, the other from earth; one of his body, the other of his soul. Without the first he can not see nor enjoy this world; without the last he can not see nor enjoy the kingdom of God." "Ye must be born again," is the teaching of our Lord.

Despite the explicitness of Scripture upon this point, large numbers of church members are content to live without having experienced—yea, without even seeking—this necessary work of grace. How shall they who neglect so plain a condition of salvation escape the just condemnation of God? No man who desires to be saved should rest satisfied until he knows that this change has been wrought in his heart.

As to the nature of regeneration, the Scriptures speak clearly and fully. The language used is such as to indicate that the change wrought is vast and radical. In John iii, 7, it is expressed by being "born anew," or "born from above." The Apostle Paul speaks of it more than once as a renewal or restoration of the divine image. (See Rom. xii, 2, and Col. iii, 9, 10.) It is represented also as a "new creation." The Psalmist says: "Create in me a clean heart, O God; and renew a right spirit within me." In II. Cor. v, 17, it is said that "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." In Eph. ii, 6, and Col. ii, 13, the apostle describes it as a "resurrection from the dead." In Titus iii, 5, it is called "the washing of regeneration and the renewing of the Holy Ghost." Many other passages of similar import might be cited.

Although justification and regeneration may be separated in thought, as Mr. Wesley says, they are never in reality separated for a single moment. The one is that act of God by which we are placed in a state of favor with him; the other is that change wrought by the Holy Spirit which renews us in the divine image, cleanses us from impurity, and imparts to us the ability to live righteously. To quote again from that eminent authority, Dr. Clarke: "Sin must be pardoned and the impurity of the heart washed away before any soul can possibly enter into the kingdom of God."

Forgiveness, were it not accompanied by a change of heart, would leave the believer in a state of helplessness and corruption. The mere removal of guilt would not make a man righteous in heart and life any more than the pardon of a criminal transforms him into a virtuous, law-abiding citizen. How little comfort would the loosening of shackles and the opening of prison doors be to a captive who had no strength to leave his wretched dungeon?

It is "passing strange" that any who claim to be followers of John Wesley should divorce justification and conversion, or should so minify the latter as to make it mean nothing more than pardon. Despite the fact that Mr. Wesley and all other orthodox Methodist theologians maintain the inseparability of the two, and that in the Scriptures pardon and renewal are nearly always spoken of together, some insist that cleansing, which is an essential part of conversion, takes place subsequent to our justification and adoption. In I. John i, 8, the apostle says: "If we confess our sins, he is faithful and just to forgive us our sins," which is nothing more nor less than justification, "and to cleanse us from all unrighteousness," which thorough cleansing from the defilement of sin is involved in regeneration.

By referring to the passages already quoted, it will be seen that conversion, whatever else it may include, involves cleansing and renewal. Richard Watson felicitously defines regeneration as "that mighty change in man wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state is broken and abolished, so that with full choice of will and the energy of right affections he serves God freely and runs in the way of his commandments. . . . It is that renewing of our nature which gives us dominion over sin, and enables us to serve God from love, and not merely from fear."

Since "they that are Christ's have crucified the flesh, with its affections and lusts," and since "if any man be in Christ, he is a new creature," all things having become new, it follows that every regenerate man is pure in heart, and that so long as he remains in a regenerate state, sin, by which we mean conscious, willful non-conformity to God's law, neither remains nor dwells in him. This does not import either sinlessness or perfection, but does signify the leading of a righteous life, and one full of good works. Says the Apostle John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he can not sin, because he is born of God." Again he writes: "We know that whosoever is born of God sinneth not." Hence the normal state of a converted man is freedom from voluntary transgression. He has power, if he will use it, to overcome every sin and temptation, for he now has a "gracious bias toward virtue and holiness, and the love of God fills his heart." Though in many respects he may fail to do the will of God perfectly, he is without condemnation because he purposes to serve God in all things, aiming to do nothing he ought not, and to do everything he ought. So by his love he fulfills the law. God does not require more than we are able to perform.

Though the regenerate state is a gracious and exalted one, the Scriptures do not teach that either the new convert or the mature Christian is free from faults, which are often unknown to ourselves, or from the liability to sin, both of which, in fact, characterize every man until the day of his death. Neither regeneration nor any other work of grace puts us beyond temptation or beyond the possibility of sinning. Since Adam, in his original state of purity, was tempted, and since the Son of God was tempted in all points as we are, how can any of us hope to escape entirely from the suggestions and solicitations of Satan? Regeneration, however, does place us where, if "we keep ourselves, the wicked one toucheth us not."

Since many of those who are converted afterwards backslide, some conclude that it is an imperfect work, which must soon be supplemented by another great change. Though most regenerate persons do fall into willful sin, it is not because the change wrought in them is not complete, but because they will not do all that they are able to do; because they will not comply with all the conditions essential to their remaining in a state of grace. Every convert who, through sudden temptation or lack of watchfulness, yields to sin, has need of repentance and restoration to divine favor, though he may not have fully lost his sonship.

No experience or blessing of the Christian life, according to Arminian theology, gives assurance of final salvation, entirely removes the liability to sin, or renders the victory over it an easy thing. "Strive to enter in" is the exhortation of the Master. Methodists do not accept the doctrine of effectual grace which saves the believer, whether he remains faithful or not.

Again, regeneration does not free us from fleshly infirmities, or from ignorance. Our bodies are the same as before, and as long as we are in the world will bear the marks of previous sin, though we are delivered from its bondage and curse. A change of heart does not free us from errors of judgment, or from weakness of memory and of will. We must learn the truth through hearing and reading the Word. Nor are any new faculties added to or taken away from the soul.

Furthermore, regeneration does not destroy the natural appetites and propensities. Because these remain and seek gratification, it does not follow that the believer is carnal, unless he gratifies them to excess.

Some, as we have indicated, so minify regeneration as to make it impossible for us to grow in love and grace until we have advanced a step further in experience. If the merely regenerate man can not grow in grace, then, contrary to the Word of God, there is no analogy whatever between physical and spiritual development. Others so magnify conversion as to leave no room for subsequent development and blessings. Though pure in heart, the new convert is but a "babe in Christ," and must grow to manhood, pressing on constantly toward the measure of the stature of the fullness of Christ. Just as the tiny acorn-shoot, when it first peeps above ground, is perfect in all its parts, so the new convert has in him the germ of all the graces and virtues, which, by and by, through prayer and faith and the use of the means of grace, will develop into the shapely tree of Christian character. Failure to grow means perpetual babehood.

The analogy between the growth of the human body and that of the spiritual man fails when pressed too far. The body in due time reaches maturity, and then follow decay and death. Not so with the spiritual man. Its development need never be arrested, nor can there be decline or death so long as there is union with Christ.

The new birth is conditioned upon thorough repentance and entire submission to God, accompanied by earnest faith. No man who holds back part of the price ever can be born anew. Adherence to any known sin or refusal to perform any plain duty excludes the penitent from the favor and forgiveness of God. The Master says: "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." If the Scriptures be true, no man ever was converted who made only a partial consecration, who did not determine to forsake all of his sins, and do his full duty.

Nor does God require less of us after conversion than before. He will not abide where sin is entertained. The conditions of discipleship are the same from the beginning to the end of the Christian course. Every act of sin, every omission of duty after conversion, must be followed by speedy repentance and prayer for forgiveness, else the believer will forfeit his state of grace, and have to "do his first works over again." In many, alas! the spark of divine grace imparted at conversion has never been kindled into a flame, and is about to be extinguished. "The things which remain are ready to die," and, unless speedily strengthened, there will be entire loss of spiritual life.

The Rush to Alaska.

The recent discovery of rich deposits of gold in certain portions of Alaska has created no little excitement on the Pacific coast and at various other points in the United States and Canada. Fortune hunters from all over the country are now endeavoring to make their way to this new Eldorado, the feverish rush to which is very similar to the one to California in '48 and '49. The steamer "Excelsior" left San Francisco on the twenty-eighth of July with 110 passengers for the Alaskan gold fields, the passage price being $150. One man, it is said, was offered $1,500 for his ticket and accepted, but afterward changed his mind, so great was his thirst for gold.

On account of the extreme rigor of the climate, Alaska being in the Frigid Zone, the barrenness of the country and the lawless character of the inhabitants mining in that region is attended with almost incredible dangers and hardships. Work is profitable during only about sixty days of the Summer, the soil being frozen too hard the rest of the year for digging. Nothing can be done during the Winter. Hence it is the height of folly for anyone to attempt to go there until Spring. United States officials are warning gold hunters not to go to Alaska unless they can carry at least a year's stock of provisions with them. One miner, who has returned a cripple for life and broken down in health, states that in the Klondike basin he saw 2,000 graves, most of the occupants of which had died of starvation.

Where one who risks his life in search of gold in this far-off region will succeed in finding a fortune, scores and hundreds of others will wreck their health and return penniless, while as many more will perish of cold and hunger, or by violence. But, alas! what will not men risk for gold?

Well has the sacred writer said: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity." "What shall it profit a man if he gain the whole world, and lose his own soul?"

Journalistic Chaff.

It is not at all strange that some church papers we wot of can be published at a low rate in view of the fact that they fill column after column with matter furnished them already stereotyped by a Yankee agency. By furnishing the same stereotyped matter to hundreds of papers in all sections of the land, these shrewd Yankee agencies can sell it for a much smaller sum than it takes to have it set up by even the cheapest printers. Moreover, this method of procedure saves a great deal of editorial work. The editor has nothing whatever to do with making selections for these patent outside or inside pages. The selections are made for him. If we were willing to adopt this method of procedure, we could save ourselves a lot of money and a vast deal of editorial work besides. But this is not our idea of editorial responsibilities. "Anything to fill up with" is not our motto and never will be. As long as we continue on the tripod we expect to make our own selections carefully and conscientiously. The labor we expend in reading and culling from a wide range of literature, periodical and standard, is a great tax upon our time. Yet we consider the time and labor well spent. Take our Home Circle department, for example. The difference between the matter which we put into this department and the stereotyped stuff that is served up by certain papers is like the difference between wheat and chaff. We have been tempted recently to reproduce in our columns some of this chaff in order to direct attention to the effect of these agencies upon religious journalism, and we may do so yet.

Strike on Account of Negro Labor.

On the fourth instant about fourteen hundred white employees in the Fulton Bag and Cotton Mills, of Atlanta, Ga., went on a strike because of the attempt on the part of the company to work twenty-five negro women in a certain department of the mill alongside of white girls. The appearance of the negroes not only created considerable excitement, and resulted in the cessation of all work by the white laborers, but came very near causing a serious riot, which would have occurred had it not been for prompt interference of the police. Such attempts are unwise, to say the least, and bring about friction and bad feeling between the races, which otherwise could be avoided. The negro makes a good laborer, but that is no reason why he should be forced among white workmen as if he were their social equal. No doubt there is undue prejudice in the minds of some against the negro, but our people have feelings and convictions of propriety that deserve consideration.

The latest news is that the strike is still on, the company having refused to accede to the demand of the strikers.

Death of Rev. J. V. Penn.

A note received last week from Dr. J. M. Weems conveys the sad intelligence of the death of Rev. J. V. Penn, which occurred at Rolling Fork, Miss., at 2:20 A. M., Aug. 5. He had been sick with fever since the first of July, and everything was done for him that love and skill could do. Bro. Weems, his presiding elder, who was with him in his last hours, writes that he passed away in great peace. He was buried at Rolling Fork, where his body will rest for a season.

Bro. Penn was a strong and consecrated preacher, a successful pastor, and a man of many noble traits. He had been a member of the Mississippi Conference for about fifteen or sixteen years, and perhaps built more churches and parsonages than any other preacher who was ever in it for the same length of time. A valuable man has fallen, and in his death we sustain the loss of a warm personal friend. He leaves a wife and one child. To his bereaved widow and sorrowing relatives we tender our sincerest sympathy.

NOTES.

Our readers will find some communications in this issue on the seventh page.

***

Rev. John F. Foster, pastor of Felicity Street Church, returned last week from his trip to Toronto.

***

Our beloved Bishop Galloway, Rev. W. J. Walling and party arrived at Rio Janeiro in safety on the twenty-sixth of July.

***

It is said in China, Christianity and education are coming to be regarded as inseparable. This ought to be the case everywhere.

***

It is reported that Rev. Lyman F. Jackson, who for the past two years has been stationed at Alexandria (La.), expects to transfer this Fall to the West Virginia Conference for the sake of his health.

***

Prof. Thos. C. Carter, of Centenary College, who is visiting friends in the city, preached an edifying sermon at Carondelet Street Church, Sunday night.

***

On Sunday, July 25, the Southern Methodist Church at Potts Camp, Miss., was struck by lightning and burned to the ground. We are not informed as to whether it was insured.

***

We are requested to give notice that the funeral sermon of Rev. James W. Franklin will be preached at Holly Grove (La.), on the first Sunday in September by Rev. Robt. J. Harp.

***

Rev. J. F. Evans writes us from Vaiden, Miss., that Rev. J. T. Howell, of West circuit, North Mississippi Conference, quietly passed away Aug. 6, and was buried in the Black Hawk Cemetery, Saturday, Aug. 7. A good man has fallen.

***

The Memphis Christian Advocate has suspended publication temporarily, and perhaps for good. Rev. T. W. Dye, who has been in charge for the past eight months, is minus two thousand dollars which he sunk in the vain effort to keep it afloat.

***

From a private letter from Rev. W. J. Ferguson we quote as follows: "I have just closed a grand and glorious meeting at Orange last night; Bro. Leggett, of Enterprise, doing the preaching. We had thirty-seven conversions and accessions to the church; six entered the experience of sanctification. Our motto is, A revival in every home and collections in full."

***

The following note from Bro. Sam B. Cox, of Jonesboro, Miss., explains itself: "In your issue of Aug. 5, you make me say, 'The presiding elder is the thing for the country.' I aimed to say, and I think I did say, 'The Epworth League is the thing for the country.' I had just spoken of having named our new League for our presiding elder. Am having a good meeting this week.

***

Rev. A. S. J. Neill, in a private letter, writes us the following interesting items from Lake Charles, La., where he is stationed: "Rev. G. W. Reeves, a local preacher on this work, held a meeting last Sunday ten miles north of here in the pine woods and received eleven into the church, making sixteen received at that point during July and August. We have a good field north of us here, and have good prospects of success. Have organized an Epworth League at this place in the country where we have no church, which is doing good work and will probably be the nucleus of a church organization." This is probably the first instance on record of the forming of a League before the establishment of a church.

***

Prejudices, which are from within cause more poverty than calamities which are from without. Many a man whose life has been undisturbed by physical disaster has been brought to destitution by prejudices, which are the thieves of mental and spiritual treasure, as procrastination is the thief of time. We pity the feeble creature who has been prejudiced against apples by an unwholesome crab-apple: but those who are by no means feeble-minded have been prejudiced against sentiment by sentimentality, against emotion by emotionality. And yet without sentiment one would not be susceptible of noble or tender feeling; without emotion thought would never be "at a glow." He who conquers a prejudice enlarges his borders, and recovers many stolen goods.—Sunday-school Times.

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Edward McGehee College Commencement.

The thirty-fifth session of this honored institution closed on the eighth of June amidst high applause. Many pronounced it the most successful in the history of the institution. The enrollment was up to the best, the work done received the praise of the patrons which it justly merited, and all were ready with a "Well done" to the faithful faculty. The commencement exercises were of highest order from first to last. On Sunday Dr. C. W. Carter, of Centenary College, preached one of his best sermons, giving delight to the large congregation which assembled to hear him. The words of exhortation, backed by sound logic, which were given, will not soon be forgotten.

The baccalaureate address by Hon. I. D. Wall, of Clinton, La., was of high order and well received. We were pleased indeed to number our long-time friend with such a company and to find him measuring up to such proportions in the educational work of our beloved Zion. Five young ladies were granted diplomas who go out to work for their alma mater.

At the reorganization of the faculty Miss Georgie Swanson, of Virginia, was elected principal, which all who know of her ability in the work of education pronounced a most excellent choice. She is not a novice in the work of the school room, but brings with her experience, skill and wisdom in her chosen work. She is a woman of excellent attainments, high Christian bearing and a Methodist of the purest and truest type. With a faculty of six consecrated women to assist in the work of the college, the friends of the institution need have no fear of its success. During the past session three States were represented in the boarding department. The outlook for the next session is regarded as very good by the friends of the school.

The location of Edward McGehee College is most favorable. The grounds, which consist of some twenty acres, are beautiful for situation; a large campus, shaded with beech and magnolia, in the quiet suburbs of the old and cultured town of Woodville, present to the Methodists of South Mississippi claims worthy of their consideration. The dormitories have been newly and neatly furnished throughout, giving to the young ladies who may be entrusted to its care guarantee of as comfortable apartments and surroundings as in the parental home. The college is closely connected with railroad, telephone and telegraph connections.

Having spent a term as pastor in the town of Woodville, I do not hesitate to pronounce it as healthy a place as any in the State of Mississippi. Indeed, upon considerations of health, I would not hesitate to recommend it to all who are seeking a place for their daughters.

T. B. HOLLOMAN,
Chairman of Committee.

Centenary College Repair Fund.

I call the attention of the preachers of the Louisiana Conference to a circular which has been sent out by a committee from the Board of Trustees of the college. At the last meeting of the Board there were some who thought that if the young people of our church could become interested in the college, it would be good for them and good for the college. A committee was appointed to see what could be done in this direction, and the circular sent out is the first step in the matter of bringing the needs of the college before our young Methodists.

The circular is addressed to the presidents of the Epworth Leagues; but as these were unknown to the committee, they have been sent to the pastors. The preachers will confer a favor by calling the attention of their Leagues to this matter, and urging them to do all they can in this important matter. Where there are no Leagues, the preachers will please take charge of the whole matter and do their best to raise the full amount specified as a "Repair Fund."

We have made a good start already. A lady not connected with our church has given us one hundred dollars; a member of the Board of Trustees has given one hundred dollars, and one of our professors took a collection at a District Conference which resulted in fifty dollars. Now, if the pastors and Epworth Leagues will do what we know they can do, the amount desired will soon be raised.

For the encouragement of our people, I will say that the prospects of the college are brightening, and we expect a large increase in the number of students next session.

C. W. CARTER, Pres.

Centenary College, Aug. 5, 1897.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER.

TOPIC FOR AUGUST.

AUG. 15.—PAUL'S PRAYER AT THE SHIPWRECK.

(Acts xxvii, 23, 24.)

That Paul prayed during the storm is to be inferred from the passage—"Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee."

1. What a glorious privilege it is to have a God who is a "very present help in time of trouble." Man is independent in the day of prosperity, but in the night of affliction and trouble he feels the need of some strong arm to lean upon. On the land or on the sea God is always present to help. A feeling of security amid the world's storms and desolation is the Christian's privilege. Paul was peaceful while the crew was terror-stricken.

2. God answers prayer for temporal and physical good as well as for spiritual. This is not irrational. Man subordinates nature's laws to his own ends. He harnesses the wind and water and makes the lightning his slave. He produces, or rather by supplying the requisite conditions, induces rain. Why may not God, in proportion to his greater power, subordinate nature to his own ends? Man, limited by his power, accomplishes his will in nature. God, limited in power only by his will, can do whatever he wills.

3. God can not answer a bad prayer. White can not be black. Good can not be bad. God can not do wrong. We may pray for that which would hurt us. No answer will come. Trust in God is an essential element of prayer. It makes God ours—his knowledge, power, and will are ours when we trust him implicitly.

4. God answers prayer through ordinary means where these are available. He did not send angels to carry the shipwrecked crew to land, but they escaped on boards and pieces of the ship. Prayer for a harvest will not be answered by a carload of grain from the skies, but through nature's appointed ways. An ear of corn taken from the stalk is as much from God as if his hand protruding from the skies had dropped it into ours. Nature is God's ordinary medium of communication with man. If, however, there be no ordinary way of answering your prayer, he will send the ravens to feed you.

DOTS.

Work on the Gouldsboro Church will begin in the near future. The different solicitors will be called upon to report amounts collected at the next meeting of the Union.

A private letter from Bro. E. H. Prescott brings the gratifying news that his health is improving. He is now at Manitou, Colo., a beautiful little town in the mountains.

Next week we hope to have an account of the meeting of the Executive Committee.

Of all things hidden from man the most obscure is the human heart.—Homer.

Always look on the bright side. If there is no bright side, then "shine her up" and make one.

A foolish consistency is the hobgoblin of little minds.—Emerson.

Evil to which we do not succumb is a benefactor.

"The imitator bereaves himself of his own beauty to come short of another's."

I. C. R. R.

The annual meeting of the stockholders of the I. C. R. R. will be held at the office of the company in Chicago, on Wednesday, Sept. 15, at noon. Free transportation to and from Chicago will be issued to stockholders beginning Sept. 11th. Such ticket to be good for the journey to Chicago only during the four days immediately preceding, and the day of, the meeting, and for the return journey from Chicago only on the day of the meeting, and the four days immediately following, when properly countersigned and stamped in the president's office. Such a ticket may be obtained by any registered holder of stock on application, in writing, to the president of the company in Chicago. Each application must state the full name and address of the stockholder exactly as given in his or her certificate of stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the company.

By order of the Board of Directors. A. G. HACKSTAFF, Sec.

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President Beeson, of the East Mississippi Female College, has just completed a bored well 300 feet deep; has erected a good cypress tank, put in a deep well, steam pump, and now has an abundant supply of fine mineral water from 300 feet in the ground. He will pump frequently, and have an abundant supply of fresh, pure water. This is a fine thing for the college. Pure water is an important feature in securing good health, and that is one of the first questions parents consider. We congratulate President Beeson on securing an abundant supply of fine water from a deep well. It is the safest of all kinds of water.

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Editor Christian Advocate.

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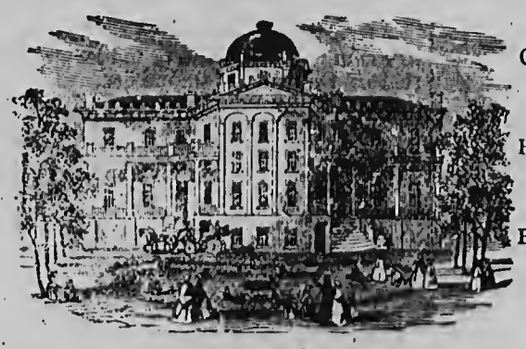

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DOES ANY ONE CARE FOR FATHER?

Does any one care for the father?
Does any one think of the one
Upon whose tired, bent shoulders
The cares of the family come,
The father who strives for your comfort,
And toils from day unto day,
Although his steps ever grow slower,
And his dark locks are turning gray?

Does any one think of the due-bills
He's called upon daily to pay?
Milliner-bills, college-bills, book-bills—
There are some kind of bills every day.
Like a patient horse in a treadmill,
He works on from morning till night;
Does any one think he is tired?
Does any one make his home bright?

Is it right, just because he looks troubled,
To say he's as cross as a bear?
Kind words, little actions, and kindness
Might banish his burden of care.
'Tis for you he's ever so anxious,
He will toil for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

—Selected.

Be Cheery.

Why should a person make himself a nuisance? What gain is there in grimness, and sourness, and unsociability? Few people care to listen to whining and complaint. On the whole, the world uses us as well as we deserve. It is very hard for the defeated to admit this, but it is a fact nevertheless, and if only admitted, one of the chief reasons for defeat is removed. A cheerful philosophy is an important element of success. He who is perpetually suspecting others of ill-treating him and keeping him down is not a welcome companion. Suspicion is usually folly, as well as injustice and unhappiness. Moreover, gladness is one of the great rules of health. To be well, be glad. To be courted, be jolly. It is easy for the average man to hate, or at least to avoid, the unhappy. Nobody wants a death's-head at his table. Nobody considers himself regaled when forced to listen to other people's wrongs and slights, most of them either imaginary or exaggerated by over-sensitive conceit. Every man is of less importance to the world around him than he likes to think. But he can easily test it by asking how much he himself dwells upon the condition of others. By as much as their grievances do not particularly concern him, by so much his own are matters of indifference to them. So let him be pleasant, bury his sorrows, pocket his affronts, make himself agreeable, trust to Providence, and thankfully take what comes.

Helpful Reading.

The reading habits of many of our youth are deplorable. They pore over novels that are as barren of heart food as a stone is of meat. They waste time and life to gratify a habit that is as hurtful as it is idle. The late Bishop Pierce, of the Methodist Episcopal Church, South, once wrote a letter to his daughter, Claude, which contains wholesome counsel for other children. He said:

"I wish, my daughter, that you would devote yourself to serious reading. It is necessary not only to develop your mind and make your knowledge respectable in society, but it is a high moral duty. It is a grave question whether a Christian ought to read anything that does not increase knowledge and prepare for life. The very most that can be allowed on the other side is a little reading for recreation. You, I fear, are wasting time with magazines and tales, and empty stories in general. This is a great evil; in fact, a sin. Quit it. Read history, biography, poetry, and English classics; study the Bible in its doctrines, principles, and history. You will thus improve your heart, mind, and character. I want you to be wise, good and happy. The time has come for you to prepare earnestly for life and its responsibilities. A word to the wise is sufficient."

Our I's and Other Eyes.

Our I's are just as strong as they were fifty years ago, when we have cause to use them. But we have less and less cause to praise ourselves, since others do the praising, and we are more than willing for you to see us through other eyes. This is how we look to S. F. Boyce, wholesale and retail druggist, Duluth, Minn., who after a quarter of a century of observation writes:

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Adorn the Gospel.

Adorn the gospel next by your unselfishness. If you are always looking to your own interests, if you have no thought but for your own personal comfort, if your religion can live and die within your own hearts, you have not any that is worth having. If you would adorn the gospel you must love others, love them intensely, and make it one object of your lives to make other people happy, for so you will then be acting according to the spirit and genius of the gospel, and you will be adorning the doctrine of God our Savior in all things.—Selected.

Small Courtesies.

In this hurrying age it behooves us all to cultivate a habit of being generous in the bestowal of small courtesies, especially upon the aged and lonely. One who is in the whirl of a busy career may never miss the slight attentions, but another who sits apart and sees life's "great occasions drifting by," is apt to feel hurt if notice is withheld. It is the sign of a gracious spirit to cherish such persons in thoughtful remembrance, and to recognize them in all possible ways. "What a beautiful letter writer your friend is!" said a dear old lady, in a pleased tone, to her daughter. In point of fact, it was a quite ordinary epistle, but it contained a cordial message to the old lady, whom the writer had never seen, and the unexpected attention brought sunshine into the dull monotony of her days. In our correspondence, and in all the interchange of social life, let us take more pains to notice the unnoticed.—Exchange.

No Prejudice.

A friend had been telling Coleridge that it was unfair to prejudice a child by giving him moral and religious instruction. For answer, the author of "Aids to Reflection" invited him to see his garden, and brought him to where a luxuriant growth of ugly and unfragrant weeds spread themselves over beds and walks alike. "You don't call that a garden?" said his friend. "What!" replied Coleridge, "would you have me prejudice the ground in favor of roses and lilies?"

Keep the heroes of the present and of the past before the youthful mind and heart. They are valuable as inspiring models and moulding forces. They deserve to live for their work's sake, but their influence upon formative character can not be safely ignored. Those who love, appreciate and utilize the religious liberty and privilege which our age possesses, must know, study and be affected by those who struggled for the rights of conscience and of humanity in the dark days when men were not allowed to think for themselves, or to worship God according to the dictates of their consciences. All who would come into the spirit of their present grand inheritance in such a land as ours must be full of the animating impulse, and must strengthen it by a fresh infusion gathered from the lives of the heroic and noble who made our country what it is. More and more will there be needed, in the rising generation, a love for, and a tendency toward, worthy objects, and the indomitable energy and devotion which will push them to the front and which will struggle and sacrifice for their maintenance. We come of a brave race, and must not degenerate into cowards. It ill becomes the descendants of the Puritans and of the Revolutionary worthies to disgrace their origin, or prove unworthy of the heroic mould in which they have been cast, but to cultivate the spirit that will do and dare for right, for truth, for humanity and for religion. Ever let our children have the inspiration of real, not of imaginary, heroes.—Presbyterian.

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There are some people whose life year by year is only a going around and around in the old beaten paths, with no onward movement. They are like men who walk in a circular course for a prize, covering a thousand miles, perhaps, but ending just where they began. Rather, our daily walk should be like one whose path goes about a mountain, but climbs a little higher with each circuit, until at last he gains the clear summit, and looks into the face of God. While we must do in a measure the same things every day, we should do them a little better with each repetition. —J. R. Miller, D. D.

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Joining the church is one thing, but joining the Lord Jesus is quite another thing, and only those who have done the second have any clear right to do the first. The main cause of inconsistency and failure in the life of too many professors of religion, is that they make a formal union with the church without any heart union to Christ. Almost their solitary act of loyalty was their standing up to respond to a church covenant before the pulpit. From that time onward their divine Master has no more of them than their idle name on the roll of his followers. They enlisted, they entered their names on the record, and straightway are heard of no more. They made no tie to anything but an organized body of professed Christians—they did not knit their souls to the Savior.

But genuine conversion unites the heart in clinging faith to the Friend of sinners. When you confess this faith before men, you literally and truly join the Lord. You join your weakness to his strength; your ignorance to his wisdom; your unworthiness to his merits; your frailty to his enduring might, and your poverty to his boundless wealth. —Theodore L. Cuyler.

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The Authority for the Change of the Sabbath from the Seventh to the First Day of the Week.

BY REV. C. M'DONALD.

(Read before the Lincoln County Sunday-school Convention at Caseyville, Miss., April 11 1897.)

We regard the Fourth Commendment, Ex. xx, 8-11, "Remember the Sabbath day, to keep it holy," et seq., of perpetual obligation in both dispensations so far as the sanctity of the Sabbath is enjoined. The same divine authority that instituted the holy day has the right to change it from the seventh to the first day of the week.

First: Christ, by his special honors given and blessings bestowed upon the first day of the week, clearly establishes it as the Christian Sabbath. He arose from the dead on the first day of the week, which is an honor greater than can be bestowed upon a day by any other event in the history of the world. The resurrection proves him to be the Son of God, the savior of the world. (See Rom. 1, 4.) His resurrection establishes the resurrection of the whole human family. His is the first-fruits. (See I. Cor. xv, 43; xvii, 23.)

In the evening of the resurrection day Christ appeared to his disciples when they were assembled together, evidently for worship. He breathed on them and said, "Receive ye the Holy Ghost." (John xx, 19-23.) Then on the next first day of the week he came to them again. "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." (John xx, 26.) On these occasions they were together, and the Lord met with them and blessed them.

His third appearance, according to the record in John's gospel, was to a part (seven) of his disciples at the sea of Tiberias. Here they were toiling as fishermen; it was not on the holy day.

The day of Pentecost was the first day of the week, the Christian's Sabbath, and the disciples were all with one accord in one place waiting for the promised baptism of the Holy Ghost. (Acts 1, 5; ii, 1-4.) The gift of the Holy Ghost on the day of Pentecost was the fulfillment of a promise and a proof of the ascension of Christ to the Father. (See John xiv, 16; xv, 26; xvi, 7.) This is the dispensation of the Holy Spirit. Christ has ascended to heaven, and we have another Comforter, manifesting his personality on the day of Pentecost, and opening a holy campaign which is to result in the conquest of the world for Christ. As the Holy Spirit began his work on the first day of the week, this shows his preference for the day. The Christian's Sabbath has always been owned of God in all periods of the new dispensation.

Second: We notice apostolic authority for observing the first day as the holy Sabbath.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts xx, 7.)

"Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

"Upon the first day of the week let every one lay by him in store as God has prospered him, that there be no gatherings when I come." (I. Cor. xvi, 1, 2.)

These texts, we think, show that the first day of the week was the usual time for religious service and for administering the Lord's Supper.

St. John in Revelation i, 10, writes: "I was in the Spirit on the Lord's day." The Christian's Sabbath is sometimes called the Lord's day.

The summing up of the evidence is that the apostles, who were inspired, and had the care of all the churches and were to set in order and settle questions arising in the church, kept and sanctioned this as the holy day.

Third: We quote from some of the early Christian writers in proof of this sacred day. Ignatius, Bishop of Antioch, A. D. 101, says: "Let everyone that loves Christ keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days." Theophilus, Bishop of Antioch, who wrote in the second century, says: "Both custom and reason challenge from us that we honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead." Irenius, Bishop of Lyons, who also lived in the second century and was a disciple of Polycarp, a companion of St. John, speaks of the Lord's day as the Christian Sabbath: "On the Lord's day everyone of us Christians keeps the Sabbath." Clement of Alexandria, of the same century, testifies: "A Christian, according to the command of the gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord." Tertullian, of the same period, says: "The Lord's day is the holy day of the Christian church."

These historical facts prove beyond doubt that the Christians observed the first day as the Sabbath from the apostolic age.

Fourth: The almost universal opinion of Christians is as given in the above evidence. The only dissenting voice I hear is from the Seventh-Day Adventists or Baptists, a sect that arose in England, Germany and America in the sixteenth century, or about that time, as well as can be determined from history. Because of their small numbers and lack of influence they disturb Christians but little with their seventh-day doctrine. If numbers, with the manifest blessing of God, with a clear conscience, prove anything, we are right in our observance of the first day as the Sabbath.

From "Rex."

This is emphatically an age of improvement, and this fact seems to have caused the impression to prevail to some extent in our churches that the means and methods of primitive Christianity for the salvation of sinners have changed, or should change, to accommodate themselves to the progress of the age. This state of things makes it possible for a Protestant Episcopal Bishop to do away with hell, and relegate the claims of orthodox Christianity that our Lord and Savior was both God and man to the realm of doubt and debate. It also enables modern evangelists to stand in the pulpit and say to sinners that the way of salvation is much easier than in the days of our fathers. Then the sinner was confronted with a literal hell, eternal in its duration. He was also told, that in order to escape that place of torment, it was indispensably necessary for him to do several things. Among them, and first of all, to repent of his sins; that this repentance must be attended with sorrow for his sins. The genuineness of this repentence must be further demonstrated by an entire forsaking of sin, to which add that faith in the Son of God that recognizes him as the only hope of salvation for sinners, and the work is complete; and it only remains for him to grow up into Christ until he arrives at the full stature of manhood in our Lord.

How is it now? Our evangelistic friend tells the people that, owing to recent discoveries in the realm of theological science, the road to heaven has been made much smoother, and there need be no excitement about the matter at all. Repentence is defined as simply a turning away from our former meanness, an expression of a perfunctory belief in the divine Sonship of our Lord, and the work is done. There is no need of any emotion about it at all, not even the emotion of sorrow that we have sinned against that God who so loved us that he gave his only begotten Son to suffer and die for our redemption; nor is the absence of the emotion of joy because of our being pardoned and saved from eternal death to be taken as indicative of the incompleteness of the work. All this I have seen and heard with my own eyes and ears. I have heard preachers deliberately assure the sinner that it is not necessary for him to have any feeling at all; that all he has to do is to make a break for glory and rush right into the kingdom. It is this sort of theology that is filling the church with unconverted members, who might appropriately sing, as a present experience, Charles Wesley's words:

"Oft did I with the assembly join,
And near thine altar drew;
A form of godliness was mine,
The power I never knew.

"I rested in the outward law,
Nor knew its deep design;
The length and breadth I never saw,
And height of love divine."

When a Methodist preacher tells a sinner that he can get religion by any other plan than that of primitive Methodism, or that by professing to have what he has not, and knows that he has not, he will get it, he ought to be unfrocked.

Happily for Sam Jones Camp Ground, this newer theology and these modern methods have not obtained a hold there in the manner of conducting the services. The sinners are told that in the economy of God's providence a hell has been provided for the unrepentant sinner, and that if they wish to escape that hell and an eternity of woe, it is necessary for them to repent and accept the offers of mercy, to turn to God and live, and that they must evidence their desire for salvation in the manner laid down in the "General Rules," etc. If they are in earnest, they come to the altar and stay there until God, for Christ's sake, forgives their sins, and this is the sort of revival work that counts in the last great day. The order of exercises will be about as follows, such changes being made by the Committee on Public Worship as may be necessary: Morning prayer at 6 o'clock, service of some kind at 9 A. M., preaching at 11 A. M., service at 3 and 7:30 P. M. each day except Sundays, when at 9 o'clock will be love-feast, and at 3 P. M. the sacrament of the Lord's Supper. We have an abiding faith that the divine Shekinah will abide with us and fill all the camp. Let all God's people pray for an abundant outpouring of the Holy Spirit on that occasion, and that great grace may rest upon the church and its membership.

REX.

Natchez, Miss., July 26, 1897.

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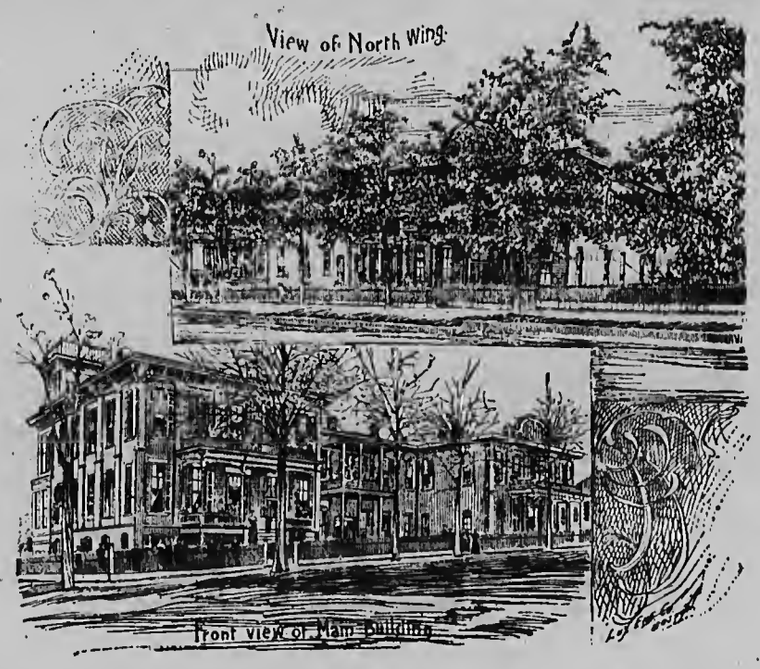

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Pupils boarding in the College have the personal attention of the President and his wife, who, together with the teachers, strive to make their stay while here as pleasant and profitable as possible.

An abundance of substantial food is furnished; ample time given at each meal for everyone to be satisfied, and President's family, teachers and pupils all fare alike. Special attention is paid to their manners and morals at all times, and every effort is made to impress them with the necessity of constant growth, physically, mentally and morally.

We board at $11.00 per month where they take their meals regularly at the table; extra charge when the meals are carried to their rooms, and extra servant hire. This includes pupils and teachers.

No incidental fee is charged unless something is destroyed, and in this case the cost of the article is charged to the party who destroys it.

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Payments must be made quarterly, and in advance.

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MARRIAGES

LEE—JOHNSON.—At the residence of the bride's father, Mr. B. J. Johnson, near Crystal Springs, Miss., July 1, 1897, by Rev. W. M. Williams, Mr. Alex Lee, of Hinds county, Miss., to Miss Eulah Johnson.

HENNINGTON—MULLINS.—At the residence of the bride's father, Mr. — Mullins, of near Crystal Springs, Miss., July 11, 1897, by Rev. W. M. Williams, Mr. M. C. Hennington and Miss Ada Mullins.

Notice.

An important item overlooked in the report of Alexandria District Conference was the delegates to Annual Conference: C. L. Andrews, Fred A. White, H. V. McCain, and H. H. White; alternates: J. A. Matirne and Dr. S. P. Ward. All the delegates were elected on the first ballot, and both the alternates on their first. Simsport was selected as the place for the next Distriot Conference.

LYMAN F. JACKSON.

NEWS OF THE WEEK.

DOMESTIC.

Five lives were lost in an explosion which took place during a fire in Chicago on Aug. 5.

It is reported that another Cuban filibustering expedition is fitting out in Bridgeport, Ct., and will sail for the island in a few days.

In the last issue of Bradstreet's Journal there appeared a very elaborate article pointing out the many signs which were prophetic of a progressive improvement in trade.

It is understood that the reply of Secretary Sherman to the last Japanese protest against the annexation of Hawaii will be brief by comparison with the long letters that have gone before, but will be conciliatory in tone.

The pension roll of the United States has almost reached the 1,000,000 mark. Commissioner Evans has just issued a statement showing that at the beginning of the fiscal year the pensioners numbered 983,528, an increase of 12,850 for the past year.

The President has appointed Charles W. Kindrick, of Louisiana, as consul at Ciudad Junrez, Mexico. Mr. Kindrick was a writer on the New Orleans Picayune, and made several speeches last year in Louisiana in favor of the Republican ticket.

Birmingham proposes to bid for the location there of the projected government armor-plate factory, the feasibility of the erection of which will be inquired into under an act of Congress by a special Naval Board, which has just been named by the Secretary of the Navy.

The question of whether Holly Springs, Miss., should issue $43,000 worth of bonds to install a water works and electric light plant or not was settled overwhelmingly in favor of it at the election on Aug. 9, the vote standing 126 to 4. The total number of registered voters is 166.

FOREIGN.

The Jews are being expelled from the eastern provinces of Prussia.

There is a scarcity of cent pieces in Toronto, caused by the 15,000 Epworth Leaguers, who were there in convention, carrying off 50,000 of the copper coin as souvenirs.

The X rays are now used in the Queen's kitchen. They are an instant and infallible detective of stray fish bones, plum stones and what not, that may accidentally get into the royal food.

The Emperor and Empress of Germany arrived at Cronstadt, on Aug. 7, on board the imperial yacht "Hohenzollern." Their majesties were met by the Czar, and a cordial exchange of greetings followed.

The Spanish Premier, Senor Canovas del Castillo, was assassinated, last Sunday, at Santa Angueda. He was shot down in the presence of his wife, and died two hours after without regaining consciousness. The assassin, an anarchist, was immediately arrested.

The necessary sum of money to defray the expenses of the South Pole expedition having been assured by the vote of a further donation of 50,000 francs, the steamer "Belgia," with the South Pole exploring expedition on board, will leave Antwerp on Aug. 15.

The Czar has promulgated a ukase prohibiting, under severe penalties, any form of labor on Sundays, or on the fourteen principal Russian feast days of the Muscovite calendar. This practically assures sixty-six legal days of rest to the laboring population.

The cloudbursts and inundations which have devastated the eastern parts of Germany were the worst since 1870. According to the local statistics, 150 persons were killed in Silesia alone, and in Saxony the casualties will not fall short of 180. The financial losses foot up over 150,000,000 marks.

Hawaii has virtually excluded the Chinese. The government has decided to issue no more six months' residence permits to Chinese. Plans have been developed for colonizing the American plantation negro in Hawaii to gradually replace the coolies in the plantations of that country.

Hu King Eng, a young Chinese woman who studied medicine in this country, taking the degree of M. D., is now in charge of the Siang-Hu Hospital at Foo-Chow. Dr. Hu King Eng is to be one of the delegates to the Woman's Congress to be held in London next year. Her grandfather, a mandarin of great wealth, was converted to Christianity some years ago, and she herself is a Christian.

A letter written by Cardinal Jacobini, and addressed to all Catholic Bishops throughout the world, proposes one of the most widespread series of religious events probably ever held. These extraordinary religious services it is intended shall commemorate the close of the nineteenth and the beginning of the twentieth century. The project put forth by Cardinal Jacobini is the result of the desire to respond to the wish of Pope Leo XIII. to consecrate the transition from one century to the other by "an extraordinary invocation of the divine assistance of Jesus Christ as a happy prestige of peace and concord."

It speaks well for an article when the longer it is used the better it is liked. Such is the case with Ayer's Hair Vigor. People who have been using it for years could not be induced to try any other dressing for their hair, because it gives such perfect satisfaction.

The friends of a minister or evangelist may do him great harm by sending to the paper overwrought descriptions of his learning, eloquence, piety and general effectiveness. We have seen some accounts of the work and character of good men which would not have fitted any human being who ever lived. Paul or Chrysostom or Augustine could not have been compared with the preacher, if what was said about him was true. More than one good man has been saved from ridicule by an editor's discretion, but then the editor gets the credit for being hostile to the brother simply because he has saved him from the unintended wounds of a friend.—The Watchman.

What Tommy Said.

Uncle John—Well, what do you mean to be when you get to be a man?

Little Tommy (promptly)—A doctor, like pa.

Uncle John (quizzically)—Indeed; and which do you intend to be, an allopath or a homœopath?

Little Tommy—I don't know what them awful big words means, Uncle John; but that don't make no difference, 'cause I ain't goin' to be either of 'em. I'm just goin' to be a family doctor an' give all my patients Hood's Sarsaparilla, 'cause my pa says that if he is a doctor, he's 'bliged to own up that Hood's Sarsaparilla is the best family medicine he ever saw in his life.

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Agent for Weber, Hardman, Ludwig and other Fine Pianos

Camp Meeting Calendar.

Camp Meeting.	Begins.
Bluff Creek	Aug. 13
South Mississippi Holiness	Oct. 8

Camp Meetings.

The Leaf River Camp Meeting will commence Friday before first Sunday in September. We extend cordial invitation to ministers and others who will come to assist in the meeting. The camp grounds are located one and one-half miles west of Tuscumbia, on the N. O. and N. E. R. R. Would be glad to have you with us, Mr. Editor.

H. B. VANDENBURG.
Hecla, Miss.

The camp meeting at Sam Jones Camp Ground will open Aug. 27, and continue ten days. Preachers and the public generally are invited. Come and let us worship God together. Those who do not tent on the grounds will find good accommodations at reasonable rates. Trains will stop at the camp ground. Dr. W. C. Black and others will preach during the meeting.

W. L. C. HUNNICUTT, P. E.
Natchez, Miss.

The Lake Camp Meeting will commence Saturday night, Aug. 28, 1897. The large hotel will be open for the accommodation of visitors; also refreshment stands. A line of hacks will be run from the grounds to Lake, meeting all trains. The A. and V. R. R. will sell round-trip tickets for one and one-third fare. Preachers entertained free.

IRA B. ROBERTSON, P. C.
W. M. THORNTON, Ch'n Ex. Com,
Lake, Miss.

The camp meeting at Sam Jones Camp Ground will last from Aug. 27 to Sept. 6. The Yazoo and Mississippi Valley Railroad Company "have authorized one-fare rate from all stations on this line—Vicksburg to Baton Rouge, Jackson to Natchez, and on the Clinton and Woodville districts. Tickets to be sold Aug. 23 to Sept. 6, inclusive, limited for return to Sept. 8; also for passenger trains to stop at the camp grounds." This gives very favorable opportunity for families to move in, build new cottages, and improve their grounds. Lots free to those who build. Persons on the Illinois Central railroad purposing to attend the camp meeting can secure the one-fare rate by applying without delay to

J. A. B. JONES,
Pres. Association, Magnolia, Miss.
J. F. CARELL, Sec't'y.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Minter City	Aug. 7, 8
Charleston, at Bethel	14, 15
Tatum, at Ebenezer	21, 22

H. C. MOREHEAD, P. E.

SARDIS DIST.—THIRD ROUND.

Arkabutla	Aug. 7, 8
Coldwater and H	8, 9
Wall Hill	(Fri.).. 13
Cockrum	14, 15
Burgess mission	21, 22
Pleasant Grove	28, 29
Eureka	(Fri.)..Sept. 8
Pleasant Hill	4, 5

T. C. WIER, P. E.

COLUMBUS DIST.—THIRD ROUND.

Brooksville	Aug. 7, 8
Tibbee	14, 15
Shuqualak	21, 22
Winstonville	28, 29
Singleton	Sept. 4, 5
Hebron	11, 12

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tremont	Aug. 6
Fulton	7, 8
Buena Vista	13
Houston mission	14, 15
Houston and Wesley	20
Sparta	21, 22
Okolona circuit	28, 29

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Abbeville circuit, at Liberty	Aug. 7, 8
Pontotoc circuit, at Palestine	14, 15
East Holly Springs circuit	21, 22
Holly Springs circuit	28, 29

J. D. CAMERON, P. E.

GREENVILLE DIST.—THIRD ROUND.

Bolivar	Aug. 7, 8
Greenville	14, 15
Greenville circuit	15, 16
Shaw's	21, 22
Hollondale	28, 29

J. W. DORMAN, P. E.

WINONA DIST.—THIRD ROUND.

McNutt	Aug. 7, 8
Dublin and Brooklyn	14, 15
Black Hawk	28, 29

J. B. STONE, P. E.

DURANT DIST.—THIRD ROUND.

Ackerman, at McCool	Aug. 7, 8
Ebenezer	12
Belzona	14, 15
Chester, at South Union	21, 22
Rural Hill	27
Louisville	28, 29

J. H. MITCHELL, P. E.

CORINTH DIST.—THIRD ROUND.

Brown's Creek cir., at Nesbett's (Th.)	Aug. 5
Iuka circuit, at Paradise	7, 8
Saltillo circuit, at Oak Grove	14, 15
Pleasant Ridge cir., at Old Bethel	21, 22
Jonesboro circuit, at Ebenezer	28, 29
Marietta cir., at Hodges'	(Wed.)..Sept. 1
Booneville circuit, at Paul's	4, 5

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Caseyville, at Pleasant Valley	Aug. 7, 8
Gallman, at Mount Pleasant	14, 15
Crystal Springs	(at night).. 15
China Grove, at Water Hole	21, 22
Bogue Chitto, at Johnson	28, 29
North Wesson, at Matthew's Chapel	Sept. 4, 5
Wesson	(at night).. 5
Pleasant Grove, at Sartin's	11, 12
Martinville, at Pleasant Ridge	18, 19
Hazlehurst	(at night).. 19
McComb City	25, 26

E. H. MOUNGER, P. E.

NATCHEZ DIST.—THIRD ROUND.

Jefferson Street	Aug. 7, 8
Wesley Chapel	8, 9
Friendship	14, 15
Mars Hill	21, 22

W. L. C. HUNNICUTT, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Energy, at Mt. Carmel	Aug. 7, 8
Waynesboro and State L., at S. L. (Th.)	12
Mathorsville, at Hebron	15, 16
Ellisville and Laurel, at E.	(Fri.).. 20
Eastabuchie, at Hopewell	21, 22
Enterprise and Stonewall, at Mayerhoff	28, 29
Leaksville	Sept. 4, 5
Mt. Carmel	11, 12
Fuller	(Wed.).. 15
Williamsburg	18, 19

L. CARLEY, P. E.

JACKSON DIST.—THIRD ROUND.

Benton circuit, at Midway	Aug. 7, 8
Canton	14, 15
Terry, at Spring Ridge	21, 22
Madison, at Pocahoutas	28, 29
Camden, at Thomastown	Sept. 4, 5
Lake City and Lodi, at Phillips	11, 12
Tranquil	18, 19
Yazoo City	25, 26
S. Creek and B. Lake, at Sharbrough's	Oct. 2, 3
Flora	9, 10
Fannin	16, 17

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—THIRD ROUND.

South Warren, at —	Aug. 7, 8
Port Gibson	28, 29
Satartia, at Satartia	Sept. 4, 5
Edwards, at Rieves' Chapel	11, 12

J. M. WEEMS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian—South Side	Aug. 7, 8
Meridian—East End	8, 9
Chunkey, at Spring Hill	14, 15
North Kemper, at Union Ridge	21, 22
Daleville, at Andrew Chapel	28, 29
DeKalb, at Marvin	Sept. 4, 5
Linwood, at Linwood	11, 12
Toomsuba, at Burton's Chapel	18, 19
Porterville, at Brogan's Chapel	25, 26
Noshoba, at Philadelphia	Oct. 2, 3
Rose Hill, at Hopewell	9, 10

C. G. ANDREWS, P. E.

BRANDON DIST. THIRD ROUND.

Westville, at Bethel	Aug. 7, 8
Decatur, at Centreville	14, 15
Raleigh, at Trinity	16
Morton, at —	21, 22
Clarkshurg, at Liberty	Sept. 4, 5
Trenton, at Trenton	7
Hillsboro, at Oak Grove	11, 12
Carthage, at Sardis	16
Walnut Grove, at Waldo	18, 19

W. W. SIMMONS, P. E.
Forest, Miss.

SEASHORE DIST.—THIRD ROUND.

Galloway, at McLaurin	Aug. 7, 8
Moss Point station	14, 15
Escatawpa, at Caswell S.	(Wed.).. 18
Americus, at Tanner's C.	21, 22
Bay St. Louis, at B. St. L.	28, 29
Hattiesburg station	Sept. 4, 5
Ocean S., at O. S.	(Wed.).. 8
Vancleave, at Mt. Zion	11, 12
Gulf Port	18, 19

C. A. POWELL, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Tallulah, at Bayou Vidal	Aug. 21, 22
Lake Providence	Sept. 4, 5
Waterproof, at Wesley	11, 12
Vidalia, at Peck station	18, 19
Harrisonburg, at Pine Hill	25, 26
Winnsboro, at Bœuff Prairie	Oct. 2, 3
Oak Ridge, at Bowman's Chapel	9, 10
Bonita, at Bartholomew	16, 17
Desaird, at Desaird	23, 24
Bastrop, at Bastrop	30, 31

B. F. WHITE, P. E.

SHREVEPORT DIST. THIRD ROUND.

Pelican, at Mount Pleasant	Aug. 7, 8
Caddo, at Friendship	14, 15
North Bossier, at Walker's Ch	21, 22
Pleasant, at P. H.	28, 29
Holly Grove, at H. G.	Sept. 4, 5
Fort Jessup, at Bayou Scie	11, 12
Mansfield	15

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Pineville, at Oak Grove	Aug. 7, 8
Boyce, at Camp Ground	9
Jonesville	14, 15

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Pine Grove, at Killian	Aug. 6
Ponchatoula, at James Chapel	7, 8
Live Oak, at Palmetto	9
Antioch and Meclows, at Meclows	14, 15
East Feliciana, at Camp Ground	20
Port Vincent, at Maurepas	28, 29
Baton Rouge—First Church	Sept. 5, 6
Baton Rouge—Second Church	5, 6
St. Helena, at Pine Ridge	11, 12
Amite City, at Tangipahoa	16
Clinton	18, 19

R. W. TUCKER, P. E.

ARCADIA DIST.—THIRD ROUND.

Calhoun, at Frantom Chapel	Aug. 5, 6
Gibsonville, at Siloam	7, 8
Vernon, at Oak Ridge	9, 10
Bienville	14, 15
Farmerville	21, 22
Downsville	23, 24
Minden, at Pine Grove	28, 29
Homer, at Homer	Sept. 4, 5

B. T. CREWS, P. E.

Mansfield Female College.

This institution was chartered in 1855, and has a record of which it may justly be proud. It is located in the thriving and healthful town of Mansfield, said to be the highest point in Louisiana, forty miles south of Shreveport, and has good buildings, a large and lovely campus, a strong faculty, attractive and wholesome surroundings, and an excellent curriculum. The facilities for the study of music, art, and elocution are of the best; nor is physical culture slighted. The president, Prof. T. S. Sligh, is a man of culture and ability. Parents who have daughters to educate should write for a catalogue.

Iuka (Miss.) Normal Institute.

State and extensively endowed schools give free tuition. Iuka Normal Institute being a private institution, dependent on tuition fees and the kind of teaching done, is able only to offer low rate scholarships and high grade instruction to its patrons. Think of it! $125 to $135 will pay board, tuition, laundry, and book-rent bills for ten months.

Think of it. The methods of teaching, the intense earnestness of the pupils who come to Iuka, and the enthusiastic work of faculty and pupils, enables the student to do twice as much in a given time as is done in other schools. The Normal gives you twice as much for your money and time.

Think again. Time is money. One year here is equivalent to two elsewhere. It is not true, but grant price to be the same. Ten months here for $125 to $135. Twenty months elsewhere, $250 to $270. Difference, the price of ten months schooling and ten months time in which any young man or woman ought to make easily $200 to $400. See!

Think. Where will you attend school next year? See advertisement in this paper. Write for catalogue.

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W. W. CARRE

LUMBER.

NEW ORLEANS, LA.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Communications.

Letter from "Gilderoy."

"What is the condition or relation of a jnstified sinner?" Conviction for sin precedes repentance, and repentance goes before justification or forgiveness. The object of conviction is to bring repentance, and repentance leads to faith, and faith is the condition of pardon or jnstification. Sonnd conviction, genuine repentance and saving faith are all wrought in the human heart by the Holy Ghost. Not as an act of sovereign power independently exercised, but as a divine agent co-operating with an intelligent hnman spirit impotent or deficient in will-power. One feels his need, but can not lay hold on God without divine help. In the convicted and repentant state the sinner is awfully conscions of his guilt before God and his separation from him. He sees God as an angry Judge, and not as a loving Father. His own heart condemns him, and he feels that the holy God condemns him, too. In this state the sinner is sick, and his sonl is sorrowful even unto death. Hope departs, and despair settles down npon him. He knows he is not in hell, bnt he feels like he onght to be, and would be if justice were executed upon him. He pleads for mercy, and for Christ's sake alone. In this awful extremity he gives np and cries, "Lord, save me, or I perish forever." He believes with a heart unto righteousness; all by the help, the power of the Holy Ghost. He gives np faith in self, renounces sin forever and trusts Christ alone for salvation, and on this condition God forgives his sin and accepts him as a son. Thia kind of forgiveness of sin we call justification, and jnstification by faith only. The whole of it hinges on that last condition and supreme exercise.

As Wesleyans, given to clear distinctions, we do not apply the term "justification" to the work of regeneration, though that is understood as if included. The term "jnstification" is used by Methodists to express a judicial act in the mind of God that results in the forgiveness or pardon of past sins. Some systems say "future sins also," bnt this is done to insure "the final perseverance of the saints." At the instant of faith all past and all prospective sins are remitted. Methodists hold that sins committed after jnstification are to be repented of and forgiven on the same condition and in the same way as before justification.

Justification is more properly a relation than a state, though the word "state" is often used in connection with it. It matters little which is used—only one thing is meant. When God forgives sin he does it freely and fully. He accepts the person of the sinner, and is pleased with him. God sets him free from guilt, and takes him back on probation without a bnrden. In his relation to law he is as if he had not sinned at all.

Some systems of theology, for the reason stated above, make jnstification, practically, the end of probation; and one system, Arminian in most things, is Calvinistic in this. It is a curious study, and interesting, too, how men could part company on Arminian premises, and then come together in Calvinistic conclusions. All this young men need to know in order to understand some questions uppermost in the public mind.

A justified sinner is on probation still, and he is, by the fact of forgiveness, nnder increased obligation to obey the law of God in everything. Instead of continning in sin, that grace may abonnd, he ought to be dead to sin because grace did abound to him. This is the Wesleyan view and theory, and it is abundantly supported by both reason and Scriptnre.

Justification is something done for us, and not something wrought in us. It takes place in the mind of God, and not in the heart of man. It is jnstification as opposed to condemnation. These are the opposites of each other. Jnstification is unique, singular and alone, and is not first in its relation to any other work in the whole process of salvation. It concerns one thing, and one only.

In the books named in my first letter, and in many others, this subject is fully treated; and to those books, specially to the old ones, our young men ought to go. Many of the new books can not be nnderstood without a fair knowledge of the old ones. Histories of doctrines are very important to a clear understanding of them. There is a large history connected with the doctrine of justification. One may have a clear experience of jnstification and the abiding witness of it with little or no knowledge of the history or theology of this doctrine; but this will not do for preachers and teachers.

GILDEROY.

Correspondence.

Meridian District Conference.

The Meridian District Conference was held at Binnsville, Miss., ten miles from the railroad, July 28-31, 1897. The station and circnit preachers were all present except one. Thirty-six lay members answered to roll call. Dr. C. G. Andrews, P. E., was in the chair at every session. Much time was given to preaching and religions services. The bnsiness of the Conference was carefully dispatched.

Dr. W. B. Murrah, of Millsaps College, and President J. W. Beeson, of E. M. F. College, made gratifying reports from these two institntions, which gave an educational impetns, we trnst, to all who heard them.

Rev. T. L. Mellen, Conference missionary secretary, preached a strong missionary sermon at 11 A. M.

Rev. T. B. Clifford, agent for the Orphans' Home, was present, and filled the pnlpit at night.

Mrs. S. B. Watts, district secretary of the Woman's Foreign Missionary Board, was introduced to the Conference, and arranged with the women present for local organization.

The following applications for license to preach were granted, viz.: C. E. Bonlton, C. E. Wellborn, G. S. Harmon. For admission into traveling connection: G. S. Harmon, J. J. Golden, and H. J. Moore. For deacon's orders: J. J. Golden and H. J. Moore.

The licenses of the following local preachers were renewed, viz.: L. B. Moore, J. J. Golden, F. L. Crowson, G. W. Hnddleston, H. J. Moore, R. L. Blanks.

The following were elected lay delegates to the Annnal Conference, viz.: T. P. Bell, L. P. Brown, R. M. Bordeaux, S. B. Watts; alternates: D. S. Harmon, J. E. Watts, S. S. Cope, and B. F. Ormond.

The Committee on Pnblishing Interests commended onr Snnday-school Board and literatnre; also Drs. Tigert, Hoss and Black as editors; and further stated that onr own Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, is meeting the requirements of a chnrch paper under the efficient management of its editor and pnblisher, Dr. W. C. Black. Pastors and people were nrged to nse our own papers and literature.

The Educational Board reported as follows: "We again commend our church schools to the prayers and patronage of the pnblic, and enjoin onr people to give these institutions their first consideration; and wonld remind our pastors that they can add greatly to the success of onr schools by constantly keeping their claims before the public.

"We were delighted to have with ns President W. B. Murrah, of Millsaps College, who made a very encouraging report of this institntion. With the addition of a new Science Hall and a Law School dnring the last session, the institution has greatly increased power for nsefnlness, and has advantages unsurpassed by any school in the State.

"We were pleased to have with us also President J. W. Beeson, of East Mississippi Female College, and hear of the sncess of this institntion. We commend President Beeson's energy and tact, and his highly commendable purpose to pnt into the college only the most capable teachers, thereby maintaining the high grade of the institution."

The following laymen were elected members of the Educational Board, viz.: S. S. Cope, Prof. J. W. Beeson, L. P. Brown, and T. P. Bell.

The Committee on Finances gave extended statistical facts, and reported further as follows: "That the finances of our church depend largely npon the spiritual state of its members. If the heart of a man is right, his purse-strings will be loose. Have a genuine revival, and the financial problem is solved. When chnrch members are right with God, there will be no need of ice-cream snppers, strawberry festivals, and other clap-trap methods of raising money. We believe snch methods as are frequently nsed will kill any church, spiritually and financially, if it is not already dead. We believe God will not honor money raised by bazaars, lectnres, or any other way than by tithing and by free-will offerings. We find no record in the Bible where money was raised in the olden times by these questionable methods. Paul says, 'Upon the first day of the week let everyone of you lay by him in store as God has prospered him.' We commend Paul's way of raising money. We snggest that onr preachers teach by precept and example the Bible plan of tithing as practiced in the old dispensation and approved by Christ. We find no place in the Bible where this law was repealed. We have the same state of affairs to-day that Malachi fonnd 400 years before Christ, when he nttered these remarkable words: 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not ponr yon ont a blessing that there shall not be room enongh to receive it.' These same words might well be applied to onr chnrch at the present day. Onr people in many places are not paying their dnes to God, but are depending npon worldly ways of raising money, and thns not only getting onr people in the habit of not paying, bnt sapping the life blood ont of what spiritnality is in the chnrch. We suggest that onr preachers take the first opportunity to preach on systematic giving; that our stewards have some good system of collecting either weekly, monthly, or qnarterly—begin early in the year and carry it ont vigoronsly, thus assisting in edncating the people in regnlar and systematic giving."

Lauderdale was selected as the place for the holding of the next District Conference.

From all over the district came evidences of the faithful pastoral work of the presiding elder, Dr. C. G. Andrews.

Bro. C. M. Crosaley, preacher in charge of Binnsville and circnit, gave to each delegate seemingly the best home, and indications all proved that God had honored him by a widespread and deep revival on his work.

L. P. BROWN, Sec.

North Mississippi Conference Notes.

I have just closed a four weeks' tour in visiting Pittsboro, Banner, Slate Springs, and Chapel Hill circuits. I aided Bro. Huggin five days in a meeting at Pine Ridge Chnrch, following which I was one week and a half in the tent meeting at Pittsboro, and one week in a similar one near Slate Springs, both conducted by our own evangelist, Rev. W. M. McIntosh. The results of these meetings in conversions and accessions were not as great as we had reason to expect, yet they were occasions of much and lasting good to the chnrches and commnnities where held. Bro. McIntosh labored in great feebleness of body; but, being strong in spirit, he did faithful service, the fruits of which will abide for years to come. Long will the people, old and young, cherish the memory of his magnetic and earnest ministry. He is now at home taking needed rest and recuperating broken health, where he should be let alone for several weeks.

I had the pleasure of attending qnarterly meeting one day at Pleasant Hill, Banner circuit, which was in my pastorate, 1873, '74 and '75, and of preaching to the children and grandchildren of those I then served. A few of the old parishioners yet survive and are "happy on the way" to the "Better Land." It was delightful to meet at Pittsboro, Slate Springs, etc., associates of my boyhood, pupils of my young manhood, and parishioners of former years to talk over the past and covenant to pray for and help each other in the fntnre, with the prospect of meeting again in the "sweet by-and-by."

I closed the itinerary with a few days this week with Bro. G. S. Morehead, at Mars Hill, in a protracted meeting service. We nsed in the meetings "The Young People's Hymnal." Bro. McIntosh and the preachers and people were delighted with it. A goodly nnmber were sold, and many more would have been but for a failure to receive a shipment in time. Let it be nsed in all onr meetings in preference to any other similar publication.

The transfer of Bro. J. T. Howell to the church triumphant leavea a vacancy in our militant ranks that will be difficnlt to fill. The Lord bless the bereft family and pastoral charge and keep us all faithfnl to the end, as he was.

G. W. BACHMAN.

Kosciusko, Miss., Aug. 13, 1897.

Summering.

MR. EDITOR: This note I write from the Seashore Camp Gronnd. Mrs. Shipman has been in bad health for twenty months, bnt we had planned no Snmmer trip; had made np onr minds to remain in Sardis all Summer, but, before we knew anything about it, onr Board of Stewards had been called together by the president, and a vacation of a month granted to the pastor, that he might have an opportunity of taking his sick wife to the coast. We feel thankful, and if the good Lord will give ns an opportunity, we will try to prove it. Mrs. Shipman has been quite sick since we arrived, bnt is improving now, and we are hoping for mnch relief. Salt breeze and bathing is refreshing. This is getting to be qnite a health and Snmmer resort. The keeper of the gronnds tells me there are seventy-two bnildings on the ground, and now five hnndred people are here. Many new and handsome cottages have been pnt np in the last fonr years. Electric lights have taken the place of the old oil lamp. Artesian water runs through all the grounds. I heard a stranger say he had been looking for a Snmmer home, and had fonnd no place to compare with the camp gronnd. He spoke specially of the shade and water. He did not know that he could go to preaching twice on Snnday, to Snnday-school, and prayer meeting Wednesday night, and class meeting Thursday evening at 4:30 o'clock. So all this vast company can attend divine services by the seashore, if they so desire; and many do. Many preachers are here fishing. Never before have I been indnced to cast a hook in the briny deep; a new experience have I. When one of those fine speckled trout hangs himself on my hook, and I feel the tremble of the pole, see it bend, and my line whizzing through the water, a strange sensation traverses my spinal column. Yesterday myself, three other preachers and three gentlemen landed the finest catch of the season. But, Doctor, Hermann W. Knickerbocker is the champion angler of the camp ground. Somehow he seems to divine their haunts, and then fishes with the hook of a wizard. W. S. SHIPMAN.

Seashore Camp Ground, Aug. 13, 1897.

Columbus District Conference.

The Columbus District Conference met at Artesia, Jnly 6, 1897; Rev. R. A. Bnrronghs, P. E., in the chair. All of the preachers in the district present but one, who was absent on account of serious illness in his family. One or more laymen were present from every charge. The preaching was of a high order and deeply spiritual. Bro. Burronghs is a capital presiding officer, and looked carefully after the various interests of the church. In every department the work throughout showed advance over last year. In fact, the condition of the whole district is very gratifying. The presiding elder announced that he believed the entire amount assessed for all purposes would be paid by every charge. Almost every charge is building or repairing chnrches or parsonages.

Rev. J. H. Kinnebrew was received as a local preacher from the Christian Church. W. H. Browning was recommended for admission into the traveling connection. J. N. Hall, a promising young man, was licensed to preach. He goes to Millsaps College for a year or two.

Rev. T. B. Clifford, agent of Mississippi Orphans' Home, was with us preaching and raising money for the Home.

Rev. G. W. Bachman was on hand selling books and taking subscriptions for our church papers. It is the opinion of this scribe that Bro. Bachman is doing as much good as any man in the Conference.

C. B. Ames, W. W. Magruder, W. V. Connell, F. A. Critz were elected delegates to the Annnal Conference, with Joe Cook, N. D. Guerry and G. D. Harris as alternates.

We missed you, Doctor, and many expressed regret that you did not come.

Next Conference goes to Piney Grove, on the Columbus circuit.

T. Y. RAMSEY, Sec.

Starkville, Miss., Aug. 13, 1897.

Missionary Matters.

The Local Board of the W. B. F. M. met in Nashville, Jnly 26. Resolntions of sympathy were approved in regard to the recent death of Mrs. Longstreet, a dear sister of the president of onr Board. These were ordered spread npon the Minntes, published in the Woman's Missionary Advocate, and a copy sent Mrs. Wightman.

Dr. Mildred Phillips Leitch, who recently lost her hnsband, asked to be sent to China as a medical missionary—a place she once occupied. The Board did not consider it adviable to send ont a woman with three small children.

The nineteenth Annual Report of the Board has gone ont. By some oversight the name of Miss Annie Chnrchill was omitted from the list of missionaries. Miss Churchill is located at Saltillo, Mexico, and is from the Northwest Texas Conference Society. Miss Norville will soon go to her new work in the City of Mexico. Mrs. Campbell, appointed to Korea, will sail from San Francisco, Aug. 14. Miss Waters and Miss Williams will go later. Miss Ross has gone to Brazil. Miss Lochie Rankin will be at home only one month with her mother, and will do no visiting. Miss Mary Richardson will return to China with her sister, Miss Helen, when Miss Helen's visit is over. Miss Wright will go to Laredo, Aug. 23. Miss Haygood, who has been sick, is again at her desk; so a letter of Jnly 2 states.

The Scarritt Bible and Training-School is preparing for another year of good work.

There never was a time when our prayerful, earnest efforts were more needed than now. God is blessing our work in every field, and will bless us if we meet our obligations.

I most earnestly request that each district secretary of the Mississippi Conference look after their Young People and Juvenile Societies, and help them as never before to do good work. Let each district secretary be prompt in sending quarterly reports to corresponding secretary.

SALLIE SMYLIE,
Cor. Sec. Miss. Conf.

A Word to the Wise.

In Bro. Mellen's report of the Brandon district it seems that he would reflect just a little on the presiding elder and pastors. The report was for the second qnarter, which ronnds of Quarterly Conferences was made in jnst two and a half months, and not for the more than seven months, as stated in his report. I have been in the Brandon district nearly three years, and can say that the Brandon district was never in better condition, financially and spiritually. We moved np last year along all lines. One thonsand two hnndred and nineteen dollars paid presiding elder and pastors more than the year before, and all the other claims brought np in same proportion, and this year every interest of the chnrch is moving npward nicely. Bro. Simmons, in his own qniet, bnt sure way, is looking after every interest of the chnrch.

Now, Bro. Mellen, instead of growling and scolding, read np on your line the missionary work, and in your next report give us something good and cheering that will stimnlate us to greater efforts for the Master. I know all the preachers in the Brandon district, and never have been associated with a truer and more consecrated set of preachers in my life. Bro. J. A. Godfrey used to say to parents, when talking to them about raising and training children, "I had rather have a square box of candy than all the switches in the swamp." A word to the wise is sufficient.

W. M. SULLIVAN.

From Rev. J. M. Cowan.

At the suggestion of my family physician and by the advice of my presiding elder, I am now in Jackson, my condition being such as to require special surgical treatment: Will have to remain here some time. My expenses will be heavy; in order to help out have decided to take a few boarders.

My home is in North Jackson, near Millsaps College. I can board young men attending the college very cheap. Dr. Murrah has assured me that he will do all that he can to assist me. While he does not approve of the boys boarding in town, he says that he will not object to good "steady fellows" boarding with me.

I trust that I will have the prayers of my brethren in the ministry and the church for speedy restoration to health.

A few of the brethren of First Church here have been very kind to me, prominently among them Bro. Geo. W. Carlie. J. M. COWAN.

Notice.

There will be a meeting of the Board of Directors of the Mississippi Orphans' Home, in the city of Water Valley, Miss., on Thursday, Sept. 23, 1897, at nine o'clock A. M. Important business to be transacted.

By order of the president.

A. F. WATKINS, Sec'y.

UPLIFT.

Where'er a noble deed is wrought,
Whene'er is spoke a noble thought,
Our hearts, in glad surprise,
To higher levels rise.
The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.
—Longfellow.

Communications.

Forgive Your Enemies.

When taught by the child of Mary, it was evidently a new doctrine to that generation. Those who first heard him were "astonished at his doctrine;" and even now, when this positive duty is presented in its gospel force, in all the fullness of its bearings on practical life, men are amazed, and have turned from it with a manifest feeling that they would risk the damnation of hell rather than attempt the exercise of the grace to freely pardon one whom they hated for supposed or real wrong.

We are taught that when we pray we say, "Forgive us our debts as we forgive our debtors," with this caution, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. v.) The law against profane swearing and murder is not more plain nor positive than this duty as laid down. When the Lord Jesus began to teach this doctrine the highest conception of the duty of forgiveness was in a tradition of the fathers, namely, "Thou shalt love thy neighbor and hate thine enemy." The Master substituted that in these words: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. v, 43, 44.) Taking these Scriptures as the basis of our life-practice, we must forgive and love and bless and pray for our enemies. The safe plan is to take this teaching in its highest and most unqualified sense for our guide and practice, not so much as to how little we can manage to do, and still respect the teaching, but how much we can do, and how far we can go, and be in accordance with the letter and spirit of this gospel truth. Writers of high authority and unquestioned piety, while they urge from this Scripture teaching the duty of forgiving our enemies, claim this restriction and qualification, that we are not required to forgive until some acknowledgment is made and pardon asked. I do not think this position is sustained by one single passage of Scripture. The doctrine is apologized for with the argument that God never forgives a sinner until he repents and asks for pardon. It may be admitted that God's prerogative is the highest on any practice belonging to his own work, but we claim there are some things God can not do. For instance: He can not profane his own holy name. Again, God can not lie. And, further, it is a self-evident statement that God can not forgive the sinner until he repents and asks for pardon. To do so would be false to truth and a forfeiture of the divine nature. Men can and have profaned and taken the name of God in vain. They can and do lie; they can and have pardoned wrongs to themselves without an expression of penitence or a plea for pardon by those who have wronged them. Again, when an apology has been made to some men and pardon asked, they have rejected the apology and refused the pardon. A true penitent God can not reject. He is compelled by his own name and nature to grant pardon when asked in sincerity and truth. This statement is axiomatic; nothing is needed to prove a self-evident fact.

Here lay down the proposition that we must forgive in every instance if we are to be forgiven. We are by nature malicious, vengeful, and unforgiving. I think in my own nature I inherited more than my due proportion of these unsaintly elements. For a long while the great struggle in my religious life was to love my enemies. I never could. I never knew how to love them until I learned to forgive. I could not pray for those who despitefully used me until I was trained to love them. I have prayed for such who have eventually professed religion, and then begged my pardon. I felt I had done that years before; had learned to love and pray for this offender, and now my prayers for their conversion were answered. I retained nothing to forgive in one case a decade before. Some of the hardest trials of my life have come from men who bore a decided character for piety. They were persuaded that what they did was right. It is self-evident. A good man could not say he was sorry for doing what he thought was right. I did not, I would not, I could not demand an apology; yet I did forgive that I might love and pray for them, while the very fact that they were praying men made the cross harder to bear, especially when they knew the things they did afflicted me.

A parent may become angry with a child for something. The child may never feel at liberty to express sorrow for such—for instance, as marriage; yet the parent maintains his anger, and makes such disposition of his property as to make the child feel the weight of his wrath after he is dead and on to the last day the child shall live. I once knew a father—Methodist preacher he was—who became enraged at his own son, pronounced upon him the bitterest curses to be borne in this life, and refused to speak to him or to recognize him in any way anywhere. The son was distressed at the state of his father's mind towards himself. The cause of the parent's anger was, the son held property his mother left him of her own right. To say he was sorry for holding it would do no good; to give it up he thought would be an injustice to his own children. The son died in kindly feelings toward his father; the father died cherishing anger towards the orphan children left by his dead son. How much better to have lived in the exercise of this forgiveness, whether mistaken in the character of the offense or not; whether the offender can or can not beg a pardon. It is certainly easier to forgive when a pardon is asked, and that is the legitimate act of the offender; but when in truth he can not beg pardon, the offended Christian has the high prerogative to forgive, whether he understands the case as the offending party does or not. In forgiving upon this principle the offended party is certainly upon safe ground; no hair-splitting distinction to ascertain whether his feelings are religiously right in the controversy or not. He can say while living, say in death, say at the judgment, "I have forgiven every enemy."

On a second occasion distinct from that of the Sermon on the Mount, where the Lord taught the disciples to pray, he gave them the same formula as before, but giving the clause on forgiving our enemies in stronger language, thus: "And forgive us our sins, for we also forgive everyone that is indebted to us." (Luke xi, 3.) This plea is put into our mouths as an argument before God to be forgiven, taking this with the caution in the Sermon on the Mount: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." With an unforgiving spirit in our hearts, with this prayer, we ask for condemnation.

J. D. Newsom.

Growth Again.

We were quite surprised at an article recently published in the Advocate on the subject of "Growth in Grace." The brother who wrote it must have thought it was all right, or he never would have allowed it published. Fearing, therefore, that some one else may think the same thing about it, we shall proceed to show its lackings.

He said: "Growth in nature involves accretions to the substance of the growing thing or animal."

Now, we should like to know in what respect growth in nature involves accretions to the substance of the growing thing or animal, or what business it has with accretions whatever. Can the brother tell us? The etymon of the word "accretion," is "ac," for "ad," which means "to," and "crescere," which means "to grow"—literally, "to grow to"—and hence the literal meaning of the brother, whether he intended it or not, is, that growth in nature involves a growth to the substance of a growing thing or animal. That is, the substance of a growing thing or animal involves a growth to it; and, therefore, can not anyone see that such a growing thing or animal would be a growing monstrosity? Why, surely they can. Accretion carries with it the idea of growth from without, and hence a normal growing animal or plant is increased from within, and not from without, by accretion, as the brother has erroneously supposed.

Having seen the faultiness of his physical growth, now let us see how his spiritual growth stands. This, we must confess in the very beginning, is hard to do, for he wrote like he was floundering in the mud or groping in the dark. He said: "We are in a state of grace when born into the kingdom of God, but imperfect and immature, and hence under necessity of growing to maturity—not holiness—by a gradual process;" and then again he said: "Every moral, accountable creature is either holy or unholy. If the latter, it is because of unholy principles in the nature not yet destroyed or subdued. This state of things may exist in the justified believer which renders him unholy, but innocent as long as he maintains a justified state."

Can not anyone see from these statements how he flounders, staggers and plunges into darkness? Certainly they can. According to his own statements—that is, if we are to understand that his justified person is in the kingdom of God at all—a person born into the kingdom of God is in a state of grace, and hence he must grow to maturity, and that such a person is either holy or unholy, and if he is unholy, he is justified with unholy principles in his nature, and hence is innocent as long as he maintains a justified state. What theology! He seems to forget altogether that Christ said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God" (John iii, 5); and, too, that this change makes him who has it holy. How can a person be born again without being holy? And if being born again, or born into the kingdom of God, does not make a person holy, then we should like to know what good it will do him since the Bible teaches, "Holiness without which no man shall see the Lord." (Heb. xii, 14.) Again he says, that a person born into the kingdom of God must grow to maturity, but not to holiness. Who ever heard of a Methodist preacher teaching that a person must grow to holiness, or that he can grow at all spiritually until he is first made holy? He must be made holy first before he can grow at all; and when he is made holy by the new birth, then, and not till then, can he begin to grow in holiness, not to holiness, and to maturity. But the brother says: "Holiness is a moral quality that can not be added to as can other things that grow. We are commanded to be holy, not to grow into holiness, for that we can not do. Strictly speaking, there are no degrees in holiness." We are not an advocate of the "added-to" theory in growth, but we should like to know what the brother does with Paul's exhortation when he said, "Perfecting holiness in the fear of God." (II. Cor. vii, 1.) Again, if holiness is a quality so unalterably fixed that there can be no degrees, is not the same true of goodness, too? And if so, then the Lord has made a mistake in requiring us to be holy and good, and hence it is just as Christ said in speaking of holiness or goodness without degrees, "None is good save one, that is God." (Luke xviii, 19.)

If the brother wishes to get right on this all-important subject, let him study it in the light of the Bible, and then he will understand what Peter meant when he said, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (II. Peter iii, 18), keeping in mind that Peter said, "en chariti," in grace, and not "eis chariti," into grace.

Isaac L. Peebles.

Correspondence.

A Discordant Note or Two.

The missionary secretary visited the Vicksburg District Conference by special invitation of the presiding elder (who also furnished the means to defray traveling expenses), and in his "feeble way tried to preach" on the subject assigned him: "The Holy Ghost in Missions." A very attentive congregation listened to what was said; but the sermon made no impression on the secretary of the District Conference, for the presence of the former was not noted in the report of proceedings.

The missionary secretary also visited the Meridian District Conference at Binnsville at his own expense; and had the pleasure of preaching to a very attentive and appreciative congregation on "God's Purpose and Our Duty in Missions." It was more than pleasant to be with so many of the brethren—in the ministry and so many of the laymen whose hospitality had been enjoyed in the years of his presiding eldership. It was a joy to know that he had a warm place in so many loyal hearts. The attendance at the Meridian District Conference was next to that at the Brookhaven, and far ahead of that at the Jackson or the Vicksburg. As at Oak Ridge, the Binnsville people were deeply interested in the proceedings. Dr. Andrews has his work well in hand, and is watchful of every interest of the church. Of course, homes and hearts are open to him. All finances are far behind. Two young preachers whose reports indicate arrearages on all lines, and especially missionary lines—domestic as well as foreign—left just before the missionary sermon. They felt no need of information or suggestion.

One preacher gave the names of the physicians and druggists, and another told the secretary there were none in the bounds of his work; and two preachers from other districts have written the desired information. When a few more respond, almost thirty out of one hundred and twenty-three pastors will have written or spoken to the secretary. Unless the remainder write this month, they need not write at all. Later than this month will defeat the plan, for the time before Conference will be too short to carry out the plan, and the new secretary appointed at Conference may decide to work along other lines.

Bro. C. F. Emory writes the secretary that the statement that "Poimenos" had reported nothing for foreign or domestic missions . . . makes him ["Poimenos"] appear to disadvantage; that he [Emory] "happens to know that the first money that went into the missionary treasury was ten dollars from him for each of these causes;" and suggests that the missionary secretary "had better be sure of the facts before rushing into print." And the missionary secretary bows low and begs pardon of Bro. Emory and "Poimenos."

T. L. Mellen,
Miss'y Sec'y for Miss. Conf.

Aug. 2, 1897.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison..Shreveport.

As the editor recently elected by the Woman's Foreign Missionary Society of the North Mississippi Conference, I will make my first contribution to your columns. In assuming the arduous duties devolving on this office, I do so with the full knowledge that I have no easy task before me; but with the help of Him who denies no one, I hope to fill the position to the satisfaction of the members of our society.

In co-operation, I ask all the members to collect and collate all information appertaining to the advancement of our work, and to give me their earnest assistance. Whatever ability I may possess can not be fully utilized unless the materials and data for correct reports and other items of interest are furnished. Unless this is systematically and faithfully done, there will be but little to edit—only that little that may come under the scope of my personal observation. So you see, my sisters, how necessary it is for you to join and assist me. Simple statistics do not fill newspaper columns, nor can a member of the Woman's Foreign Missionary Society afford to draw on her imagination for events, for we are only seeking the truth.

Unfortunately, I could not attend our Conference until the third day, and was called home by telegraph before its close; so, if reports embraced herein are not as full as they ought to be, you can know the reason. Most of the information relating to it was kindly furnished by Sisters R. O. Brown, Wall and Dean. The session opened Saturday evening, at 4 P. M., by a meeting of the Executive Committee. The usual praise service was held at 8:30 P. M., conducted by our president, Sister Hargrove. She read the verse, "I am the vine, ye are the branches." This conveyed the beautiful thought to our minds that we were co-partners in this work with our Lord Jesus Christ. What a glorious and sublime one! Without the tendrils constantly receiving their life from him, how long could they exist? After this instructive talk by our sister, many testified of the goodness of God and the blessings received by doing his work.

At 11 A. M. an excellent sermon was preached by Bro. I. W. Lewis from the text, "For I was an hungered, and ye gave me meat." An able exposition of our duty towards the unclaimed masses of the day was presented.

At 4:30 P. M. children's meeting was conducted by our president; a large congregation in attendance. The subject talked on was "Giving." Afterwards had several recitations by boys and girls. Little Jamie McIntosh entertained the audience very much by an illustration with three dolls, which was both apt and original. A reply by a little six-year-old miss completed the illustration, showing our duty was always to offer God our best efforts in love and service.

At night Professor Lowry, of Blue Mountain, Miss., conducted religious exercises, after which we were welcomed by little Miss Ruth Leach, which was answered by Miss Cosey Collier, of Oxford. Miss Nina Pryor delivered a welcome address in behalf of the Nannie Fant Memorials, of Holly Springs. In the absence of Miss Bessie Ramsey—to whom this honor had been delegated—our president responded in a few well-chosen words.

A hearty welcome was extended the Conference, in behalf of the Woman's Foreign Missionary Society of Holly Springs, by Miss Christine Burns, which made us feel as if "the city was ours." Miss Ella Grider was expected to have made reply, but was unable to come on account of illness of her sister, and, as usual, when called on, Mrs. Hoskins made a splendid extemporaneous response.

Corresponding secretary's report was read by Mrs. McGahay, of Columbus, on account of the absence of Sister Dean, who was kept at home by the death of a dear little one. The report was very encouraging, and a synopsis of which is hereto appended: 91 adult societies—membership, 1,612; 77 Juvenile and Young People's Societies—membership, 1,653, making a grand total of 168 societies and 3,265 members. Thirty life members, 10 honorary life members, 8 scholarships supplied; 5 day-schools, 6 Bible women; 7 hospital beds furnished, 436 subscribers to Woman's Missionary Advocate, 472 subscribers to Little Worker. Forty-two new societies have been organized during the year, and 1,034 new members added. This report summarized speaks for itself, and we should push on to renewed efforts in this grand and glorious cause.

Business meeting opened Monday morning; religious exercises conducted by Mrs. S. M. Thames. Fraternal greetings from the Woman's Foreign Missionary Society of the Presbyterian Church of Holly Springs was extended by Mrs. Hall. In the absence of the Conference recording secretary, Mrs. Hoskins was elected secretary pro tem. Roll was called; all the district secretaries were present, and a large attendance of delegates. Committees on Platform and Courtesies appointed by president, composed of Miss Burns and Miss Emmie Fant, and their duties were performed to the satisfaction of all.

Sister Irvine thought the members of the Conference should "keep cool" heads, and in a humorous manner said the absence of hats and bonnets would tend much to do so—a happy thought.

Sister Clara Fant was then introduced, and read her financial report, showing $4,474.52 had been raised in this Conference for all purposes during the year. Winona and Aberdeen districts divided the honors, the former raising the largest amount of money, and the latter having done the most work. Winona Auxiliary also received the banner, having raised over $500. Good many of our other societies thought they could Lay "on McDuff" if they had a Lay* like Winona. Carrollton Juveniles also, in Winona district, "bore aloft" the Juvenile banner, having raised $120. District secretaries then read their reports, and were commended by all as exceptionally good.

Monday afternoon was devoted to reading auxiliary reports. At 5:30 P. M. Mrs. Mosby entertained the children at her home. Monday night Miss Lizzie Hennell gave a very fine recitation, subject "Unaware," showing how we failed to recognize Christ in our every-day lives. A fraternal greeting by Miss Matthews, of the Parsonage and Home Mission Society, was given, and the thoughts and ideas conveyed were approved by all. The annual address of our president followed, showing that out of the 35 Conferences in our Board, the North Mississippi was one out of four that redeemed its pledge by adding over a thousand new members, and was sixth in amount of money raised, and that to Winona, Aberdeen and Columbus was due the credit of the large accessions to our membership. We were also informed this had been our best year's work, much of which was due to the efficiency of the district secretaries, and reminded us not to be satisfied with well-doing, but to "go on, go on, go on."

Tuesday morning Juvenile reports read. It made us feel the cause of missions was advancing to see such little "tots" at work, and the religious enthusiasm displayed by them. Tuesday afternoon, on completion of reports of Adult Auxiliaries, on motion of Sister Wall, our president and Sister Cameron were made life honorary members. Sister Hargrove seemed much affected by this mark of love, shown in such a spontaneous manner, and replied in an appreciative way, saying while she was on the eve of departure for other fields of labor, yet she should always feel as if she was a member while her name was emblazoned for life on the rolls of our society. Report of Nominating Committee was then called for, and the following officers elected: President, Mrs. G. H. Lipscomb, Booneville; vice-president, Mrs. S. M. Thames, Winona; corresponding secretary, Mrs. W. M. McIntosh, Grenada; treasurer, Mrs. Clara Fant, Holly Springs; auditor, Mrs. J. F. Evans, ———; editor, Mrs. E. P. Coleman, Como. The same district secretaries were elected as last year, except Grenada, and Mrs. T. B. Clifford was elected for that district.

Tuesday evening, report of Mrs. McIntosh from Woman's Board. In her usual felicitous manner she gave us a better conception of the scope of our work than mere figures would have done. Miss Burns, a representative of the Nannie Fant Memorials, of Holly Springs, presented the Conference with a handsome silver-mounted gavel, made from a favorite chair of our departed sister.

Greenville was selected as our next place of meeting.

In conclusion, I desire to express thanks for our society for the large hospitality displayed by the citizens of Holly Springs, and for the time might have substituted and repeated one version of Suwaroff's famous dispatch, saying: "Glory be to God, Holly Springs is ours."

Mrs. E. P. Coleman.

* The name of a lady in Winona.

Selections.

Beloved, learn that Jesus keeps his appointments. Wherever he has promised to meet you, there you will find him when you reach the place. He meets with his own when they assemble together in his name. "Where two or three of you gather in my name, there am I in the midst." How the cold, lifeless, and formal services in many churches would throb with quickened life did all believe this gracious truth! Even the smallest assemblies would then possess immeasurable interest and importance.

Beware how you regard as trifling, faults which appear of but little consequence. An accumulation of small faults makes a very large one; grains of sand gathered together one upon another form the bank on which the vessel strikes.—St. Augustine.

The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on.—Mrs. A. D. T. Whitney.

Some people never feel religious except when they get in a tight place.

Better be a lamp in the house than try to be a star in the sky.

WALL

Paper.

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To Whom It May Concern:

Abont three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacions in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

Low Vacation Rates.

Every day from June 1 to September 30, inclusive, the Queen and Crescent Route will sell excnrsion tickets at low rates to the Mountains and Seashore; return limit October 31, 1897.

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PUBLISHER'S NOTICES.

Bible Offer.

Our rates are as follows: Bourgeois type (large), $2.35; Minion type (medium), $1.55; Emerald (small), $1.15. These are the prices to those who pay a full year in advance, viz., to August, '98. To those who will pay two full years in advance, viz., to August, '99, we will make a discount of fifty cents, making the prices, respectively, $1.85, $1.05 and $.65. This offer is made only to those who pay the full price —$2 a year—and it will last only until the first of September. Address

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

FROM THE WORK.

Rev. R H. B. Gladney, Gunnison, Miss., Aug. 7, 1897: "The prospects for a cotton crop in this, the overflowed district, are much better than they were two weeks ago. Corn is very poor. Church work progresses slowly. I am confident, however, that you will hear of a deep work of grace in our midst in the near future. On our return from Nashville this week we were greeted with a large box full of good things. Let the Conference pray for us."

Rev. Sam Q. Bass, Tremont, Miss., Aug. 2, 1897: "Closed out a fine meeting near Nettleton, Miss., for W. A. Bowlin, one of our noble pastors, yesterday. The meeting continued only one week; but the Lord was with us in great power. Forty-two conversions and the same number of additions to our church. I raised about seventy-five dollars on good subscriptions for the pastor, and he raised $150 toward the building of a new house of worship. Bro. Bowlin is a noble pastor, and serves a big-souled people. I begin here tonight."

Rev. M. L. White, Montrose, Miss., Aug. 3, 1897: "Bro. Burton and myself have just closed the third protracted meeting on this circuit. The one at Mutual Union resulted in great good; one accession. The one at Holder's was on the occasion of our third Quarterly Conference. The presiding elder was with us two days. Lasted seven days. Fifteen bright conversions, 10 accessions. Fully 50 persons came forward and testified that they had been lifted to a higher life than they ever enjoyed before. Last night our meeting at Sylvarena closed with quite an interest. Large nnmbers came forward at the close of every sermon for prayers. We have no church-house there, but preach in an old school-honse. If we had a church there, Methodism would accomplish much more. To God be all the praise."

Rev. J. M. Huggin, Big Creek, Miss., Aug. 4, 1897: "We closed a very interesting meeting at Pittsboro on last Sunday night. Special services were begun on the twenty-second ultimo, with Rev. G. W. Bachman, our colporter and Snnday-school agent, in the pulpit, which he occupied several times dnring the meeting; also conducted the singing, manifesting snch zeal and ability that the impression was left on our people that he is a man of might in more respects than one. Rev. H. C. Morehead, our presiding elder, was with us also several days during the meeting, laboring in the pulpit and out of it with his characteristic ability. Rev. W. M. McIntosh and his accomplished wife arrived on the sixth day of the meeting, the former doing all the preaching from that time on to the close of the meeting, except one sermon. Bro. McIntosh is an able expounder of the gospel, full of zeal and the Holy Ghost, and manages a congregation with consummate skill. The tent, whose seating capacity is about 1,000, w s about full three times daily of interested hearers of the Word as he proclaimed it. Christians were revived and strengthened, backsliders reclaimed, old feuds buried, and our people led to a higher plane of Christian life. I do not know how many were converted; some joined our church on profession of faith, four by certificate; four promised to join the Baptist Church. Others will probably join the church soon. Sister McIntosh, among other good works, succeeded in organizing a W. F. M. Society; also a Juvenile Society. The grateful prayers of our people will follow those whose names are mentioned in this report."

Rev. J. N. Tucker, Bewelcome, Miss., Aug. 4, 1897: "Wife and I are just back from a ten days' trip to Adam's Church, Brookhaven district, Mississippi Conference, where we attended the tabernacle services conducted by Rev. John Culpepper, evangelist. Bro. Culpepper was present at the first service, and conducted every service save one, which was held by Bro. Havers, L. P. The services were well attended from the first to the last. Bro. Culpepper preached with his accustomed zeal and unction of the Spirit, especially stressing Christian activity. There were four received into the church, and quite a number regenerated; many reclaimed, and the faithful greatly edified. We had the best of order and attention paid to the preached Word. Bro. Culpepper repeatedly remarked that a better-behaved people he never saw, and for the number present, from 500 to 1,500, the best attention he ever saw during his twenty-five years' ministry. The choir deserves special mention, nearly all of whom were experimental Christians, each one embracing nearly every opportunity to testify for their Lord that infrequently the organist would lead the prayer during altar exercises. Oh, that every choir in our Zion were equally religious! Then would the problem of the choir be settled. The membership decided to build tents and a public hotel where everyone can be accommodated. When done, this will be the prettiest camp ground within my knowledge, Seashore excepted. Bro. Rawls, as pastor, is in love with his people, and they with him. Another year we expect to hear greater things from him and his people."

Rev. W. A. Bowlin, P. C., Nettleton charge, Aug. 9, 1897: "I have held five of my meetings with fine results at each place; but will make special mention of the last two—old New Chapel and Allensburg—where the Lord was with us in great power. We registered seventy-eight additional soldiers of the cross on profession of faith. The character, depth and permanency of the work done is known when I tell you that it reached the pocket-books, and their old rusty hinges were opened liberally to God's cause. One old brother whom I received into the church, after giving ten dollars to the ministry and a liberal subscription toward the erection of a new church, also donated a block of land on which to build. The pastor's salary was more than provided for at each place. I was assisted at New Chapel by Rev. W. D. Bass, who is a strong preacher and a fine worker. His preaching is plain, practical and powerful. His methods are after the old-time type of calling penitents to the altar and praying and talking with them till they settle the question. He works in perfect harmony with the pastor and presiding elder. Fortunate is the pastor who secures his services. Our beloved presiding elder, Rev. S. M. Thames, was with us on Saturday, and, led of the Holy Spirit, preached us a sermon of great worth and power. He also held our third Quarterly Conference with encouraging reports. Allensburg is a new name for a new church that I contemplate building between Palestine and Mt. Zion, where I have just closed a seven-days' meeting held under a brush arbor. My helper at this place was Rev. S. Q. Bass. The Lord honored his preaching and gave us the greatest revival that community has ever witnessed. Forty-two were added to our church on profession of faith; one to the Presbyterian, and one to the Baptist Church. Bro. Bass is a plain and pointed preacher and a good worker. Any pastor who needs a spiritual and financial lift among his people would do well to get Bro. S. Q. Bass. I raised $150 at the close of the meeting with which to begin the new church. I expect to have all the lumber on the ground before Conference. I am building a church now at Pisgah. The frame is all up and will soon be ready to put on the top. We have made some needed repairs about the parsonage since we came, also succeeded in getting it furnished. The Nettleton charge is on a higher plane, spiritually, socially and financially, than ever before in its history. Crops of every kind were never better."

ANTICIPATING THE 1898 LEAGUE CONFERENCE OF MISSISSIPPI.

The announcement that the next Mississippi League Conference will be held in Meridian has given inspiration to the Leagues here. One or two have been reorganized, and now there are five in all: two at Central Church, and one each at West End, East End, and South Side. Besides, the City Union has been revived and is at work.

About one mile south of the depot are the foot hills of a considerable mountain ridge. The southern end of the ridge is called Barton, and the South Side League, representing the portion of the city nearest the mountain, have found on it a peak that is very suitable for a sunrise or sunset prayer meeting. Upon its lone gray rocks many a Bible lesson becomes real to the student's mind —Sinai, Nebo, Moriah, Zion, Carmel, Lebanon, Mizpah, Olivet. What wonderful events are thus suggested! And how often does the material vision open faith's interior eye! The vision from a mountain is always broad and broadening, uplifting towards God, until the soul remembers again that it is immortal, and not to be forever clogged by frail mortality. Humbled, yet encouraged, one returns to take part in the conflict of the valley.

The Meridian Evening Post, of July 5, had the following: "Yesterday morning, according to a preconcerted plan, the members of the South Side Epworth League and some others, making in all more than forty, met at the Methodist Church at 4 o'clock, and repaired thence to the highest peak of the mountain, where a most enjoyable meeting of an hour was held under the leadership of W. D Hawkins, chairman of the devotional department. The peak selected was the lofty one about a mile from the church and reached by going the road that passes Mr. D. Williams'. Some of the city lights were still burning when the top was mounted, and after some songs and reading the sun made its appearance. There were several prayers and short talks by C. C. Dunn, J. W. McMahon and others. The peak was named League Peak, and it is proposed to have a similar meeting up there every July 4. A very little clearing would bring the whole city below and the regions far beyond within the view, making a grand panorama. The scalp of the peak will seat about 1,000 people; and when the Leagues of the State assemble in Meridian next year, it will not be unfitting as a place for a sunrise rally. The gathering yesterday morning was an inspiration to all. The party returned by two springs of water, one being the sulphur spring near Sowashee."

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P. S.—I desire to call especial attention to the fact that Mr. Harold Von Mickwitz will be Director of the Conservatory of Music. He was a pupil of Leschetizky, who was also teacher of Paderewski. He is personally recommended by Leschetizky, Fannie Bloomfield Zeisler and Victor Herbert.

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THURSDAY, AUGUST 19, 1897.

"Through trouble, with surprise we find
The soul is lifted high.
As birds against a gentle wind
More easily can fly."

Pretense is always easier than practice.

What a man thinks depends largely upon what he reads.

True charity includes a great deal more than giving away what we do not need.

The Christian who fails to do his best in serving God need not wonder at his lack of religious joy.

In union there is strength; and yet, when a thing is to be done, one man must do it.—James Parton.

Many people are unselfish only in matters that do not involve a sacrifice of personal pleasure or comfort.

Not every Christian who claims to love God is in love and charity with his neighbors. "And this commandment have we from him, That he who loveth God loves his brother also."

I do not think the road to contentment lies in despising what we have not. Let us acknowledge all good, all delight that the world holds, and be content without it.—George Macdonald.

The happiness of life depends very much on little things; and one can be brave and great and good while making small sacrifices and doing small duties faithfully and cheerfully. —L. M. Alcott.

Goethe once answered the question, "How can we learn to know ourselves?" thus: "By reflection never, but by our actions. Attempt to do your duty, and you will immediately find what is in you."

The Christian who lives on the remembrance of past blessings and experiences is as foolish as the sailor who expects to be wafted into port by last month's breezes.

"Day by day the promise reads,
Daily strength for daily needs."

An astonishingly large number of people who are prompt in paying large debts, because self-interest demands it, are shamefully derelict in meeting small bills. "He that is unjust in the least will be unjust also in much."

We will never outlive evil nor evil men. There will be slanderers and traducers when we are dying. Our only righteous course is to follow the injunction of the Master and overcome evil with good.—Baptist Standard.

In the conduct of life habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.—Amiel.

Keep the Sabbath Holy.

Sabbath breaking is unquestionably one of the greatest evils of this age, and prevails to an alarming extent even among professed Christians. The manner of observing the day has been so largely influenced by the notions and habits of non-professors that in not a few places the day has well-nigh lost its religious character. It is of the highest importance that the faithful everywhere awake to the magnitude of the evil, and do their utmost to preserve the sanctity of the Christian Sabbath.

Disregard of the Fourth Commandment is inevitably followed by forgetfulness of God, by the neglect of all religious duties, by the blunting of the moral sense, and, lastly, by abandonment to a life of sin. Truly has it been said: "The law of the Sabbath is the key-stone of the arch of public morals; take it away, and the whole fabric falls."

Some who contend for a continental Sabbath claim that the Savior's words, "The Sabbath was made for man," authorize making it a day of amusement and recreation. Since "the Sabbath was made for man," it was made for his good. If it be granted that sensual enjoyment is the chief end of life, the highest good; if man is but an animal to sport awhile upon the earth and then be no more, the Sabbath might with some reason be given over to feasting and revelry. But if we believe that the spirit of man is immortal, and that the interests of the soul are infinitely higher than the needs and desires of the flesh, the Sabbath, we must conclude, was designed especially for spiritual culture, for the worship of the Creator, whose image we bear.

Christ's example furnishes not the slightest warrant for making Sunday a holiday. His Sabbaths were spent in worship, in teaching, and in works of mercy. If we keep it as did he, we shall do well.

The ceremonial law, of which Christ was the antitype, was fulfilled in him; but the moral law, embodied in the Ten Commandments, he repeatedly reaffirmed and sanctioned. The Fourth Commandment, then, is just as obligatory upon us as any of the others. If we explain it away, we may as well explain away the command against theft or against murder.

The Sabbath was instituted partly for man's physical good, and is intended to be observed as a day of rest. One day's rest in seven is a need of man's physical nature. Repeated experiment and observation have proved beyond question that men can do more and better work by resting one day in seven than by working a less number of hours every day in the week. It is reliably stated that in Paris, where the Sabbath is scarcely observed at all, it is difficult to find an old stonemason or shoemaker or carpenter or painter or printer. An artisan forty-five years old is generally so completely worn out as to be worthless. Napoleon said that no man could work long who did not rest one day in seven. Many a man has shortened his days by neglecting to observe the Sabbath as a day of rest.

The second and chief design of the Sabbath is for worship and spiritual culture. Six days are given to providing for the wants of the body. Is one day in seven too much to devote to the interests of the soul, to that part of man which is immortal and God-like? On this day we should refrain from our usual occupations and from all unnecessary labor. The man who takes Sunday to write business letters, or post his books, or do any other work of a secular character, profanes the day. Action in an emergency, as for instance, in a fire or a flood, or the rescue of an ox from the ditch, is, of course, legitimate and commendable. But where the ox gets into the ditch repeatedly, there is criminal negligence somewhere.

It is not enough, however, to refrain from ordinary toil on Sunday. Thousands do that much who pass the whole day with hardly a thought of God or of the hereafter. But the fact that others neglect its sacred privileges is no reason why we should do so.

If we observe the Sabbath properly, we are bound to respect the rights of others. If we keep it ourselves, but cause others to break it and deprive them of its blessings, we are not without sin.

One of the greatest desecrators of the Sabbath is the Sunday train. There are in the employ of the railroads nearly two million workmen, most of whom are compelled to labor every day in the week. Have these hundreds of thousand of workmen no desire for the privileges and rest of the Sabbath? Are they so different from the rest of humanity as not to need this heaven-appointed day? Are not their souls as precious in the sight of God as are our own? The majority of them are undoubtedly as appreciative of the blessings of the Christian Sabbath as any other set of workmen, and they work on Sunday, not from choice, but from necessity. If Christians would stop patronizing Sunday trains, most of them would quickly be discontinued. But some one says: "The Sunday trains are not going to stop because I cease to ride on them. Therefore, I might as well use them." The saloon-keeper argues in the same strain, excusing himself by saying: "If I do not sell whisky, some one else will. Therefore, I might as well have the profit." The fact that other Christians will not do as they ought is no reason why any one of us should fail to keep the Sabbath holy. A thousand wrongs do not make a right.

Another ruthless desecrator of the Sabbath is the newspaper with its medley of good and evil. If it were merely delivered on Sunday, and not bought and read, the evil would not be so great; but as it is, it is hawked about the streets, and constitutes the only reading of a large class. We hold that if it is wrong to buy a coat, a hook, or a cigar on Sunday, it is equally wrong to buy a newspaper. The one is no more a necessity than the other. Thousands spend hour after hour of the Lord's day reading the gossip, scandal, demoralizing fiction, filthy details of crime, and political news given by the Sunday papers, and hardly spare five minutes, if that, for prayer and Bible study.

It is a positive shame that so many drug stores break the Sabbath by selling, in addition to medicine, soda water, cigars, and anything else kept in stock. If it is right for the drug shops to do this, why may not the other stores have the same privilege?

In many places Sunday is the biggest market-day of the week, and instead of being one of holy quiet and peace, is one of bargaining and turmoil. Such practices are wholly at variance with the teaching of the Word of God. Many large cities now have no Sunday market, all such matters being attended to Saturday afternoon and night. So, then, the thing is neither untried nor impracticable.

Devotion, meditation upon things divine, "searching the Scriptures," and reading religious books, ought to form a large portion of our employment on the Sabbath. Sunday also brings opportunity for deeds of kindness and benevolence. We could not better employ a portion of it than in visiting the sick and the strangers, in comforting the afflicted, relieving the needy, and in seeking out the straying.

From Home.

We took a brief trip recently to Mississippi. First, we made a visit to relatives near Hazlehurst, and much enjoyed the rest as well as the social intercourse. Thence we journeyed in the direction of the North Pole as far as Holly Springs. This was our first visit to this beautiful little city. It has a population of about three thousand. It is sometimes called "the Athens of Mississippi," owing to the fact that it has a larger number of educational institutions than any other city in the State. Besides a large and flourishing public school, it has five colleges. Epworth College, formerly Malone College, is well known to our readers. Under the wise administration of President Honnoll, this institution is enjoying great prosperity. The boarding department for the next session promises to be full to overflowing. The Presbyterians also have a prosperous college whose name we can not recall. There is also an Episcopal school, called St. Thomas Hall. There are two high-grade institutions for colored people, Rust University, and the State Normal College. To a denizen of a metropolitan city, the residence portion of Holly Springs is peculiarly attractive, on account of the spacious grounds and beautiful groves. We were peculiarly fortunate in being domiciled with our friends, Dr. and Sister J. D. Cameron, whose cordial, warm-hearted hospitalities we have enjoyed more than once before. Dr. Cameron occupies the best district parsonage we have seen. The house is quite roomy, and with a small expenditure for repairs will be in excellent condition. The lot is large, having a good garden, a grove and an orchard. This parsonage has been secured by Dr. Cameron during the present year. We had the pleasure of meeting the pastor, Rev. J. S. Oakley, who is now winding up his fourth year. In keeping with his record, he is exceedingly popular, and has his church in fine working order. The only thing that is worrying Oakley about his next appointment is that he fears that he will be sent to a station. Having been in stations for about twenty years, he is anxious to try a circuit. We missed President Honnoll, he being absent from the city.

In journeying to and fro we met several ministerial brethren. We were pleased to exchange greetings with B. W. Lewis, of the Mississippi Conference. He seems to be in good health and spirits, and reports his charge in a prosperous condition. We had a very pleasant interview with Bro. W. W. Simmons, presiding elder of the Brandon district, who reports the outlook in his field as decidedly encouraging. From other sources we learn that Bro. Simmons is in great favor with the people in his district. He is diligent and painstaking, looking after every interest of the church. We traveled some miles with our genial friend, Rev. H. C. Morehead, of the Grenada district. Conservative, yet aggressive and abundant in labors, he is making a most enviable record. We had a few words with Rev. T. W. Lewis, the wide-awake pastor of Grenada station, who is adding new laurels to an already brilliant reputation. We also had the pleasure of an interview with our talented and scholarly friend, Dr. W. T. J. Sullivan, of Corinth station, who is making full proof of his ministry in that important field.

Death of Senator George.

The death of Senator J. Z. George, which occurred at Mississippi City on the fourteenth instant, has produced profound sorrow not only throughout Mississippi, but all over the South. As the Senator had been in bad health for some time, his death was not entirely unexpected. It is supposed to have been hastened somewhat by the severe shock given him by the recent death of his wife. Senator George was born in Monroe county, Georgia, in 1826, but moved to Mississippi in 1834, with whose interests he has been identified ever since.

Mississippi, the State of his adoption, honored his ability and integrity by bestowing upon him her highest offices. He was on the Supreme Bench many years. He has served in the United States Senate continuously since 1881. As a member of the Constitutional Convention he did more than any other man in shaping Mississippi's new Constitution. In his decease the nation has lost an able statesman, while Mississippi mourns the loss of a wise and patriotic leader, a noble citizen, a princely character. A great and good man has fallen.

Premiums Awarded.

The first premium for the largest number of subscribers has been awarded to Rev. C. McDonald, of the Mississippi Conference. The second premium goes to Rev. W. S. Lagrone, West Point, Miss. The winner of the third premium will be announced in our next issue.

Moffatt-McLaurin Institute.

The Moffatt-McLaurin Institute, located at Meridian, Miss., is a chartered school for the higher education of young women and girls. The ladies in charge are teachers of ability, experience and culture. We commend their school to the consideration of the public. The institute will open Sept. 8 with a full corps of instructors. It offers excellent advantages in music, art, elocution, stenography, and type-writing, as well as in the usual branches. Write to Miss Moffatt for a catalogue.

Prof. N. A. Pattillo, who three years ago resigned a professorship in Millsaps College on account of failing health, has just been elected to the chair of mathematics in the Alabama State Normal School at Florence.

NOTES.

Whatever else you neglect, don't fail to read our offer on the fifth page headed, "Ho! Everybody!"

***

The Church of the Strangers in New York City, of which Rev. Dr. Charles F. Deems was pastor, is to be torn down to make room for business buildings.—Zion's Herald.

***

Rev. L. E. Alford, a recent graduate of Millsaps College, has been appointed by Presiding Elder Weems to fill the vacancy in the Rolling Fork pastorate, created by the death of Bro. Penn.

***

All that one invests in Christian missions, whether it be money, prayers or a life, will be returned with interest after many days. The heavenly storehouse will keep it against the giver's hour of need.—Central Advocate.

***

The man who can afford to support a dog and think nothing of it, but who is unwilling to subscribe for a religious weekly published by his own church, is one whose education has been sadly neglected.—Central Advocate.

***

Rev. J. F. Pierce, pastor of Carondelet Street Church, left last Monday for Kentucky, where he expects to spend a vacation of several weeks. His family have been sojourning in the Blue Grass State for some time already. His pulpit will be filled next Sabbath by Dr. J. T. Sawyer.

***

Rev. H. H. Ahrens, the popular pastor of Parker's Chapel, in this city, left on last Monday for a steamboat trip to St. Louis, and will be absent two weeks. All the expenses of the trip were paid by the members of his congregation. We congratulate our brother upon having such an appreciative and thoughtful flock.

***

We are pained to learn of the recent death of Dr. W. S. Black, who has for a long time been one of the most prominent figures in the North Carolina Conference. He was an earnest, gifted preacher, and a most lovable man in every respect. We sympathize with our brethren of that State in the loss of this good and useful man. His death is to us the loss of a personal friend.

***

Miss Belle Kearney is at present touring through Yellowstone Park. Thence she will go on a lecturing tour through Wyoming, Colorado, Utah, Nevada and California. Besides lecturing on temperance, she will give a series of lectures on her recent travels. These will be illustrated with stereopticon views. We congratulate the people of the far West upon the treat that is in store for them.

***

Dr. S. A. Steele, who recently made a trip to the Pacific coast, has subjected himself to much criticism on account of some recent utterances concerning the status of Southern Methodism in that region. He affirmed that we have lost ground during the last ten years, whereas the brethren in that field, who are in position to know, declare that there has been an increase of fifty per cent., both in membership and church property, and back up their statements by statistics from the Conference Minutes. In the East Columbia Conference the salaries paid amounted, in 1890, to $2,200; in 1896, to $3,252.18. The membership in 1890 numbered 1,034; in 1896 it had increased to 1,789. Statistics as to other items show a corresponding increase.

***

Bishop Joseph S. Key, of the M. E. Church, South, in an interview, expressed himself as unequivocally opposed to the proposed union of Northern and Southern Methodists. He said: "There are many objections to union. In the first place, the General Conference, our only legislative body, would become an unwieldy mob. Legislation would be impossible and the laity would not consent to reduce the number. Besides there are many sentimental objections. There are many in both sections who will not approve of union. I believe that when people fall out or, to change the figure, obtain a divorce, they should not reunite. They have no reason or encouragement to believe they can get along any better now, and as they live apart in kindness and good work there is no necessity for union."—Picayune.

NEWS OF THE WEEK.

DOMESTIC.

The body of Pom Kwang Soh, the former Corean minister to this country, was cremated on Aug. 15, according to the expressed wish of the deceased.

The Swedes of Philadelphia are to present a magnificent silver vase to the King of Sweden and Norway on the occasion of the twenty-fifth anniversary of his reign next month.

The American jubilee fund, which was started for the purpose of raising money to establish beds in perpetuity in London hospitals, has been closed. The subscriptions exceeded $21,500.

The Postoffice Department has received a report from Des Moines, Iowa, where an experiment is being tried of having street letter boxes attached to all the street cars of the city and a large share of mail collection taken up by them.

The first peanut oil factory in the United States will be established in Norfolk, Va., at an early date. The oil is highly valued in Europe, as it is stated that fully $5,000,000 worth of peanuts are brought into Marseilles annually for the manufacture of oil, which is used in toilet soaps and for other purposes.

A crossing collision occurred, Sunday, in the city limits, between an excursion train filled with people on the New Orleans and Western railroad, and a passenger train on the Pontchartrain branch of the Louisville and Nashville. A car was knocked from the rails and overturned, hurting several of the passengers.

The mayor to be elected in Greater New York next November will be a potentate of great power and influence. London's lord mayor is not a circumstance to him. He will have a patronage almost as large as that of the President of the United States, with a pay roll bigger than that of any other city in the world.

Mrs. Susan B. Anthony in a recent speech at a dinner given her by the women of Adams, Mass., said: "If you want to do anything in token of the service I have been permitted to do, the way to give that token is to put on your armor and do what you can to secure equality for women, their equal share in the government."

The Western railroads are said to be making extraordinary preparations for handling the grain crop this year. In view of the extreme activity and stimulation in the grain markets, and the certainty of a heavy demand for breadstuffs for export to foreign countries, an urgent need for prompt and early shipment of grain is being provided for.

The striking miners in Pennsylvania and West Virginia continue to maintain peaceable relations with the men who are working and with the authorities. It is true there have been a few individual cases of conflict, but they have not affected the general situation. The miners, by refraining from violence, have done much to gain and retain public sympathy.

A local paper and some of the councilmen of Fort Scott, Kan., are insisting that an occupation tax be assessed against the ministers of the town as a means of raising revenue to make up the deficiency occasioned by the closing of the saloons. The council is wrestling with an occupation tax ordinance, and some of the members refuse to support the measure unless it shall include ministers. The town is two months in arrears with the police salaries. The city attorney has advised that ministers may be taxed, though they are not in any other town in the land.

FOREIGN.

As a result of Emperor William's visit to Russia, Great Britain will find Russia and Germany united against her upon all important occasions.

Berlin has no "slums," as we understand them. Even in the poorest quarters of the city the streets are paved with asphalt and are kept faultlessly clean.

The Manchester Canal traffic still shows signs of improvement. The returns for the past six months show an increase of 76,000 tons, as compared with the same period of last year.

The foreign item of interest on Aug. 15 was a duel between the French Prince, Henri of Orleans, and the Italian Count of Turin. The Frenchman was worsted in the combat, which was fought with swords.

It is said that Captain-General Weyler has sent his resignation to Madrid. This report is generally believed to be true. There is no doubt that the resignation is due to the assassination of Senor Castillo, the Premier of Spain, through whose personal wishes Weyler was retained in Cuba.

The funeral of Senor Canovas del Castillo, ex-Premier, in Madrid, Spain, on Aug. 13, was a most touching and solemn ceremony. All the troops of the garrison lined the route along which the cortege passed; the flags were lowered and the embassies, consulates and clubs were heavily draped with crepe, as well as the public buildings.

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(Minister to Cuba.)

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BENJAMIN HARRISON.
(Ex-President of the United States.)

I want to thank somebody for sending me "Kings of the Platform and Pulpit." I hope many copies will be printed and circulated, for I expect to receive a good deal of comfort and pleasure out of it myself; and I want everyone to be as happy as I am.

WADE HAMPTON.
(Ex-Senator from South Carolina.)

I read "Kings of the Platform and Pulpit" with as great pleasure as Fitzhugh Lee. It is a bright, agreeable and interesting book.

SEE WHAT AGENTS ARE DOING.

Rev. J. R. Barnes, of Georgia, cleared $24.00 the first four days. Rev. J. M. Miller, of Missouri, cleared $43.00 the first ten days, and Rev. R. V. Galloway, of Texas, cleared $30.00 the first six days. We could give the names of scores from each State in the South who are making from $3.00 to $9.00 each day selling this book. Rev. Wm. G. Evans, of Louisiana, cleared $40.90 the first 15 hours.

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From now until the fifteenth of October we will receive new subscriptions at the rate of .75 cents for six months. To anyone who will send ten new subscriptions accompanied by the cash—$7.50—we will send as a premium any one of the following-named works: People's Encyclopedia, price, $2.50; Happy Homes and the Hearts That Make Them, price, $2.50; Home Instructor, price, $2.

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Epworth League

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TOPIC FOR AUGUST.

ST. PAUL AS A MAN OF PRAYER.

AUG. 22.—HIS PRAYERS FOR THE CHURCHES.

(Rom. i, 9; I. Thess. iii, 10 to 13; Heb. xiii, 20, 21.)

Romans.—(a) "Without ceasing, I make mention of you always in my prayers," is an exponent of Paul's tremendous interest in the church at Rome. And as he made similar statements with regard to other churches, we infer that he had the same wonderful personal interest in them all. He felt the responsibility of the churches. He gloried in their faith, and was grieved at their sin. He was always anxious about them. The burden of souls was upon him. At intervals we pray for this feeling of responsibility, and when we get it, something is done for God. Our interest in and work for the church is proportioned to our realization of responsibility. God give us a full realization! Paul's life was lived at the high-water mark. (b) Aside from the effect of these "unceasing" prayers upon the churches, there was the subjective effect in the feeding and stimulation of Paul's own interest. They cultivated his love, and constantly gave direction to his affections. We do not pray for others because we do not love them, and one reason we do not love them is because we do not pray for them. Set your affections upon the church, and your life will be spent in its service, as was Paul's, for where your heart is there will you put your treasure.

Thessalonians.—Paul prayed that he might see them, and "perfect that which is lacking in your faith." We take it that faith here means their knowledge of the gospel; their intellectual light. Man's religious life is limited by his light. The heathen can not reach the Christian's standard. The man of imperfect faith is a man of imperfect life. Paul wished to remove this limitation from the Thessalonians. We know not what was lacking in their faith, but from Paul's prayer that they "might increase in love," we judge that this lack of love was its effect. At any rate, religious life is always limited by knowledge, even though the heart be right. Instruction, a turning on of light, intellectual preaching, is a distinct need of the church to-day. Let it be encouraged!

Hebrews.—Perfection is God's ideal. He works through the multitudinous happenings of life to this end. Submission to his will is necessary to its accomplishment; yea, more, submission implies possibility. Co-operation—an appropriation of God's will—is the condition upon which God "works in us what is well pleasing in his sight."

DOTS.

Rev. J. F. Foster reports a big time on his "side trips" from Toronto.

The picnic has gone "where the woodbine twineth." Indefinitely postponed.

Reports from the solicitors for Gouldsboro Church will be heard at the next meeting.

The next meeting of the Union League will be at Tchoupitoulas. Let everybody go.

There is nutriment in the ground for wheat, but not enough for thorns, too. Which are you growing?

There was no meeting of the Executive Committee of the State League last Tuesday night. President White could not attend on account of sickness in his family, and this writer did not receive his letter asking him to take charge until too late to do so. Try again, for a meeting is needed.

The last meeting of the Union League at Rayne Memorial was the best ever held. This seems to be the unanimous verdict. There were about seventy-five present. Miss May Knickerbocker and Mr. Thad. Salter recited. Ice cream and cake were served. The social feature was emphasized, and everybody had a good time. Let us emulate the example of Rayne Memorial League! Miss Susie Lyons deserves special mention for her zeal in getting up the programme.

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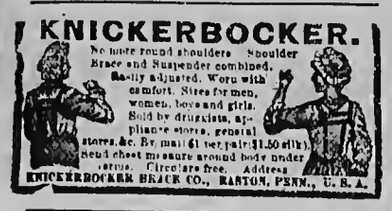

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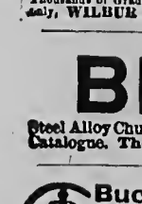

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AULD LANG SYNE.

BY JOHN W. CHADWICK.

It singeth low in every heart,
We hear it each and all:
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joys of life,
They softened every frown.
But O, 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more!

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They can not be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God, for evermore!

The Empty Sleeve.

Just previous to the closing of the meeting there arose in the central aisle a tall, dignified gentleman, elegant in appearance, with a pleasing, cultured face, who walked slowly to the speaker's desk, and asked permission of the chairman to occupy a few minutes before closing. His request was cheerfully granted. He said:

"I did not come here to-night to speak, only to listen; but as I always take a deep interest in the temperance work, I could not be quiet until I added a few words to encourage some of those who signed the pledge to-night. My personal experience may help some to be firm, and sustain them in their efforts to reform.

"I was born in the town of W——, and received a careful college education. My father started me in business, which proved a success from the start. I gathered around me many warm friends. I married a cultured and refined young lady of a neighboring town, whose parents were highly respected. We had two children, a son and a daughter. I was popular, and was called to preside at nearly all of the social and political meetings of the place, and on my way home I was frequently induced to partake of a glass of wine or beer. The habit became fixed, and I found that much of my time was taken up at the club and social meetings, and that my hours for going home were late.

"My wife spoke kindly to me about my drinking. I replied: 'Never fear; I will never become a drunkard.'

"But as time went on I became more and more a slave to drink, until my friends kindly admonished me. I noticed that my business was being neglected. It was not long before a receiver was appointed to wind up my business affairs. My store, goods, beautiful home, and all went to liquidate my debts, and I was obliged to move into a very poor house on a side street. Now nearly all my former friends deserted me, and I could secure no work, for I could not be trusted.

"At this point I lost my pride, and went about the town and through the streets half-drunk, slovenly, and shabby, being a complete slave to the drink habit. Then I sold all of the few things which we had been able to keep to procure whisky and food.

"When my cash was gone I joined a gang of sewer and street workers, and shoveled gravel. Each day my dinner pail went to the saloon, and at night we went there in company, and often stayed late, going home hungry, tired and cross, until I made my home almost a hell.

"One night I had been drinking more than usual, and when I arrived at home I was angry. I saw a light through the window, but the door was locked. I tried to get in, but could not. I pounded at the door in rage. The only response I could get was from my boy, who appealingly said: 'Go away, papa; you won't hurt mamma, will you?' I said, 'You will see if this door is not opened soon.'

"Groping around the door my hand fell upon a hatchet which had been used for cutting kindling-wood that day. With this I broke in the lowel panel of the door. From within I saw a small arm extended through the opening, and heard a small voice crying, 'Papa, go away.'

"In my anger and desperation I caught that arm, and with one blow of the hatchet I cut it off, and threw it on the ground.

"The frantic screams of my wife and children soon brought a number of neighbors and also a policeman. After a severe struggle, with blood dripping from my face, I was taken to prison. My boy was conveyed to the hospital, and my wife and daughter were cared for by loving friends. When morning came I was sober, and then I fully realized what I had done. Oh, what would I have given to have replaced that arm and recalled the horrid deeds of that night!

"Court was in session, and I was taken before the judge for trial. I asked no lawyer to defend me. I told the judge that I was guilty. My wife was not to blame, and no sentence was too severe to impose upon me. I was responsible for the crime which whisky, beer and the saloon-keeper assisted me to accomplish. But with the help of a higher Power I would never drink another drop again. I was placed in prison, and had ample time to reflect. I exclaimed, 'Oh, what a wretch I have made of myself!' and I determined to make a man of myself among my own friends at home.

"I was released in time through the influence of my friends. I came to my own town, sought my wife and children, and asked their forgiveness. I once more commenced business in a small way, and have succeeded from that day until this. I now have the happiest, pleasantest home in America. I desire to introduce my son. Fred, will you please come forward?"

Immediately a fine-looking man arose from his seat, and stepped forward to the platform; and as the interested eyes of the audience rested upon the youth, they knew the story to be true, for at his side hung an empty sleeve. His father placed his hand upon the boy's shoulder, and said, "This is the best boy living"; and Fred added, "My mother, sister and myself all say that father is the best man on earth."

Looking around I could not see a dry eye in the audience. Then there were hundreds anxious to reach the desk to sign the papers, and later on every saloon in the place was wiped out.—New York Witness.

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The Modern Woman.

The day when fragility of frame and lack of bodily health were considered the correct conditions of refined womanhood has happily passed. The fin-de-siecle young woman is a girl of fine physique. Like her brother, she has been trained in gymnasiums. She no longer laces herself with a bodice of steel, like the girl of a century ago. Nor is the wholesome, every-day girl of the present time addicted to the use of cordials and various other stimulants so commonly mentioned in the works of a century ago as the household remedies for fainting women. Much as we may prate of the good old days, and of the homely customs of our grandmothers, and talk of the herculean tasks they accomplished, it is wise to investigate critically exactly what their daily tasks were, and how they met them, before passing judgment as to their superiority over the women of to-day. . . .

But great as the intellectual advance has been, it is in no way commensurate with the advance in physical health. The athletic young woman is as much a product of modern society as the college-bred girl. With the broadening of the intellect there has naturally come a demand for strong physical health, to meet the demands of study. Fainting is virtually an old-fashioned disease. It is almost as rare for a woman to faint to-day as it is for a man. Yet in olden times it was considered the proper thing for a woman to faint at any shocking occurrence, and even on most trivial occasions. The presence of a mouse, a run-away accident, the news of a tragedy, the death of a friend, one and all were occasions when, according to novelists, the average woman dropped into a swoon, and the crisis was left to the care of their masculine protectors or of the maid-servants of the time, who were fortunately superior to this weakness. The young lady of feeble appetite and of a languid courage and pallid cheeks was the ideal of fashion.

The ridicule of literature and the advance of common sense has long ago dispelled the illusion that ill-health was synonymous with refinement. We are beginning to have the true idea of the matter, and to look upon the presence of pallor, languid manners, and feeble appetite as indications of disease, and therefore repulsive. The young women of to-day affect nearly all the athletic exercise of their brothers. They enjoy boating, long country tramps, driving, skating, and all outdoor exercises.

It has been proved by statistics that the children of college-bred women stand a better chance of surviving the ills of infancy than those of others. This is undoubtedly largely the result of the more intelligent care that the child of the educated woman receives, but it is also due to the strong physical health of the athletic woman.

The wisest people of the present day believe that the highest intellectual development of the individual must be consonant with his highest physical condition—not that we must crucify the flesh in order to give scope to the life of the intellect and the spirit. Modern Christianity is a vital and a practical force, not a sentiment. The deaconess of the nineteenth century, which is the highest type we have of the pale æsthetic sisterhoods of mediæval ages, is a woman of classic education, trained in the gymnasium as well as in household cares and hospital duties, who brings the breadth of her culture and the gentleness of her womankind to her Christian work. Charity with her is not merely a graceful ornament, but a practical work, which calls forth all the powers of her nature. She is so trained physically that she does not faint or fail when duty calls her. The same courage and strength are needed in the family, and the mother who faints in emergencies has no place in the present age of usefulness.—New York Tribune.

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Clean Minds.

Clean minds are necessary for clean hearts. Indecent and sensational literature are sure poisons for the mind. The popular novel of the day contains many germs that will breed contagion and death. The impure thoughts are the symptoms of contagion, and soon bring forth the unholy acts which are the evidences of approaching death. The mind fed on the light sensation of the novel can not flourish on the plain and substantial truth of the Bible. The brain stored with the irreverent or obscene story of the office, workroom, or club can not retain the simple, but saving tale of the cross. The mind filled with the stock reports or scandals of the Sunday paper can not aid in the purification or protection of the heart by thought concerning God during the morning hour of worship. The mind buried in the thoughts of Satan can not contemplate the purity of Christ.—Christian Intelligencer.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

How to Find Out

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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OBITUARIES.

FRANKLIN—

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high."

These were some of the dying words of our friend and loved one, JAMES WARREN FRANKLIN, son of Rev. John and Susan Franklin; born Nov. 9, 1877, and died July 3, 1897, aged nineteen years eight months and one day.

He was at his aunt's, Mrs. M. J. Conerly, attending school when taken sick, and lingered but a few days. His sufferings were intense, but he bore them with fortitude.

Warren was reared on the old family homestead near Holly Grove, Vernon parish, La., where he had grown into fresh and vigorous manhood.

He joined the M. E. Church, South, when twelve years of age, and ever realized the responsibilities of a church member. The prospects were that Warren would soon have become a leading member of his church. He was a faithful Sunday-school student from his early childhood; was elected steward of his church last year, and secretary of Sunday-school this year.

Warren was a model, noble and obedient boy, never indulging in anything that was degrading to humanity or against the will of his parents. He always advocated that which was good and abstained from that which was evil. He was very much devoted to his parents, and was a source of much happiness to them; always obeyed them and refrained from doing anything that would cause their displeasure. He was also very faithful and attentive to the sick, always ready to lend a helping hand. He aspired to greatness, his aspirations were upward, and should they have been accomplished, would have placed him upon that plane of life that would have been an honor to him and to his country.

Indeed, he was a promising boy, but now his lifeless form lies silent in the grave, but his influence still lives and grows in the hearts of his associates. Well do we remember the last time we sang the "Sweet Bye and Bye" with him; but little did we then think of the "bitter bye and bye" that has left us to walk this gloomy earth without him. But we feel consoled when we realize that he has passed on in fulfillment of the beautiful prophecy of the song.

We with sad, sad hearts that we record the death of our beloved friend and brother. His life was short, but we have the assurance of a reward at the end of a life well spent, either long or short, and we have the assurance that Warren has received this reward. Oh, how anxious were his dear parents, relatives and friends that his life should be spared! But, no, no; he was summoned to go, and we had to submit.

There are many things that cut through the flower of life to its fountain, but it is the will of the Lord, and his mercy endureth forever. It is well with them that fear the Lord. Yes, all was well with Warren, for the grand testimony left by him proves it. He did not fear death, and his soul leaped with joy when he realized that he was going home. He sang praise to God that caused the spirit to burn in the hearts of all present. Oh, how animating were those sweet songs, "How sweet the name of Jesus sounds!" "I am going home," and "Jesus, lover of my soul," which he sang while in the agonies of death. They come to us like thunder-claps whenever we hear them sung. All were made to feel more than ever their duty to God. Let us remember, friends, his parting words to us, for we know not the day when we, too, will be summoned to join that caravan that moves on to that mysterious realm where each will take their chamber in the silent halls of death. Let us prepare to meet him.

Parents, weep not for thy dear son,
But think of him in heaven,
And the glorious crown he has won,
And the beautiful home to him given.

Youthful toiler, thy work is done;
Youthful soul, into glory won;
Youthful life, with crown now won,
God giveth thee rest.

Rest beyond life's toils and cares,
Its hopes and joys, its weariness and sorrow,
Its days of smiles and tears;
Along, sweet rest, unmarked by years—
One bright, unending morrow.

Rest sweetly, darling one,
Naught shall disturb thy sleep;
The Father's will be done,
Though we are left to weep.

But with our blessed, holy Lord,
We'll shout and sing with one accord;
And there we'll all with Jesus dwell;
So, loving Warren, fare you well.

HIS FRIENDS.

COOPER—Rev. SILAS H. COOPER, a local elder in the M. E. Church, South, died at his residence near Cheneyville, parish of Rapides, La., Nov. 29, 1896, at 5 A. M., aged seventy-two years.

Bro. Cooper was a member of the Louisiana Conference for many years, and one of its ablest and most efficient preachers. We take the following from the Conference Minutes: Served the Grand Cheniere work in 1875; was presiding elder of the Alexandria district in 1876 and 1877; served Spring Creek work in 1879, Bayou Boeuff in 1885, and in 1884 was located at his own request. I think he served the Spring Creek work in 1887 and 1891 as a local preacher.

During all these years he was an able expounder of the Word of God, a revivalist after the Whitefield order, and was instrumental in the conversion of many souls. Since his location he has preached as his health would permit, and has accomplished much good in the service of his Lord.

During the last two years of his life he was exceedingly feeble, and part of the time a great sufferer. As his pastor, I visited him often during his last illness, and every visit was a precious season of grace to him and his wife and daughter. At my last visit before his death he expressed a desire to live longer, if it was God's will; if otherwise, to depart and be with Christ.

He leaves a wife and daughter to mourn his death. He was buried in the cemetery at Cheneyville in the presence of his sorrowing friends and loved ones. May they all meet him in heaven! PASTOR.

JOHNSON—Whereas, It has pleased God, in his all-wise providence, to pluck from earth our beloved WILLIAM CLAUDE JOHNSON, who was born Feb. 13, 1882, and after a few days of very painful illness died July 23, 1897; therefore, be it

Resolved, By the members of Shiloh Sunday-school, that in the death of Claude the Sunday-school has lost one of its most earnest and punctual pupils; the M. E. Church one of its most child-like, yet pureat members; fond parents a most dutiful son; brothers and sisters a kind and affectionate brother; associates a careful and considerate friend.

Resolved, That we deeply mourn our loss, yet feel that our loss is his eternal gain.

Resolved, That we tender to the bereaved family our heartfelt sympathy, and ask them to weep not as those who have no hope, but look to the blessed Savior "who doeth all things well," and he ready when the summons call you to come up higher, where you will meet "dear Claude" watching and waiting at the beautiful gate to waft you home, where there is no sickness or death, but all is peace and love. ASHA NOBLES, for Com.

WELCH—Miss ELIZABETH, daughter of James and Martha Welch, was born in Covington county, Miss., Feb. 13, 1843, and died at the same place, July 23, 1897. Her sister, Mary, had preceded her two days to the grave and to glory.

Sister Betty joined the Methodist Church at Bethel in 1868. She was faithful and ready to respond to the demands of her Lord and church. At his call she repented, believed, and was saved. She heard the call to perfect love; she sought and obtained. When the writer quoted Paul, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," she responded, "Yes." "Blessed are the dead which die in the Lord from henceforth;" "because I live, ye shall live also."

Her body rests with loved ones in the family graveyard to wait their descending Lord.

L. P. MEADOR.

Baptist Record please copy.

WELCH—Miss MARY, daughter of James and Martha Welch, was born in Covington county, Miss., Jan. 8, 1836, and died near the same place, July 21, 1897.

She was the eldest of four sisters who remained on the old homestead after their father and mother's death some twelve years before. The place was known as "Aunt Polly's." She joined the Methodist Church at Bethel when young, and remained steadfast to the end. She lost her eyesight some eight years before she died, but she worked with her own hands and paid her quarterage. Their home was the preacher's home, as many can testify. She walked in the light, in the beautiful light of God. She lived and died in the faith of seeing him who was invisible here. Her body rests in the family graveyard near by. L. P. MEADOR.

Baptist Record please copy.

SUDDUTH—On the night of July 20 the angel of death visited the home of John T. and Kate Herns Sudduth, and carried the immortal spirit of their babe, LAURA FELICIA, to Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

Felicia was born Nov. 13, 1895. Her entire life was one of affliction, and when her mission on earth was ended, God called her to that land where sickness, sorrow and death are never known.

We commend our bereaved brother and sister unto our Savior, who is the resurrection and the life, and in whom whosoever believeth shall live.

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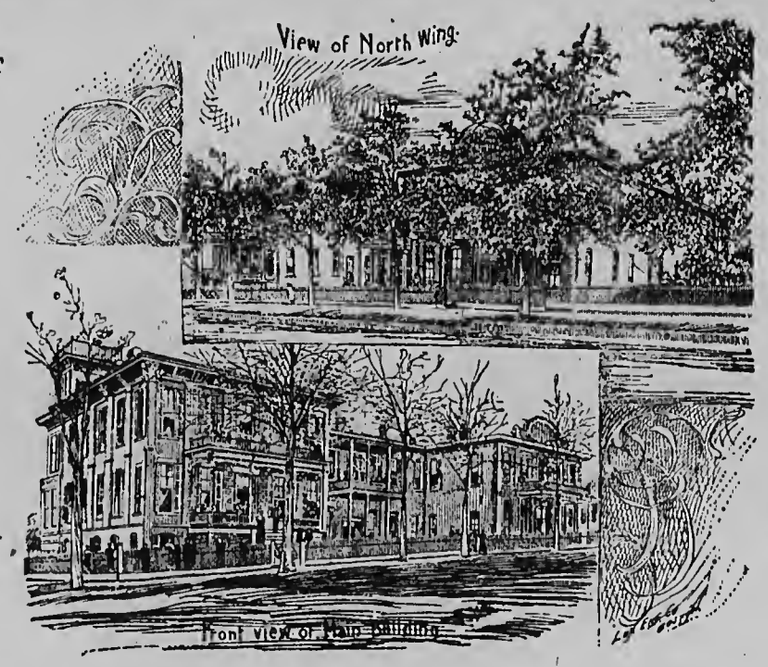

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Pupils boarding in the College have the personal attention of the President and his wife, who, together with the teachers, strive to make their stay while here as pleasant and profitable as possible.

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We board at $11.00 per month where they take their meals regularly at the table; extra charge when the meals are carried to their rooms, and extra servant hire. This includes pupils and teachers.

No incidental fee is charged unless something is destroyed, and in this case the cost of the article is charged to the party who destroys it.

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Board, fuel, lights and laundry	$11 00
Tuition in Collegiate Department	4 00
Tuition in Academic Department	4 00

EXTRA EXPENSES.

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Instrumental Music	4 00
Voice Culture (private lessons)	4 00
Chorus Training	No Charge
Crayon, Pastel, Water Colors and Oil	4 00
Elocution (private lessons)	4 00
Elocution (in class)	1 00
Diploma (graduation fee)	5 00
Violin, Mandolin, Guitar (each)	4 00

Pupils will be charged from time of entrance, and no deduction made except in cases of protracted sickness.

Payments must be made quarterly, and in advance.

Pupils leaving at any time will be charged to the end of the month.

School will open Wednesday, September 15, 1897, and continue nine scholastic months.

For preachers' daughters everything is divided by two. Pupils leaving at any time will be charged only to the end of the month. Those refusing to obey the rules of the college will be dismissed.

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MARRIAGES.

TEMPLE—FREEMAN.—At the residence of the bride's father, Rev. T. G. Freeman, Aug. 4, by Rev. W. W. Mitchell, Miss Alice C. Freeman to Mr. Jas. H. Temple, both of Sallis, Miss.

NEWMAIER—CANNON.—At the residence of the bride's father, Aug. 11, by Rev. W. W. Mitchell, Miss Mildred Cannon, of Tohula, Miss., to Mr. Joseph Newmaier, of Glendora.

HAYNIE—DORSEY.—In the Methodist Church at Ingomar, Miss., Aug. 11, 1897, by Rev. J. M. Wyatt, Mr. H. C. Haynie, of Smithville, Texas, to Miss Ella Dorsey.

You will find a box of Ayer's Pills an excellent traveling companion. For costiveness, indigestion, sick headache, and nausea, they are prompt, safe, and efficacious. Taken in season, they may prevent serious illness and vexatious delay and disappointment.

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OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—preaching	Sept. 12
Opelousas—Quarterly Conference	Nov. 3
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 10
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 2
Morgan City—Quarterly Conference	Nov. 24
Crowley—preaching	Oct. 10
Crowley—Quarterly Conference	Dec. 14
Franklin	Dec. 1
Indian Bay	Oct. 16, 17
Prudhomme City	23, 24
Plaquemine Brulee	30, 31
Broad Street—Lake Charles	Nov. 7, 8
Jackson Street—Lake Charles	13, 14
Lake Arthur	20, 21
Grand Chenier	27, 28
Patterson	Dec. 2
French Mission	4, 5
Jeanerette	8
Abbeville	9
West Lake	10, 11

The Opelousas District Epworth League Conference will meet at Lafayette, Sept. 30, at 4 o'clock, and adjourn at noon the next day. There will be three sessions. I hope every pastor will be present, and that each League will send two or three delegates. I also would be glad to have as many young people from each charge as can come. We will have a programme that will be both instructive and interesting.

H. O. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Carondelet Street (11 A. M.)	Aug. 22
Morgan Street (7:45 P. M.)	22
Plaquemine and Donaldsenville, at Plaquemine	28, 29
Covington and Talisheek, at St. Tammany Camp Ground	Sept. 4, 5
Craps Street, Slidell, and Pearl River, at Craps Street	12
Rayne Memorial (11 A. M.)	19
Felicity Street (7:30 P. M.)	19
Lower Coast, at Wesley	25, 26

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

North Bossier, at Walker's Ch	Aug. 21, 22
Pleasant, at P. H	28, 29
Holly Grove, at H. G	Sept. 4, 5
Fort Jessup, at Bayon Scie	11, 12
Mansfield	15

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NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Water Valley—Wood Street	Sept. 4, 5
Water Valley—Main Street	5, 6
Oxford station	11, 12
Coffeeville, at Antioch	18, 19
Grenada station	25, 26
Banner, at Tabernacle	Oct. 2, 3
Paris, at Hunter's Chapel	9, 10
Toccopola, at Liberty Hill	16, 17
Slate Springs, at Atlanta	23, 24
Chapel Hill (Tues.)	26
Pittsboro, at Big Creek (Thurs.)	28
Ellzey, at Young's Chapel	30, 31
Strathmore	Nov. 6, 7
Charleston	13, 14
Tatum, at — (Tues.)	16
Grenada circuit (Thurs.)	18
Water Valley cir., at Wyatt's Chapel	20, 21

H. C. MOREHEAD, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs sta., at Holly Springs	Sept. 3
Byhalia circuit, at Byhalia	4, 5
Potts Camp circuit, at Potts Camp	11, 12
Waterford circuit, at Soule Chapel	18, 19
Olive Branch cir., at Olive Branch	26, 27
Red Banks circuit, at Victoria	Oct. 2, 3
Ashland circuit, at Mt. Pleasant	9, 10
Cornersville circuit, at Cornersville	16, 17
Mt. Pleasant circuit, at New Salem	23, 24
Pontotoc circuit, at Pontotoc	30, 31
East Holly Springs circuit, at —	Nov. 6, 7
Holly Springs circuit, at —	13, 14
Abbeville circuit, at Abbeville	20, 21

Will the pastor see that the trustees prepare for making proper answers to Question 24?

J. D. CAMERON, P. E.

GREENVILLE DIST.—THIRD ROUND.

Shaw's	Aug. 21, 22
Hollondale	28, 29

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

(In Part.)

Fayette	Aug. 28, 29
Gloster	Sept. 4, 5
Centerville	11, 12
Woodville	18, 19
Percy's Creek	25, 26
Barlow	Oct. 2, 3
Woodland	9, 10

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—THIRD ROUND.

North Kemper, at Union Ridge	Aug. 21, 22
Daleville, at Andrew Chapel	28, 29
DeKalb, at Marvin	Sept. 4, 5
Linwood, at Linwood	11, 12
Toomsuba, at Burton's Chapel	18, 19
Porterville, at Brogan's Chapel	25, 26
Noshoba, at Philadelphia	Oct. 2, 3
Rose Hill, at Hopewell	9, 10

C. G. ANDREWS, P. E.

Camp Meetings.

The St. Tammany Camp Grounds are situated in a beautiful grove on the little Bogue Falaya, six miles from Abita Springs and seven miles from Covington. Conveyance at reasonable rates can always be had to the grounds from either place. The next meeting will begin Sept. 1, at 8 P. M., and continue eight days. Free entertainment will be provided for all preachers. This is a pleasant place for you to take a week's outing, brother. Come.

JNO. B. KENT, P. C.

The Opelousas District Camp Meeting, midway between Opelousas and Washington, will commence Sept. 4, at 9 o'clock A. M., and continue about ten days. A comfortable tabernacle has been erected; also a boarding-house at very reasonable rates. Omnibuses will run regular from Opelousas and Washington to the camp ground. Reduced rates will be had with railroad. The grounds are free. Preachers of the district are expected, as well as others invited, the editor of the NEW ORLEANS CHRISTIAN ADVOCATE especially.

U. T. BLACKSHER, Pres. of Board.

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Hughes' Tonic

The Old Reliable, SURE CURE for

CHILLS AND FEVER.

TRY IT. Don't take any Substitute. 25c., 50c. and $1. For Sale by Druggists.

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(INCORPORATED.)

University of Mississippi.

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University P. O., Miss.

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DYSPEPSIA, INDIGESTION, HEART-BURN, and all Stomach Troubles quickly relieved and cured by FLORAPLEXION. Sample bottle free by mail. Every drop is worth its weight in gold when you need it. Address Franklin Hart, 92 John St., New York.

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Camp Meeting Calendar.

Camp Meeting.	Begins.
Sam Jones	Aug. 27
Lake	Aug. 28
St. Tammany	Sept. 1
Leaf River	Sept. 3
Opelousas District	Sept. 4
South Mississippi Holiness	Oct. 8

ALL HUMORS OF THE BLOOD, from the small pimple to the dreadful scrofula sore, are cured by Hood's Sarsaparilla, which thoroughly purifies, vitalizes and enriches the blood.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25 cents.

Large Attendance for E. M. F. College.

We learn from President Beeson that he has already had more applicants for boarding pupils than he had last year, and several weeks yet before the college opens. This is very gratifying to all lovers of learning. The question that troubles the management is to find room for all the students. In view of the very bright prospects the trustees, at a recent meeting, authorized the erection of a three-story brick extension to the south wing, 40x80 feet, with rooms for Primary and Kindergarten Departments, and a large kitchen on first floor, with large airy dining-room on second floor, and with a number of bed-rooms on third floor. This will give ample room for the present increase, and it is hoped will be ready by the opening of school, Sept. 22. Meridian would do well to erect this new building for President Beeson, since the college means so much for the city. It not only keeps several thousand dollars here every year, but brings many thousands of dollars into the city that are spent here in all the different avenues of trade. Let every man help liberally in this work, and thereby help the town.—Meridian Herald.

Millwood Institute.

The Fall term of this excellent institution will open Wednesday, Sept. 15th.

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A. M. C. PEARCE, Principal.

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A finer flavored or more wholesome coffees can't be bought anywhere at any price.

Finest Cordova, parched and ground, 20 cents a pound.
Choice Rio, parched and ground, 15 cents a pound.
Common Rio, parched and ground, 10 cents a pound.

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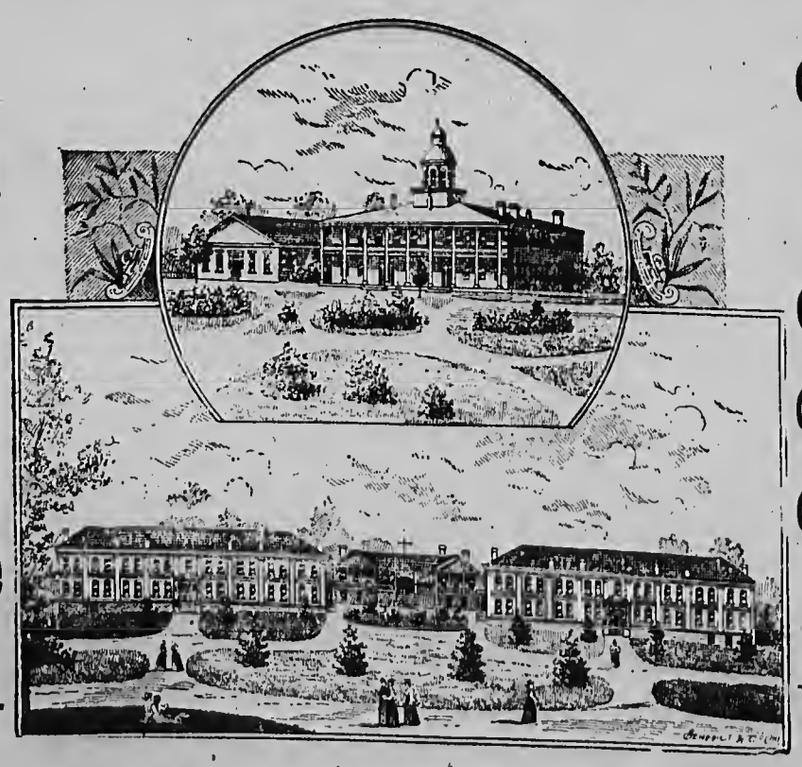

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Rev. J. W. Chambers, A.M., Pres't.
BROOKHAVEN, MISS.

Christian Advocate.

VOL. 44.—NO. 34. NEW ORLEANS, THURSDAY, AUGUST 26, 1897. WHOLE NO. 2140

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

REST.

Too little rest! too little sleep!
Too many hours to sow and reap;
At last disease and pain!
Weak grows the never loosened hand;
The strongest rope parts strand by strand
Beneath a ceaseless strain.

Let him who burns his midnight oil,
In lonesome and unwholesome toil,
Think, when he trims his lamp,
That thus he trims his life as well,
And hastens towards his last, low cell,
Its darkness and its damp.

To weary feet all streams are deep,
All roads are rough, all hills are steep;
As wayworn travelers know,
One hour of rest 's a precious boon
For him who toils through heat of noon,
With painful steps and slow.

Then, ye who hope to make your mark
Ere your last night fall cold and dark,
And stand above the throng
On far sun-kissed height of thought,
Or do some deed no hand hath wrought,
Work! rest! and so be strong.

—Selected.

Communications.

A So-Called "Holiness Paper."

There comes to my address, not by my order, a paper published at Louisville, Ky., entitled "The Methodist and Way of Life," soon to be renamed "The Pentecostal Herald." This paper claims to be "a holiness paper," and is known as such. It contains some good things; but it contains much that is positively bad. Preachers—it matters not how loved and honored for their piety and devotion—are held up as opposers of sanctification, fighters of holiness, or opposers of Christian perfection, if, perchance, they can not accept the second-blessing theory. This paper is being introduced into Methodist homes, sometimes, to my own knowledge, surreptitiously, where it tells the children, even, that the good man of God, who is their pastor, is really false to his professions and his creed, and an ally of the devil; that the presiding elder who comes on quarterly meeting occasions is a tyrant and a fraud, and that even the Bishop is a bad man. This is not always done boldly and explicitly, but largely by way of innuendo. The preacher, presiding elder or Bishop may have said in effect, "I do not believe in the second-blessing theory;" and yet he preaches holiness of life, and speaks, in the old way, of sanctification; but this paper teaches that if a preacher expresses dissent from the second-blessing theory, he fights holiness and opposes sanctification. If this be so, then the preacher is false. When he says he believes in holiness he lies; when he pleads for a sanctified life he is a fraud. This is the plain logic of it—so plain that even the children see it.

I am not mistaken in this; nor is there any overstatement here. The good men who took part in the famous "Dublin case" have been denounced as false. They say the prosecution was not undertaken because Rev. H. C. Morrison preached the second blessing; the "Methodist and Way of Life," assuming the prerogatives that belong only to God, undertakes to tell us what was in the minds and hearts of the Dublin pastor and presiding elder; and that these men have really base motives when they arraign the evangelist, and that they lie when they deny that their motives were such as this paper charges them with. This is not told in rugged, brave words of plain English, but is taught strongly and reiteratively. That pure, high-souled man of God, Rev. Dr. J. C. Simmons, of California, whose white hair is a crown of honor, whose piety none have hitherto dared to question, is thus held up to the scorn of second-blessing people by this "holiness paper:"

"We regret to see that Bro. Simmons, a presiding elder in the Pacific Conference of our church, has preferred charges against Rev. E. A. Ross, one of our most successful and best-beloved evangelists. The crime for which Bro. Simmons wants Bro. Ross punished is, that Bro. Ross recently visited a California town, and was asked to preach in the Cumberland Presbyterian Church of the place. He did so, and now Bro. Simmons, in whose district this Presbyterian Church is located, proposes to bring Bro. Ross to trial for a violation of discipline. Bro. Simmons is an aged and honored minister in our church on the coast, and we deeply regret that he should have permitted his prejudices against the doctrine of sanctification as a subsequent work of grace betray him into so grave a mistake as this into which he has fallen."

This is signed "H. C. M.," who tells us positively that it was Dr. Simmons' "prejudice against the doctrine of sanctification as a subsequent work of grace," and not his judgment about the relations and duties of a local preacher, nor his conscientious desire to do his duty to prevent the sowing dissensions in the churches, that impelled him to arraign Rev. E. A. Ross. How does "H. C. M." know this? Is it true? If I believed it were, I could never again respect that grand old man of God whom I have known and honored and loved so long. Jesus said, "Judge not"—i. e., do not impugn motives; yet here is a man professing holiness who recklessly does it. Does not "H. C. M." know that the same God who gave the Ten Commandments gave us this one also? But suppose "H. C. M.'s" charge is not true, what is "H. C. M.'s" relation to the Ninth Commandment? Paul says, "Love thinketh no evil;" yet "H. C. M." claims perfect love. If this impugning the motives of such saintly men as J. C. Simmons is perfect love or holiness, then the New Testament is all wrong.

Again, "H. C. M.," in the issue of July 14, says: "Did Bro. Edwards not know that many of his brethren, sincere and devout men, have, because of their views on the subject of sanctification, been located against their wishes, deprived of their credentials, and even turned out of the church?"

This is a very grave charge; can I believe it? I demand proof. If it be true, the perpetrators of such lawless tyranny should be expelled from the church at once; if it be false, the writer and publisher of the slander should retract it or renounce their high professions.

In this same issue, of July 14, we read, "Wicked men in the church and out of it are opposing" the second blessing. The plain inference is, that all who do oppose it are wicked. Again: "The opposers of the doctrine of entire sanctification are playing a losing game." "The opposers" here mentioned are Dr. Simmons and those who agree with him; and "H. C. M." says that Dr. Simmons and his brethren are "opposers of the doctrine of entire sanctification." Can this be true? He adds, "Persecution can not stop anything." The plain meaning is, that Dr. Simmons and his brethren have gone into the awful business of persecution. Is this true? He adds further: "Good men can not afford to engage in persecution. They will not do it." This is true beyond all question; but in this connection it means that J. C. Simmons is not a good man. Then, I ask, who is?

In another issue is this from an editorial:

"The opposers of the doctrine of entire sanctification, as taught by the Methodist Church, have, of late years, proclaimed themselves the champions of law and order. At the same time many of them have no more scrupled to violate the spirit of the law of the church than they have to preach against the doctrines of the church, when by so doing they could in some way hinder the progress of the great revival of holiness. Bros. Smith and Mathews, of Dublin, Texas, not only proved themselves incompetent to understand and administer the laws of the church, laying themselves liable to arrest of character before their Annual Conference for maladministration of law, and to prosecution in the civil courts of the country, but they have brought reproach upon our Methodism."

"Bros. Smith and Mathews" are held up as "opposers of the doctrine of entire sanctification," as unscrupulous violators "of the spirit of the law of the church," as "preaching against the doctrines of the church," as trying to hinder "the progress of the great revival of holiness," as "incompetent to understand or administer the laws," and as "laying themselves liable to prosecution in the civil courts;" and yet Bros. Smith and Mathews are still in good standing in their Conference. What a fearful array of charges! What reckless bearing witness against one's neighbors! Is the witness thus borne true or false? "Love thinketh no evil!"

Alluding editorially to the going of Rev. T. A. Atkinson to the M. E. Church, it says:

"Bain, Marshall, Compton and Atkinson have all left our church on the coast, and gone into the M. E. Church. . . . They are all in the experience of entire sanctification. Thousands of laymen in our church, who believe the great Bible doctrines as preached by our founders and fathers, were looking to these faithful men to preach to them and their children the unsearchable riches of Christ. They look on this exodus with alarm and sadness."

Why not tell of Gober and Spurlock and a dozen or so of others who went from our church to the M. E. Church long before the second-blessing agitation was dreamed of over there? "Thousands of laymen," etc. This sentence sounds very reckless indeed to one who spent seven years preaching on the Pacific coast. But read what follows:

"There are hundreds of pastors in our Southern Methodism who will not surrender their liberties to that tyrannical element, that seems determined to trample out the doctrine of entire sanctification, even if in doing so it has to crush the life out of our church."

Who compose "that tyrannical element that seems determined to trample out the doctrine of entire sanctification, even if in doing so it has to crush the life out of the church"? The inference from the general tenor of this "holiness paper" is, that the tyrannical element is composed of Bishops, such as Galloway and Keener, and presiding elders, such as Dr. Simmons and the Dublin presiding elder, Weems and Powell, Andrews and Norsworthy, and a great host of our wisest, best and most successful pastors, and "thousands of our laymen."

In the issue of July 21, after quoting a statement from the Pacific Methodist Advocate about Mr. Moody preaching the higher life, Editor Cockrill says:

"The Advocate is at least consistent. If it is going to oppose holiness in the Southern Methodist Church, it should also oppose it in Mr. Moody. . . . That Mr. Moody 'makes a hobby of holiness' fills the editor with sorrow. Poor fellow! What must be the spiritual condition of this brother that he should say, 'We are sorry to see this.'"

Does the Pacific Methodist Advocate oppose holiness? That paper is a creature of the General Conference; does it oppose holiness? What does Bro. Cockrill know about its editor's "spiritual condition"? Who gave him the power to read his brother's heart, and that, too, across two thousand miles of plains and mountains? Is this in harmony with the thirteenth chapter of First Corinthians? Read this, which follows the above:

"This makes the Pacific editor sorry. We believe it makes the devil sorry also."

Not satisfied with classing his brethren with tyrants, persecutors and other vile men, he reaches the climax of uncharity here by classifying a brother editor, a brother preacher, with the devil. And this paper calls itself a "holiness paper," and is read in thousands of Methodist homes by Methodist men, women, and children.

These are samples of what the young, the unthoughtful and less informed in many Methodist homes are reading every week. What must be the result? Disloyalty and dissension? Most assuredly! But even worse will come. If these people are thus taught, by precept and example, that Christian people, even those claiming the highest states of grace, may, with perfect impunity, judge their brethren most harshly, deal out cold uncharity like this above cited, and hurl charges at their brethren with a recklessness that suggests a violation of the Ninth Commandment, their ideal of the Christian life will be far, far away from New Testament Christianity. This new phase of Antinomianism—I allude to what is recited in the preceding sentence—may throw about itself the air of sanctity, may wear the profession and name of holiness, may claim even an obsequious, kissing-the-feet sort of a love for those whom they coldly carve up in their uncharitable judgings, but in real truth it is positively unholy, or else the New Testament standard of religion is false.

I impugn no man's motives. These writers and publishers and circulators of "The Methodist and Way of Life" may be perfectly sincere in believing that they are doing God's service; but I must call attention to the unholiness of their words and deeds, and must warn Methodist people of the insidious poison that will come from taking this unholy "holiness paper" into their homes. This is no doctrinal question. I detest heresy-hunting, and have long since learned that generally "orthodoxy means my doxy, and heterodoxy means your doxy;" and I insist, as I have ever done, upon the widest liberty of belief and teaching within the very broad limits of the Twenty-five Articles. Methodist preachers, if they are really Christians, can agree to disagree on questions of creed, and yet love each other as brothers and treat each other as men who love. This question is one of polity: Shall we encourage, or refuse to discourage, the circulation of a paper among our people which will tend to make them disloyal to the church, and which will give them such low ideals of the Christian life? Shall we be, even passively, parties to the holding up of our very best men as bad at heart, and to parading as immaculate saints men who deal out this heartless uncharity, who violate the most sacred law of the New Testament by impugning the motives of their brethren, and who so recklessly "bear false witness against their neighbors?" Not if we be true to our Christ and his church.

It is an offense "to sow dissensions" among our people. That this is the natural tendency and almost invariable result of the circulation of "The Methodist and Way of Life" is the observation of a large number of our wisest and best preachers. Shall we be parties to this offense? Not if we be true Methodists.

H. WALTER FEATHERSTUN.

Correspondence.

Crystal Springs.

The twenty-sixth annual camp meeting at the Hennington Camp Grounds closed on Friday night, Aug. 8. The most of the preaching was done by the Rev. John P. Lowry, of Little Rock, Ark., and he did it well. He was assisted by Revs. E. H. Mounger, D. D.; R. D. Norsworthy, T. W. Adams, A. B. Nicholson, S. P. Beall, T. J. Norsworthy, B. W. Lewis, H. C. Gatlin, and this scribe. The attendance was good to the close of the meeting, and the spiritual results as great as those of any camp meeting that we ever attended at that place. There were at least seventy-five who professed to be converted or reclaimed. Many of the converts were already members of the church. A large number of Christian people were revived, and covenanted together to seek a closer walk with God. Some were greatly blessed.

Quite an agreeable surprise was given the inmates of the parsonage here on Wednesday night, the eighteenth of August. The pastor's family had returned that afternoon from St. Louis, after an absence of two months. The prayer meeting that night had been broken up by an alarm of fire, and a few of the prayer-meeting crowd had assembled at the parsonage after the fire in the neighborhood had been extinguished. Presently a lumbering noise in front attracted attention, and in came quite a crowd of visitors, accompanied by a well-filled cart. As a result, the parsonage is supplied with provisions for several months. This, with a well-filled purse handed the pastor by the stewards, lubricated the machinery of life, and started this pastor afresh in the delightful work which he has in hand.

W. B. LEWIS.

Important Notice.

To the Preachers of the North Mississippi and Mississippi Annual Conferences—

DEAR BRETHREN: I would respectfully call your attention to the special work to which I have been appointed till the ensuing Annual Conferences in this State, viz.: to raise funds sufficient to furnish and open our Orphans' Home at Water Valley. My success in a large measure depends upon your encouragement and co-operation. I must not lose any time, and if you assist me, I will not. I have already visited many charges and received the hearty co-operation of the pastors. Thus far the congregations have responded liberally. You may have already received a card from me suggesting a time to visit your charge; will you kindly reply at once? If you have received no communication, then kindly write and name a date, and I will meet it if possible. Please let me know when and where you will hold protracted meetings, and give me an opportunity in mid week to present the claims of the orphanage and take a collection. I feel sure that I have your sympathy, and shall meet with your hearty co-operation.

Thanking you in anticipation, I am, Yours for the orphans,

THOMAS B. CLIFFORD.

Water Valley, Miss., Aug. 21, 1897.

Grenada Collegiate Institute.

MR. EDITOR: I wish you would kindly say in the next issue of the ADVOCATE that we have a fine prospect for a full opening, Sept. 1. Everything is ready. The college is now supplied with a complete system of water works, sewerage and electric lights. Other improvements and appliances have been added this Summer, making the Grenada Collegiate Institute as convenient and complete in its appliances for female college work as any institution in our church. The faculty is the very best I can get together. When we ask our people to patronize their own institution we do not ask them to do so at a sacrifice, but are prepared to give them the best advantages at the lowest possible price. We ought to and must have every room full, and I think we will.

J. W. MALONE.

Indian Mission.

I made a call some time ago for the Indian Mission through the ADVOCATE, but have received only one response. The time is growing short. I am to start up there Thursday after the first Sunday in September. I need funds very much. What is done must be done very quickly. Who will help me? Send money order on Hermanville, or registered letter to me at Hermanville, Miss.

A. D. MILLER.

Hermanville, Miss., Aug. 19, 1897.

The English Fraternal Delegate to the Next General Conference.

At the recent Wesleyan Methodist Conference held in Leeds, England, the Rev. W. T. Davison, A. M., D. D., professor in the Theological Institution at Birmingham, was appointed fraternal delegate to the next General Conference of the Methodist Episcopal Church, South.

Dr. Davison was a delegate to the Ecumenical Conference in Washington City, in 1891, and read an able paper on "The Bible and Modern Criticism." He is about 55 years of age and entered the ministry in 1868. The editor of the Methodist Recorder (London) says:

Dr. Davison will visit, of course, some at least of the great educational institutions of the South. He will everywhere be warmly welcomed, for his own sake as well as for the sake of the Mother Church, which he will represent. He is no stranger in the United States. He was a delegate to the last Ecumenical Conference. Besides, his books are well known among the biblical scholars of America, and he has been a frequent contributor to the best periodical literature of American Methodism.

J. S. OAKLEY.

Holly Springs Miss., Aug. 17, 1897.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER.

TOPIC FOR AUGUST.

ST. PAUL AS A MAN OF PRAYER.

AUG. 29.—PRAYERS FOR PERSONAL FRIENDS.

(II. Tim. i, 3; Philemon i. 4.)

1. It is helpful to know that some one is praying for you. The great Melancthon, cast down and disheartened, while taking a walk one evening, heard the voices of children at prayer. He at once brightened up and exclaimed to some friends: "Brethren, take courage; the children are praying for us." So it must have been an inspiration to both Timothy and Philemon to know that Paul was praying for them. We should not only pray for our friends, but we should let them know that we are praying for them.

2. (a) Paul realized that he was his brother's keeper. He refrained from doing anything that "would cause his brother to offend." Self-sacrifice for the good of others is a lesson we may learn from him. Though a thing may not be wrong for us, we should not do it if it causes some one else to stumble. (b) He not only refrained from doing that which would offend, but he did all that he could to help his brother. He not only did not put a burden on him, but he helped him to carry his burden. He prayed for them. "Bear ye one another's burdens."

DOTS.

Let brotherly love continue.

'Tis a trick of nature to degrade the present.

Your peace is in proportion to your trust in God.

Make a hard lot easy by submitting to it.—Robertson.

Rev. H. H. Ahrens returns from his trip to St. Louis this week.

Bro. Morgan W. Mason is visiting his old home in Tennessee.

Five minutes of to-day are worth as much to me as five minutes in the next millennium.

Rayne Memorial League will have a social at their chapel next Thursday night. Leaguers invited.

Miss Ella Crebbin, an efficient member of Louisiana Avenue League, is spending a week at the camp grounds.

Rev. Freeland Magruder is getting used to the harness. He preached at Gretna, Sunday, at 11 o'clock, and at Parker Memorial at night.

Rev. Geo. Parker, when he finishes his term at Carondelet, will have completed the circuit of the city churches, and will then be an eligible for transfer to St. Louis.

FORGIVE.

By all the turmoil thou hast felt
Within thy tempted breast
When fiery passions strive to melt
God's image there impressed.
By all the struggles of thy will
To quell their rebel might,
Forgive the wretch who, battling ill
Was worsted in the fight!

Thou knowest not what cunning snares
Were spread beneath his feet;
What foeman lurked in ambushed lairs
To intercept retreat.
The weakness thou wouldst harshly chide
Should tender pity woo;
If thou hadst been as sorely tried,
Thou mightst have fallen, too!

Forgive, and breathe a gentle word
Of sympathy and love,
Like that by weeping Mary heard
From One now throned above;
And thou mayst win from depths of woe
The soul that went astray,
And light anew hope's faded glow,
To change its night to day.

But harshness raises higher yet
The waters of despair,
And weaves around it stronger net
To mesh the erring there;
Till, settling heavily, they sink
Beneath the tumid wave;
And thou, though standing on the brink,
Didst stretch no hand to save!

—Selected.

Communications.

The Enforcement of Discipline, its Importance and Results.

BY REV. W. J. DAWSON.

(Read before the Enterprise District Conference.)

I.—THE ENFORCEMENT OF DISCIPLINE IS NECESSARY.

Without discipline it is impossible to maintain an organization or institution of any kind. The pastor that would enforce discipline must make up his mind to do his duty against great odds. A good many insist on the enforcement of discipline, but when called upon to assist in the enforcement, will not only ask to be excused, but will excuse themselves. This, then, is one obstacle in the way of administering discipline. Let the preacher in charge begin talking about enforcing the rules of the church, and begin to enforce, and he will soon find who are true and loyal to the church. He will find many who clamor loudest for the discipline to be enforced, to be hardest to enlist in the work. They are willing and anxious that the work should be done, but their prayer is, "Lord, from all such work deliver us." But there will always be found enough members on any charge loyal enough to give the pastor substantial aid in administering discipline. All personal feelings must be laid aside. A preacher's relation to the church is a public one, similar to the relation of the judge to the people. He is responsible for the enforcement of discipline. His best neighbor may fall under the pruning-knife, but he can not afford to connive at violations of discipline because of personal feelings. He must do his duty to God and the church. He will find that intimidations will be thrown in the way. His support will be threatened. Offenders will think that because they contribute to his support, the preacher can not afford to expel them from the church. Whenever a church refuses to expel a member on the ground that he pays well, it then forfeits its right to respect, and loses its power for good. A preacher can not afford to yield to these intimidations; neither should he bear long with offenders, with hope of their reformation. They will construe his forbearance into connivance at their sin.

II.—THE IMPORTANCE OF ENFORCING THE DISCIPLINE.

The church of God is set in the world for the maintenance of sound doctrine, purity of heart, and holiness of life, and should be the implacable foe of all manner of sin. There should be none of the world in the church, and all friendship of the world must be ignored if she fulfills her mission to men. There must be a distinction between the world and the church. In order to maintain this distinction, reprobates must be cut off. A church with drunkards, Sabbath breakers and sinners of all kinds in her will fail to accomplish her purpose in life; like Samson, will be shorn of her power. Preachers and church workers generally are anxious for a revival. I grant that it is needed, but we need, as a prelude to a revival of religion, a revival of discipline. The Holy Spirit is kept away from churches because of the rottenness and corruptions within. Sinners will not be saved over the heads of dead church members. In order to maintain her power for good, discipline must be enforced. In 1895 there were 24,657,434 communicants of all denominations in the United States, including Roman Catholics. From observation, I think I would be safe in saying that not more than one-half of these know anything of experimental religion. I am by no means a pessimist. I believe that there was never more vital Christianity in the world than now. The point which I would make from this is, that if discipline was enforced, worldliness and formality banished from the church, great revivals of pure and undefiled religion would follow as sure as effect follows cause. I believe the Holy Spirit will bless the enforcement of discipline, where it is done in the Spirit of Christ, as much so as the preaching of the Word. Power to enforce discipline is evidence of a church's vitality. A diseased body that has not vitality enough to throw off the disease will surely die. So the church that has not vital godliness enough to cleanse it will dwindle away and die.

III.—THE RESULTS OF ENFORCING DISCIPLINE.

The object of all discipline is not to cut offenders off, but to reclaim them, if possible; and cutting off should be resorted to only when other means have failed. It often happens that a process of discipline will save a man after all other means have failed. A preacher may and should preach against sins of all kind, both within and without the church; but there are people in the church that no amount of preaching along this line will reach, but are often driven further away. This class of people can only be reached through due process of law. You preach against worldliness, and Bro. A. will set back and wink one eye and chuckle to himself about how Bro. B. is catching it; not any of the sermon was intended for himself. But start a committee after Bro. A., and you will soon have him thoroughly awake. He will know that it is he you are after. The work of a committee is both specific and personal; hence there is no mistaking its object. Church membership lends respectability to a man, and is often a cloak for his meanness. Enforce discipline, take from him the props to respectability, tear away the mask from his sins, show him the corruption of his heart and life, and you have done a great deal towards reforming him. I know of no greater disgrace than to be expelled from the church; and there is no man who has fallen too low to realize it. There are not many, when given the alternative of reforming, or to be expelled from the church, but that will choose the former. Even if they do not intend to reform, they will make a show at reformation, in order to turn aside the discipline, thinking that, when the storm is over, they can return with impunity to their former sins. I think great good would result to the church if discipline was mildly, but firmly enforced. It removes odium from the church, and places her in her true light before the world, and greatly increases her power for good.

Who Called You to Preach?

Well may this question demand a pointed answer. The soul's eternal happiness in jeopardy, the measureless responsibility attached, with a final balance sheet to be rendered to God, the above exclamation may startle anyone.

Is the ordinary ordinations of the churches bestowed upon the ministry sufficient authority to preach Christ Jesus and his gospel? Does this ordination meet all of God's requirements, and equip the preacher for his great work? Is there not a moral miracle necessary? If this ordination from the authorities of the church is all that is needed, then there is a sad defect, a moral inefficiency in the preacher, according to the reading of the Scriptures.

There certainly must be something of still greater authority, something of far more reaching results, than the mere ordinations of ecclesiastical authority; something of deeper significance must be added, in order to measure up to Heaven's holy standard of what a preacher should be; something of a deeper, hidden, personal import and experience must precede these ordinations; something that will invest the preacher with an infit and an outfit of spiritual power. They must be called of God to this work. They must be spiritually ordained by the hand of God himself. They must have the gracious baptism of the Holy Ghost—all this must precede any ordination from the church. On the part of the preacher there must be the willing consecration, the opportunity and the ability. God never calls a proud, lazy drone; he never calls preachers on dress parade in the pulpit. There must be gifts, graces, and usefulness. These must be the outstanding qualifications, towering above all ecclesiastical ordinations. The sanctification of humanity is needed at this point.

If, however, a commission from church ecclesiastics to preach the gospel takes the place of the call of God, and this ordination be held as the principal qualification for preaching, or is considered as perpetuating the ministry in an unbroken line, the logical results stand out before the world from which there can be no escape. God is shorn of all authority, by this human ordination, to call his own ministry to preach his own gospel and carry on his own work. Thousands of preachers without stated work seem to indicate that some other voice but that of God was heard by them.

That popular work, the Homletic Review, lately had a scholarly article from a preacher calling on the talented young men to take up the ministry as a mere profession, intimating that intellect and brain power, the grace of oratory and elocution, buttressed by much learning, was all that was needed to go before the church and the world as the accredited ambassadors and apostles of the mysteries of God. In view of this, and the complaint of hundreds of preachers without pulpits, well may the question ring out like fire bells at night: Who called you to preach the unsearchable riches of the gospel of Christ—man or God? or did you take it up as an easy profession to win bread?

O for a thousand and more thrilling examples of God's own workmanship and call to the pulpit—ordination or no ordination! O for thousands of preachers instinct with the call and Spirit of God, whose faces and eyes and words glow and burn with a heavenly light and inspiration! O for preachers on whom the verdict will almost universally fall, He is full of the Holy Ghost!

We have preachers, but they seem to be more desirous of sustaining pulpit reputations, and building up great names, than saving the souls of those who wait on their ministry. We have preachers, but many of them seem to pride themselves more in their ecclesiastical authority than in building up a pure and sanctified church.

Holy Father, bend the heavens low once more, and let the power of the Pentecost return to thy church and people. Let showers of grace fall upon all the people.

J. W. HARMON.

Correspondence.

Dr. Steel's Impressions.

MR. EDITOR: In my last I spoke of the visit of our eloquent Epworth League secretary, and of the ovation tendered him by the Southern Methodists of California. We were proud to exhibit him as a production of the Sunny South. I am sorry that he has raised a storm among us since his return to the South by the free use made of his pen as a correspondent of the St. Louis Christian Advocate. His communications contain many good things, including some good advice, for which most of us are grateful; but "there is a fly in the ointment," and we wish he was out. The good Doctor only claimed to write his impressions, and it is all right to speak of good impressions, though they be formed at first sight, and are liable to be obliterated on further acquaintance; but one is seldom justified in hastily publishing bad impressions. One time, the opportunity also being favorable, should be taken to learn the facts and draw conclusions, especially where great interests are at stake. Here was our friend's mistake. He had not sufficient time, nor a favorable opportunity. I believe he spent less than thirty days in traversing our great State, and, therefore, could visit but a few points, and tarry but a few hours at each place visited. Furthermore, that he might not be compelled to spend his time and strength socially, he was, at his request, entertained at hotels, and it is reasonable to suppose that his privacy was not usually intruded upon by pastors, so that his information must have been gained from a very few persons. The Doctor has a long head, but I hardly think he is capable of diagnosing our case with absolute accuracy, and prescribing infallibly, with the data at his command, though I do not deny that he has correctly named some of the symptoms. We have had many doctors. The shorter one's stay among us, the more confident is he that he knows all about us, and the more free with his prescriptions. Dr. Steel is not the first connectional officer who has made a flying trip to the coast, and formed conclusions, and adhered to them greatly to our detriment. Some transfers have also spoken not too wisely. Some years ago one Dr. Howard Henderson was stationed in San Francisco. His letters to some of the Advocates greatly amused me. He talked glibly of the blunders of his predecessors, and, by implication, at least, said: "I will show them that all that was needed was a man who understands his business." He was not there six months before others knew, and himself also, I am persuaded, that he was the greatest blunderer of all.

A new transfer was put in charge of a district. Measuring the work by the Southern standard, after six months he wrote up the work for several papers, and—well, he knew almost as much as Dr. Henderson, and later learned that he knew less than he thought he knew; and if he had remained long enough, would doubtless have acknowledged that his predecessors had been almost as wise as he.

This writer has already acknowledged to a blunder that he made in writing to this ADVOCATE after having spent only five years on the ground. I am prepared to sympathize with Dr. Steel. He made a very natural mistake. After reading his reply to his critics in the St. Louis Advocate, of July 28, I see also how he got his conclusions that "our church on the Pacific coast is weaker than it was ten years ago," though such conclusions were erroneous. The principal premise for his conclusions seems to have been what he interpreted to be "the almost universal tone of despondency in both preachers and people." This tone I infer he heard in the comparisons made by some of the brethren between congregations, etc., here and in the South. For instance, he refers to a comparison made by Dr. Riddick of his congregation in Centenary, San Francisco, and Memphis. I also heard the Doctor make such comparison in a District Conference recently, but he did not stop at that, but proceeded to compare his own church with others in San Francisco, and in that his did not appear to a disadvantage. It is admitted that California congregations are generally small, and progress necessarily slow, but we deny that our work, except in the cities (ours are a rural people), will not compare favorably with that of other churches in this section.

I would a little rather our name did not carry the suffix, "South;" but it does not weigh as heavily as Dr. Steel thinks. It is true that where both churches are established in the same community, ours is generally known as "the South Church," but it is equally true that the M. E. Church is denominated "the North Church." Would they not still be so denominated by outsiders if the name of the one was "Methodist Episcopal," and the other "Episcopal Methodist"? Would not an explanation of the difference between them be quite as frequently asked for?

It is not true that our ministry is confined exclusively to Southern people. I have just returned from a visit to a family where the husband and father is from Maine, and the wife and mother from Vermont, both being staunch Republicans, and equally staunch Southern Methodists. In Chico two of the leading officials are strongly Northern in sentiment, one being a G. A. R. man, and both would die by the M. E. Church, South. When a presiding elder, I endeavored to induce one of my preachers to pair with me and support the Prohibition ticket; but, no, sir, Harrison only could get his vote. At least two others of our preachers are G. A. R.'s, and hail from the North. These are only samples.

The fact that two or three preachers have left us does not signify that the church in California is in its "death throes." In the seventies some of our "biggest guns" departed, and I thought the membership would go with them, but they didn't, and it is generally believed that they have ever regretted that they went.

Rev. John Thompson, district superintendent of the American Bible Society, a member of the California Conference, M. E. Church, who has just left our town, says that our church has made more substantial progress during the past six years than the M. E. Church. He knows.

It is admitted that the present divisions, resulting from difference of opinion concerning the administration of affairs, is a source of weakness and danger. Two years ago, when a certain measure was proposed for adoption by the Pacific Conference, your correspondent said: "If the policy indicated in this resolution is to be pursued, the M. E. Church, South, on the Pacific coast is doomed." The measure carried by a small majority, and the policy has been followed to a considerable extent, greatly to our hurt. My opinion as to the ultimate consequence has not changed, but I have faith in my brethren, and believe they will see their error before it is too late. We will suffer damage, but our bark will be repaired, and will weather the gale to land a goodly cargo in the celestial city.

W. P. ANDREWS.

Hollister, Cal., Aug. 8, 1897.

Letter from Oregon.

MR. EDITOR: I take it for granted that you and your readers are interested in the work that is being done in this great field. Before going into details, however, I wish to congratulate you for the excellent paper that you are giving to the church. The NEW ORLEANS ADVOCATE stands second to none in the galaxy of Advocates, our great connectional paper not excepted. The NEW ORLEANS ADVOCATE is improving in quality and excellence of editorials all the time. It is always a welcome visitor in my home. While the ADVOCATE is generally very full of interest, yet the issue of July 29, which is now before me, is of more than ordinary interest. Your editorial on "The Baptism of Jesus" can not be surpassed. Besides, there were several other good articles. The published proceedings of the Vicksburg and Enterprise District Conferences were deeply interesting to me, and I thank you for sending out such a good paper as the NEW ORLEANS ADVOCATE. I am sure it will do good wherever it goes.

All the preachers of the Columbia Conference are at their posts of duty, doing all they can to build up Southern Methodism. Judging by reports, many souls have been saved this year, and the walls of our beloved Zion are being strengthened. There are only two districts in the Columbia Conference, though there is some talk of another district being formed at Annual Conference.

Being in the Roseburg district, it was our good fortune to attend District Conference, which convened at Myrtle Creek, Oregon, June 17. The distance from Klamath Falls to Myrtle Creek is about 200 miles, yet we made the trip in a hack, and camped out along the way at night. This was the most delightful District Conference we ever attended. Great spirituality prevailed throughout the entire session, and many were the testimonies to the love of Jesus and his saving power. Reports from the various charges in the district showed progress along all lines of church work. Many conversions and accessions to our church were reported. All this showed a healthy condition, and that our church is on the upgrade.

The Columbia Annual Conference will convene at Roseburg, Oregon, Sept. 9. Bishop Hargrove is to preside. This will be welcome intelligence to the Bishop's numerous friends on the coast.

Rev. R. C. Oglesby, one of the veterans of the Columbia Conference, and who has done more for the Southern Methodist Church than any other man, departed this life on June 16, after a lingering illness of several months. His end was peace.

There is still very much unoccupied territory within the bounds of the Columbia Conference, and, as a church, we ought to go "up at once and possess the land." But we are lacking for men and means. Several young men from the overcrowded Conferences have recently come to us, but we need more. Now is the golden opportunity to take possession of this Western country for our Lord; but how can we do it without men? We need more men, and need them badly. There are many promising young men in the older Conferences who profess to having been called to preach the gospel. There is no room for them in the older Conferences, but there is room, plenty of it, in the West; and why will young men persist in burying their talents by knocking at the doors of older Conferences, instead of coming out here where they are so badly needed?

May the Lord bless you, Mr. Editor, and your readers. More anon.

C. W. HUFF.

Klamath Falls, Oregon, Aug. 4, 1897.

Church Extension.

The Church Extension Board is the pioneer corps of the Methodist Church militant. Its field of operations is on the border. Each church which it builds or assists is a fortress of the Lord, to bridle the frontier against the incursions of the enemy. Every society assisted or organized by it is a colony, which in time may strengthen and send forth other colonies. The mother church is helped by the force reflected from its church extension fields.

Louisiana is extension territory. More than the amount collected will be expended in the bounds of this Conference. There is no collection, therefore, which will result in more direct and positive good to our immediate people. If we will help our struggling societies to build homes of worship, they will soon be able to keep house. If we now lend them a sowing, the seed will be shortly returned in an ample harvest.

The direct application of these apothegms will be made by Bro. John T. Sawyer and by each pastor when he "lifts" his church extension collection.

H. H. WHITE.

Where Shall I Send My Child to School?

All things being equal, a boy or a girl will develop a better character at a church school than anywhere else.

In Mississippi no one is so silly as to suppose that all the good, thorough school work is done by our own institutions. All intelligent school people know there are good, true, Christian men and women in every school asking for patronage—men and women qualified to teach, and who do teach.

That school is to be preferred which is under the patronage or control of the church to which the parent or parents belong. It would be a sad comment on a man's faith and loyalty to find him a member of one church, and yet by his patronage contributing to the success and enlargement of another church. No sane mind could escape the conclusion that Baptist schools are built and sustained for the perpetuation of the Baptist faith and practices. The same is true of any other church school. If this be not the object of its existence, it has no right to exist at all.

Suppose my own church school charges more than a school of another denomination? Begging your pardon in advance, is it not true that a man's faith ought to be above price? Can you afford to sell out? Can you afford to lay aside your church vows, your views of the atonement, for $10 or $20, or any other price? Remember that in all your trading you get what you pay for. The best schooling must cost more than the indifferent.

But suppose I have no church school? Then patronize the school whose religious views harmonize most fully with your own.

Will not I gain something by sending to a higher latitude? I answer most emphatically, No. Our school months occupy the Fall, Winter and Spring. These, as a rule, are all pleasant months. The further North you go the more unpleasant they are. So far as climatic advantages are concerned, the very best are found in Mississippi.

Are not educational advantages better in other States? As far as collegiate education is concerned there are no colleges in the United States superior to those in Mississippi. There are differences in colleges, both at home and abroad. By making proper inquiry you can find what you want here at home, whether it be a regular college course, a business course, or a special training in art, piano, voice, violin, or elocution. A postal card addressed to any school will bring a catalogue and all needful information.

I am sincerely yours for the education of the young, and especially for the education of young women,

JOHN W. CHAMBERS,
Pres. Whitworth College, Brookhaven.

—From Mississippi Farmer.

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FROM THE WORK.

Rev. J. W. Tinnin, Tryus, Miss., Aug. 16, 1897: "We have held two meetings on the Providence circuit at Tryus and the camp ground, which resulted in about 175 conversions, reclamations and sanctifications. Glory! We were assisted by Rev. J. L. Morrill, Carterville, Ga. All glory to God!"

Rev. H. S. Johns, Bayou Chicot, La., Aug. 13, 1897: "Just closed a good meeting here, with Rev. John B. Keut assisting. Results: fifteen accessions to our church, and seven to the Baptist. The congregations were the largest ever known in Chicot. Thus far we had about thirty accessions, with several meetings yet to hold. To God be all the praise!"

Rev. H. G. Hawkins, South Side, Meridian, Aug. 16: "There have been since last Annual Conference 26 accessions to the South Side and Poplar Spring charge. One hundred dollars on our $300 church debt at South Side has been paid, and work enough has been done on the Poplar Spring new church to make it suitable for the worship, rather than the school-house, which was formerly used. Revs. R. F. Witt and R. H. Barr will be with us in a meeting at South Side, beginning Sept. 16."

Rev. Ira B. Robertson, P. C., Lake, Miss., Ang. 14, 1897: "We have just closed a very interesting meeting at High Hill Church, on Lake charge. Bro. Sullivan, from Forest, assisted me. He is a success as a gospel preacher and revivalist. There were eight conversions, four accessions, six new family altars erected during the meeting. The church was much revived. Bro. Burton, L. D., also did us fine service. Bro. J. S. Weems, L. D., did effectual service. Our presiding elder looked in on us to our cheer one day."

Rev. F. D. Van Valkenburgh, P. C., Pineville, La., Aug. 13, 1897: "While many people within the bounds of the Pineville circuit are in quite destitute circumstances, and we have but little to tell of financial prosperity, yet we have been called upon to magnify the name of the Lord for some precious seasons of refreshing from his presence. I have just closed a meeting at Oak Grove Church, where assisted by my son, W. B. Van Valkenburgh, for ten days we had large congregations, with quite a number of conversions and some sanctifications. Twenty joined the church, and the whole community seemed greatly stirred and benefited. Forty-two adults have joined the church on the work so far this year, and forty-two infants have been baptized. Rather a remarkable coincidence, from which it would appear that neither the Methodist Church nor infant baptism are defunct institutions in this section of the country. I have great reason to praise the Lord for another thing, and that is, that hard work and poor fare seems to have agreed with me wonderfully, so that while in seven months I have traveled about 1,250 miles and preached one hundred and forty times, my health has not been as good for many years past."

Rev. John W. Ramsey, Jonesboro, Miss., Aug. 12, 1897: "Let me say through the ADVOCATE that I am holding a revival for Bro. Cox at Camp Ground Church, Jonesboro circuit. We are having a fine meeting. Have had thirty-nine accessions to our church, and two will join other churches, making a total of forty-one. There have been thirty-one conversions up to date. Doubtless, Bro. Cox will write of final results after we close. Bro. Cox is in high favor with his people, has his young people well organized into Epworth Leagues, and is doing a fine work all over his charge. In the revival here God is with us in power."

Rev. W. J. Porter, P. C., Prudhomme charge, La., Aug. 14, 1897: "We closed a good meeting in Prudhomme on the eleventh instant. Bro. Nelson Hoffpauir, who was converted at Indian Bayou three years ago, and sanctified at Plaquemine Brulee a year after, and licensed at Jeanerette last May, did most of the preaching, which was in demonstration of the Spirit and with power. Results: twelve sanctifications, eighteen conversions, and sixteen accessions by vows. We begin at Eunice tomorrow. I only wish the Louisiana Parsonage and Home Mission Society, which contributed so liberally towards our parsonage in Prudhomme, could have been present at our meeting this year. I have never witnessed greater demonstrations of God's power. Praise the Lord for the Great Physician for both soul and body."

Rev. J. H. Smith, Wall Hill charge, North Mississippi Conference: "Last night I closed a week's meeting at Bethel, and oh! what a scene! I dismissed them, but they quietly sat down, and for some time there was a holy hush on all that mighty throng. They gazed with upturned faces, seemingly, into the spirit world—all aglow, with tears trickling down their cheeks, with smiles of joy playing over their faces. The Holy Spirit was there in power. The holy presence could be seen and felt. Thus we remained for some time, with an occasional talk or a song, and an outburst of rejoicing. Oh! it was good to be there. I told them several times that they were dismissed. After awhile reluctantly they left for home, rejoicing in his power to save. May they all be kept by his grace to the coming of that great day!"

Rev. R. E. Duke, P. C., Ashland, Miss., Aug. 13, 1897: "God is with us, and has done a great work for us. On our return from Conference to the circuit for the second year's work, I started at once to take subscriptions to build a parsonage (a work that should have been done twenty years ago). We worked hard, and many of the people acted well their part, and now we are ready for the benediction. The parsonage is finished, the last dollar is paid, and the deed is ours. The good people of Ashland have not been forgetful of us. We (wife and I) have received about $45 in gifts this year. I have just closed a good meeting at Ashland not long ago and just closed a glorious one at old Wesley's Chapel. Twenty-three souls were made to rejoice in their heavenly Father, backsliders awakened and the whole church to shout the praises of God. We have four others to hold, and are looking for God's blessing on us. Brethren, don't be afraid of Ashland; but may God's blessing ever rest upon her! Pray for us, brethren."

ANOTHER REVIVAL AT TREMONT.

We closed another glorious meeting here yesterday, resulting in the salvation of 40 or 50 more souls and 25 more accessions to our church. The completion of plans for the building of one of the best church edifices in all this country we now have in good subscription and cash; money to put the house up, and the bill for the lumber is made and will be sawed at once. Contract made, so that by Conference the house will be complete without asking aid from the Church Extension Board.

We have a membership of 75, and every dollar of assessment and claims will be paid; besides, a liberal contribution was given dear Bro. Sam Bass, who was with us from the first to the finish, doing a work that will tell in this country for years to come. Bro. Bass greatly endeared himself to the good people here, and I must say that he comes nearer doing the work of an evangelist sent of God, and to help the pastor every way, than any I have ever had to help me, and I have had some of our best. If our pastors want a good, true and loyal revivalist, that will revive a backslidden church and save the lost, and securely tie the pastor on to his people, let them get this consecrated servant of God and courageously stand by him, and victory will be certain. The prayer and love of this pastor and his dear flock will ever follow Bro. Bass as he goes on conquering and to conquer. We are now in another battle.

Pray for us. We are doing all we can for the ADVOCATE, and will continue.

H. C. PARROTT, P. C.
Tremont, Miss., Aug. 16, 1897.

A Family Reunion.

Having attended the reunion of the J. A. Lewis family on the fourth instant, I will give a short sketch of this extraordinary family. The father of this family, Judge J. A. Lewis, commenced life by marrying Bettie, the daughter of Moses and Nancy Foster, in the year 1859. In 1860 Thomas W. was added to this family—now one of the best preachers in the North Mississippi Conference. Next addition to the family was Nannie, now the wife of Rev. F. A. Whitson, who is now filling out his fourth year at the city of Pontotoc. Next was Willard, the only lawyer in the family, who is a well-educated, well-mannered Christian gentleman, now practicing his profession in the State of Arkansas. Next Eddie, another preacher-boy, and truly a good one, often called the "big gun" of the family, now stationed at a nice town in the Mississippi Bottom. These three sons are married to good Christian women. Next addition was Silas, now about twenty-two years old, well educated and a strictly religious young man. Next Dixie, the baby, about twenty years old, yet not completed his literary course, but a very fair specimen of the balance of the family. The father of this family was and is a close reader, and, living on a farm, reared these sons and daughter to either be busy at work or books. It was long since ascertained that this Lewis family would all be an educated family. These boys, of course, had their seasons for play, but when the time for work or for books came they soon learned how to apply themselves, and the consequence is they are now a family of preachers and lawyers, who are wielding a large influence for good. Every time they come home (once a year) they are preached at the various churches around, and always have full houses, showing their appreciation of "our" Tommie and Eddie by listening closely to their every word.

All these six children met at their parents' request on Aug. 4, in a family reunion at Friendship Church, and from 10 A. M. till 1 P. M. a literary feast was spread, at which the father and the children acted as waiters (speakers), except Nannie, whose husband took her place, and well did he fill it. The writer acted as "master of ceremonies" for them. This feast was enjoyed to the fullest extent by all present. May many other parents and children imitate their example!

J. A. MCARTHUR.
Woodland, Miss., Aug. 7, 1897.

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Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will no Dyspepsia, Rheumatism or Neuralgia. Scrofula and Salt Rheum will disappear. Your nerves will be strong, sleep sound and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why thousands take it to cure disease, retain good health. Remember

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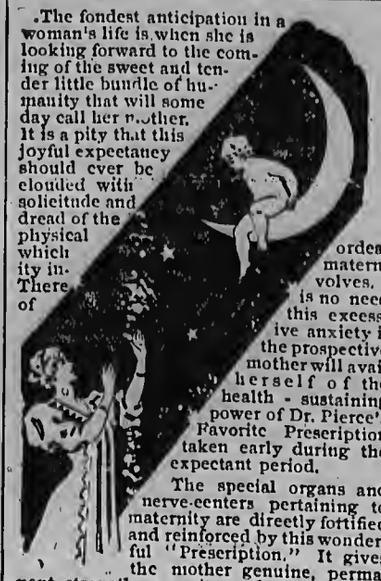

The fondest anticipation in a woman's life is when she is looking forward to the coming of the sweet and tender little bundle of humanity that will some day call her mother. It is a pity that this joyful expectancy should ever be clouded with solicitude and dread of the physical ordeal which maternity involves. There is no need of this excessive anxiety if the prospective mother will avail herself of the health-sustaining power of Dr. Pierce's Favorite Prescription taken early during the expectant period.

The special organs and nerve-centers pertaining to maternity are directly fortified and reinforced by this wonderful "Prescription." It gives the mother genuine, permanent strength, capacity and cheerfulness. It renders the ordeal of motherhood absolutely safe and comparatively easy; insures against subsequent relapse and prostration; promotes ample and healthful nourishment for the child and endows it with natural constitutional vigor.

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P. S.—I desire to call especial attention to the fact that Mr. Harold Von Mickwitz will be Director of the Conservatory of Music. He was a pupil of Leschetizky, who was also teacher of Paderewski. He is personally recommended by Leschetizky, Fannie Bloomfield Zeisler and Victor Herbert.

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THURSDAY, AUGUST 26, 1897.

Have you lifted the lamp for others
That has guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?

—F. R. Havergal.

Character and good deeds have the truest, most far-reaching voices.

A lie that is half a truth is ever the blackest of lies.—Alfred Tennyson.

As a rule, the more ignorant a man is, the more confident he is of being right.

Most people are easy to get along with so long as you let them have their own way.

The way in which a man spends his Sabbaths is an excellent index to his spiritual state.

The man who will not serve God in the midst of opposition does not love him.—Churchman.

It is sometimes better to overcome difficulties by going round them than it is to face and fight them.

The reason why we do not value eternal things is because we do not think of them.—Southern Churchman.

If some people would pray more and talk less about the faults of others, they would be much better Christians.

It does not usually require a high order of talent to say what wiser men than we are ought to do.—Richmond Advocate.

Christian fellowship means infinitely more than exclusive association with believers of one's own way of thinking and station in life.

The man who spends his time in counting hypocrites generally makes a miscount by not putting himself at the head of the list.—Ram's Horn.

The faithful Christian is not the one who presses forward by spurts, but the one who serves God constantly, persistently and energetically.

Instead of provoking your fellow-Christian to hot words and hard feelings by berating him because he does not agree with you, "provoke him to love and good works."

True religion, while it cares for the souls of men, does not neglect their bodies. Pious wishes for the spiritual welfare of the suffering poor, while their physical wants are unrelieved, will be regarded as insincere.—Baltimore Advocate.

A young Sunday-school teacher, a poor seamstress, one Sunday gave to a rough street Arab a shilling to induce him to go to a Sunday-school. That boy, Amos Sutton, was converted, went to work as a missionary among the Telugus, and after twenty-five years ten thousand converts were won in a single year.—Presbyterian.

The Non-Enforcement of Law.

One of the most alarming signs of the times is the impunity with which many of our criminal laws are violated. Most of the Southern States have codes of unsurpassed excellence, and if the statutes were properly enforced, crime would be reduced to a *minimum*. But, alas! some of our laws "are more honored in the breach than in the observance." While convictions for theft or arson are easy to secure, it is extremely difficult to secure the conviction and punishment of gamblers, assassins, embezzlers, violators of the Sunday law, and of laws against the sale of liquor.

Mississippi has, perhaps, the most rigid laws against gaming of any State in the Union; but in some sections of the State, especially in the larger towns, they are shamefully and openly disregarded. Though a few crap-shooters are arrested and fined now and then, the big gamblers and poker players go on month after month unmolested. Though the police authorities can hardly help knowing of the existence and whereabouts of these gambling dens, as well as the names of their habitues, little or nothing is done to break them up. In Louisiana, while the laws against gambling are better enforced than ever before, there is still a vast amount of it carried on in defiance of authority. Louisiana has for years been the gambler's paradise; but Heaven forbid that it should continue to be so!

In most of the dry counties in Mississippi the prohibition law is fairly well observed. In several places, however, blind tigers and hop-tea joints have been doing a flourishing business, and the offenders seem not to fear arrest and conviction. The Sunday law also is sadly disregarded in many places in Mississippi and Louisiana, shops and stores being in full blast, and no effort made to close them.

The infrequence with which murderers are punished, however, is a matter which should evoke the gravest concern. It has come to such a pass that punishment of the grosser forms of lawlessness through the agency of the courts is getting to be the exception rather than the rule. Though there were nearly ten thousand homicides in the United States last year, there were not over one hundred and fifty legal executions. Thirty or forty murderers were lynched, two or three hundred others were sent to prison; but the majority of them went scot free. Statistics show that during the past ten years the number of murders annually committed in this country has about doubled.

The fact that but a small per cent. guilty of this awful crime are ever brought to justice accounts in large measure for its astonishing increase. It is a lamentable fact that in some sections it is almost impossible to get a jury to convict a white man of murder in the first degree, no matter how cold-blooded the killing. So much sympathy is worked up for the defendant and his family that he either is acquitted, or gets a verdict which calls only for a term of years in prison. The abuse of the pardoning power in many States has contributed no little to the increase in the number of murders as well as of lynchings. And, as a rule, it is the people who are primarily to blame for this abuse of the pardoning power, since they will attach their signatures by the thousand to a petition for executive clemency in behalf of the vilest murderer. Again, the frequency with which murderers manage to escape justice through the ingenuity of lawyers in resorting to technicalities, appeals, and the postponement of trial, affords another explanation of the rapid growth of this crime. There is imperative need that something be done to lessen this awful evil.

Strange to say, many who as jurymen would not vote to inflict capital punishment except upon a rapist, have no scruples about participating in the lynching of a murderer. The strongest refutation of the silly sentiment against capital punishment is to be found in the fact that wherever it has been abolished, deeds of violence have become more and more frequent. The Scripture teaches that "whosoever sheddeth man's blood, by man shall his blood be shed."

A morbid and ungodly sympathy is that which lavishes itself all upon the murderer, and leaves out of view the unfortunate victim whom he ruthlessly deprived of life. It is high time that we pay less attention to the pretended repentance of criminals and address ourselves to the prompt and impartial execution of law, lest our courts become, as sometimes charged, mere "travesties upon justice."

Lynching, we regret to say, seems to be on the increase among us. The practice can not be too strongly condemned by Christian people. Though for the most part visited upon those guilty of a nameless crime, even in such cases it is inexcusable and unnecessary, since there would be no trouble whatever in securing the speedy legal execution of the guilty wretch. Mob-law appeals to the worst passions of the human heart, begets a reckless impatience with the slower legal processes necessary to the securing of justice, and often terminates in barbarities worthy only of the most bloodthirsty savages. Lynching also undeniably fosters a lawless spirit which leads men to visit summary punishment upon those charged with other crimes than rape.

We will fall upon yet more grievous times if our people, as a whole, do not wake up to the need of putting down lawlessness in all its forms. It is folly to expect Christianity, through the medium of the various churches, to do what properly is the duty of the State. The pulpit may thunder against murder, lynch law, gambling and other crimes, but unless the strong arm of the law takes hold of those who "fear not God, neither regard man," vice and crime will still stalk abroad and grow to yet greater proportions. The perpetuity of government and the peace and safety of civilized society depend upon the proper enforcement of law. It is a menace to the whole Commonwealth for any law to be openly disregarded, for its repeated violation lessens respect for all other laws. If we do not wish to drift back into barbarism or plunge into anarchy, we must uphold and assist the courts in every way possible. Let the godless be convinced that they can do as they list without fear of molestation, and they will perpetrate every manner of evil. All that the gamblers, thieves, murderers, etc., want is simply to be let alone. The law must be made a terror to evil-doers, otherwise it avails nothing.

What we need all over the country is, not so much better laws, but a better execution of those we already have. Our duty as citizens by no means ceases with the enactment of wise and just statutes. We must do all in our power to secure their due observance. Failure on the part of good men to testify against evil-doers is one reason why so many of them escape punishment. Many a man who could give information respecting the illegal sale of whisky, gambling, or some other offense, remains silent as the grave, or pretends to be utterly ignorant as regards such matters—all through fear of hurting his business and of incurring the ill-will of the law-breakers.

Then, too, business men of integrity are far too ready to shirk jury duty, and are unwilling to put themselves to any inconvenience or expense in order to bring about the better enforcement of law. They leave public affairs to take care of themselves, when they should exercise a large influence in shaping public sentiment and in the execution of law. Law-abiding citizens can not afford any longer to pursue the let-alone policy.

It is useless to expect our public officials to do their full duty as regards any law unless they have back of them a strong public sentiment in favor of its enforcement. The time has come for earnest, decisive action. Let Christians everywhere foster a law-abiding spirit. Wherever police officers are negligent, let pressure be brought to bear upon them to do what they ought. In many communities law and order leagues ought to be formed, and united effort made to banish lawlessness. Away with the dangerous notion that law-breakers are to be pitied and turned loose rather than punished. There are in every community "certain lewd fellows of the baser sort" who will unscrupulously violate any law not in accord with their notions, unless they are closely watched and made to feel that those in authority mean business. Let the rallying cry everywhere be for the upholding of the law in its majesty.

Brown University and President Andrews.

The recent action of the trustees of Brown University in calling for the resignation of President Andrews, on account of his "free silver" views, has justly elicited a storm of criticism from the press and public. The main reasons assigned was that the attitude of the president on this financial question had seriously affected the income of the institution, and that the support of many of its friends and patrons was being alienated.

Had Mr. Andrews been very active in promulgating his views, and had there been, as alleged, a large falling off in the college revenues, their action might have been, to some extent, justifiable. The trustees of an educational institution certainly have the right to demand that its head shall not actively disseminate sentiments supposed to be detrimental to its success and best interests. Discreet silence in such a case might have been suggested, but to insist upon an officer's resignation because he happens not to hold the same views as the trustees upon a question of finance is hardly in accord with American notions of freedom of thought and action.

Now it comes to light that President Andrews merely favors "international bimetalism," and that he has never published a book, magazine article, or letter, and has never made a speech, advocating the free coinage of silver by the United States alone. Nor has he had a chance to teach "free silver" doctrines in the university, not having charge of the chair of economics, where such views would necessarily receive attention.

Since twenty-four of the thirty-seven members of the faculty, in an open letter lately issued, protest against the attitude of the trustees, and declare that the income of the university has more than doubled since Mr. Andrews took charge in 1889, it looks as if they had made "much ado over nothing." The faculty say in conclusion:

The acceptance of the resignation of President Andrews under the existing circumstances would, we are confident, be publicly regarded as a denial of the principles we have sought to maintain. It would stamp this institution in the eyes of the country as one in which freedom of thought and expression is not permitted when it runs counter to the views generally accepted in the community or held by those from whom the university hopes to obtain financial support. The undersigned, therefore, members of the faculty of Brown University, respectfully urge upon your honorable body that the president's resignation be not accepted.

"The Struggle Is Never Over."

We do not remember to have seen anywhere a sounder or more forceful statement of the need of ceaseless effort and vigilance on the part of the believer than the following by Mr. Moody. After even the most wonderful experience the devil leaves us but for a season.

"I do not believe that there are many people who feel that they are living as God intended them to. Of course, there are many self-satisfied people, but the testimony of their neighbors would give good reason for questioning their confidence in their own perfection.

"The Master disclosed to his early disciples the only means for self-examination when he said, 'Wherefore by their fruits ye shall know them.' Paul, in writing to the Galatians, enumerates the virtues of the true Christian in the passage, 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' If a man has none of these virtues, or if they are not increasing in his character, he may well doubt the reality of his regeneration. If there is no love for those who are overcome by sin, and no joy in the return of a wanderer, be assured there is in the heart no life from above. If there are no pangs of grief for yielding to sin, and no victory over temptation, his religion is vain.

"It is a great mistake to believe that the gift of the new birth does away with the old nature. I well remember how I thought that when I was converted the struggle was over, and how, resting on my oars, I should be carried through life with no more effort on my part. But I soon learned my error. I saw that life was one long voyage against the under-current of my old nature. I believe that it is all wrong to teach that man's old nature is ever dead, or that a state of sinless perfection is attainable on earth. Paul's words, 'Reckon ye also yourselves to be dead indeed unto sin,' are often quoted to teach this doctrine. To me, however, it is a sufficient proof that Paul know that the old nature was not dead by using the word 'reckon.' That which is truly dead falls out of reckoning."

Departed.

Rev. Jesse Fulton, a superannuate of the Louisiana Conference, died here last evening at 7:30, and will be buried here to-day. His death was in great triumph. He was ready when the summons came. He leaves many friends in our town. Let earnest prayer be made for Sister Fulton and their children.

J. H. BRASWELL, P. C.

Meridian, Texas, Aug. 20, 1897.

Church Dedication.

Bishop Hendrix will dedicate our new church at Lafayette, La., on Dec. 15, 1897. All ex-pastors and friends of our church "in these ends of the earth" are cordially invited to attend. Service at 11 o'clock.

I. T. REAMES, Pastor.

Lafayette, La., Aug. 23, 1897.

NOTES.

See our notice, "Money Saved."

Under the wise leadership of Rev. R. A. Boroughs the Columbus district is flourishing. The reports at Conference will be very fine.

If you want any kind of printing done, send orders to the NEW ORLEANS ADVOCATE. We do any kind of work from visiting cards to pamphlets. See our ad. in this issue.

Rev. C. M. Crossley, Binnsville, Miss., is in a position which makes it possible for him to assist some worthy young man preparing for the ministry. Let those interested write him at once.

Rev. R. F. Wynn, pastor of the Church in Algiers (La.), has been sick in bed with fever for a week or more, and was unable to fill his pulpit on last Sabbath. We are glad to learn, however, that he is now on the road to recovery.

The Uganda Mission of Central Africa, which in its earlier years had to undergo fiery persecution, continues to be a miracle of grace. Though less than twenty years old, the number of converts received last year was 2,921.

The Salvation Army has on foot a scheme for colonizing the idle poor of the great cities of our country. Marked success has thus far attended its experimental efforts in this direction. This is a noble and much needed form of philanthropy.

Dr. Riddick, pastor of Centenary Methodist Church (South), San Francisco, has received more than sixty members into the church this year. The Pacific Methodist reports the congregation as being more hopeful and prosperous than for years.

In a private letter Bro. J. L. P. Sheppard writes:

The preachers of my district, without a single exception, are laboring earnestly and faithfully in the Master's vineyard, and the Lord is crowning their labors with glorious results. More than 150 conversions and over 100 accessions have been reported to me since our District Conference, three weeks ago, and the good work still goes on.

We are in receipt of the announcement of the marriage of Rev. M. B. Sharbrough, formerly of the Mississippi Conference, to Miss Ruth E. Libby, of San Bernardino, Cal., which interesting event took place on the fifth instant. We extend sincere congratulations, and wish them much joy. After Sept. 7 the couple will be at home in Los Angeles. Bro. Sharbrough is presiding elder of the Los Angeles district.

From a reliable source we learn that the Topisaw Camp Meeting was a great success. There were between sixty and seventy conversions, and the Christians greatly blessed. The trustees contemplate great improvements next year. They will fence in the grounds and try the gate fee. Topisaw Camp Ground is one of the most important in Mississippi. Bro. Boone, the beloved pastor, and his excellent people are enjoying the favor of the Lord.

"America Photographed" is the most magnificent premium we have ever offered, and our terms are easy. See description on our fifth page.

The third premium goes to Rev. D. P. Bradford. Rev. O. L. Savage has secured a sewing machine as a premium. Rev. J. V. Penn sent in a large number of subscribers, but did not enter into competition for a premium, preferring a different arrangement.

Miss Belle Kearney, since her return from Alaska, has lectured in Washington, Idaho and Montana. She is now in Colorado. After lecturing in ten of the principal cities of that State, she will lecture at a number of places in Utah, Nevada, California and New Mexico. Thence she will take a tour through Mexico. She hopes also to visit Cuba before her return to her home in Mississippi. One of her delightful letters will appear in our next issue.

On Sunday afternoon, Aug. 15, our confrere, Dr. Hoss, editor of the Nashville Advocate, performed the pleasant duty of laying the corner-stone of the new Methodist Church in the village of Monteagle, Tenn. Dr. DuBose, of Jackson, Miss., was also present, and made an eloquent speech. The other speakers were Rev. Dr. Eager, of Montgomery, Ala., and Col. A. S. Colyar, of Nashville. The church, which is to be built of beautiful pink sandstone, would cost about $7,500 but for the fact that all the stone needed has been generously donated by the quarrymen in that vicinity, thus reducing the cost 50 or 60 per cent.

NEWS OF THE WEEK.

DOMESTIC.

A public-spirited man at Poque Bluffs, Me., is having a good newspaper sent at his expense to every family in town.

The Tennessee Centennial at this date promises to beat all records in exposition finances. If the attendance keeps up, the exposition company will be enabled to pay dollar for dollar of the subscribed stock, and return a small dividend.

The Canadian government and the United States have agreed upon co-operation in augmenting the postal facilities for the Klondyke region, and the result will shortly be evidenced in a substantial doubling of the mail service from the coast into that district.

Secretary Sherman has acknowledged the recent overture of the French government, through Ambassador Paternotre, for negotiating a reciprocity treaty between the United States and France under the reciprocity clause of the new tariff law, and the Secretary adds that he hopes to take up the matter at an early day.

Next November elections are to be held in the cities, towns and counties that are to compose the city of "Greater" New York. Possibly 3,000,000 inhabitants will be embraced in the city's limits, and the public administration of such a corporation will have in its control an enormous political patronage and vast amounts of money. It is estimated that the city budget of expenditures will amount to $90,000,000 a year.

Wheat was sold at one dollar a bushel at the Produce Exchanges of the country on Aug. 20—something that has not happened for seven years. The decisive rise in price is declared to be based on the large demand from abroad, due to short crops in most foreign countries and with no reserves from the old crop at home here. Should dollar wheat rule through the season families will have to pay $7 to $8 for a barrel of flour, which, less than a year ago, they bought for half that price.

FOREIGN.

The Japanese government has undertaken the construction of 1,200 miles of railway, the first that has ever been built there, in the island of Formosa, recently acquired from China as one of the indemnities of the late war.

A meeting of over 3,000 people, held in Athens, adopted an address to King George, urging him and the government to reject the proposed peace treaty between Greece and Turkey and to resume the hostilities which were interrupted by the truce.

It is said that Italy, Austria, Russia and Germany have accepted the proposal of the Spanish government to adopt international measures against anarchy, the chief of which will be the establishment of a penal colony for the life detention of dangerous anarchists.

Michael Angiolli, who shot and killed Senor Canovas del Castillo, the prime minister of Spain, at the baths of Santa Agueda on Sunday, Aug. 8, was executed at 11 o'clock on Aug. 20, according to the sentence of the court martial imposed upon him, after his trial on the previous Sunday, which sentence was confirmed by the supreme council of war on Aug. 19.

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unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol*. It always

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From now until the fifteenth of October we will receive new subscriptions at the rate of 75 cents for six months. To anyone who will send ten new subscriptions accompanied by the cash—$7.50—we will send as a preminm any one of the following-named works: Happy Homes and the Hearts That Make Them, price, $2.50; Home Instructor, price, $2.

To anyone who will send us 12 new subscriptions accompanied by the cash—$9.00—we will send as a premium any one of the following works: The Imperial Galaxy of Poetry and Art, price, $3; The Land of Christ, price, $3.

To anyone who will send us 14 new subscriptions accompanied by the cash—$10.50—we will send a copy of America Photographed, price, $4.50.

All these are magnificent books. A description of some of them will be found on fifth and sixth pages of this week's issue. Here is a rare opportunity to supply yourself with first-class literature. Take notice that this agency offer is open to everybody. Address,

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

Union Gospel Mission.

MR. EDITOR: Will you give me a little space to ask your Christian readers to contribute something towards our Children's Day, Aug. 31? We are very poor; non-sectarian, and we are entirely dependent upon those who sympathize with our efforts to render us material support. The occasion we hope to make especially a joyful one to the poor children of the neighborhood.

E. A. VAIL,
Sup't. Union Gospel Mission.
No. 1305 Magnolia St., New Orleans, La., Aug. 23, 1897.

The Marquis of Salisbury's definite committal of Great Britain to the policy of insisting upon the evacuation of Thessaly by the Turkish troops, whether the Greek indemnity is paid or unpaid, is universally approved by the British press, and is equally condemned by the continental newspapers.

Money Saved.

To any subscriber now in arrears who will pay his subscription one year in advance, i. e., to September, '98, we will make a discount of 25 cents on any one of our Bibles. That is, we will sell the $2.35 Bible at $2.10; the $1.55 Bible at $1.30; the $1.15 Bible at 90 cents. This offer will last only until Sept. 15. After that date the price will be as heretofore. If you miss this chance, it will not be our fault.

Notice.

Sardis District Epworth League Conference will meet in Sardis, 10 A. M., Thursday before fourth Sunday in September, 1897. All those who expect to attend this Conference will please send names to Miss Stella Boothe, Sardis. We offer our very best hospitality to the entire district. Every pastor is expected to be present, whether he has Leagues or not, and each congregation should be represented by one or more representatives. Our progressive presiding elder expects to make this one of the very best of meetings.

STELLA BOOTHE,
CINNIE HANSON,
GERTRUDE WEIR,
Committee of Arrangements.
Sardis, Miss., Aug. 10, 1897.

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Jackson, Miss.

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REV. W. C. BLACK,
512 Camp St., New Orleans, La.

Read the notice headed, "Money Saved."

Centenary Opening.

The Board of Trustees of Centenary College at the last meeting changed the time of the opening of the session. Hereafter the session will open the third Wednesday in September. This year that day is the fifteenth of the month; so the school will open Sept. 15. It is desirable that students begin at the beginning. We hope that all who expect to attend this session will be on hand Sept. 15.

C. W. CARTER, President.
Jackson, La., Aug. 20, 1897.

Notice.

The fifth convention of the Woman's Parsonage and Home Mission Society, M. E. Church, South, will be held at Knoxville, Tenn., Oct. 26 through Nov. 1. Let every Conference prepare for it.

MRS. R. L. BLEVINS.
Aug. 19, 1897.

Meridian to the Front.

THE GREAT WORK DONE BY THE EAST MISSISSIPPI FEMALE COLLEGE.

The South is fast becoming one of the educational centers of America, and Mississippi is right in line with progressive advancement. Mississippi has almost become famous for its fine institutions and their thorough work of training and instruction. There are a number of schools and colleges in the State that rank high in comparison to schools of other States. For instance, take the East Mississippi Female College, of Meridian. It is one of the most prominent educational institutions in the whole country, and the thoroughness of the work in various departments is something that should and does attract the most desirable patronage. Prof. Beeson, the president of the institution, is a gentleman of the highest moral principles, vigorously intelligent, and possesses deliberate and decisive judgment in all matters pertaining to educational advancement of those whom it is his duty to elevate. During Prof. Beeson's presidency and management the school has progressed wonderfully and has acquired a reputation of being second to none in any section. The next session and all sessions thereafter will have a conservatory of music under the skilled and talented direction of Prof. Conrad, of Germany. This is an excellent move on the part of the school, and one that the Southern people can not fail to appreciate and recognize as equal to the famous conservatories of large Eastern cities. It will prove the crowning features of the success of the college. Prof. Conrad's musical talent and artistic merit are marvelous qualifications, and have already gained for him the highest of encominms wherever he has had the opportunity to demonstrate them.—Meridian Daily Herald.

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Rampart and St. Andrew Sts.

Stovewood—Ash-Oak load, with kindling, $2.25; Ash and Pine or Oak and Pine, $2; Split Pine, $1.75; Pine Blocks, $1.50; Oak and Pine Blocks, $1.75; half-cord split Ash and Oak, $3.25. Put inside premises. Coal, Coke, Charcoal and 4-foot Cordwood at lowest rates.

Mention this paper.

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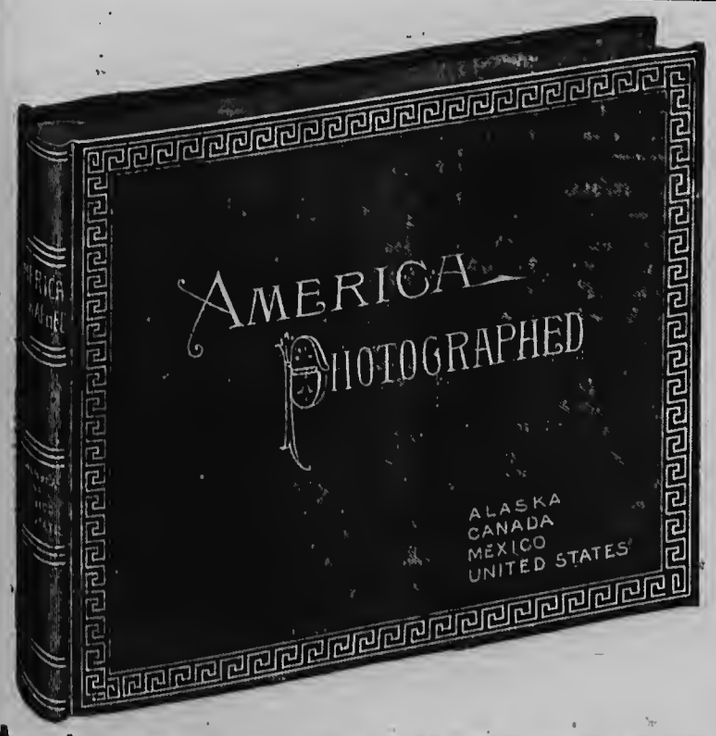

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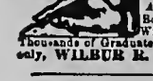

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HOME CIRCLE.

IN THE HOME CIRCLE.

BY EUGENE FIELD.

The fire upon the hearth is low
And there is stillness everywhere;
And, like winged spirits, here and there
The firelight shadows flutter go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a further room
Comes "Now I lay me down to sleep."

And somehow with that little prayer
And that sweet treble in my ears,
My thoughts go back to distant years,
And linger with a dear one there;
And as I hear my child's "Amen,"
My mother's faith comes back to me—
Crouched at her side I seem to be,
And mother holds my hands again.

O for an hour in that dear place!
O for the peace of that dear time!
O for that childish trust sublime!
O for a glimpse of mother's face!
Yet as the shadows round me creep,
I do not seem to be alone—
Sweet memories of that treble tone
And "Now I lay me down to sleep."

Honor Old Age.

The Germans have a story about a little girl named Jeannette, who once went to see a grand review. She found a splendid place from which to see the soldiers pass, when she noticed a poor old woman in the crowd trying very hard to get where she could see. Jeannette said to herself, "I should like to see the soldiers march; but it isn't kind in me to stay in this nice seat and let that old woman stay where she can't see anything. I ought to honor old age, and I will." So she called the old woman, and, placing her in her nice seat, fell back among the crowd. There she had to tiptoe, and peep, and dodge about, to catch a glimpse of the splendid scene, which she might have seen fully and easily if she had kept her place. Some of the people said she was a silly girl and laughed at her. Jeannette was rewarded in her heart for her kindness to old age. A few minutes later a man, covered with lace, elbowed his way through the crowd and said to her, "Little girl, will you come to her ladyship?" She could not imagine who her ladyship was, but she followed the man to a high platform. A lady met her at the top of the stairs, and said, "My dear child, I saw you yield your seat to the old woman. You acted nobly. Now sit down by me, where you can see everything." So Jeannette was rewarded a second time for honoring old age.—Selected.

What Educational Bureaus Say.

The managers of the educational bureaus, whose business it is to supply places for teachers, say that the demand for women to teach the sciences is greater in proportion to the supply than in any other direction.

The girl with a natural taste for chemistry, zoology, mineralogy, or astronomy, may cultivate her special science with a reasonable expectation that she can "put money in her purse," or, in other words, that the place waits for her coming. It seems as if this were the one field of labor that is not overcrowded, and girls with ability in any of these directions, and also with a taste for teaching, with the power of imparting what they have learned, might take this little hint that the bureaus have so kindly dropped.—Exchange.

Conscience and Health.

He that loses his conscience has nothing left that is worth keeping. Therefore be sure you look to that. And in the next place look to your health, and if you have it, praise God, and value it next to a good conscience, for health is the second blessing that we mortals are capable of—a blessing that money can not buy; therefore value it, and be thankful for it.—Isaac Walton.

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Pistols and Pestles.

The duelling pistol now occupies its proper place, in the museum of the collector of relics of barbarism. The pistol ought to have beside it the pestle that turned out pills like bullets, to be shot like bullets at the target of the liver. But the pestle is still in evidence, and will be, probably, until everybody has tested the virtue of Ayer's sugar coated pills. They treat the liver as a friend, not as an enemy. Instead of driving it, they coax it. They are compounded on the theory that the liver does its work thoroughly and faithfully under obstructing conditions, and if the obstructions are removed, the liver will do its daily duty. When your liver wants help, get "the pill that will,"

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The Eye of the Master.

A man once asked an Eastern sage: "What will most quickly fatten a horse?" The reply was, "The eye of the master." Many questions connected with Christian living might, with equal wisdom, be answered in the same way. What will most quickly lead to swift progress in divine things? The eye of the Master. What will most surely keep us in mind of duty? The eye of the Master. What will best guard us against impatience, unkindness, and all other steppings aside from the straight path? The eye of the Master. In one sense it is always on us. Yet the practical effect is not secured unless we bear it in mind.

Our eye must also be on the Master. Our thought must take notice of his presence. Nothing is more vital to our advancement in holiness than constant recollectedness of spirit. To watch and pray without ceasing is the key of the situation. The habit is not taken on except by effort, but the effort will not be irksome if there be full and fervent love behind it. And only much practice can make perfect in this as in all things else. Love and labor, prayer and pains, toil and time and trust, are the words that contain the secret of success in this as in other attainments.

Do It Now.

A successful business man says that he owes much of his prosperity to a lesson taught him by his employer. This man's principal was, "Do it now." Instead of putting things off with the idea of attending to them "some time" he made it a rule to "do it now." Thus he was often in advance of his competitors, both in taking hold of a good thing or letting go of an unprofitable one. This principle may be applied to the smaller affairs of life as well as to the more important. The little things we ought to do and don't do worry us most. "Some time" they must be attended to, and the oftener they are brought to mind and dismissed again to that indefinite time the more trouble they give us. Then, after all, we are often surprised to find how little trouble it is to attend to these things, and want somebody to kick us for not realizing it sooner. Happy is the man whose rule is promptness in all things.—Stockman and Farmer.

A little tuft of moss once saved the life of a great English traveller. Mungo Park, one of the first great travellers in Africa, had been wandering wearily along over the barren land when he sat down greatly tired, and said to himself, "There is no use of my going a step further, I am completely worn out; I must lay myself down and die." But as he lay down upon the parched soil, he saw a little tuft of bright green emerald moss with its little amber colored seeds, and he thought to himself, if God could have guarded that little tuft of moss here in the desert, and sent enough dew, rain and sunshine to keep it alive, surely he must care for me, and so I will make one more effort. He thereupon got up, tottered on a little further, till some African savages met him. They were kind to him, took him to their house, and he lived for many years, his life having been saved by that little tuft of moss. So, too, we may all learn the lesson taught by Christ, to love and trust in God.—Canon Farrar.

Living at Our Best.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

A Word as to Boys.

Mothers, says an exchange, train your boys to be neat in the house. They should be taught to look after themselves, and to keep their hats and coats in their proper places. Teach them this habit, and you will save many annoyances, and you will also do a kindness to the boys by teaching them neatness and self-respect.

Boys, as well as girls, should be taught to help in the house. How often we have been disgusted to see that the girls are made to help with the housework while the boys are allowed to play checkers, or sit at the fire toasting their toes.

A boy can help clear away after a meal, sweep the floor, polish the stove, or wash the dishes, just as effectively as a girl. He, as a rule, is stronger.

He will love his home more, and when he becomes a man, and has a home of his own, he will respect his wife all the more for having been taught to respect his mother and sisters.

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Method.

Whoever you are, however young you are, reduce your life to a system. This is the open secret of all smooth and rapid work. It is always the systematic people who get over the most ground with the least friction. Watch this successful business man; observe that thrifty housewife; mark yonder pastor as he manipulates a hundred interests. Full of affairs, how do they contrive to clutch from the grinding whirl so many serene intervals of leisure? The answer is, system. 'Tis a sad thing, and a common, when one would sit down and draw a long breath, or when one might enjoy a little legitimate pleasure, to be clamored upon by duties undone. Why make a lumber room of your life, full of odds and ends of unassorted things? Some folks are animated confusion.—Great Thoughts.

An investment in knowledge always pays the best interest.—Benjamin Franklin.

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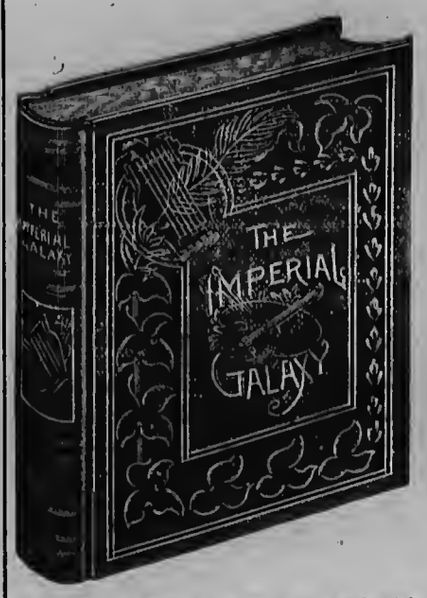

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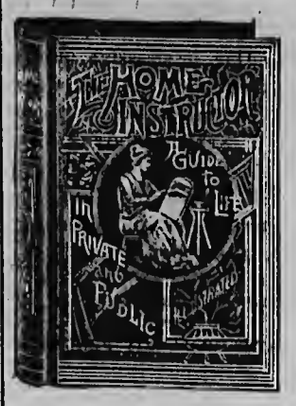

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OBITUARIES.

NORWOOD—Capt. Sam J. Norwood was born in East Feliciana parish, La., Oct. 25, 1816, and died at his home, White Hall, Point Coupee parish, La., May 2, 1897.

One of the noblest characters I have been privileged to meet I found in the person of Capt. S. J. Norwood. His life was truly a blessing to humanity. He was a son of Mr. Elias and Katie Norwood, of whom I know nothing; but, judging from the noble traits of character I have found in two of their children, they must have based the rearing of their children upon that excellent proverb, "Train up a child in the way he should go, and when he is old he will not depart from it."

He was married to Miss Eleanor Norwood, Nov. 23, 1842, by whom he became the father of nine children. Eight of them survive his death—four boys and four girls—all members of the church except two of the boys.

Capt. Norwood was at one time a member of the Board of Trustees of Centenary College, and was a subscriber to the New Orleans Christian Advocate from its birth to his death. A citizen of noble type, he was a man that had no patience with wrong-doing, condemning sin of all kinds and in anybody. He was a safe man to go to for advice, being capable of giving helpful suggestions and light upon most any question (or subject).

Being placed in charge of a plantation at the age of sixteen, he showed himself possessed of remarkable financial ability. He was a very successful farmer, in which business all his money and property was made. Many hundreds of dollars has he advanced to black and white. I can truthfully say he was the poor man's friend. He was liberal toward churches. He gave the Simesport parsonage and lot, worth about six hundred dollars; also the lot upon which the church stands, one acre of land on which to build Marine M. E. Church, South, and has also contributed toward negro churches. These are some of the things he did while I was his pastor. He was by no means a demonstrative man. What he had to say or do, it was said or done with sweet words and actions possible. His motto was, "Be sure that I am right, then do what I have to do in quickest time."

Capt. Norwood was a true friend to the preachers, one to whom they could go for help in time of need. I was his pastor for two and a third years. Several times did he make this poor itinerant's heart glad. He was truly my friend. Many pleasant days have I spent at his hospitable home. He was always at his place in the church unless providentially hindered. He was a true, good Mason. His lodge will miss him greatly. A more devoted father would be hard to find. Every now and then you could see him making his way to the home of one of his children to spend the day. They will miss his visits very much. A devoted father is gone. No, not gone, but moved to his heavenly home; gone where mother preceded him by five years. Everything that could be done by faithful hands was rendered. Especially must I mention Miss Nellie and Miss Jannie, who stayed by his bedside and did everything they could to make his last days as light and as comfortable as possible. Miss Nellie was a faithful daughter indeed; and he was very fond of "Nell," as he always spoke of her.

Yes, it is hard, dear children, to give him up. The vacant chair, the place at the table, his fireside talks are no more—the voice forever hushed. Bless the Lord! what is our loss is his eternal gain. I thank God that I ever knew Capt Sam J. Norwood.

W. T. Woodward, P. C.

DURRETT—Rev. John D. Durrett was born in Monroe county, Miss., March 8, 1820, and died in the same county May 27, 1897, after a lingering illness of some weeks.

He was converted and joined the Methodist Protestant Church in young manhood. A few years afterwards, yielding to the call of the Holy Spirit, he entered the ministry of that church, where he did efficient service until the work of the Methodist Protestants in North Mississippi was merged into that of the M. E. Church, South. He never entered the itinerancy of our church, but was a faithful and zealous minister of Christ in the local ranks until God called him home.

Bro. Durrett's old home was near Smithville, Miss. He afterwards moved near Quincy, where he lived several years, and in 1876 came to the prairie belt of West Monroe county, and here spent the remainder of his life.

In 1886 he purchased a valuable plantation some four miles west from Muldon, and by industry and economy made for his family a happy and comfortable home.

Bro. Durrett was thrice married: Dec. 18, 1849, to Miss Sarah C. Hollingsworth; Aug. 3, 1864, to Miss Amanda Moore, and Nov. 19, 1867, to Miss Sallie W. Hollingsworth, who still survives him. He was the father of eighteen children, ten of whom survive—five from the first marriage and five from the last. Those who have died departed this life in the Christian faith, and every surviving one is a member of the Methodist Church. One of these, Rev. T. J. Durrett, is an efficient local preacher, and is now serving the Quincy circuit as a supply.

Though deprived of the advantages of a collegiate education, Bro. Durrett possessed fine natural endowments, and, with an accurate knowledge of the doctrines of the Bible according to Methodism, was a preacher of ability.

His life in the home was that of a consistent disciple and servant of our Lord. Tender and affectionate as husband and father, he left his impress upon the lives of those who were nearest and dearest to his heart.

During his last illness he suffered much. Not only did his body succumb to the irrevocable decree of death, but towards the last his mental faculties were likewise impaired. But his end was peaceful and triumphant. To live was Christ, and to die was eternal gain.

H. T. Cunningham.
Stroaks, Miss.

ERVIN—Samuel Whittington Ervin, son of Samuel J. and Eugenia Ervin, and grandson of Rev. B. B. Whittington, deceased, of the Mississippi Conference, died April 30, 1897, near Crystal Springs, Miss., aged twenty-five years four months and nineteen days. He was married May 26, 1895, to Miss Elma Fauches.

In a few short months consumption did its work, and quietly and peacefully he passed away trusting in Jesus. We were summoned to his bedside, but ere we reached him the spirit had fled, and the suffering one was at rest.

His mother died when he was an infant, and commended him to the keeping of the God whom she had served, praying that he might be led to the Savior. That prayer was answered, and during the camp meeting at Crystal Springs last Summer he was converted and joined the M. E. Church, South.

During his last moments, while life was ebbing away, he was calm and resigned, and left to those who stood about him the blessed assurance that all was well. His pastor sang that beautiful hymn, so dear to dying Christians, "Jesus, lover of my soul," and when it was ended he asked him to sing it again.

His father, step-mother and family mourn his loss, and a devoted young wife weeps over a desolate home. May God bless and comfort them, and may we all be faithful and be ready when we are called; then we'll meet him again. Till then, good by.

His aunt, Laura Price.

SMITH—Inasmuch as on Aug. 1, 1897, God saw fit to call our friend and brother, Capt. R. M. Smith, to his reward; And, whereas, We, as members of the Crawford Sunday-school, do deeply deplore the loss of one so valued for his exemplary life and Christian character; And, whereas, Bro. Smith's influence for good was such that sweet memories of him will ever be cherished by the members of this Sunday-school, and as superintendent he was ever faithful in the discharge of every duty, and by his words and courteous manners he won the love and respect of all with whom he came in contact; therefore, be it

Resolved, That in the death of Bro. Smith this Sunday-school has lost one of the best superintendents it has ever had, the church one of her most devoted members, and the town one of its best citizens.

Resolved, That a copy of these resolutions be placed on the records of the Sunday-school and published in the Christian Advocate.

Mrs. H. S. Walker, for Com.
Crawford, Miss.

WADDILL—Whereas, It has pleased our heavenly Father, in his wisdom, to remove from our midst our beloved brother, B. F. Waddill; therefore, be it

Resolved, By our Official Board of the Second Methodist Church, that we feel it to be an irreparable loss to give up one of our members, whose sincerity and intense devotion to all matters that pertained to the temporal interests and spiritual progress of the church was never questioned. His wide sympathies knew no distinctions of class or caste, because he was diligent in striving to relieve poverty and distress wherever he found it. Our brother was generous, loyal, affectionate, and all who knew him find something in his character to admire and respect. He had the courage of his convictions; lived up to the light he enjoyed. His end was the beautiful termination of an earnest life.

Resolved, That we extend to the bereaved relatives our sympathies, hoping they may find consolation in Him who doeth all things well.

E. Gibbens, for Com.

GREEN—Resolutions adopted by the Sunday-school of the M. E. Church, South, First Church, Jackson, Miss., Aug. 1, 1897:

On the twenty-seventh day of May, 1897, our beloved friend and co-worker, Mrs. Mary J. Green, was called to go "up higher" to be forever with her Lord, and our Sunday-school recognizing the great loss sustained; therefore, be it

Resolved, That while we bow in humble acceptance of our heavenly Father's will, knowing that he only does that which is best, yet we feel deeply bereaved by her death. When her health permitted, for more than forty years she was a teacher in this school; and while we mourn her absence, we rejoice that for so long we received her valuable work as a teacher and her inspiring example as a Christian.

Resolved, That while the voice we love is hushed, she still speaks through her pupils, her children and grandchildren, and the circle of her influence is widening, and will continue to extend until we meet in heaven, for God's Word says: "Blessed are the dead which die in the Lord; they may rest from their labors; and their works do follow them."

Resolved, That we hereby express our deep sympathy with the bereaved family, and may the God of all comfort grant that their faith fail not, but with renewed zeal may they take up and push forward the work which she laid down.

Resolved, That these resolutions be spread upon the Minutes, and copies furnished the New Orleans Christian Advocate and the city papers for publication, and sent to each of her children.

C. C. Campbell,
For Committee.
L. Brama, Jr., Sec'y.

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We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.
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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.
West & Tauax, Wholesale Druggists, Toledo, O.
Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

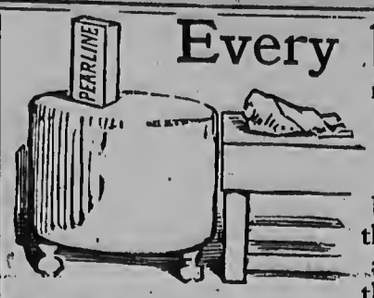
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

A poor man with a sunny spirit will get more out of life than a wealthy grumbler.

No matter how much pain to the square inch your special skin disorder gives you, —HEISKELL'S Ointment can cure it.

HEISKELL'S Pills will assist the Ointment more quickly to relieve and cure by removing all humors from the blood. Ointment 50c., Pills 25c. At druggists or by mail.
JOHNSTON, HOLLOWAY & CO., 321 Commerce St., Philada.



Every butcher-shop needs Pearline. Almost as much as it needs an ice-box. Look at the general greasiness and nastiness around some butcher shops. It isn't that they're less particular there, probably. They're doing the best they can. But they don't use Pearline—and there are some things that must have Pearline to keep properly clean, and among these things are meat markets, butcher shops. 539

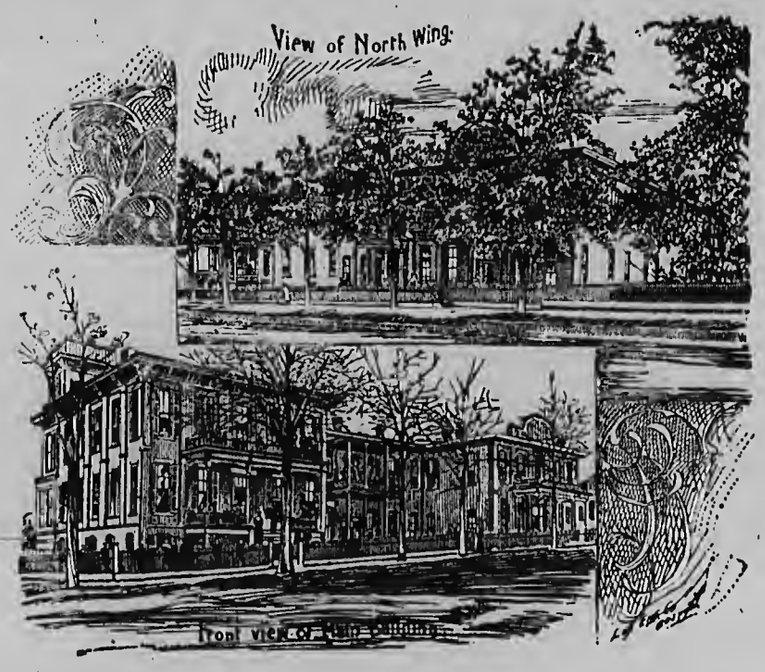
Millions NOW USE Pearline

W. W. CARRE,
LUMBER,
NEW ORLEANS, LA.

LIVERPOOL and LONDON and GLOBE Insurance Company.
AGENCIES THROUGHOUT THE WORLD.
Office in COMPANY'S BUILDING, Corner Carondelet and Common Sts

East Mississippi Female College,
J. W. BEESON, A. M., President,
MERIDIAN, MISS.

SAID BY THOSE WHO KNOW IT BEST TO BE
ONE OF THE
Most Religious,
Most Flourishing,
The Cheapest
FOR THE ADVANTAGES—
IN SHORT, THE



High Curriculum,
Thorough Instruction
Healthy Location,
TWENTY Teachers and Officers,
All Specialists.

Best All-Round College for Young Ladies in the South.

Commodious Brick Buildings, Large New Extension, Steam Heat, Hot and Cold Baths, Sewer and Gas Connections. Fine mineral water from a well 300 feet deep, recently bored on College grounds. Two hundred and fifty-five students last session.

Conservatory of Music

Recently established, with a native of Berlin, Graduate of Kullak's Conservatory (Germany), as Director. Fine Vocal, Art and Elocution teacher. Teacher of Languages studied in FRANCE and GERMANY; speaks both languages. All teachers specialists, well-trained.
For beautiful Illustrated Catalogue write to J. W. BEESON, A. M., President, MERIDIAN, MISS.

Epworth College
(Formerly MALONE)

Is located in Holly Springs, at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham Railroads, and has always been noted for the health, culture and refinement of its people. Ten passenger trains come and go every day, except Sunday, when we have eight.

We shall continue to work under the auspices of the North Mississippi Conference, and pledge ourselves to use every effort in behalf of those entrusted to our care that they may be developed into educated, polished Christian women.

BOARDING DEPARTMENT.

Pupils boarding in the College have the personal attention of the President and his wife, who, together with the teachers, strive to make their stay while here as pleasant and profitable as possible.

An abundance of substantial food is furnished; ample time given at each meal for everyone to be satisfied, and President's family, teachers and pupils all fare alike. Special attention is paid to their manners and morals at all times, and every effort is made to impress them with the necessity of constant growth, physically, mentally and morally.

We board at $11.00 per month where they take their meals regularly at the table; extra charge when the meals are carried to their rooms, and extra servant hire. This includes pupils and teachers.

No incidental fee is charged unless something is destroyed, and in this case the cost of the article is charged to the party who destroys it.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate Department	4 00
Tuition in Academic Department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	$ 1 00
Instrumental Music	4 00
Voice Culture (private lessons)	4 00
Chorus Training	No Charge
Crayon, Pastel, Water Colors and Oil	4 00
Elocution (private lessons)	4 00
Elocution (in class)	1 00
Diploma (graduation fee)	5 00
Violin, Mandolin, Guitar (each)	4 00

Pupils will be charged from time of entrance, and no deduction made except in cases of protracted sickness.
Payments must be made quarterly, and in advance.
Pupils leaving at any time will be charged to the end of the month.

School will open Wednesday, September 15, 1897, and continue nine scholastic months.

For preachers' daughters everything is divided by two. Pupils leaving at any time will be charged only to the end of the month. Those refusing to obey the rules of the college will be dismissed.

For information or catalogues apply to

J. W. Honnoll, Pres.

Royal makes the food pure, wholesome and delicious.

ROYAL

BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

MARRIAGES.

DUNHAM-HARRIS.—At the residence of the bride's father, Dr. Harris, Richburg, Miss., Aug. 7, 1897, by Rev. Isaac L. Peebles, Mr. Dunham, of Slidell, La., to Miss Agnes Harris.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Winona station	Sept. 4, 5
Greenwood station	11, 12
Winona circuit	18, 19
Vaiden	25, 26
Carrollton station	Oct. 2, 3
Indianola	9, 10
West	16, 17
Dublin and Brooklyn	23, 24
Carrollton circuit	30, 31
McNutt	Nov. 6, 7
Black Hawk	13, 14
Sidon	20, 21

J. B. STONE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Macon station	Sept. 18, 19
Starkville station	25, 26
Crawford	Oct. 2, 3
Sturges	9, 10
Starkville circuit	(Wed.).. 13
Columbus circuit	16, 17
Columbus station	17, 18
Brooksville	23, 24
Cedar Bluff	30, 31
West Point	31, Nov. 1
Hebron	6
Shuqualak	7, 8
Singleton	(Thurs.).. 11
Winstonville	13, 14
Tibbee	20, 21

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Sept. 11, 12
Hernando and Coldwater	18, 19
Sardis	25, 26
Nesbit	Oct. 2, 3
Courtland	(Fri.).. 8
Batesville and Wesley	9, 10
Longtown	(Thurs.).. 14
Como	16, 17
Tyro	(Fri.).. 22
Wall Hill	23, 24
Pleasant Grove	30, 31
Pleasant Hill	(Fri.).. Nov. 5
Cockrum	6, 7
Arkabutla	13, 14
Burgess	(Fri.).. 19
Eureka	20, 21

T. C. WISE, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley—Wood Street	Sept. 4, 5
Water Valley—Main Street	5, 6
Oxford station	11, 12
Coffeeville, at Antioch	18, 19
Grenada station	25, 26
Banner, at Tabernacle	Oct. 2, 3
Paris, at Hunter's Chapel	9, 10
Toccopola, at Liberty Hill	10, 17
Slate Springs, at Atlanta	23, 24
Chapel Hill	(Tues.).. 26
Pittsboro, at Big Creek	(Thurs.).. 28
Ellzey, at Young's Chapel	30, 31
Strathmore	Nov. 6, 7
Charleston	13, 14
Tatum, at ——	(Tues.).. 16
Grenada circuit	(Thurs.).. 18
Water Valley cir., at Wyatt's Chapel	20, 21

H. C. MOREHEAD, P. E.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

WHATEVER is worth doing, is worth doing *well*. Painting can only be done well by having the best materials—Pure White Lead and Pure Linseed Oil, properly applied. There is nothing else "just as good." Avoid "mixtures" and unknown brands of White Lead—the "sold-for-less-money" sort. (See list of the genuine brands.)

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

HOLLY SPRINGS DIST.—FOURTH ROUND

Holly Springs sta., at Holly Springs	Sept. 3
Byhalia circuit, at Byhalia	4, 5
Potts Camp circuit, at Potts Camp	11, 12
Waterford circuit, at Soule Chapel	18, 19
Olive Branch cir., at Olive Branch	26, 27
Red Banks circuit, at Victoria	Oct. 2, 3
Ashland circuit, at Mt. Pleasant	9, 10
Cornersville circuit, at Cornersville	16, 17
Mt. Pleasant circuit, at New Salem	23, 24
Pontotoc circuit, at Mt. Pleasant	30, 31
East Holly Springs circuit, at ——	Nov. 6, 7
Holly Springs circuit, at ——	13, 14
Abbeville circuit, at Abbeville	20, 21

Will the pastor see that the trustees prepare for making proper answers to Question 24?

J. D. CAMERON, P. E.

Have you ever had in the morning what is fancifully called a "dark brown taste" in the mouth. If so, it is the effect of a deranged stomach and liver, the best remedy for which is a dose of Ayer's Pills, together with a little discretion as to diet and mode of living.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Wesley, at Wesley	Sept. 18, 19
Caushatta, at Conahatta	19, 20
Red River, at Campobello	25, 26
South Bossier, at Houghton	28
Mooringsport, at Mt. Zion	Oct. 2, 3
Jordan St. and Greenwood, at J. St.	9, 10
First Church—Shreveport	10, 11
North Bossier, at ——	10, 17
Pelican, at Pelican	23, 24
Caddo, at ——	30, 31
Grand Cane, at Grand Cane	Nov. 6, 7
Holly Grove, at ——	13, 14
Pleasant Hill, at P. H.	20, 21
Fort Jesup, at Bayou Scie	27, 28
Mansfield	Dec. 2, 3

Let all the officials attend their Quarterly Conferences, and let extra efforts be made to have full reports.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Big Cane	Sept. 11, 12
Evergreen	12, 13
Boyce	25, 26
Colfax	26, 27
Master's Chapel	Oct. 9, 10
Columbia	10, 11
West Alexandria	16, 17
Alexandria	17, 18
Simaport	23, 24
Cottonwood	25
Natchitoches	Nov. 6, 7
Jena, at Young's School-house	10
Spring Creek, at Fellowship	20, 21
Pineville	22
Winfield	30
Dry Creek	Dec. 4, 5
Washington	11, 12
White Chapel	12, 13

V. D. SKIPPER, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.
(In Part.)

Fayette	Aug. 28, 29
Gloster	Sept. 4, 5
Centerville	11, 12
Woodville	18, 19
Percy's Creek	25, 26
Barlow	Oct. 2, 3
Woodland	9, 10

W. L. C. HUNNICUTT, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Winchester, at Pleasant Grove	Sept. 25, 26
Heidelberg, at Liberty	Oct. 2, 3
Pachuta, at Pachuta	9, 10
Vossburg, at Vossburg	16, 17
Energy, at Hopewell	23, 24
Mutheraville, at Salem	30, 31
Eastabuchie, at Eastabuchie	(Fri.).. Nov. 5
Ellisville and Laurel, at Laurel	6, 7
Leaksville, at ——	(Wed.).. 10
Wayne mission, at Vick's Mill	(Fri.).. 12
Waynesboro and State Line, at W.	13, 14
Mt. Carmel	(Thurs.).. 18
Williamsburg	(Fri.).. 19
Fuller	20, 21
Shubuta, at Quitman	(Fri.).. 26
Enterprise and Stonewall	27, 28

L. CARLEY, P. E.

MERIDIAN DIST.—THIRD ROUND.

Daleville, at Andrew Chapel	Aug. 28, 29
DeKalb, at Marvin	Sept. 4, 5
Linwood, at Linwood	11, 12
Toomsuba, at Burton's Chapel	18, 19
Porterville, at Brogan's Chapel	25, 26
Neshoba, at Philadelphia	Oct. 2, 3
Rose Hill, at Hopewell	9, 10

C. G. ANDREWS, P. E.

BETTER THAN QUININE.

Hughes' Tonic

The Old Reliable, SURE CURE for

CHILLS AND FEVER.

TRY IT. Don't take any Substitute. Sales 50c. and $1. For Sale by Druggists.

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(INCORPORATED.)

University of Mississippi.

The session of 1897-98 opens September 16th. Courses in LITERATURE, SCIENCE, PHILOSOPHY, ELOCUTION, PEDAGOGY AND LAW. Enlarged corps of instructors. Increased facilities to meet increased attendance. Splendid water system. Location unexcelled in healthfulness. All expenses very low. TUITION FREE to all students except in Law School. Men and women admitted. Send for Catalogue and Special Announcement for 1897-98.

R. B. FULTON, Chancellor.

University P. O., Miss.

$12

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must be closed out at once. Standard '97 Models; guaranteed, $14 to $30. '96 models $9 to $20. 2d hand wheels $5 to $15. Shipped to anyone on approval without advance deposit. Great factory clearing sale. EARN A BICYCLE by helping advertise us. We will give one agent in each town FREE USE of sample wheel to introduce them. Write at once for our Special Offer. W. N. Mead Cycle Co., Chicago, Ill.

DYSPEPSIA, INDIGESTION, HEART-BURN, and all Stomach Troubles quickly relieved and cured by FLORAPLEXION. Sample bottle free by mail. Every drop is worth its weight in gold when you need it. Address Franklin Hart, 92 John St., New York.

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The Standard of Perfection.

SWEETEST-TONED. BEST QUALITY. PRICES MODERATE. TERMS TO SUIT.

JUNIUS HART, 1001 Canal St., New Orleans

Agent for Weber, Hardman, Ludwig and other Fine Pianos

Camp Meeting Calendar.

Camp Meeting.	Begins.
Sam Jones	Aug. 27
Lake	Aug. 28
St. Tammany	Sept. 1
Leaf River	Sept. 3
Opelousas District	Sept. 4
Palmer Creek	Oct. 1
South Mississippi Holiness	Oct. 8

IF YOU WISH to purify your blood, you should take a medicine which cures blood diseases. No other medicine has such a record of cures as Hood's Sarsaparilla.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25 cents.

From Mrs. Ellison.

We are at Jackson, Miss., and keep a few boarders during the school term; and if there are any of our "auld-lang-syne" friends who have boys and want to send them to Millsaps, we would be pleased to hear from them. We have at the Publishing House at Nashville near thirteen hundred copies of Mr. Ellison's book, the "Question Settled," and would be glad if the brethren of the Mississippi Conference would help us to sell them, as we need the money and we are sure the church needs the instruction that can be found in them. My address is Mrs. J. W. Ellison, Millsaps College, Jackson, Miss.

MRS. J. W. ELLISON.

Millwood Institute.

The Fall term of this excellent institution will open Wednesday, Sept. 15th.

Apply to the principal for catalogue, and learn what superior advantages are offered by this school.

A. M. C. PEARCE, Principal.

During the presence of the King of Italy at the German military maneuvers a symbolical play, written according to the instructions, and on an outline furnished by Emperor William, will be performed at the Royal Theatre of Wiesbaden.

If You Smell It You'll Want It.

Our Cordova and Rio Coffees, Parched and Ground, have a fragrance that makes folks thirsty for a cup of it. Soon as you catch the aroma you wish it was coffee time.

Costs much less than at regular tea and coffee stores, where shoddy prizes are given with every pound; but it's worth all it costs.

A finer flavored or more wholesome coffees can't be bought anywhere at any price.

Finest Cordova, parched and ground, 20 cents a pound.
Choice Rio, parched and ground, 15 cents a pound.
Common Rio, parched and ground, 10 cents a pound.

THOS. C. KING,

GROCER.

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Corner Thalia.

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SEINES, FILES, FAUCETS, FREEZERS, FRUIT JARS, LAMPS
WOODENWARE, WATER COOLERS, TABLE GLASSWARE, ROPE, BROOMS.

I. C. MORRIS CO., Limited

E. F. DYER, Pres't. E. P. MACKIE, Treas.
T. G. MACKIE, L. MIEG, C. K. LINCOLN, JR.

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Corner Natchez Alley.

Established 1834.

Stock Entirely New.—Low Prices.

WHITWORTH : COLLEGE

BROOKHAVEN, MISS.

Thirty-ninth Session Opens Sept. 8th, 1897.

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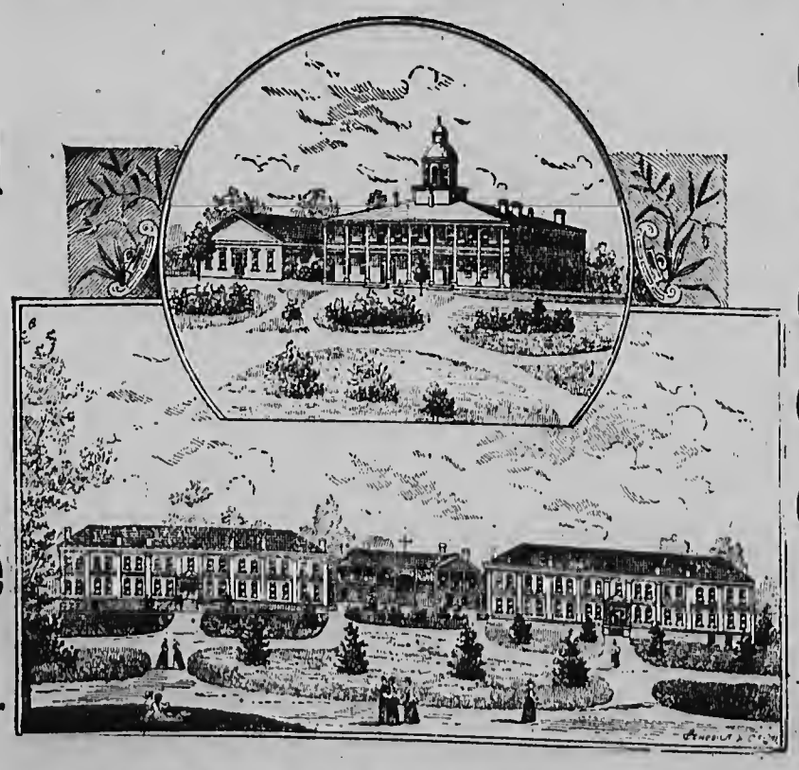
Training-School

FOR GIRLS.

A

College

FOR WOMEN.



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OUR Course of Study,

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OUR PRICES

Will All Suit You

We Have Room for 5 Girls at $40; 50 Girls at $150.

Splendid Accommodations for 150 Boarders. 99 BOARDERS ENROLLED DURING THE PAST SESSION.

Write for Catalogue.

Rev. J. W. Chambers, A. M., Pres't.

BROOKHAVEN, MISS.

Christian Advocate.

VOL. 44.—NO. 35. NEW ORLEANS, THURSDAY, SEPTEMBER 2, 1897. WHOLE NO. 2148

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SEED-TIME.

BY CHARLOTTE MURRAY.

We are sowing, ever sowing,
Something good or something ill
In the lives of those around us—
We are planting what we will.

Not a word we say falls fruitless,
Not a deed we do decays;
Every thought and word and action
Will be found in future days.

When, perhaps, the hand that sowed them
Shall itself have ceased to be;
Still the record of their being
Will live on eternally.

Grant, then, Lord of all the harvest,
That the seeds we daily sow
May refresh the hearts of others,
Spreading blessing as they grow.

May each thought and word and action
Be the growth of Christian love,
To be found in coming ages
In the garner-house above!

Treasured there, in thine own keeping,
Just to prove our love was true;
For the motive gives the value
To the meanest thing we do.

—Christian Witness.

Correspondence.

Letter from Miss Belle Kearney.

Men and women who have traveled over every land upon the face of the earth unite in saying that there is no niche in the universe compsrable to Yellowstone Park. The United States does everything on an immense scale. This stupendous reservation "dedicated and set apart as a pleasnre gronnd for the benefit and enjoyment of the people," as declared by a certain act of Congress, is a fine illnstration of this country's gigantic movements. Yellowstone Park is only sixty-five miles broad and seventy-five miles long. This vast body lies mainly in Wyoming, but it takes in portions of Montana and Idaho on the north and west. It is a region of natnral marvels. Everything within its borders is astonishing. The Rocky Mountains extend through its entire length, their peaks rising 14,000 feet above the level of the sea, while their valleys are never lower than 6,000 feet. Here the mighty Missouri, Colnmbia and Yellowstone rivers spring into life. Here is fonnd Yellowstone Lake lifting its shining face 7,785 feet into the air, and stretching out its arms 150 square miles, forming the most immense sheet of water in America at such an altitnde. Here are the most unparalleled geysers in existence, of every variety of construction and terrifying snggestiveness. Here is one of the most magnificent canyons in the world, ten miles in length and 1,200 feet in depth. Here are water falls more beantiful than any other—not excepting Niagara. Here are found acres of hot springs, with terraces of wonderful formations, perfectly exquisite; obsidian cliffs, marvelous petrifications, monntains of brimstone, boiling streams and ice-cold brooks, green meadows and snow-clad peaks, miles of trout and lakes of salmon, every variety of wild animal from the chipmnnk to the buffalo, every sort of pine, spruce, cedar and maple, while wild flowers of varied hues clothe the wayside and mountain-tops with beauty and lade the air with fragrance. In short, Yellowstone Park is the most delightful and frightful combination of heaven and hell that could ever be imagined or described. It would take volnmes to write it up. All that one can hope to accomplish in a newspaper article is simply to give a general outline of the situations and condltions.

The park is nsually reached by a short railroad running down from Livingston, Mont., to Cinnabar. At the latter place parties desiring to travel in elegance take the six-horse tallyho coaches fnrnished by the transportation company, and are conveyed from hotel to hotel at about $30 for the round trip. Those who want to rough it go with camping outfits at an outlay of something in the neighborhood of $30. Others, wishing to move leisurely and exclusively, hire private conveyances and a driver, furnishing the reqnisites.

Dnring two weeks in Augnst there were over 3,000 people who came on the first plan and many thonsands of others who came on the last two. One day, while seeing the wonders of the park, we met Mr. W. J. Bryan and his family calmly resting under the shade of a tree. Mrs. Bryan was reading aloud the history of Mexico in view of their intended visit to that country. The would-be silver President looks hale and pictnresque in his outing snit. He made some running remarks on his favorite theme, and gained friends from our party by his "Hail-fellow-well-met air." It is said that he did not want to go through the Golden Gate, that narrow pass between Bunsen Peak and the southern end of Terrace Mountain, on account of its name, and even thinks heaven will be objectionable if the streets are made of gold. Of course, he is a happy man, for all his clouds must, necessarily, have "a silver lining." The first night our party camped out was near Mammoth Hot Springs, where there were more than fifty in activity, covering over 170 acres. The water of these, as well as all the other boiling, seething depths we saw, is clear as crystal and ultra marine in color, reflecting every tint in the overhanging sky and revealing the marvelous structnre of the interior of the earth in which they lay. There are vast formations, fashioned like terraces in this section. The two largest are called Minerva and Jnpiter. They are masses of deposits of carbonate of lime, which increases, ordinarily, at the rate of one-sixteenth of an inch in four days, and are of the most beantifnl shades; pale cream at the top, deepening into tones of yellow, orange and brown, while one of the adjoining terraces presents a solid front of shining white. The water overflowing from the springs sinks at the base of the terraces and forces its way through snbterranean passages to a point called Boiling river, which intersects the Gardner. There fish may be caught in the cold stream and cooked in the hot water without changing from the hook. The temperature of the water at the edge of Minerva Terrace is 154 degrees Fahrenheit; so the heat of the interior can very well be imagined. An odor strongly tinctured with sulphur rises from nearly all the boiling springs. The breath from them kills every vestige of vegetation. For several yards each bush and tree and sprig of grass stands dead and colorless—bleached purely white—and the desolation of the endless pit broods over the scene. The third day we passed other hot springs and several geysers, camping at Gibbon Meadow. Our road took us by the Obsidian Cliff, a great projection of volcanic glass, black as tar and glittering like an African's face when oiled for "de Sunday go-to-meetin' service." The road at its base was constructed by expanding the large boulders of glass by heat and suddenly pouring cold water upon them, breaking the masses into a thousand fragments, and then smoothing them into a passage-way—the only glass road in the world. Soon we arrived at Norris Geyser Basin, which would delight the soul of a geologist. In it is found the Monarch, the king of all the geysers, as well as many lesser ones. Of all the hissing, rumbling, thundering creations that we beheld in this region, the Black Growler was the most hideous. It is an opening in the side of the earth shaped like a monster cat-fish mouth. From this pours a perfect volume of steam and dirty water, and clouds of smoke ejected at intervals like a huge animal snorting and blowing, "Pouf, pouf; pouf," accompanied by the most unearthly noises. One feels that the gates of Hades are open before him, and yearns for a Dante to describe its horrors. In the Gibbon Canyon, and later in other places, we saw the wonderful paint pots. They are excavations in the earth like immense caldrons, where the steam, in pushing its way to the surface, forces the clay to sputter and dash and fall in fantastic shapes, working, working, working like a mass of boiling mortar. The coloring of the silicious clay is exceedingly brilliant—usually a bright pink or crimson. When it touches the flesh or any other substance it dyes it like real paint put on by a brush. One could stand for hours and watch the curious spectacle with constant fascination. After passing Lower Geyser Basin, with its 693 boiling springs and 17 geysers, we drove on to Upper Geyser Basin, where the Sabbath was spent. In this area of four square miles are found 26 geysers and over 400 hot springs—the greatest known in creation. The ground quakes and trembles, and the air is heavy with deadly fumes. The usual geyser in the park is erratic in its play, but Old Faithful holds regularly to an eruption every sixty-three minutes from one year's end to another, regardless of the weather. A few jerky ebullitions give evidence of an approaching display. In about eight minutes from the first indication there pours forth a rush of hot water that comes with an overpowering force streaming upward to a height of 150 feet, where it remains still for three minutes, then descends in a shower of rain and vapor upon the mound of geyserite which surrounds the crater. It is a magnificent sight never to be forgotten.

Monday brought us the joy of witnessing a perfect sunset on Yellowstone Lake, which lies like a sapphire in the heart of the snow-topped mountains. Close to its shores are forests of pine, and graceful willows droop over its rocky edge. There is a radiance, an electricity in this high altitude that glorifies the face of the waters and gives touches of wondrous beauty to the hills and every earthly object. With the coming of eventide over the lake, it deepens into a million iridescent tints that transform the scene into a paradise. One feels inclined to cry aloud in rapture, or fall before God in thankfulness and adoration. Como is nothing to it, nor the Hudson, nor the Rhine, nor the Swiss lakes in their Alpine splendor. Yellowstone is unique and unapproachable. Nature's treasure-store was emptied upon it.

The following day we rode through the valley of the Yellowstone river, with its smiling meadows "rich with hay," which is cultivated by the managers of the hotels. The herds of cattle seen roaming around are kept for the purpose of supplying food for the numerous guests, as the distances are too great to secure fresh meat from the markets. Yellowstone river abounds in fish. Below the rapids, in different parts of the stream, hundreds of trout and salmon can be caught in a few moments. The most absorbing object that we beheld in this day's tour was a mud volcano. It is situated at the bottom of a bluff, with a tremendous crater thirty feet deep in the shape of a funnel. From the dark cavern at the base of the great rock is belched forth a mass of nauseating blue mud, soft as batter cake and as offensive as a gas factory. The spoutings are accompanied by mutterings deep and muffled, like distant thunder. For moments at a time only little angry sputters are heard, when suddenly there is a tremendous vomiting that scatters the sticky, sickening mass over every surrounding object that stands or lies within a radius of a hundred feet, to the dismay and disgust of the bystander. A heavy rainfall in the afternoon freshened the landscape beyond the mud-horror, and painted the sky with a double rainbow of unusual brilliancy. Sleeping on mattresses laid on the wet ground was not conducive to amiability, but the sorrows of the night fled before the gladness of the morning, ushering in a day full of compensation in the grandeur that was revealed. First came the Upper Falls of the Yellowstone, a vast volume of water falling 140 feet over a perpendicular rock upon the stones below, then rising like towers of light in the sunshine, showering its shining spray hundreds of feet high, then joining the mad current and sweeping at a furious rate for a quarter of a mile beyond, where it suddenly takes a tremendous plunge of 320 feet over a frowning precipice; then down it surges through the deep gorge of the canyon, and winds its tumultuous way as far as the eye can reach, like a bright green ribbon at the feet of the overshadowing mountains. A narrow path from the main road leads down to the great Falls of the Yellowstone. There on a level ledge one can lean over a parapet and watch the mighty mass of water plunge down and revel in myriad rainbows that wreathe themselves at the point where the descending torrent joins the calmer stream; then feast his soul on the majesty of the scene presented by the Grand Canyon—a mighty cleft between superb mountains whose sides are radiant with variety and incomparable splendor. Farther up, at Grand View, Inspiration Point, and others, the same matchless panorama is presented, which is impossible to describe. It requires an opulence of language, which, if given full expression, would be regarded as the wildest exaggeration. In order to fully comprehend and appreciate this exhibition of God's power in creation, it is necessary to make a journey to Yellowstone and behold it with undimmed vision. Everywhere in the Grand Canyon eagles are seen—their nests invariably perched upon some lone cliff. It is a place where only the great and strong could abide. A place where the "Lord is in his holy temple" and where "all the earth keeps silence before him."

BELLE KEARNEY.

Senator J. Z. George.

Our little city is draped in mourning, and the hearts of her people are filled with sorrow, on account of the death of Mississippi's friend and benefactor, Senator J. Z. George. His funeral was held on the seventeenth in the elegant new Baptist Church which he loved and helped to build, and his friends came from far and near to pay to him their last tribute of respect and honor. The church was filled to overflowing, and hundreds could not even get as far as the door. There were a great many visitors from a distance—senators, congressmen, representatives, judges, lawyers and editors; also the military company from Jackson. The church was draped in black, while the floral decorations placed there by loving, sympathizing friends were many and beautiful. The body reposed in a handsome casket literally covered with flowers, and tenderly guarded by two soldiers—one at the head and the other at the foot. The girls of the choir, dressed in pure white with black sashes, marched in, one of them bearing a lovely floral design with a white dove in the center. Dr. Johnson preached from Job v, 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season," and paid a very high tribute to Senator George in every relation of life. Services were concluded at the cemetery, where he was laid beside his wife, who preceded him two weeks ago. The funeral procession was the longest ever seen in Carroll county. The court-house and all business houses were draped in mourning, and all the bells tolled.

Senator George was a great man, and no greater title could have been bestowed upon him than that he was a friend to the poor. He has fought a good fight.

His toils are done,
And sweet will be his rest;
A crown of glory he has won
In that happy land of the blest.

MRS. N. D. LIPSCOMB.

Carrollton, Miss., Aug. 19, 1897.

Communications.

Epworth League Echoes and Orphans' Home Notes.

BY REV. THOMAS B. CLIFFORD.

Be cautious, but at the same time be cheerful and hopeful.

There are many dangers to be avoided, but let us be careful not to unduly magnify the dangers, and thus discourage the weak and timid.

We have read many things of late referring to the dangers (and perils) of the Epworth League. Much has been said (pro and con) of the recent "Convention" in Canada. Let us be careful as to the manner of our criticisms, for fear we defeat the very end proposed in the organization of the League.

We have just read a note from Mr. G. N. Hart, of Pine Bluff, Ark., to the Arkansas Methodist. In it he states that he went to Toronto, not for side-trips and sight seeing, but for the spiritual good the occasion promised. We rejoice to see this note, and are assured that it but voices the sentiments of many a Leaguer who attended the great "Convention."

Let us "keep our hand upon the throttle" and "our eye upon the rail," but be sure not to stop the train till some "real danger" is seen ahead.

"All at it, and always at it, for life long and world-wide service."

Since sending our last

ORPHANS' HOME NOTES

we spent a delightful Sabbath at old

BETHEL CAMP GROUND,

from which place our last communication was sent. Large congregations were present at each of the services, and the power of God was manifest. Our appeal in behalf of the Orphans' Home met with a liberal response, and when all promises made shall have been fulfilled, we expect to count nearly $150 as the result of our visit to Bethel.

Sickness in our own family and pressing business called us to Water Valley for one day. A card received from Bro. Hal. S. Spragins, inviting us to visit his charge in interest of the orphanage, prompted your correspondent to leave at once for

MAYHEW,

on the M. and O. R. R., where a protracted meeting was in progress. Bro. Lagrone, of West Point, was assisting the pastor, and being a director of the Home, he was, of course, specially interested in the work. Bro. Spragins stood ready to do everything possible for the success of the institution. I made an appeal, the congregation responded, and $50 will soon be added to the orphanage treasury because of my visit to Mayhew. Several of the ladies promise to furnish sheets, quilts, etc., besides the money subscribed. We were glad to meet Rev. W. C. Harris, of Friar's Point, who, together with his family, was visiting relatives in the community. During our stay we heard him preach a strong and impressive sermon.

Rain prevented our reaching X Prairie, on the Brooksville circuit, the third Sunday, so that the next place in our plan was

SILOAM,

a country church seven miles northwest of West Point, on the Cedar Bluff circuit; Rev. B. S. Rayner, pastor. Here we assisted several days in a protracted meeting, and secured in cash and subscription nearly $25.

Everywhere the people seem deeply interested in this very laudable enterprise. All we ask is an opportunity to present the claims of the institution to our people throughout the State. To this end we ask for the co-operation of every Methodist preacher in Mississippi.

On the Wing, Aug. 21, 1897.

Some Thoughts.

MR. EDITOR: I hand you a running comment on Bishop Keener's late article on Job that slipped from my pencil as I read the beautiful production. My thoughts are very loose and disjointed, but I will not dress them up.

The opening sentence has a burst about it, a sort of avalanche of style, etc.; succinctness notable; theme, a perfect man; highly figurative and full of the stir of imagination so common to and so extraordinary in this man. It has an oracular, didactic touch, and full of weighty enunciation; amplitude of view and power of statement. Its survey of the temptation and test of Job is microscopic, and has a fullness and vividness of delineation that are very striking. Its images swarm upon his page and give it movement, imparting a liveliness of style very invigorating, and a sort of panoramic vigor and vitality. It is full of verve. His tribute to Job has a glow of panegyric exceedingly inspiriting. It thrills one as a national air thrills and invigorates the patriot-soldier in the throes of battle. Its typification is enforced with a freshness and emphasis that commend it by a gratitude for the portraiture. It has a power of compaction of scriptural teaching, and, so to speak, distils its history to a rare brevity. It has strokes of style full of delicious quaintness, vigor and elevation. In interpretative breadth and depth, in its vigor and movement, it is dramatic; and it is instinct with an individuality original and commending. Its spiritual insight and its superhuman plane of description are fine. It seems somewhat like a depiction an angel might have written who fully knew its import. His paraphrase of God's communion with Job as to how the world was made is one of the most enkindled and glowing pieces in literature. It is more teeming and picturesque than Macaulay's depiction in Warren Hastings, while it is lifted away above it in its piercing elevation and glow. I hardly believe it has its equal in prose literature in our language, while its extreme chastity of style make it pure as well as splendid. Its grand turn in making it a refutation of sundry isms and unbeliefs is a superb stroke of spiritual dialectics. Its penetration and amplitude of argumentation from internal evidence seem conclusive, and it has a luxuriance of spirituality, and a holy revel of fancy as well, and slights neither philology nor history to fortify the claim for its divine origin. Its exegetical point is exquisitely discriminating, both in mental weight and philological precision. It is recondite with wide and scrupulous lore. Its characterization is very searching and delineative, as, for instance, in analyzing Elihu. Its multifariousness of views, the prodigious variety of aspect, is a marvel of analysis. It has great sallies of description, sometimes very brief, but which electrify his sentences and dazzle you as a wide-blazing flash of lightning.

Here and there you see his short, unique phrases, quaint and beautiful; cameos of diction. It is a fine illustration of mastery of theme. He possesses it and handles it with an assuredness of touch and security of grasp unmistakable.

His estimate of the Epic merits of the book are given in a very rich vocabulary of characterization, and attest that his great gift of criticism is—I had like to have said, enhanced by years. The weighty standpoints from which the theme is viewed, their number and richness of reflection, are impressive. It is almost a prose Epic and an intellectual prodigy for an octogenarian. M.

Nations, like individuals, are powerful in the degree that they command the sympathies of their neighbors.—C. N. Bovee.

Communications.

Missions of the M. E. Church, South.

BY REV. R. SELBY.

(Preached before the Vicksburg District Conference, and published by request of the Conference.)

"I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John xv, 16.

The conception and birth of Methodism was given in the revelation of a full-orbed gospel, and with this was a manifest missionary spirit. This divine measure in the evangelization of the world has resulted in many sublime achievements for the gospel. Eliminate this feature from the forces of Methodism, and it proves a contradiction of holiness of heart and life. It is this spirit that has moved in the dark places of the home-land as well as in foreign fields. In fact, everyone truly born of God is, by the influence of his life, a missionary. By virtue of our existence and perpetuity as a church, the obligation rests upon us to see to it that the world has the gospel, and there is nothing short of meeting this requirement that will suffice. We are criminal before God if we do less; yet there are scores among us who seem not to have apprehended this fundamental fact of the gospel of Christ. If we are saved by the power of God, we should emphasize this transformation by securing the salvation of our neighbor in every clime—our object will be to save men. Methodism is not confined in its influence or obligation, and truly can we say, with our founder, "The world is my parish." It seems to me that with the resources that attach to us, and which should be at our command, there is more inspiration in this utterance than at any time in the past.

This being the mission of the church, let us note what we have accomplished in this direction—what have been our efforts and what the results. Have the expectations of God and the appeals from every heathen nation for the gospel of love and sympathy been recognized and met, and do we know that in the present achievements of the church we have done what we could? Are our hands clear of the blood of souls, and is there really sufficient effort to commend us to God? These are questions involving the destiny of immortal souls who in great multitudes shall rise up in the last day to bless or condemn us according to our response or failure to respond to the demands of God upon us. We are God's representatives to a lost world.

BRAZIL.

In 1835 Rev. Fountain E. Pitts, of the Tennessee Conference, was appointed to Brazil, where, in Rio Janeiro, he established a congregation among the English-speaking people. On his return to the United States he urged the establishment of a mission, and the Board appointed Rev. Justin Spaulding, who sailed from New York in March, 1836. This ministry was blessed of God in the increase of the congregation, the organization of a Sabbath-school and a weekly prayer meeting. In only a short time Bibles were on the ground for distribution. About this time the opposition of Rome put a quietus on the efforts of these men of God who had given themselves for labor in this field, among a priest-ridden people.

Our mission, authorized in 1874, was organized for work under the ministry of Rev. J. E. Newman, of the Alabama Conference, in 1875. In 1876 he reported a membership of 38, all Americans. The gospel, in the keeping of these faithful men appointed by the Board of Missions, was the power of God unto the salvation of the people. While it appears a long time of labor for so little result, the circumscribed movements of the missionary through the opposition of the priests who held the minds of the populace in subjection was the hindering cause. The perseverance and courage of the missionaries have secured recognition from the authorities, and to-day the gospel is preached with liberty, notwithstanding the hatred of Rome.

The report on membership for 1896 is as follows: Four districts, with a membership of 1,571; 9 local preachers, 24 charges. There were 168 infants and 330 adults baptized. We have 2 schools, 2 papers and an agent for the Publishing House; also an agent for the American Bible Society, who has traveled over much of the territory in distributing the Word of Life. The Annual Conference in Brazil was organized in September, 1886, by Bishop Granbery, with Revs. Kennedy, Tarboux and H. C. Tucker, of the Tennessee Conference, who went out with the Bishop that year. The missionaries, wives of missionaries, native preachers, traveling and local, and other helpers in the field number 43. After twenty years of organized effort with many years previous to this of toil and sacrifice, we note a membership altogether of 1,614.

Bishop Galloway, whose mind is stored with information concerning our mission territory, and whose heart burns with an intense zeal for the universal spread of the Master's kingdom, sailed from New York for this field on the third instant, and his presence and counsel will give much life and impetus to the work.

CHINA.

This has been considered the most difficult mission in the spread of the gospel that we have yet entered, due to the extremely conservative spirit of her population, having a cold and lifeless religion, extending over a period of hundreds of years. The country was closed against the Word of God prior to 1844. Subsequent to this and up to 1858 missionary operations were allowed only in the five ports of Canton, Amoy, Foochow, Ningpo and Shanghai. It was in 1858 that all restrictions were removed and China's millions were given the opportunity of hearing the glad tidings of salvation. While the decrees of the Empire were favorable to the entrance and labor of the missionary, there was a wall of superstition surrounding the mind and heart of her population. This must be removed, if at all, by a long and steady warfare of righteousness against the deep-seated effects of idolatry that had existed for centuries from one generation to another. Remember, the population of China is four hundred million. In 1860 there were about 1,600 converts, and in 1890, 30,000, representing the results of the combined missionary forces of the world.

Rev. Chas. Taylor, of the South Carolina Conference, was our first missionary to China, who in 1843 signified his readiness to go to a foreign field, and who, with Rev. Benjamin Jenkins, of the same Conference, was ordained elder by Bishop Andrew in Norfolk, Va., Feb. 28, 1848, and on Aug. 12, of the same year, they entered the port of Hong Kong. Dr. Jenkins was detained in Hong Kong on account of sickness in his family. Dr. Taylor reached his destination at Shanghai in September. Other missionaries followed from time to time, among them our own now sainted Dr. J. W. Lambuth, in 1854. These men of God often faced perplexities and sometimes adversity on every hand. They were there, though, by divine appointment, depending upon the promise of God—"I will give thee the heathen for an inheritance." The struggle must at times have been severe, and but for sanctified courage and boldness in presenting their claims before God, they would have given up under the pressure of a dead and idolatrous worship. As we look upon the face of cold facts to-day, the millions against a few hundred, it seems that failure will be the result, but not so. "One can chase a thousand, and two put ten thousand to flight." These men were the servants and ministers of the God of nations, and the Lord, through them, can break down every barrier. In 1876 Bishop Marvin, a man of strong spirituality, visited China and gave great strength by his godly counsel and sympathy to the missionaries.

The China Mission Conference was organized in 1886 with 11 missionaries from the Parent Board, 10 from the Woman's Board, 3 ordained native preachers and 6 unordained. The mission then numbered 141 communicants. The membership of the church in 1895 was 604, and in 1896 it was 740—an increase of 136 over 1895. Thirty-three infants and 142 adults were baptized during the year. The Conference is well equipped for work with two colleges, hospital, dispensary, Sunday-school Board, and general school work. To glance at the figures presented here, one might judge we are moving at a snail's pace; but the difficulty is with the home church. There is need of consecration with the missionary, but is there less need of it with the home men? Truly do the missionaries yearn for spiritual sympathy from the church at home, and with such an impetus as this they weary not in the Lord's work. In addition to the two districts—Shanghai and Soochow—the Corea district was added last year—1896—and Corea is destined to become one of the most aggressive fields we have in our church to-day. The gospel will soon have a universal hearing in that land of moral darkness.

MEXICO.

It was in 1873 that Bishop Keener visited the City of Mexico, and, recognizing the importance of immediate effort being put forth, purchased property for the erection of a house of worship, and in June, of the same year, appointed a converted Mexican to take charge of the station—Alejo Hernandez—by whose short ministry impressions for the gospel were made. The Conference was organized in 1886 under the name of Central Mexico Mission Conference. Here, as in Brazil, the church was confronted with the intense zeal and hatred of Rome against evangelical Christianity. It has been by continuous effort, with much sacrifice, that the heroes of the cross have won their way to the hearts of the people, impressing them with their need of salvation alone through the merits of Jesus Christ. Our own beloved brother and fellow-laborer in the gospel, Dr. J. M. Weems, was for three years engaged in mission work in this field, and there he zealously labored for the glory of the Lord in the advancement of his kingdom. Many toilsome and weary hours and days were spent by him in the service of the church, yet he was blessed in seeing some of the happy results of his efforts.

For twenty-four years the warfare has been on in Mexico, and many struggles have the missionaries had, but triumph has followed.

For 1896 the statistics are as follows: Members, 3,223; local preachers, 18—an increase in membership over 1895 of 363. There were 240 infants and 210 adults baptized during the year. We have four districts supervised by men who love the church. We have not yet succeeded in spreading the rays of divine light throughout that republic, but we shall yet see the knowledge of God and his Christ cover the earth as the waters cover the sea.

The Mexican Border Mission was opened up in 1874, and organized as a Conference in 1885. There was reported in 1896 a membership of 1,769, with an increase over 1895 of 22. One hundred and twenty-two infants and 159 adults were baptized during the year. We have 3 districts with 24 appointments.

The Northwest Mexican Mission Conference was organized by order of the General Conference in 1891. This was a part of the Mexican Border Mission. The report for 1896 was as follows: 916 members, an increase of 20. There were 132 infants and 136 adults baptized during the year. The membership of the three Conferences in Mexico is 5,908—a good showing when all the circumstances are considered.

(To be continued.)

Correspondence.

Georgia Letter.

If the editor of the ADVOCATE could visit his old charge in Macon, he would find himself a little bewildered at the changes which have taken place. The unsightly church has been so renovated inside and out that it is now one of the most comely in the State. The annex is a complete Sunday-school room, and all the essentials of an up-to-date church—kitchen, stove, crockery, etc.—are found in it. The full orchestra—violins (small and great), pianos, trombones, French horns—provide a musical entertainment of high order for the Sunday-school. A flourishing Epworth League keeps things lively, and a popular and greatly beloved pastor holds all together. Dr. Monk is now closing his fourth year, and much to the regret of the Mulberry people, he goes elsewhere. We would be glad for him to remain in Georgia, but our past success in holding on to the brethren who have been in Macon is not encouraging. The First Street charge has taken also a new departure. Dr. Carradine is a special favorite with its pastor, Bro. Mathews, who is president of the South Georgia Holiness Association, and he had him with him for ten days and more this Spring. He was followed by a Presbyterian, Dr. Walker, as he had been preceded by Miss Tucker; so the church has had a succession of meetings. The results are a holiness meeting weekly, street meetings, and a stirring time. Bro. Mathews is greatly beloved. He is untiring in his work, and as courageous as untiring. Whatever men may think of his views, they all respect his sincerity.

Vineville has about finished one of the neatest and most tasteful churches I know of. It is in perfect accord with its surroundings; is not too costly nor too plain. The young pastor, Bro. Anthony, is exceedingly popular, and his congregation continually grows.

I have not been very well, but ventured out during hot weather to attend the District Conference, and to try and sell some of my wares. I attended four or five Conferences. The District Conference in Georgia comes nearer to being a successful institution than in any other State I have visited; but it is not the success it ought to be. There is a failure on the part of the laymen to realize its importance. For instance: The North Macon Conference had in it not a single representative until the third day from Mulberry Street, and none at all from Vineville. Although delegates were to be elected to the General Conference this Fall, and the laymen were to elect an equal number with the clerics, less than two score from a large district were concerned enough to vote; and of those elected to the Annual Conference, only half will likely be present, and, perhaps, twenty men will elect as many delegates to go to Baltimore as 150 preachers. I am beginning to doubt seriously whether the men who inaugurated lay delegation, as it is, were as wise as I once thought them. The wearisome routine of the reports seems to me might be avoided, and the referring of everything to committees a needless waste of time. Bishop Pierce's plan was the best I ever saw. He had no committees. The Conference was a committee of the whole. Reports ought to be written, a terse answer to certain questions ought to be made, and questions ought to be answered as they are asked. Take the question of finance. Have you a financial plan? What is it? Are your finances up? If not, why? The question is now before the Conference, and the people can confer informally about it for a session. So with Sunday-schools, missions, and so forth, and especially so with the spiritual interests of the church. The six sessions of the Conference provide a good time properly divided for this kind of conferring.

So, my good friend, Dr. Steel, is in it once more. Can't you Mississippians do something with the genial Doctor? The forgery, as it was called, was so transparent that for one to have been deceived by it was simply amusing, and, above all, that Dick Price should have been caught. The fact is, the witty Doctor has us, who are in favor of conservative methods, on the hip. John Wesley's perfect contempt for precedents was justified by him on the ground that he had an extraordinary call. He would never have permitted one of his helpers to have done as he did. We are obliged to be consistently inconsistent. We can not allow now what we once did ourselves, or there will be chaos. We had as well admit it. To have a local preacher or a traveling preacher to come next door to my church to antagonize me will never do, even if John Wesley did do that very thing. The English prelates would have stopped him if they could, but they couldn't. We can and we will stop any who do like he did. The rights of pastors to control their own pulpits is a vital one, and neither presiding elders, nor Bishops, nor local preachers, nor anybody else, not even an editor or a bookseller, has any right to traverse that right. It was too funny, however, that anybody should have read the Eldredge letter and made parallel columns out of it. Save me from my friends. I am sorry, however, that the Doctor has received so severe a censure for an offense so trivial; but when wise men are hoaxed, they are absolutely relentless. The bright Mississippian has many friends, however, who know how kind his heart is, and how he aims always to be on the right side; but does he really believe that he is sacrificed because of his opposition to tobacco and worldliness? I am sure he does think so; but his warmest friends do not agree with him. I see he wishes to banish Bishop Galloway to our Western shore. I hope the Bishop won't go. No part of our church has had so much service from the Bishops as California. Bishops Andrew, Pierce, Marvin, Kavanaugh, Fitzgerald, Haygood, all worked there a great deal. If Bishops could have made us the leading church in California, we had been so long since. We don't want more Bishops in California, but more harmony and self-reliance among the preachers there. There, now; my chance for a bishopric is gone! I have said my say.

We are to have Bishop Galloway this Fall, and am glad of it. He has been long a-coming, but he will be gladly welcomed, and we will give him work enough to satisfy him.

Shall we have more Bishops? If so, who shall they be? They should not be mere scholars, however accomplished; mere orators, however brilliant; mere diplomats, however skillful. They should not be tinctured with the broad churchism which substitutes culture for piety and ignores the Holy Ghost, while it stresses the natural agencies. They should not be ambitious men who use the church and make a gain of godliness. They should not be men who look upon Conferences as conveniences, and the rank and file of the body as serfs, whose duty is merely to obey. But they should be men of sound sense, deep piety, broad culture, tender hearts, who shrink with dread from the office, and accept it with a feeling of dependence on God, and in it feel that they are not lords over God's heritage, but servants of all. There are such men. We have had them in the past; we can find them now.

GEO. G. SMITH.

Scarritt Bible and Training-School.

MR. EDITOR: It has been some weeks since I have seen the familiar face of the NEW ORLEANS ADVOCATE, and I quite long for the time when I shall be so settled as to receive its weekly visits again. The Summer has been spent in continuous Bible study—first in the School of the English Bible at Chautauqua, N. Y., and for the past ten days here at the University of Chicago. I can not speak in too high terms of the instructors, or the quality of instruction, I have been privileged to enjoy at each of these places. As I probe more and more deeply into the beauties, doctrines and mysteries of the Word of God, the larger and profounder is my sense of gratitude to him who has thus chosen to reveal himself to mankind, and the more earnestly does my heart cry out that all the world might share in its blessings and study its precepts.

Since coming to Chicago I have visited the Chicago Bible and Training-school, a large school and doing a wonderful work, and have been deeply interested in the deaconesses' work as carried on in this city. I am told that nearly every Methodist Church in Chicago employs one or two of these godly, trained women to assist the pastor in his daily duty of caring for the physically or spiritually needy of his congregation. While we have no such order in our Southern Church, still I am sure we all realize that our churches have greatest need of devoted, enlightened, trained women to labor for God and humanity as Sunday-school teachers, Epworth Leagues, Missionary and P. and H. M. workers, and their lack is greatly to be deplored. So I would write a few earnest words to the brothers and sisters of my own Conference, and also of the Mississippi and Louisiana Conference, begging that this question of the training of our young women for Christian service be given more earnest consideration. This is a day of specialties, and parents all over our land are giving their daughters "finishing courses" in this and that department of education, looking to their future good in life; but among these various lines, music, art, elocution, stenography, etc., how many are including a course in special Bible study, or practical Christian work? And yet, could any parent give his daughter a finishing course that would more certainly bring increased usefulness and happiness throughout life? The Southern Methodist Church, anticipating these needs of its daughters, has provided just such a finishing school in the Scarritt Bible and Training school at Kansas City, and is a source of real regret to all who know and appreciate this school that its patronage has, up to this time, been so small. I am sure that a misapprehension exists regarding the aim and work of this school; hence this letter, which I have hesitated to write because of my present connection with it. I am sure that the Scarritt Bible and Training-school has been regarded by many simply as a place for the training of foreign and home missionaries. This is certainly a part of its purpose and work, but it also provides for the training of Sunday-school teachers and Christian workers in all our church organizations. Indeed, the two years' course at this school is intended to qualify a Christian woman for any sphere of usefulness to which God may call her. Should not the Southern Methodist Church recognize the great aim and work of this school, and ought not its halls to be thronged with earnest students, who, having completed their education in literary institutions, now turn to this school of biblical and practical Christian training, and thus truly "finish" their education, and gird themselves for life and its conflicts? It will grieve me sorely to find no Mississippi girl in the halls of the Scarritt Bible and Training-school the coming session, for from past experience I know only too well how sorely is biblical knowledge and Christian training needed in the every-day walks of life, and I would see our Mississippi girls realizing their need and reaching forth to the opportunities before them.

Praying that God may use these words to the enlisting of interest in this great department of education among the parents, pastors, societies and young women of your Conferences, and asking also that his blessings in richest abundance may rest upon our church in the dear Southland, I am,

Yours in his service,

MARY L. HARGROVE.

University of Chicago, Aug. 20, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. R. R. Parker, of Mississippi Conference.
Mrs. E. R. Kennedy, of Louisiana Conference.

The Annual Meeting of the W. P. and H. M. S. of the North Mississippi Conference will be held in Winona, Miss., Oct. 9-12, 1897.

We presume the usual arrangements will be effected with the railroads, using the certificate plan.

Let us have a full attendance. Mrs. David B. Turner is our corresponding secretary here.

Come in the spirit of the Master, praying his blessing on our assemblies together, and claiming his promise, "Lo, I am with you."

MRS. J. B. STONE, Pres.
MRS. D. L. COGDELL, Rec. Sec.
W. P. and H. M. S., North Miss. Conf.

This column has been granted us this week to present a few facts to the ladies of the North Mississippi Conference. The eleventh Annual Report of the Woman's Parsonage and Home Mission Society of the M. E. Church, South, has been sent to each Auxiliary. You will find some changes in the Constitution and By-laws, and that the question of dues has been finally settled, that 10 cents a month—$1.20 a year—constitutes a member of an adult society, and 5 cents a month—60 cents a year—a member of a Juvenile or Young Ladies' Society. Let us pay this small amount with a free will as unto the Lord. You will also see how these small amounts have aggregated thousands of dollars during the year and have helped so many parsonages throughout Southern Methodism.

If you have read the reports of the superintendents of the various departments, you will realize how they need your prayers, your sympathy and your mites. Connectional Methodism means united effort, through which great things can be accomplished for our Master.

Bishop Pierce once said: "The entire womanhood of the church ought to be enlisted, and may with proper effort. What an increment of force this would be! The world would feel the impulse, the momentum of such a movement!" Can we not this year enlist all the women of the North Mississippi Conference in this grand movement of home mission work? Let the month of September be a rallying month in each Auxiliary.

Officers and members, bestir yourselves, arouse your women, collect the dues, raise your pledge, send a delegate to the Annual Meeting in October, and put your Conference to the front in all good works! We need your help. Our scholarship in the Training-school must be completed this year, that we may be ready for other pressing demands.

The 600 thank-boxes, which have been distributed (and others are awaiting your orders), will doubtless be the receptacles for many free-will offerings which will redound to the glory of God and enhance interest in the cause they represent. They will serve as gentle reminders to "Honor the Lord with thy substance," with this assurance that "He that soweth bountifully shall reap also bountifully."

MRS. J. S. FEATHERSTON,
Conf. Cor. Sec.

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Editor Christian Advocate.

A Good Man Gone.

With great sorrow I read in the daily paper of Aug. 12 the announcement of the death of Col. T. C. Standifer, of Ruston, La. This announcement has carried grief to thousands of hearts, for Col. Standifer was widely known and admired and loved by all who knew him. His extensive business, pursued with diligence and in the fear of the Lord for over thirty years, brought him in contact with a great many people in North Louisiana; and his attendance upon the Conferences of our church in different parts of the State made him known to the chief men and women of the church, and these all are lamenting his death. Somehow we never get used to death, and we always think that some one else could have been spared by us more easily than the one taken. It is certainly so in this case. A good man—a useful citizen—a consistent Christian is what the world most needs, and when such go hence, we think the loss irreparable.

Col. Standifer possessed in a large measure all those excellencies of character which make up the well-rounded man. Nor were those excellencies difficult to be observed. They were apparent to all who had intercourse with him. They were manifested in his deeds and tempered his character to a beauty rarely attained.

He was a true friend. True friendship is constituted of truth and kindness, and these were most beautifully illustrated in his life. His whole being was alive with the love of truth, and deeds of kindness were the daily nourishment of his spirit. It would be a hopeless task to try to enumerate the number of people who were the recipients of benefits originating in the kindness of his heart. These traits of his character shone with undimmed lustre in his own family circle. Truth and kindness were the ruling virtues in his household, and he was honored and loved there as few fathers are honored and loved. I count it one of the highest honors of my life to have been admitted to share the friendship of such a man.

He was a good citizen. He was one of those men who have sense enough to appreciate citizenship in the fullest meaning of that great word. His patriotism was broad and intelligent, and he proved it to all the world by standing firm for his native land through four years of storm and darkness. He was one of the first to take up arms when he thought his country wronged, and he was among the last to lay them down. During those dreadful years his courage and vigilance brought him unsought promotion, and in those responsible positions the honor of his beloved land was kept untarnished.

He was a consistent Christian. There was nothing about him of what has been aptly termed "religious clap-trap." His religious convictions were as deep as his own nature, and his daily life exemplified the simplicity of his faith and the earnestness of his devotion to the cause of Christ. The offices of trust which the church conferred upon him never inflated him with ecclesiastical pride. Wherever you found him he was the same simple-hearted Christian. He joined the church and began his Christian life when he was a young man, and as the years went by his faith in a crucified Redeemer grew into most magnificent proportions. I have seldom seen a man or woman who exhibited a more steady or a more simple trust in Christ's atonement. He believed that great fact with all the energy of his soul, and as a result of that faith he was kept in perfect peace. His religion shone at home and away from home. The fire on the family altar never went out. As a co-worker with his pastors his work was highly appreciated, and they leaned on him with a perfect confidence. His wise counsels, emanating from unprejudiced judgment and a large love for the church, have helped many a preacher safely over difficult places.

Having lived as he did, he was prepared for the summons of the Master, no matter how it came. The call came suddenly and he departed with the messenger of his Lord, Aug. 10, in the seventieth year of his age. His family and friends and church are sorely bereaved, but hope mingles with our sorrow and we expect to see him again.

C. W. CARTER.

FROM THE WORK.

Rev. H. S. Johns, Bayon Chicot, Aug. 24, 1897: "The next day after we closed the great Kent meeting here with Bro. Isbell, I began at White's Chapel, but the week of rain closed us out. A good interest was on, and many penitents at the altar the last night. The week's rain cut off the crops, they say, some 25 per cent. I forgot to say that at our meeting here seven made application to join the Baptist Church, making twenty-two in all."

Rev. Ira B. Robertson, P. C., Lake, Miss., Aug. 21, 1897: "The Lord is doing great things for us, whereof we are glad. We began a meeting at Carr Church last Sunday. The indications were favorable from the first service. Bro. Bradford, of Newton, came to our help Monday. He had the spirit of the Divine Master, and preached some fine gospel sermons. The rain forced us to close Tuesday night. There were several conversions, a few accessions, and the membership of the church was much revived."

Rev. J. M. Huggin, Big Creek, Miss., Aug. 24, 1897: "I write to correct some typographical errors that occur in my report of the Pittsboro Camp Meeting, published in the ADVOCATE, of the nineteenth. I wrote that the impression was left on our people that Bro. Bachman was a man of 'weight' in more respects than one The published report has it 'might.' The published report says 'some' joined our church on profession of faith. I wrote 'seven.' I forgot to state in my report that the Revs. R. S. Lawson and B. P. Patterson were with us in the meeting, and that they gave us two highly appreciated sermons each. Bro. Patterson was visiting his father's family, and being very much at home, extended to us many courtesies."

Rev. Sam. B. Cox, P. C., Jonesboro, Miss.: "We have just closed a great meeting at Camp Ground, Jonesboro circuit, Corinth district, North Mississippi Conference. Rev. J. W. Ramsey, of Waterford, did all the preaching. He preached fifteen as able sermons as it has ever been my pleasure to hear. Like the pioneers of Methodism, he kindles his fire with brimstone, and then brings in the power of the Holy Ghost seasoned with common sense, and it is useless to say that such preaching has a great effect. Forty-three souls were added to Methodism, two to other churches, and thirty-one professed conversion. Bro. Ramsey performs some of the best feats of ecclesiastical generalship I have seen. Our charge generally is in a prosperous condition. Collections over half provided for, and more cash paid already than was paid last year. We are building one new church. The Lord is blessing us wonderfully. To him be all the praise."

Rev. Jno. D. Crymes, Blantville, Miss., Aug. 24, 1897: "The meeting at Santee was a most marvelous victory. The oldest inhabitants say, 'We have never seen the like.' Revs. E. T. Breland, D. C. Rawls, O. L Leonard and W. J. Dawson were with us. I believe the meeting, exactly as it was, would have been impossible if any of the brethren had been absent. Each contributed in a peculiar way as the Holy Spirit had qualified him. There was not a day without conversion, reclamation and sanctification. At a single altar service 15 testified at that time to have found Christ in the blessing sought. God has raised up on this circuit the strongest band of laymen I have ever known. For four months the holy fire has been upon some of them. At log rolling, house raising, or any providential gathering, Christ is magnified. Only a few days ago, at one of these gatherings, two were sanctified and one was converted. A committee is appointed and arrangements are being made for a camp meeting."

Rev. H. P. Lewis, P. C., Carthage, Miss., Aug. 20, 1897: "The third annual camp meeting at the Carthage Camp Ground was held Aug. 6-15—10 days. Bros. T. L. Mellen, of Canton, Miss., D. G. W. Ellis, of Meridian, Miss., and C. H. Ellis, of New Orleans, La., did the preaching. Every sermon and every service was a success. The meeting was largely attended. A large number professed faith in Christ, while a goodly number of Christians professed to get upon a higher plane of Christian living. There were present two traveling, one superannuated, and four local preachers. God bless them all! We have here a beautiful site for a camp ground. Our people are building large, roomy, two-story cottages. It is thought there will be at least twenty or twenty-five additional cottages on the ground by next camp meeting, which is to begin Aug. 5, 1898. Forty-six of our brethren have reported results of Children's Day. Four of them report over $20 each. Bro. G. A. Guice, of Warren circuit, reports $22 80. Bro. A. D. Miller, of Hermanville, reports $22 50. Bro. W. M. Stevens, of Harriston, reports $20. Bro. R. A. Breland, of Roxy, reports $20. These brethren and their charges have done well. We are having rain and sickness in abundance. The Lord is good to all."

Rev. S. H. Whatley, Gross Tete and False River Mission, Louisiana Conference: "At the Ruston Conference the Domestic Mission Board saw reasons for withholding the small amount heretofore given single men or men with small families on this work, while at the same time Bishop Hendrix appointed myself with wife and seven children without where to lay our head. We produced a house for the year, with bedsteads, table, chairs, etc., for the new parsonage, which we are now preparing to build this Fall. Something over $400 in sight. Our presiding elder has not skipped us this year, and we all love his appearing. Bro. C. L. Andrews, of the Fordoche, made the presiding elder and preacher in charge a gift of one hundred and sixty acres of fine swamp land each. This fixes the home of, at least, one Methodist preacher in the parish of Point Coupee. We nearly overflowed in the Spring and are now almost flooded with rain. We begin another protracted meeting on the twenty-second instant at Rosedale. Mrs. T. S. Randall, district secretary of W. P. and H. M. S., is to organize our women next Sunday, the twenty-second. Our people are loyal and true. We have never asked for an amount, but it has been promptly given almost always in excess. Have raised on mission department $24, and feel that we are justly enrolled in the sisterhood of circuits. Our Children's Day is to be in September. Bros. J. A. Matirne and C. L. Andrews are leading our juvenile host on to victory. Glory! Pray for us."

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There is no necessity for this. A clergyman adds nothing to his usefulness, but greatly detracts from it, by neglecting his health. If a man, be he clergyman or layman, will resort to the right remedy just as soon as he feels out of sorts, and knows that he is a little bilious, or that his liver is torpid, or his digestion is out of order, he will remain healthy and robust and add much to his usefulness and many years to his life. Dr. Pierce's Golden Medical Discovery restores the appetite, makes digestion and assimilation perfect, invigorates the liver, purifies the blood and tones the nerves. It is the greatest of all known blood-makers and flesh-builders. It cures 98 per cent. of all cases of consumption and diseases of the air passages. Thousands who were given up by the doctors and had lost all hope have testified to their complete recovery under this marvelous medicine. It is the discovery of an eminent and skillful specialist, Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. All medicine dealers sell it.

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THURSDAY, SEPTEMBER 2, 1897.

A Sabbath well spent
Brings a week of content,
And health for the toil of the morrow;
But a Sabbath profaned,
Whatever be gained,
Is a certain forerunner of sorrow.
—Sir Matthew Hale.

Hurry means worry.

No man is any holier than he lives.

Meanness often palms itself off as cleverness.

Introspection is better than neighbor inspection.

Harmlessness is by no means a passport into heaven.

Our deeds never rise above the level of our thoughts.

Stupidity has no friends and wants none.—Horace Greeley.

We have never seen a man who confessed to the sin of covetousness.

Every man is apt to think that people who do not agree with him are stubborn.

Education is a better safeguard of liberty than a standing army.—Edward Everett.

More harm is sometimes done by a moment's hasty speech than can be repaired in a lifetime.

The best reformers the world has ever had are those who have commenced on themselves.—H. W. Shaw.

It is unchristian to cease speaking kind words and performing good deeds because our efforts are not appreciated.

Not a few believers fancy themselves persecuted because other Christians dare to dissent from their peculiar views.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it. —Henry Drummond.

The failures in Christian life are not due to a lack of power, but to the failure to use the power that is in us.—G. F. Pentecost.

The best cure for sorrow is to sympathize with another in his sorrow. The cure for despondency is to lift the burden from some other heart.

Antagonism of authority seems to be a fad with some people. To hear them rave, one would think that nothing good could emanate from rulers, particularly those in the church.

Mr. Gladstone recently spoke a sentence in a phonograph which is to be preserved and reproduced in connection with the sentences of fifty other eminent Englishmen half a century hence. This is Mr. Gladstone's sentence: "I owe my life and vigor through a long and busy life to the Sabbath day, with its blessed surcease of toil."—Pittsburg Advocate.

"Is Family Prayer Declining?"

The editor of the Quiver, an English magazine, some time ago addressed the above inquiry to a number of prominent English clergymen, and of the nineteen answers received, eleven are in the affirmative, six are neutral, and only two deny that the practice, so far as their observation goes, is dying out. The question is certainly a vital one in religious circles, and the responses quoted in the Quiver article, which is a very timely one, furnish food for serious reflection.

Dr. Joseph Parker emphatically says: "There can be but one answer to the question whether family worship is declining: In my opinion it is almost extinct." Dr. MacMillam, Moderator of the Free Church of Scotland, states: "I am afraid the custom of family worship has to a great extent fallen into abeyance in Scotland." Dr. John Watson ("Ian Maclaren") writes: "Within the sphere personally known to me, the custom is on the decline." Dr. Robert P. Downes, editor of "Great Thoughts," records it as "his strong impression based on the experience of one who is entertained in a different Christian home for every Sunday and Monday in the year, that family worship is declining among Christian people generally."

Rev. Hugh Price Hughes gives it as his opinion that "Family worship is declining in consequence of the terrible hurry and competition of modern life, especially in great cities. I realize the difficulty most painfully in my own household. Our children have morning worship in the schools they attend, but nothing can compensate for the loss of the family altar. . . . . The all-pervading mammonism is injuring everything, and few things more than the quiet and reverent family prayer, which was so great a blessing in the past."

We are strongly of the opinion that the declension of family worship is by no means confined to our kinsmen across the seas. In many American homes, the heads of which profess to be Christians, the family altar is a thing unknown; and in numerous instances where family worship was once observed, it is no longer kept up on account of the hurry of modern life, and the spread of the hurtful notion that it is neither necessary nor beneficial. It is a sad day in the history of any Christian family when, on account of the encroachments of business and pleasure, or because of the loss of spirituality, this sacred duty is neglected.

Indications are that in most American cities family worship is largely unobserved, and that the evil is on the increase. We believe, however, that in the country the family altar is holding its own, and that among country people, as a rule, may be found a keener appreciation of its benefits and obligation than among city dwellers.

Since the family is the cradle of the nation, and since the impressions and influences of the home circle do more to mould the character of the young than all other influences combined, the daily assembling of the family to read the Bible and invoke the blessings of the Father of mercies has inestimable value, and is rightly regarded by Dr. George F. Pentecost as "the greatest safeguard of the home." Children naturally and necessarily follow the example of their parents, and measure the value of religion by the importance they attach to it.

It is noticeable that the best Christian workers come of godly parentage. Homes where family worship is neglected, and where Christ is seldom named, are not usually the ones that furnish numerous and reliable recruits to the army of our Lord. Every influence that hallows home life, and that awakens and fosters religious thoughts and emotions in the minds of the young, ought to be most sacredly esteemed. Nor do we know of anything connected with our holy religion more hallowed in its associations, more gracious in its influences, or better calculated to inspire the children with love and reverence for God, than is the regular observance of family worship. It is related that a poor sailor lying very ill in the hospital of a distant sea-port seemed deaf to every appeal made to him by an earnest missionary who visited him, until at last the good man began to sing some lines of the 103rd Psalm, which the sick man had often heard his father use in conducting family worship. The poor fellow, it is said, at once broke into sobs, and, though he died soon after, was thus led to repentance.

The general destruction of the family altar means the decline of spirituality in the church, and will be followed by the most serious consequences. Says the editor of the Evangelical Messenger: "But what manner of men and women will they be who in childhood and youth do not hear the voice of their parents daily in prayer and in Bible reading? Need we wonder if infidelity spreads, and secularism gnaws the very heart out of society? Need we wonder if Sabbath desecration and divorces increase when family altars crumble? Need we wonder if the church becomes cold and formal when the fires of devotion on the home altar are buried under the white ashes of neglect?"

A widespread revival of family worship would mean a better type of citizenship for the future, a purer, more aggressive Christianity, and the enlistment of an immeasurably larger number of youth under the banner of the cross. Let no Christian parent think himself or herself excused from this highly important duty, which ought to be earnestly emphasized by every pulpit in the land. Let none look upon it as a cross or a burden too grievous to be borne. With the Lord's help we can do all that the gospel requires.

Philip Henry, the father of Matthew Henry, has wisely said that "prayer and provender hinder no journey," and, as the editor of the Quiver remarks, "Surely the individual life, as well as the family life, will be strengthened and sustained throughout the day by the few minutes spent in the morning round the family altar."

A Noble Benefaction.

With inexpressible pleasure we announce to our readers that George T. Hoagland, of St. Joseph, Mo., a brother past eighty-three years of age, has subscribed the sum of $1,000 toward the erection of "Haygood Memorial Hall," at Paine Institute, Augusta, Ga., on condition that the church raise $24,000 more for that worthy purpose. This is a noble benefaction, and we trust that Bro. Hoagland's proposition will awaken many liberal and prompt responses. Concerning this gift, Rev. R. J. Bigham, Secretary of the Board of Education, says:

To a worthy but wavering enterprise Bro. Hoagland extends a helping hand at a time of sore need. Seldom, if ever, under my observation, has our church had a proposition so calculated, by its spirit and its just view of a great question, to encourage and provoke her to noble action. Shall not our brother, past eighty-three years of age, but hoping to see this building completed while he tabernacles in the flesh, receive from us that co-operation and response which he so earnestly desires? Let us meet him, and let us finish now the Haygood Memorial Hall, which he thinks so fitting a testimonial, but which, better still, as he thinks, will meet the approval of Jesus Christ.

We have in hand $5,719.29 with which to begin the building; and we have begun it.

We have put Bishop Holsey in the field, commending him to our Annual Conferences, where, it is hoped, his cause will have the right of way, and we have otherwise provided such ways and means as seem to be wise to secure the gift of Bro. Hoagland, and to finish and furnish this building. Now is our opportunity. Let us all —Bishops, editors, general officers, preachers and laymen—take hold of this business and put it through. Let us do so in six months. The man who helps us now, whether much or little, helps twice.

The progress of the movement will be reported from time to time in our papers.

Evils of Enforced Idleness.

The Anti-Contract Prison law now in force in the State of New York, by virtue of which the majority of the prisoners are kept in solitary confinement for twenty-two hours each day, is resulting disastrously upon their mental condition. Nineteen prisoners, it is said, have already become raving maniacs, and it is believed that unless the law is soon repealed and some form of employment be given the prisoners, there will be a still more alarming increase of insanity among them. The appeals for work made by some of the convicts are pathetic in the extreme, as the following specimens will show:

"I hope you will be able to find some work for me, no matter how low or menial. Before I came here I detested work. Now I am almost crazy for something to do."

"Can you find me a place to work somewhere? I am almost dead after being idle so long. I had rather work day and night than remain idle. Please give me work, hard work. The day seems two days."

"Do, please, let me have some work. To remain in my room without work is slow, agonizing death."

NEW BOOKS.

LIFE AND TIMES OF GLADSTONE.

Messrs. Eaton & Mains, No. 150 Fifth avenue, New York City, take great pleasure in announcing the issue at an early date of the "Life and Times of William E. Gladstone," by Dr. John Clark Ridpath. The American public will welcome such a work, coming as it does under the name and authority of the historian already known as one of the leading writers of the age.

William Ewart Gladstone is, doubtless, the foremost citizen of the world. He was born six years before the downfall of Napoleon. He remembers well the thunder of the great guns in Liverpool, announcing the result at Waterloo and the final overthrow of the Imperial Corsican. It seems impossible that one human life should have had such continuity, and that that life should have been so interwoven with the whole web of modern history for three-quarters of a century.

This volume has been prepared by Dr. Ridpath with great care from the most authentic records of Mr. Gladstone's life. The work is in the author's best vein; every page will exhibit his remarkable power of personal and historical delineation. The book will be illustrated with portraits and engravings well suited to produce, in connection with the text, a vivid and lasting impression of the various interesting and critical aspects of Mr. Gladstone's life.

The "Life and Times of Gladstone" will appear in one large volume of about 750 pages, octavo, elegantly bound, with Preface and Contents, List of Illustrations, Index, etc.

A BRIEF LATIN GRAMMAR. By W. D. Mooney, A. M. 12 mo, 272 pages. American Book Co., Publishers.

This is a succinct and simple, but modern and comprehensive manual of the forms and syntax of the Latin language, and is admirably adapted for use in high schools and preparatory schools. The author has spared no pains to make it a pleasing and practical text-book, and, being a teacher of experience and recognized scholarship, he has done his work well. The book is excellently printed and bound. Educators give it high praise.

Magazines for September.

SCRIBNER'S MAGAZINE.

Scribner's, for September, presents to its readers: "Some Notes on Tennessee's Centennial," by F. H. Smith; "San Sebastian, the Spanish Newport," by W. H. Bishop; "The Ways of an Election," by Octave Thanet, and other charming articles.

THE COSMOPOLITAN.

The September number of the Cosmopolitan is unusually attractive. "The Yukon Gold Fields," by Robert Oglesby; "Music-Halls and Popular Songs," by DeKoven, are intensely interesting and liberally illustrated. "Two New Educational Ideas" is a splendid article by President Andrews.

HARPER'S MAGAZINE.

Harper's, for September, contains the following articles: "Around London by Bicycle," by Elizabeth Robins Pennell, illustrated by Joseph Pennell; "The Milkweed," the last unpublished work of William Hamilton Gibson, illustrated by the author; "A Twentieth-Century Outlook," by A. T. Mahan; "George du Maurier," by Henry James; "The Beginnings of the American Navy," by James Barnes, and "The Lotus Land of the Pacific," by John Harrison Wagner, illustrated by J. Macfarlane. There are also many short stories and several serial stories.

Chautauqua has celebrated her twenty-third anniversary. Among the speakers were three—Bishop Vincent, President Lewis Miller and Dr. J. M. Buckley—who attended twenty-four years ago. The service used then was used at the anniversary. Chautauqua's sons and daughters number over a million.—Methodist Herald.

NOTES.

Rev. L. A. Reed has been stricken with paralysis. As he is eighty-six years of age, it is feared that the attack may prove serious.

***

Dr. Wm. B. Murrah, president of Millsaps College, made the ADVOCATE office a pleasant call last Wednesday. He reports the prospects fine for a good opening on the fifteenth instant.

***

If you want any kind of printing done, send orders to the NEW ORLEANS ADVOCATE. We do any kind of work from visiting cards to pamphlets. See our ad. in this issue

***

Do not let ten thousand failures cause you to lower your ideal of a religious life. The best that is still beautiful and attractive in your thought is possible in your experience. —Bishop O. P. Fitzgerald.

***

We were glad to receive a visit last week from Rev. W. S. Shipman, of the North Mississippi Conference, and his good wife, who were en route to their home in Sardis (Miss.), after spending a month at that delightful resort, the Seashore Camp Ground.

***

What the United States Senate failed to do, through weakness and pandering to the whisky element, Richard Bright, Sergeant-at Arms, has accomplished, by taking the matter in his own hands and stopping the sale of liquor in the Senate and House restaurants. That is the way to do things. Would that more public men had the courage of their convictions.—Central Methodist.

***

The sad news reaches us of the death at Macon, Ga., on the twenty-first of August, of Rev. J. W. Burke, an aged and much-beloved member of the South Georgia Conference. Bro. Burke was a man of noble character and eminent usefulness. For many years he was assistant editor and business manager of the Wesleyan Christian Advocate. He leaves a wife and five children, one of whom, Rev. W. B. Burke, is a missionary to China.

***

The official figures show that the Southern Methodists gave for foreign missions the past year, $244,463. The Southern Baptists for the same cause, $125,681.99. The Methodists gave for home missions, $133,948. The Baptists for the same cause, $125,618.99. The Southern Methodist women gave $81,000 to foreign missions. The Southern Baptist women gave to the same cause $23,476.43, or less than one-third as much as their Methodist sisters.—Central Methodist.

***

The committee appointed by the Tennessee Conference at its last session to establish or procure a Conference organ, the Tennessee Methodist having been repudiated, has decided to adopt the Holston Methodist; and there is every reason to believe that this action of the committee will be ratified by the Conference at its next session. We congratulate Editor Price upon this enlargement of his field of usefulness and influence, as well as upon this emphatic endorsement of his editorial skill.

***

The Central Advocate reports that an earnest effort is being made in the city of St. Louis to break up the gambling dens which have long flourished unmolested. The police a short time since raided the pool-rooms of that city, arresting most of the proprietors of these establishments, together with a number of their employees and patrons, and seizing various gambling devices. The officers declare that all these infamous resorts must remain closed. We suspect that a similar move ought to be made in this city.

***

We are in receipt of two small, but splendid pamphlets on the subject of Christian education—one by Dr. W. W. Smith, president of Randolph-Macon, entitled, "That Boy of Yours;" the second by Dr. W. A. Candler, entitled, "Not Less Education, But More of the Right Sort." These educational tracts, published and sent out by the Board of Education, ought to have an extensive circulation. A copy of one or both ought to be in the hands of every Methodist parent. Pastors, teachers and others will be furnished with copies on application to Rev. R. J. Bigham, D.D., Corresponding Secretary, Nashville, Tenn.

NEWS OF THE WEEK.

DOMESTIC.

There were 300 applications for a single chaplaincy in the United States Army recently.

Two colored boys will appear at the Naval Academy at Annapolis this week for examination for admission as cadets in that institution.

William W. Howe, of New Orleans, was elected president of the American Bar Association at its meeting in Cleveland, O., last week.

North Carolina reports that its crops this year will exceed in quantity and value any produced in the State in the past thirty years or more.

An unknown donor has sent, through Ex-President Cleveland, $1,000 to the general fund of the Washington and Lee University, at Lexington, Va.

The Armour Packing Company, of Kansas City, is filling an order for forty cars of mess beef for shipment to Japan, for use by the Japanese Army and Navy.

The United States will require 500,000 square feet for the exhibit at the Paris Exposition in 1900. This is nearly five times as much space as occupied at the Exposition of 1889.

A young woman has applied for a pilot's license to run a small steamboat on the Harlem river above New York City. She boasts of a thorough knowledge of deep sea navigation.

The American ship "Commodore" left Honolulu for New York on Aug. 19 with a cargo of sugar valued at $196,200. This will be the last cargo of sugar to be carried around the Horn this season, during which thirteen vessels, carrying $4,331,840 worth of sugar, have been dispatched to New York.

The investigations of the sanitary engineers of Indianapolis show that two-thirds of the wells in that city, from which samples were taken, were bad, and that the water is unfit for use. So far, in round numbers, 1,000 wells in all parts of the city have been tested, and over 600 have been found to be unfit for use.

During the past week the merchants' excursions over the lines running west from this city, including points in Louisiana and Texas, brought a considerable number of people to New Orleans, and during the present week similar excursions over the lines east of the Mississippi river are expected to bring a much larger crowd.

W. E. B. DuBois, a colored man, has been appointed professor of economics and history in Atlanta University, an institution for advanced education of men of his race. He is a graduate of Harvard, and from that institution received the degree of Ph.D. He spent two years studying in Germany, and is the author of many papers dealing with the race question.

There appears to be a sound basis for the advance which has taken place in wheat. While it is probable that the reports of shortage in wheat-producing countries may be overdrawn, it is nevertheless certain that all of the European countries have experienced very short crops, and, as a result, will have to import more largely than usual from the grain-producing countries.

FOREIGN.

Yellow fever in Cuba is carrying off Spanish soldiers at a rapid rate.

The anniversary of the battle of Sedan is to be again celebrated this year throughout Germany.

The discontent existing among agricultural laborers in central Italy has caused a great strike for higher wages.

Very meager details are being received as to the progress of the revolt in northern India; but even this fact indicates that the situation is very serious.

A reconciliation between Emperor William and his sister, the Crown Princess of Greece, will be attempted at Wilhelmshohe, where they are to meet. The Empress Frederick will try to mediate.

During the last two years, Victoria, Australia, has successfully dealt with the labor question by the formation of labor colonies and village settlements for the unemployed. The colonists received governmental help in raising their first crops.

At a luncheon given on Aug. 26 in honor of the Czar on board the French cruiser "Pothuau," the Czar, in proposing a toast to the French President, said: "Your stay among us creates a fresh bond between our two friendly and allied nations, which are equally resolved to contribute with all their power to the maintenance of peace in the world in the spirit of right and equity."

Lord Salisbury, England's Prime Minister, has made fresh and important proposals as to the settlement of the indemnity due to Turkey by Greece. He suggests that England, France and Russia jointly guarantee the indemnity loan and control the revenues set apart for the purpose of meeting this obligation. He invites the other powers to participate in the guarantee if they choose to do so.

MUL-EN-OL

is the greatest known Remedy for Pain.

Always have a bottle in the house. Sold everywhere. Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

HO! EVERYBODY!

From now until the fifteenth of October we will receive new subscriptions at the rate of 75 cents for six months. To anyone who will send ten new subscriptions accompanied by the cash—$7.50—we will send as a preminm any one of the following-named works: Happy Homes and the Hearts That Make Them, price, $2.50; Home Instrnctor, price, $2.

To anyone who will send ns 12 new subscriptions accompanied by the cash—$9.00—we will send as a premium any one of the following works: The Imperial Galaxy of Poetry and Art, price, $3; The Land of Christ, price, $3.

To anyone who will send ns 14 new snbscriptions accompanied by the cash—$10.50—we will send a copy of America Photographed, price, $4.50.

All these are magnificent books. A description of some of them will be found on fifth and sixth pages of this week's issne. Here is a rare opportnnity to snpply yonrself with first-class literatnre. Take notice that this agency offer is open to everybody. Address,

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

FREE.

We direct special attention to the following remarkable statements.

Am 82 years old, hearing began to fail 20 years ago. For eleven years could only hear loud sounds could not hear conversation, had continual roaring in head, and sense of smell was entirely destroyed. Used Aerial Medication in '94, it did its work with the greatest satisfaction—the roaring ceased, discharge from head and throat stopped, hearing improved and for four years have been able to hear ordinary conversation and preaching. Sense of smell entirely restored, and cured of Catarrh and no indication of its return.—G. J. QUICK, Media, Illinois.

I had Catarrh twenty-one years, was deaf eighteen years, could not hear ordinary conversation, had roaring in ears, dreadful headaches, offensive discharge, bad taste and eyes so weak could not see to read. I used Aerial Medication in '92; it stopped the roaring and discharge, fully restored my hearing and for over five years my hearing has been perfect and am entirely free from Catarrh.—MRS. JANE BASTIC, Shelby, N. C.

Deaf Forty Years.

Had Catarrh in a very bad form forty years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house a great portion of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of Catarrh; can work and feel better than for forty years.—JOHN GARRIS, Flatbrookville, N. J.

When a child I met with an accident which caused a profuse offeusive discharge from right ear, for 23 years had not heard a sound in that ear; was treated at two hospitals and by several physicians, was told I would never hear again as the drum was destroyed. Since using Aerial Medication can hear a watch tick distinctly in that ear, it is still improving, and the discharge has stopped entirely.—MRS. DAWES, 37 Ivory Place, Brighton, Eng.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Cincinnati Herald and Presbyter.*

MEDICINES For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address,

J. H. Moore, M.D., Dept. 32 Cincinnati, O.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

We have bonght the Wyatt College here and at Meridian, bnt have closed ont the one at Meridian, and are now prepared to give stndents the very best commercial training to be had anywhere.

Schoiarship, $30.

Catalogue sent on application.

N. J. HARRIS, President,
Jackson, Miss.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

"A Discordant Note or Two."

MR. EDITOR: Under the above caption Rev. T. L. Mellen expresses disappointment, in last week's issne of the ADVOCATE, at not having his presence and sermon noticed in the report of the proceedings of the recent Vicksburg District Conference.

It was not my place to notice, officially, anything that occurred except by and throngh the action of the Conference.

Bro. H. M. Ellis, of Port Gibson, was appointed to furnish a report of the proceedings of Missionary Day, during which time Bro. Mellen dellyered his sermon to which he refers on "The Holy Spirit in Missions." Bro. Eilis did his work well, and many who read the report are willing to testify that he did justice to Bro. Mellen in his notice of the sermon and presence in qnestion. I heard every word of the sermon, and expressed my appreciation to Bro. Mellen in person, but did not wish to tread on ground that did not belong to me in reporting. I hope Bro. Mellen will accept the explanation, and not think of himself as intentionally wronged by me, for I love him.

ROBT. SELBY,
Sec'y Dist. Conf.

Belton, Miss., Aug. 24, 1897.

Notice.

We have had several inquiries from onr preachers as to whether Mr. A. S. Ishida, a Japanese gentleman, is authorized to deliver lectnres on missions and take up collections. Neither the Board nor the Secretaries have authorized Mr. Ishida to engage in anch work. He is ont on his own responsibility.

We take this occasion to gnard the chnrch against irresponsible parties, from onr own and other mission fields, who are taking advantage of the good-natured, bnt misdirected sympathy of onr people. Let all irregulars fall in line with the main body, or go to the rear. Regnlar collections by the pastors and not specials by specialists is the order of the day.

H. C. MORRISON,
WALTER R. LAMBUTH.

Mission Rooms, Nashville, Tenn., Aug. 21, 1897.

Meridian District Epworth Leagues.

The Meridian District League Conference will be held in South Side Church, Meridian, on Wednesday and Thursday, Oct. 20 and 21; the opening sermon to be preached on Oct. 20 at 11 A. M.

Let every pastor see that his Leagnes elect at least two delegates, and send their names to Rev. H. G. Hawkins as soon as elected. We request pastors who have no Leagnes to appoint delegates.

The Meridian district has been assessed $100 for the Orphans' Home, which will be distributed among the Leagues as soon as all the necessary statistics are in hand.

A. T. BELL, Dist. Sec.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER.

TOPIC FOR SEPTEMBER.

THE CHRIST OF ST. PAUL.

SEPT. 5.—HIS BIRTH AND LINEAGE. (Rom. 1, 3, 4, 25; Gal. iv. 4.)

1. Christ, viewed through eyes of St. Paul, is to be our stndy this month. In essentials we find the same Christ that is seen in the Prophets and the Gospels.

The promise in the beginning was that "the seed of the woman shall bruise the serpent's head," and the prophetic utterances are unanimous that Christ should be of the "honse and lineage of David." Mary, his mother, was of the tribe of Judah and a descendant of David. There is no doubt to-day of his human parentage, bnt his divinity is questioned. The denial of the divinity of Christ means more than the world realizes. If he be not divine, then God is not like Christ; and if it be possible, the Christliness of God is of more importance than the divinity of Christ. But the human and diviue are the complemental spheres of his life from his birth to his resurrection. Born in a manger of Bethlehem, he is heralded by an angel choir. Crucified, dead and buried, he breaks the bonds of death and rises from the grave. Human weakness, divine strength. Marvelous One!

2. The divinity of Christ may be argued from nnmerous points of view, bnt the historical evidence of his resurrection is the most solid gronnd npon which to base our belief. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." In St. Paul's estimation, if "Christ be not raised from the dead," onr faith is foolish, for it has no foundation upon which to rest.

DOTS.

As the Summer visitors are coming home, our Leagues shonld take on new life.

There are a thousand ways to miss the truth, there is only one to hit it. —Montaigne.

A well-rendered programme and a large crowd were elements of the pleasant social given by Rayne Memorial Leagne last week.

The Dryades Mission Snnday-school, under the snperintendency of Bro. Klinesmith, and Lonisiana Avenne School, under Bro. Woodville, are doing fine work. They need more help, however. May God call laborers into this part of his vineyard!

SPRING HUMORS, eruptions, hives, boils, pimples, sores, are perfectly and permanently cured by Hood's Sarsaparilla, the best Spring Medicine and One True Blood Purifier.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

New Building for East Mississippi Female College.

We are glad to learn that the prospects for the E. M. F. College were so bright that it became necessary to erect another large building to accommodate the increase, the rooms in the former buildings having all been engaged. President Beeson is to pay for the buildings, they to be the property of the Mississippi Conference at the expiration of his term of lease of fifteen years. The building is to be a commodious brick structnre, three stories high, 40x80 feet, including a new kitchen, a kindergarten-room, primary-room, recitation-rooms on first floor, an elegant dining-room on second floor, with dish-room, and elevator from kitchen to bring up meals, and a nnmber of bed-rooms and room for Young Woman's Christian Association on third floor. This building is an extension of the south wing, which was the first building erected. The old wooden tower has been removed. The work is being pushed rapidly, and it is expected to be completed by the time school opens, which is Sept. 22. The study hall and new dining-room and halls will be lighted with electricity. Other improvements also will be made.

Board at Millsaps College.

Mrs. Emma Mayes Cook, who for several years has had charge of one of the boarding-halls at Millsaps College, is still at the Williams Hall, where she will be pleased to furnish board and lodging on very moderate terms. Those who board with her will find large, well furnished rooms, good fare, and home-like surroundings.

Brodie's Liver Pills

FOR

Biliousness, Dyspepsia, SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.

Price, 25c. a Box.

I. L. LYONS & CO., Prop's,
NEW ORLEANS LA.

A KLONDYKE GOLD MINE AT HOME.

DONT BURN YOUR MONEY!

A GREAT CHANCE TO MAKE MONEY. IMPROVE IT.

We are pleased to call the attention of our subscribers to the most marvelous invention of the nineteenth century. It is known as the Self-Heating Flat Iron and is unlike any device that is invented to iron with. As flat irons are usually heated on the cooking stove, you consume a large amount of fuel unnecessarily, because to heat two or three irons hot enough for ironing you have to heat up the whole stove and keep it hot. This makes the room hot and makes ironing one of the most unpleasant, unhealthy and dreaded labors of the household, besides consuming a large amount of fuel. With the self-heating flat iron all is changed. The iron is heated by a small burner in the iron, which maintains a perfect oven heat, so it is impossible for you to burn the clothes you are ironing. You do not have to run from stove to table to change irons, nor do you have to iron in a heated room, but can get in the shade and cool. It costs only a half a cent an hour to keep your iron hot. The handle is always cool, the iron is light and of convenient size and you have no trouble in getting it just the proper temperature. This is an all-important feature; if iron is too hot, it makes the starch so miserably yellow that it disheartens many a tired wife and mother, and not only does it discolor the starch, but burns the clothes. It saves your wives—saves your cash—saves your clothes—saves your fuel. Wherever the Self-Heating Flat Iron has been seen it has created the greatest excitement and it is easily estimated that over one million of these irons will be required to fill the demand. It is low priced, simple in construction and can not get out of order. How many millions of tired, worn-out women whose back and limbs have ached after several hours froning would not sacrifice a new bonnet or a new dress or some other luxury to secure an iron that has so many advantages. Experienced canvassers state "they never seen anything sell like the Self-Heating Flat Iron;" they make from $15.00 to $100.00 a week selling it without any trouble.

We would advise any of our subscribers who may want a perfect Self-Heating Flat Iron for their own use, who may want to make money, or who may be out of employment and who may desire a nice clean business with plenty of money, to write to J. F. Casey & Co., 1151 St. Charles St., St. Louis, Mo., as there will be an immense demand for the self-heating flat iron this Summer, as the hot weather comes on. Everyone will want one and a great deal of money can be made selling them. Agents easily make from $15.00 to $30.00 a week and find it the easiest thing in the world to sell.

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Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for to-day.
Let me both diligently work
And daily pray.
Let me be kind in words and deed,
Just for to-day.
Let me be slow to do my will,
Prompt to obey;
Help me to overcome my flesh,
Just for to-day.
Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for to-day.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace,
Just for to-day.
So for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

Only One Fault.

I was riding through a country town in Vermont, when I noticed a concourse of people in a church-yard encircling an open grave.

It was a warm day, and I had ridden ten miles, so I drew the rein under some trees, to allow the horse to rest.

Presently a villager came towards me, and I said, "There is a funeral to-day in your town."

"Yes—Stephen. He was one of the largest-hearted men I ever knew. He had great abilities. We sent him to the Legislature three times, then thought of nominating him for governor, but," he added, sadly, "Stephen had one fault."

I made no answer; I was tired, and watched the people disperse, leaving the sexton to his solitary work.

"A very generous man Stephen was. Always visited the sick. The old people all liked him. Even the children used to follow him on the streets."

"A good man, indeed," I said, indifferently.

"Yes; he had only one fault."

"What was that?" I asked.

"Only intemperance. He didn't seem to have any power to resist it at last. He got behindhand, and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse—kind of crushed, disappointed. Then his children turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the church; and at last his habits brought on paralysis, and we had to take him to the poorhouse. He died there!"

"Only one fault!" The ship had only one leak, but it sank.

"Only one fault!" The temple had but one decaying pillar, but it fell

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned, broken health, poverty, paralysis, and the poorhouse.—Our Young Folks.

Making Children Happy.

The rearing of children is a subject which always has been and always will be a source of much discussion. We shall never arrive at the point when the application of labeled rules will meet each day's experience; but there are general principles which ought to give definite aim to our government. We assume that all good mothers wish their children to be obedient, truthful, intelligent, but do all teach them to be happy? Some may say: "This is too evasive a thing to be controlled; children are naturally happy." Thank God, the dear little ones do start upon life's pathway with hearts ready to absorb all the sunshine that comes to them, and now is the opportunity to make their world so rich, so beautiful, that its rays may stream over into mature life, and carry with it some of the freshness and enthusiasm that gladdened childhood's days. No hardships or trials can so paralyze the will or make existence such a tread-mill that life is not worth living.

We believe that through the period of childhood the heart and intellect can be so trained and interests so multiplied that however dark the days may be which follow, the feeling will never come that it is not worth while striving. As to the plan to be pursued in this education, we would put first and above all the force of example. Let the home atmosphere be bright and cheerful, and all disagreeable things kept in the background. This will far outweigh all desired teaching. Make your children feel that you regard ill-temper and being cross very serious faults, and making those about them happy the right expression of a right spirit. The cultivation of love for animals is an important element in a child's education. Nature in all its varied forms should be a daily lesson, and, impressed upon the sensitive mind, will be through life a source of joy. Try to keep them from looking upon their tasks as disagreeable duties, and encourage them to feel that there is great satisfaction in being useful. Children so trained are the ones who push forward and make a career of usefulness and honor.—Womankind.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

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Systematic Reading.

A number of benevolent persons have at different times prepared lists of what they regarded as "the best hundred books." Literary journals with equal benevolence have published these lists of good books and gravely advised their readers to read them all. The youthful Edison in his boyish passion for knowledge decided to read an entire library and actually began at one end of the first shelf. He read every book for about a yard along the shelf—and stopped. The plan did not work. It is equally unwise to attempt to read any selected list of hundred best books, be they never so wisely selected, because the best book may not be precisely the best book for any particular person to read. In a large and general way there are few great books that every man, woman, and child should own, read, mark, and inwardly digest. "The Book" is one, but the moment we get away from the first few (say ten) of the best hundred books there arise many grave doubts as to whether the remaining best books are the best for us all.

Clearly there is a better way. Books are tools. The thing to know is to know what tool is the best for a particular purpose. The object sought in reading books is education, and the kind of education decides what are the best books. Plainly books on building and architecture are better for a carpenter than books on grammar and music. What, then, is your object in reading good books? Is it to be a first-rate carpenter or to be a man of education as well as a carpenter?

The better way is to read certain books arranged in a certain definite order and to read them in a fixed period of time. The young reader who cheerfully sets out to read the whole of anyone of these lists of one hundred best books is courageous, but not precisely wise, because he is not likely to carry out his noble resolve. Long before he reaches the fiftieth book he will find there are others of more value to him. He will soon see that it is simple common sense to read these books and finish the list at a more convenient season, which often never comes. A few books arranged along a definite line, a few books read in a definite time—this is the fine art of reading.—The Chautauquan.

Selecting a Career.

"Next to the matter of selecting a wife—which in the majority of cases is little more than a leap in the dark—the most important problem which a young man has to confront is that of deciding upon his trade, business or profession," writes Rev. Charles H. Parkhurst, D. D., in Ladies' Home Journal. "Almost any young man's decision as to what he is going to do will mean the narrowing of his preparation, whereas all success that is fairly worthy of the name means breadth of preparation. A man needs to get a great mass of foundation under him if he is going to put either a high or a wide structure on the top of it; and if he knows too soon exactly what it is he is going to do, that mass of foundation will not be forthcoming. In all cases where it is possible it is a great deal better for a man to get the knowledge first, and then let him decide what the vocation shall be, than to decide the vocation first, and let that determine what sort of knowledge he shall accumulate.

"If a man is in earnest to do the best that is in him, it will be much to his advantage to get over the feeling that there is any hurry about actually settling down to his life work. It is a great deal wiser to drift, and to do almost anything that offers, as a temporary arrangement, than to make up one's mind finally and irretrievably to an employment that may possibly be a misfit, and that will involve, therefore, a certain amount of failure. We can safely depend upon it that in the case of a man who has a strenuous purpose there is a certain gravitating tendency between him and the work he is best fitted to do, and if that gravitating tendency is not hurried too much it will assert itself, and the man, without any excessively painful searchings of heart, will find himself where he belongs. Along this line the only safe decisions are the decisions that shape themselves, and that we settle into without being very distinctly conscious at any time that a conclusion is being reached."

Secret Faults.

What a risk we run when we foster some secret sin, not knowing when in our weakness the hidden nature may become triumphant! Some shepherds saw an eagle soar out from a crag. It flew majestically up into the sky. But by and by it grew unsteady. At length one wing dropped, and then the other, and with fearful velocity the once mighty bird fell to the earth. Those men sought the eagle and found that a little viper had fastened itself upon it while the eagle rested on the crag. The eagle did not know that the serpent was there; but while the proud monarch was sweeping through the air, that serpent gnawed its way through the feathers and thrust its fangs deep into the eagle's flesh and it came reeling down to the earth. It is the story of King David—when touching the heights of fame, his lust, like poison, brings down the imperial robes into the mire. It is the story of Samson—he was God's messenger; divine and supernatural strength coursed through his veins; one day he posed as God's vice-regent, the next day, all transformed, he went down to Philistia to gratify his passion, and he lost his eyes; and he lost his life! This is the story of many a life in our day—the promise is great—sip the potion of sin, and in secret enjoy its pleasures! But suddenly there is the exposure of the fall! The secret indulgence of sin has long been eating its way into the heart, and at last the proud life lies soiled and dishonored in the dust.—Rev. J. W. Richardson.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

What Kind of Evidence.

An Irish witness was being examined as to his knowledge of a shooting affair: "Did you see the shot fired?" the magistrate asked. "No, sorr. I only heard it," was the evasive reply. "That evidence is not satisfactory," replied the magistrate, sternly; "stand down!" The witness proceeded to leave the box, and directly his back was turned he laughed derisively. The magistrate, indignant at this contempt of court, called him back and asked him how he dared to laugh in court. "Did ye see me laugh, your honor?" queried the offender. "No, sir, but I heard you," was the irate reply. "That evidence is not satisfactory," said Pat, quietly, but with a twinkle in his eye. And this time everybody laughed except the magistrate.—Exchange.

Maternal Care.

Mothers, if you want your little ones to grow up with a love for holy things, let that love be instilled at your own knee, or in the family circle. Teach them the "sweet story of old" in language suited to their tender intellects. Make the Sabbath a happy day for them—a day on which the recreations of the week are pleasantly superseded by surroundings which, while never irksome, serve to mark God's day from the rest of the week. Depend upon it that when, in a few years' time, your children attend divine service, the seed sown from the pulpit will fall on good ground—ground which has been tilled by maternal care, ay, and perhaps watered with maternal tears.—Scottish American.

HYGIENE.

Water.

A great deal of water is required to keep the human body in health. Many persons assure us that they never feel thirsty, and take no liquid beyond a little warm drink at meals. Many such persons suffer from neuralgia, headache and indigestion, and I think it is often from a lack of water. The drinking of hot water in the morning on rising has become common. Perhaps no prescription is to-day more popular in our cities than a pint of water as hot as can be borne an hour before you take your breakfast; many persons have derived benefit from the practice. Physicians have tried to explain the benefit of this hot-water drinking, but I have no doubt that it supplies what the newspapers call "a long-felt want," simply more water to supply the needs of our bodies, which require water to run them as truly as a water-wheel. To supply this want by flooding the stomach with cold water at meal-time is one of the worst methods, but if that were the only practicable way, even that would prove a blessing. The best time for introducing the needed water, which should be hot, is on rising, an hour before eating breakfast if possible, and the same on going to bed. If your liver is torpid, skin yellow, digestion weak, with tendency to headache and neuralgia, I think you will find advantage from the introduction into your stomach of a half a pint of hot water two or three times during the day, or, if you prefer the water on going to bed at night, that taken during the day may be cold. With delicate stomachs the hot water seems to agree best. Don't let the mill run dry.

While upon the subject it is well to consider the evil effects of impure water. It will unfit the system for doing its best work sooner than any other cause. Many hundreds of people in a small town in Pennsylvania were seized with a sudden and fatal illness called typhoid fever. After a long search it was discovered that the excreta of a typhoid fever patient had been thrown upon the snow on the bank of a near-by stream during the Winter. In the Spring, when the snow melted, the poisonous matter that had come from the typhoid-fever patient was carried down the bank into the river, and poisoned everyone who drank of the water, even miles below. This one act of ignorance and recklessness led to the death of several hundred innocent people, the loss of time and money among thousands of the living, and the expenditure of many thousands of dollars.

An epidemic may be confined to one household where all the surroundings seem perfectly healthful.

Many readers will recall the Washington hotel case which occurred some years ago. Many of the guests were suddenly seized with cramps and colic; among the sufferers was Senator Sumner. In this instance the cause was a defective drainage which poisoned the water used by the guests.

In a famous school at Pittsfield, Mass., just at the close of a very successful year, many of the young ladies were seized with typhoid fever. The suffering, death and fright were something dreadful. It was soon found that the girls had been poisoned by the matter from a defective drain which found its way to a well. So far from such facts being rare, there is hardly a neighborhood, even in the most healthful country districts, whose history has not been marked by fatal typhoid diseases produced by impure water.—Dio Lewis in Journal of Hygiene.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

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How to Find Out

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists; price, fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The publisher of this paper guarantees the genuineness of this offer.

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Our Cordova and Rio Coffees, Parched and Ground, have a fragrance that makes folks thirsty for a cup of it. Soon as you catch the aroma you wish it was coffee time.

Costs much less than at regular tea and coffee stores, where shoddy prizes are given with every pound; but it's worth all it costs.

A finer flavored or more wholesome coffees can't be bought anywhere at any price.

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Choice Rio, parched and ground, 15 cents a pound.
Common Rio, parched and ground, 10 cents a pound.

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Corner Thalia.

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Stovewood—Ash-Oak load, with kindling $2.25; Ash and Pine or Oak and Pine, $2; Split Pine, $1.75; Pine Blocks, $1.50; Oak and Pine Blocks, $1.75; half-cord split Ash and Oak, $2.25. Put inside premises. Coal, Coke, Charcoal and 4-foot Cordwood at lowest rates.

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and going on a

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The Epworth League.

BY MRS. FLORANCE M. STRATTON.

(Read before the Enterprise District Conference, and published by request of the Conference.)

John Wesley says, "I desire to form a league, offensive and defensive, with every soldier of Jesus Christ."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." (Psalm cxliv, 12.)

Proud indeed may any town be to know they have an Epworth League organization in their midst; proud to know such an organization exists to elevate, teach, inspire the young of their community.

When the Epworth League was founded in Cleveland, Ohio, May 15, 1889, provision was made in its Department of Mercy and Help for a "Junior League, preparatory to the Epworth League." Though the Epworth and Junior Leagues were given formal recognition at the same convention, yet the Junior antedates in Methodism the Epworth, for the first League which was established in the old rectory of Epworth parish, Lincolnshire, England, was a Junior League. It was composed of "the most remarkable family group in the history of English households," the roll of membership being the largest in 1711, when there were ten boys and girls in its chapter. The president was Mrs. Susannah Wesley, one of the most saintly and useful women in the history of Christianity. Thus we have found in the Epworth rectory all the departments of the Epworth League: Spiritual, Mercy and Help, Literary, and Social. They were not merely adopted, but adopted and worked with such method that those young Epworthians must have slept, ate, studied, played and prayed according to rule—a method sternly rigorous, and yet instinct with burning and loving enthusiasm; a method which gave birth to Method-ism.

The Epworth League has spread into our numerous foreign mission fields, has been transplanted into the mother Wesleyan Church of England, and has been adopted by the M. E. Church, South, and by the Methodist Church in Canada. The progress of the League movement in Canada is truly marvelous. There are few even among the week appointments which are without their Leagues, both Senior and Junior. Not only there, but chapters are being organized in all lands, and it is expected that all Methodisms will soon adopt the movement. The Junior League goes everywhere with its mother, and is thus destined to become world-wide "a training-school for the Epworth League and a half-way house to the church." Through the Epworth League and Junior League our Samuels and Johns and Timothys and Ruths will be the leaders of the Lord's host not many years hence. Many conversions are being reported in our Epworth papers by our Juniors, and thus many valuable additions made to the roll of church membership.

'Tis ours to fashion the children's mind,
To kindle their thoughts, and their hopes unbind;
To guide their young feet in their earliest flight,
And lure them to worlds of unsullied light;
To teach them to sing in their gladsome hours
Of a Savior's love, with an angel's powers."

Would to God that every mother in our vast country could see the great need and take hold of this grand work, so that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace. (Psalm cxliv, 12.)

"Feed my lambs" is Christ's command. Now, we know many have little or no home training, while others have come from non-Methodist families and are unfamiliar with our doctrines, polity, and usages; hence the special need of just such instructions as this Epworth League gives. It will make them intelligent, steadfast, loyal Methodists. If you desire above all things to live and be like Jesus, going about doing good to all classes at all times and in all places, you will find no better field for work than in the Epworth League.

The Epworth League 's a home for you,
No home on earth so grand;
Through it the boys and girls may be
Brought to that fairer land.

It is to magnify our works,
Our hope and trust in Him,
And ever will it be to you
One grand protesting rim.

The retiring president of the Toronto Conference League gave the right ring when he said, "What the world wants to-day of Christianity is not more profession, but more practice." It also requires consecration and intelligence. Thought rules to-day in every department of life, and if the church is to win the twentieth century, it must first become master of the thought of the age. The Christian must do the thinking as well as preaching and praying. The Epworth League embodies these three essential principles—consecration, intelligence, and service. It is one of the most potent organizations for the uplifting of humanity. In many places "the League" is practically the church in action, and more than one weary pastor finds that the Epworthians of his charge are his most trustworthy helpers.

The chapters in our country, as the result of eight years' work, now number over 17,500 regular chapters, with 5,600 Juniors, with a membership roll of 1,000,000 members.

If we, as members of the Epworth League, but do our duty, and all over this land, from east to west, from north to south, will be heard the sound of rejoicing over the good accomplished, the sorrow alleviated, and the hearts made light and happy through the love of our Lord and Savior Jesus Christ.

Will you enlist in the battle,
Will you enter in the fight,
And with John Wesley
Stand firm for the right?

Let us put our shoulders to this Epworth wheel and give it a push. Roll on, glorious wheel, around this wide world, and gather, as you go, the strength and glory of young manhood and maidenhood for Christ. Roll on until this world shall feel the tread of a million young Methodists, who shall march into the twentieth century with the shout of victory upon their lips, scale the battlements of sin, drive back the foes of God, of home and native land, and plant the banner of King Immanuel upon the shores of every land and upon the isles of the sea.

Letter from Sister Cary.

On April 24, as we passed from one room to another and gazed, perhaps, for the last time, through blinding tears, on many familiar and well-beloved objects, and realized that we were leaving all to the mercy of the merciless waves of the proud "Father of Waters," trusting in the mercy of a merciful Father, we were forcibly reminded of our Savior's words, "Lay not up for yourselves treasure upon earth," etc. Still, while the boat was bearing us away from those hallowed scenes, we were comforted by the promise,

"When through the deep water I call thee to go,
The river of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

The meeting with mother and sisters was only saddened by the sight of father's vacant chair, whose occupant had gone home since our last visit. One learns many things while passing through such experiences, all of which "work together for our good." Among other things, we learned a few "new songs," and if I hadn't "kinder" promised "C. M. P.," and others, wouldn't I'd be tempted to comment!—but under the circumstances I forbear. Will say in passing, however, that the people around Covington, La., are loudly singing of

"The glorious church without spot or wrinkle
Washed in the blood of the Lamb."

After a pleasant visit of a little over two months we, like the Israelites of old, again took up our journey, and our tent is now pitched at Ruston, La., which we have found to be "no mean city." Bro. Miller is "not at home" at present, but his pulpit is ably filled by Bro. White. We had the pleasure of listening to a Sunday-school lecture by Bro. Alexander, which was both entertaining and instructive. We do not find here as many vacant pews as we have been wont to find in the majority of our churches, which speaks well for the place. We always like to meet with the church-going people of a community. The different denominations seem to harmonize beautifully. We are at present residing with a family where the husband is a Baptist, while the wife is a Methodist.

While we are loth to leave the bounds of the Mississippi Conference, having been in said Conference all our lives, we believe that we shall find the Louisiana Conference not wanting in hospitality and "good works." Some way we have always had a feenity for getting on the good side of the preachers. Perhaps this is because they have no bad side. And if Bro. L. A. Reed and Dr. Sawyer are fair samples of the Louisiana preachers, Mississippi has a formidable rival in the Conference of her sister State. ALICE CARY.

Ruston, La., Aug. 4, 1897

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Mrs. L. HUDNUT, South Bend, Ind.

To serve God. Herein lies true happiness, the happiness of yesterday, the happiness of to-day, the happiness of all days. But we must know this, and when we know this we must act. Many never know it, and of those who know it many never commence to act; of those who commence many do not continue, or else continue so feebly that their search for happiness serves merely to weary and disgust them still more with their false happiness—that is, with their real unhappiness.—Louis Veuillot.

How Christ's death takes away thy sins thou wilt never know on earth—perhaps not in heaven. But why he died thou canst see at the first glance. . . . He died because he was love, love itself, love boundless, unchangeable; love which inhabits eternity, and, therefore, could not be hardened or foiled by any sin or rebellion of man, but must love man still, . . . because absolute and perfect love.—Charles Kingsley.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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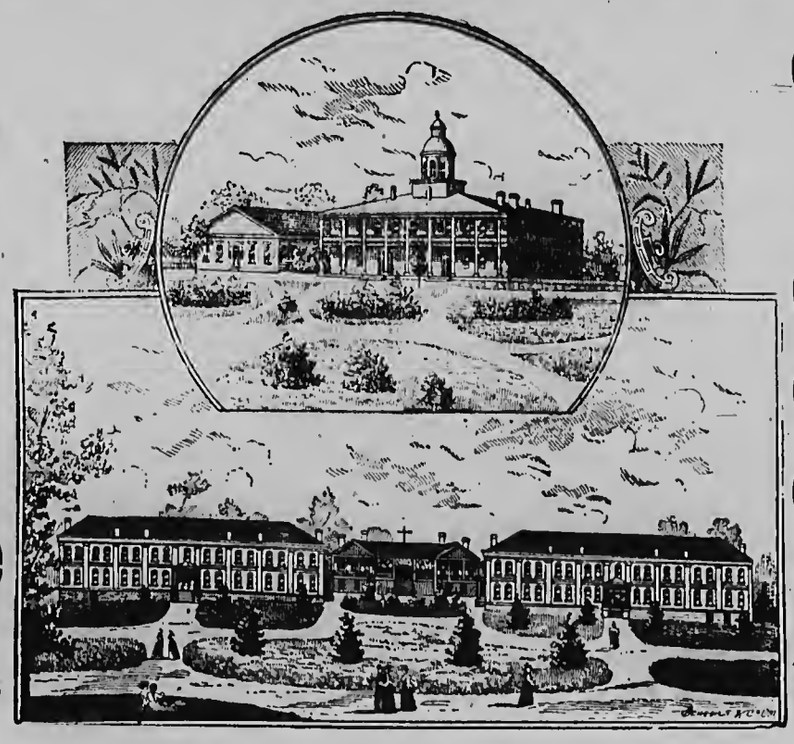

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We shall continue to work under the auspices of the North Mississippi Conference, and pledge ourselves to use every effort in behalf of those entrusted to our care that they may be developed into educated, polished Christian women.

BOARDING DEPARTMENT.

Pupils boarding in the College have the personal attention of the President and his wife, who, together with the teachers, strive to make their stay while here as pleasant and profitable as possible.

An abundance of substantial food is furnished; ample time given at each meal for everyone to be satisfied, and President's family, teachers and pupils all fare alike. Special attention is paid to their manners and morals at all times, and every effort is made to impress them with the necessity of constant growth, physically, mentally and morally.

We board at $11.00 per month where they take their meals regularly at the table; extra charge when the meals are carried to their rooms, and extra servant hire. This includes pupils and teachers.

No incidental fee is charged unless something is destroyed, and in this case the cost of the article is charged to the party who destroys it.

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Board, fuel, lights and laundry	$11 00
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Voice Culture (private lessons)	4 00
Chorus Training	No Charge
Crayon, Pastel, Water Colors and Oil	4 00
Elocution (private lessons)	4 00
Elocution (in class)	1 00
Diploma (graduation fee)	5 00
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Pupils will be charged from time of entrance, and no deduction made except in cases of protracted sickness.

Payments must be made quarterly, and in advance.

Pupils leaving at any time will be charged to the end of the month.

School will open Wednesday, September 15, 1897, and continue nine scholastic months.

For preachers' daughters everything is divided by two. Pupils leaving at any time will be charged only to the end of the month. Those refusing to obey the rules of the college will be dismissed.

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NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Macon station	Sept. 18, 19
Starkville station	25, 26
Crawford	Oct. 2, 3
Sturges	9, 10
Starkville circuit	(Wed.).. 13
Columbus circuit	16, 17
Columbus station	17, 18
Brooksville	23 24
Cedar Bluff	30, 31
West Point	31, Nov. 1
Hebron	0
Sanqualak	7, 8
Singleton	(Thurs.).. 11
Winstonville	13, 14
Tibbee	20, 21

R. A. BRADFORD, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station	Sept. 4, 5
Greenwood station	11, 12
Winona circuit	18, 19
Vaiden	25, 26
Carrollton station	Oct. 2, 3
Indianola	9, 10
West	16, 17
Dublin and Brooklyn	23, 24
Carrollton circuit	30, 31
McNutt	Nov. 6, 7
Black Hawk	13, 14
Sidon	20, 21

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tupelo	Sept. 4, 5
Aberdeen	12, 13
Okolona	18, 19
Prairie	25, 26
Verona	Oct. 2, 3
Aberdeen circuit	9, 10
Shannon	16, 17
Quincy	22
Amory	23, 24
Nettleton circuit	28
Fulton	29
Tremont	30, 31
Sparta	Nov. 4
Houston mission	5
Buena Vista	6, 7
Houston and Wesley	13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

DURANT DIST.—FOURTH ROUND.

Durant station	Sept. 4, 5
Lexington and Tchula, at Tchula	11, 12
Pickens, at Pickens	18, 10
Kosciusko station	25, 26
Poplar Creek, at Friendship	Oct. 2, 3
Sallis, at Salem	9, 10
Belzona, at Belzona	16, 17
Walthall, at Walthall	23, 24
Enpora and Mahurn, at Enpora	24, 25
Ethel, at Marvin Chapel	29
Ackerman, at Liberty Hill	30, 31
Ebenezer, at Center Point	Nov. 6, 7
Salem, at Macedonia	12
Rural Hill, at Rural Hill	13, 14
Chester, at Salem	18
Louisville, at Louisville	20, 21

J. H. MITCHELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Sept. 11, 12
Hernando and Coldwater	18, 19
Sardis	25, 26
Nesbit	Oct. 2, 3
Courtland	(Fri.).. 8
Batesville and Wesley	9, 10
Longtown	(Thurs.).. 14
Como	16, 17
Tyro	(Fri.).. 22
Wall Hill	23, 24
Pleasant Grove	30, 31
Pleasant Hill	(Fri.)..Nov. 5
Cockrum	6, 7
Arkabutla	13, 14
Burgoss	(Fri.).. 19
Eureka	20, 21

T. C. WEBB, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley—Wood Street	Sept. 4, 5
Water Valley—Main Street	5, 6
Oxford station	11, 12
Coffeeville, at Antioch	18, 10
Grenada station	25, 20
Banner, at Tabernacle	Oct. 2, 8
Paris, at Hunter's Chapel	9, 10
Tocopola, at Liberty Hill	10, 17
Slate Springs, at Atlanta	23, 24
Chapel Hill	(Thurs.).. 26
Pittsboro, at Big Creek	(Thurs.).. 28
Ellzey, at Young's Chapel	30, 31
Strathmore	Nov. 6, 7
Charleston	13, 14
Tatum, at ——	(Thurs.).. 10
Grenada circuit	(Thurs.).. 18
Water Valley cir., at Wyatt's Chapel	20, 21

H. C. MOREHEAD, P. E.

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HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs sta., at Holly Springs	Sept. 3
Byhalia circuit, at Byhalia	4, 5
Potts Camp circuit, at Potts Camp	11, 12
Waterford circuit, at Soule Chapel	18, 19
Olive Branch cir., at Olive Branch	26, 27
Red Banks circuit, at Victoria	Oct. 2, 3
Ashland circuit, at Mt. Pleasant	9, 10
Cornersville circuit, at Cornersville	16, 17
Mt. Pleasant circuit, at New Salem	23, 24
Pontotoc circuit, at Mt. Pleasant	30, 31
East Holly Springs circuit, at ——	Nov. 6, 7
Holly Springs circuit, at ——	13, 14
Abbeville circuit, at Abbeville	20, 21

J. D. CAMERON, P. E.

MISSISSIPPI CONFERENCE.

ENTERPRISE DIST.—FOURTH ROUND.

Winchester, at Pleasant Grove	Sept. 25, 20
Heidelberg, at Liberty	Oct. 2, 3
Pachuta, at Pachuta	9, 10
Vossburg, at Vossburg	16, 17
Energy, at Hopewell	23, 24
Mathersville, at Salem	30, 31
Eastabuchie, at Eastabuchie	(Fri.)..Nov. 5
Ellisville and Laurel, at Laurel	0, 7
Leaksville, at ——	(Wed.).. 10
Wayne mission, at Vick's Mill	(Fri.). 12
Waynesboro and State Line, at W	13, 14
Mt. Carmel	(Thurs.).. 18
Williamsburg	(Fri.).. 10
Fulier	20, 21
Shubuta, at Quitman	(Fri.).. 20
Enterprise and Stonewall	27, 28

L. CARLEY, P. E.

NATCHEZ DIST.—FOURTH ROUND.
(In Part.)

Gloster	Sept. 4, 5
Centerville	11, 12
Woodville	18, 10
Percy's Creek	25, 26
Barlow	Oct. 2, 3
Woodland	9, 10

W. L. C. HUNNICUTT, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—FOURTH ROUND.

Lanesville, at Andrew	Sept. 25, 26
Gibbsland, at Gibbsland	27
Valley, at Blocker Chapel	Oct. 2, 3
Holmesville, at White Hall	9, 10
Calhoun	15, 16
Ruston	17, 18
Lisbon, at Mt. Zion	23, 24
Summerfield, at S	30, 31
Vienna	Nov. 1, 2
Vernon, at Wesley Chapel	6, 7
Gansville, at Antioch	12
Blenville, at Blenville	13, 14
Homer, at Homer	20, 21
Farmerville, at F	27, 28
Downsville, at D	Dec. 4, 5
Minden, at M	9
Arcadia	11, 12

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 50, Question 24, of Discipline.

B. T. CREWS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—preaching	Sept. 12
Opelousas—Quarterly Conference	Nov. 3
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 10
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 2
Morgan City—Quarterly Conference	Nov. 24
Crowley—preaching	Oct. 10
Crowley—Quarterly Conference	Dec. 14
Franklin	Dec. 1
Indian Bayou	Oct. 16, 17
Prudhomme City	23, 24
Plaquemine Brulee	30, 31
Front Street—Lake Charles	Nov. 8
Jackson Street—Lake Charles	13, 14
Lake Arthur	20, 21
Grand Cheniere	27, 28
Patterson	Dec. 2
French Mission	4, 5
Jeanerette	8
Abbeville	9
West Lake	10, 11

The Opelousas District Epworth League Conference will meet at Lafayette, Sept. 30, at 4 o'clock, and adjourn at noon the next day. There will be three sessions. I hope every pastor will be present, and that each League will send two or three delegates. I also would be glad to have as many young people from each charge as can come. We will have a programme that will be both instructive and interesting.

H. O. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Covington and Talisheek, at St. Tammany Camp Ground	Sept. 4, 5
Craps Street, Slidell, and Pearl River, at Craps Street	12
Rayne Memorial	(11 A. M.).. 19
Felicity Street	(7:30 P. M.).. 19
Lower Coast, at Wesley	25, 20

JOHN T. SAWYER, P. E.

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MARRIAGES

DOBBINS—LOGAN.—At the residence of the bride's father, Mr. Lucien Logan, Clarke county, Miss., Aug. 26, 1897, by Rev. Robt. B. Downer, Mr. Wm. Hugh Dobbins to Miss Maggie M. Logan.

DOWNER—VINING.—At the residence of the bride's father, Mr. Green Vining, Crystal Springs, Miss., Aug. 8, 1897, by Rev. Wm. B. Lewis, Mr. R. Edwin Downer, of Vossburg, Miss., to Miss Mattie J. Vining.

GILL—GAY.—At the residence of the bride's parents, Washington, La., Aug. 21, 1897, by Rev. H. Armstrong, Mr. George Gill, of Opelousas, and Miss Susie Gay.

SCHULTZ—BULLOCK.—At the residence of the bride's uncle, Rev. U. E. Alford, near Magnolia, Miss., Aug. 8, 1897, by Rev. U. E. Aliord, Mr. Charles Schultz to Miss Maggie Bullock, all of Pike county, Miss.

FOLLEY—CAMPBELL.—At the residence of the bride's father, Mr. J. C. Campbell, New Orleans, La., March 5, 1897, by Rev. J. M. Alford, Mr. Charles Folley to Miss Mammie Campbell, all of this city.

PASQUALE—BYRNES.—At the residence of the bride's mother, Mrs. Murphy, New Orleans, La., March 31, 1897, by Rev. J. M. Alford, Mr. Salvador Pasquale to Miss Eloise Luttie Byrnes, all of this city.

DECON—ROBERTSON.—At the residence of Mr. F. L. Mathews, Gretna, La., June—1897, by Rev. J. M. Alford, Mr. William M. Decon, of Baton Rouge, La., to Miss Georgiana Robertson, of New Orleans, La.

BUETO—THIEL.—In the Bretonville Methodist Church, Aug. 23, by Rev. W. J. Roberts, Mr. Emile Bueto and Miss Therese Thiel.

The cause which produces sick headache is more promptly removed by Ayer's Pills than by any other medicine. They easily and speedily correct all disorders of the stomach, liver, and bowels and restore to these organs regular and healthy action

Camp Meeting Calendar.

Camp Meeting.	Begins.
Leaf River	Sept. 3
Opelousas District	Sept. 4
Palmer Creek	Oct. 1
South Mississippi Holiness	Oct. 8

Millwood Institute.

The Fall term of this excellent institution will open Wednesday, Sept. 15th.

Apply to the principal for catalogue, and learn what superior advantages are offered by this school.

A. M. C. PEARCE, Principal.

Dr. TICHENOR'S ANTISEPTIC

HEALS WOUNDS AND BURNS | RELIEVES PAIN AND ACHES | CURES COLIC AND CRAMPS

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Communications.

Pastoral Visiting: Its Duty, Difficulties, and Benefits.

BY REV. R. B. DOWNER.

(Read before Enterprise District Conference, and published by request of Conference.)

It seems somewhat out of place for a body of Methodist ministers to consider as questionable the subject of pastoral visiting; yet the duty, difficulties and benefits of pastoral visiting has been allotted me as a subject for District Conference contemplation.

Scriptural or not, the M. E. Church, South, demands a promise of every person ordained deacon and elder that this duty shall be performed. Every minister of the gospel in charge of a congregation is not to proclaim the message from the pulpit only, but from house to house. Proper preparation for the pulpit will require large draughts upon the minister's time, as from that standpoint he comes in contact with the masses. Books, however, are not the only custodians of knowledge. He who abides in the musty realms of the study room, and is rarely, if ever, seen at the home of the aged, sick, and lowly, will never compass the possibilities of his being. His ministerial life and influence will lack equipoise. As a means of personal benefit, as well as that conferred, it becomes the duty of every Methodist minister to excel in this department of labor. Like every other valuable agency or blessing, pastoral visiting is not without its difficulties, but the hindrances are often removed by determined perseverance.

To be a successful pastor it is requisite that he be emptied of self and filled with Christ. Possibly nine-tenths of the difficulties in the way arise from thinking more highly of ourselves than we ought—"lords over God's heritage," and not humble messengers of Christ; yet some of the hindrances arise from the people to be visited.

1. To a pastor entering upon a new charge want of knowledge of the abiding-place of his members becomes a perplexing difficulty for a length of time; but the Discipline, 1130, requires every pastor to keep a directory of the residences of his members to facilitate pastoral visitations, and it is to be inferred that upon leaving a charge, this directory is transmitted to his successor. If no directory was made to include a map of the streets, or roads, upon which members live, a new pastor could at once be able to locate the places of his members, and be able to visit the flock without waste of time.

2. The lack of ability to arrange duties that will harmonize with the most appropriate hour of the persons to be visited. A pastoral visit made before the usual morning work is over, on a wash day, or just when a good sister is in the kitchen preparing for dinner or supper, would not be wise. A deceased brother, who was a pastor beloved, told me of his method of overcoming this trouble. After inquiring somewhat as to the domestic arrangements from some of the older sisters, he planned his visits systematically; then from the pulpit each Sabbath he gave notice of his pastoral visitations for each day, with the hour of each place. He said the people liked it, and were at home when he called. This removes another difficulty, when to leave (some preachers never seem to know the right moment to bid adieu), but a prior engagement solves this problem.

3. Encountering unpleasant receptions from unreasonable mortals. Once in a while a home is encountered where there seems to be located a manufactory of sulphuric acid. A spraying nozzle is kept handy near the front door, and as soon as the pastor enters the acrid fluid is turned on. "Well, you have condescended to call at last. I began to think you never would come. I have seen you pass my door a number of times on your way to visit the rich members. Bro. B. never treated me that way; he visited my house every week. However, since you are now here, come in and tell me the news." Her tongue keeps you busy listening, and wondering, with one of old, "Where am I at?" Many a timid pastor prefers a week's communion with Clarke's Commentary than fifteen minutes of sprayed acid. The remedy is simple: always carry with you some of the balm of Gilead—a good supply. Keep sweet, and as the acid burns, rub on the balm. The acid reservoir has a limit. When exhausted, go to prayer, and have Jesus talk. Arise, bid good day, and in about three weeks call again, carrying more balm, and a few balmy visits will dry up the acid factory.

4. Then there is the negative member, much in society. She receives the pastor with much expressed condescension. If in the Winter, ushering him into a musty, darkened parlor room, the temperature of it as frigid as the ice-covered streets without. The surroundings indicate that sometimes the Progressive Euchre Club meets there. Patronizingly the hostess bids the pastor to be seated in one corner of the room, while she occupies another. Occasionally she condescends to say "Yes" or "No" to some question, trusting to freeze the pastor out. Remedy: Don't stay long, but be sure and pray with her before you leave. Call again in a short while. This time keep on your overcoat, and make a longer visit, and about the third time she will order a fire started, and you will have a thawing-out time. Never allow yourself to feel offended, crucify self, and present Christ. As strange as it may appear, I will yet affirm that many of the so-called pastoral visits of 1897 would not be recognized as such by the fathers. Such visits are made for the pleasure given the cultured, ascetic taste of the pastor. Social visits at certain times are quite proper, but a pastoral visit is intended mainly to benefit the visited. As the pastor is a soul physician, he must expect at times disagreeable environments. His duty requires him to mingle with the innocent gaieties of life; also to be present where the warning yellow flag flutters in the breeze. The aged, the sick, the bereaved, the poor, the kept-at-home, have special claims, and must be timely served. Happy is the man that joyfully embraces his opportunity to be in Christ's stead at the home of the despondent. Fireside talks often accomplish more visible results than the pulpit. The visit, to be pastoral, must leave behind the aroma of Christ. A correct method of observance is Christian conversation, followed by the strains of some appropriate hymn, reading of God's Word, and an earnest, heartfelt prayer. Singing gives the visited opportunity to take a share in the acts of devotion. Some pastors can't sing (unfortunate men). Children love to sing. Always give them, if present, an opportunity. As to the benefits, who can estimate them? Around the fireside the pastor is at close range to ascertain the spiritual status, learn of the peculiar hindrances, thus affording knowledge of the proper subjects needed to be presented from the pulpit. His own soul will often rejoice as he lifts to a firmer hold on Christ some despondING, perishing one.

Think of the burdened mothers, aged parents, confirmed invalids, almost wholly dependent upon pastoral ministrations for human words of good cheer. Eternity alone can reveal the benefits thus conferred. Pastoral visiting affords opportunity to become acquainted with the children, and learn to what extent Christianity influences their lives. The loving tender pastor has led many a wayward daughter and prodigal son into sweet companionship with Christ. A few special words to Mary or John before leaving are never forgotten.

The faithful pastor, though not a "D. D.," will rarely, if ever, have to preach to empty benches. It is a wise pastor that finds time to call early upon new-comers, and visit those of other denominations where a visit is acceptable. It should be an exception to the rule to leave without offering to have prayer.

Orphan's Home Notes.

BY REV. THOMAS B. CLIFFORD.

In sending in our

ORPHANS' HOME NOTES

this week we would remind all those who have subscribed that we need the money now, and hope they will find it convenient at a very early date to pay the regularly appointed collectors at the various churches where appeals have been made and collections taken. One town deserves special mention as having paid more than they subscribed, and hereby we commend the example of

MAGNOLIA,

the county seat of Pike, subscribing on Sunday of our visit $67.40, and paying next day $81. The name of Bro. J. A. B. Jones, the faithful and efficient pastor, deserves mention in this connection for his interest and co-operation in the work. Besides this amount, the good ladies promised to furnish a room. In our last letter we mentioned Siloam as being the scene of our labors at time of writing. From there we went to

WEST POINT,

and, notwithstanding the fact that several hundred dollars had just been subscribed (and some of it already paid) for much-needed improvements on the parsonage, yet the congregation responded to our appeal for the orphans, and nearly $75 will come from West Point in a few weeks to help furnish the Home. No wonder that the West Point congregation has done so much this year, if the good Doctor with whom we stayed is a sample of the flock. He keeps books with the Lord, and pays at least one-tenth. Oh, that his kind may increase both in Mississippi and elsewhere!

Monday morning, Aug. 23, we took train for Lexington en route to

ACONA,

on the Black Hawk circuit, whither we had been invited by Rev. W. C. Lester, the pastor. A protracted meeting was in progress, Rev. W. H. Sanders assisting. An opportunity was given the agent to preach and represent the Home, and $74.55 was the amount subscribed in answer to our appeal.

Special thanks are due Bro. Williams, of Lexington (a member of the North Georgia Conference), for conveyance to Acona. We shall not soon forget the delightful trip with this genial and godly Georgian.

Fifth Sunday in August we were booked for

STARKVILLE,

where we were assured by our friend and brother, Rev. T. Y. Ramsey (the pastor), that a cordial welcome awaited us. Bro. J. J. Yeates was at the depot with conveyance to take the agent in charge, and to him and his excellent wife and family we are indebted for many kindnesses. More than $80 was the result, in a material way, of our labors in behalf of the Home, Sunday morning. At night it was our privilege to preach at a union service to a large congregation assembled in the Cumberland Presbyterian Church.

Monday morning, Aug. 30, found your correspondent on his way to McCool, en route to

CENTER RIDGE,

on the Rural Hill circuit, to assist the pastor, Rev. W. L. Anderson, in a meeting, and present the claims of the orphanage. Twenty dollars was readily subscribed toward the furnishing of the Home, and one member of the congregation assured us that even more than that would be paid.

We would be glad if all who read these lines would study the history of missions in Mexico and Brazil, and learn somewhat of the foe with which we have had to contend in those countries. When these facts are learned, then, perhaps, Protestants in Mississippi will cease to furnish both money and orphans to strengthen and build up the Roman Catholic Church.

When will the Mississippi Orphans' Home of the M. E. Church, South, located in Water Valley, Miss., be furnished and opened? Echo answers—When? We are depending on the Protestant people, and especially the Methodists of Mississippi, to help us answer this question. Let all help, and help "now."

On the Wing, Sept 4, 1897.

Correspondence.

Letter from "Gilderoy."

"What is the state or condition of the regenerate?" is another question on which young men ought to have clear and settled views. Mr. Wesley is particularly clear and strong on this subject. No writer, so far as I know, surpasses him in strength, clearness and felicity of utterance on this doctrine. It will pay to study him and to master this subject as presented by him.

Regeneration is a new birth. It is meant to rectify or to restore what was lost in the first birth. Generation is one thing, and regeneration the other and more important thing. The first birth is natural, the new birth spiritual. By the first we become sons of Adam, and by the second sons of God. We are born of God. Our relation to Adam is fleshly; our relation to God spiritual. Generation is a profoundly mysterious fact, and regeneration not one whit less so. All who are born once of our race must be born again of God. The necessity for the new birth grows out of the nature and relations of the first birth.

Owing to the inherent and inherited depravity, or deprivity, of our natures, we are inclined to go the wrong way, to self-will, to excess, even to excess in right things, to sin. We naturally give way to pride, envy, malice, and lust. We want to have our way in everything; to gratify our passions, appetites, and propensities, regardless of God's law or the rights of other people. Self is enthroned, and self-will the only rule and law of action. This is the corruption of nature that is naturally engendered, and it is just this that makes regeneration necessary—yea, absolutely indispensable. Without it men are just as certain to fall into actual sin and go straight down to hell as water is to run down hill. No amount of education and no kind of education and training can do away with the necessity for regeneration. The old man, or Adam, is in us and dominant. He must be dethroned, turned out, and the new man, or Christ, must be raised up in us. We call this regeneration, the new birth, being born of God, born of the Spirit. It is the beginning of spiritual life and makes us sons of God. It was not our fault that we were born as we were, but it will be our fault if we are not born of God. This change is radical, individual, personal. It is a change from the love and service of self to the love and worship of God; from the love of sin to the love and practice of virtue, of holiness. It is the divine mind formed in us by the Holy Ghost; the living Christ in us in the person of the Spirit. The regenerate life is spiritual life from start to finish. If sustained with spiritual food, it will come to maturity and Christian manhood. We are new-born sons of God that we may become grown men in Christ.

It would be difficult to overstate the necessity for regeneration, or the nature of the change wrought by it. It is dangerous to minify the necessity for it or the work done in the new birth. There is a tendency towards both of these evils in widely divergent wings of the church. With some human nature is too good to need regeneration, and with others regeneration is not good enough for fallen human nature. It must be supplemented by something else to set the perverse human will right with God. A careful study of Mr. Wesley on this subject will tend to check extremists in both directions. It will save young preachers from confusion and blundering either way.

Regeneration is unique, singular, and stands alone in its place in Christian theology and in the economy of grace. It is not in the way of any other doctrine. No man who believes the Word of God will speak against it, or minify it, or speak of it to ridicule it, or to belittle regenerate souls. This kind cometh of either ignorance or sin—perhaps of both.

But one asks, "Are not regenerate people depraved beings still?" They are, and specially so in the matter of deprivity. The depravation that comes of deprivation clings to them, and in a large sense will do so as long as they live. No state or work of grace will or can save men from this. Mr. Wesley and the men of his day classed these as infirmities, and not sins. They all say no state of grace will ever destroy or obliterate our connection with the race. Grace was not meant to destroy the race, but to save all the race from all sin.

Justified and regenerate people ought to live without sin. This is the lowest plane on which they dare try to live at all. An effort to live one inch lower than this is to live in sin, and so to fall from grace. The standard in the divine book is very high; so high it does not make allowance for sin. Ignorance, if not wilful, natural weakness of judgment, and the like, are infirmities. Bad habits, formed by long sinning, are sinful. A hot temper must be controlled. Unholy passions, made more unholy by long indulgence, are sinful. It is not wise to be too liberal in forming a long list of personal infirmities. In any matter, if you can't, you can't; but if you can at all, by the help of God, you must.

I am not opposing holiness, but insisting upon it from start to finish. Indeed, I have a very high idea of the duties and obligations and the possibilities of the regenerate life. I got these views from God's Word and from the old Wesleyan masters.

GILDEROY.

Sardis District Epworth Conference.

Sardis District Epworth Conference will meet at Sardis, Miss., 7:30 P. M., Thursday, Sept. 23—not at 10 A. M., as stated in a former notice. It will continue through the following Sunday. A suitable program will be arranged. Addresses, essays and open discussions bearing on Epworth League work will be in order. Every preacher in the charge is requested to be in attendance, and to have present, at least, one representative from each congregation, whether it have a League or not. Let every organized League have one or more representative, and send in a report of the condition of the League. All the young people of the district are invited to attend, ladies as well as gentlemen. All of our pastors will please give attention to the above suggestions. Do all you can, brethren, to have your charges well represented. Let us have a full attendance, and try, by the help of God, to make the Sardis Epworth Conference a complete success.

Those purposing to attend should send their names, at once, to the district secretary, Miss Stella Boothe, or to Rev. W. S. Shipman, Sardis, Miss.

T. C. WIER, P. E.

Epworth League.

BY REV. HERMANN W. KNICKERBOCKER.

TOPIC FOR SEPTEMBER.

THE CHRIST OF ST. PAUL.

SEPT. 12.—HIS EARLY DISCIPLES.

(I. Cor. i, 26-28; Gal. ii, 9.)

1. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise." Most of Christ's early disciples were chosen from the ranks of the common people. This is also true to-day. Why is it, why was it so? Does he choose them arbitrarily, or because of their fitness? The condition of entrance into the kingdom of God and discipleship is presented in Christ's own words, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (a) A little child is teachable, willing to learn. Recognizes his ignorance, and is constantly asking questions. Learning, or human greatness of any kind, is likely to produce self satisfaction, and so make man indocile, thus shutting out the lesson Christ would teach. (b) He is obedient. Acknowledges authority. Great men, or learned, will not obey unless they understand. Christ's method is to obey in order to understand. "Obedience is the organ of spiritual knowledge." (c) Child is dependent, trustful. Christ can not save unless we put ourselves in his keeping. Wisdom or wealth makes man independent. He needs no help, he thinks. So he can not enter into the kingdom of God. The child-spirit feels its need, its emptiness, and is receptive. The spirit of human greatness is independent, full, rejective, and, consequently, debars Christ. The kingdom of God is not found by intellectual acuteness and labor, but is given to those who are "poor in spirit."

2. "Not many," but some of the world's great, are found among the disciples. Wisdom or nobility does not necessarily debar, but may be comprehended or included by this spirit of receptivity. When man looks upon his wisdom as a point of excellence that God should honor, then he shuts the door of the kingdom in his own face. When his puny wisdom is lost in the infinite abyss of his need, then it is no barrier.

3. "God has chosen the foolish things to confound the wise." Learned men are apt to obscure God with themselves. They afford a medium colored by their wisdom, through which God can but dimly be seen. God wishes a medium through which he may shine. He wishes an interpreter, not a lecturer.

DOTS.

Remember the meeting of the Union Epworth League, Thursday night, at Tchonpitoulas Street Church, 1014 Tchonpitoulas street.

Dryades League will give a trolley ride next Thursday week from the Louisiana Avenue Chapel.

"If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

Notice.

To the Members of the W. P. and H. M. Society of North Mississippi Conference:

The program for the Week of Prayer of our society gives the time as Oct. 11-18. This, you see, includes the time of our annual meeting. As we do not desire these two interests to conflict, we will defer our Week of Prayer indefinitely, but will give due notice of the time, so that it may be observed by all our societies. The program is a remarkably fine one, and, if properly carried out, can not fail to command interest, and we shall be glad to make use of it some time in the near future.

Yours faithfully,

MRS. J. B. STONE,
Pres. W. P. and H. M. S., North Miss. Conf.

LOOKING UPWARDS

BY REV. CLIFTON L. MONTAGUE

None so weak and none so feeble
None so poor or frail can be,
That in love they may not gather
Ever by the side of Thee—
Thou the great Eternal Father.
Thou that heeds a sparrow's fall.
Ever note the steps that falter.
Ever lead and guide us all

Though our lot be hard and heavy.
Dull the task or dark the way
In the silence Thy vast shadow
Whispers of the coming day.
Never fail we in the trusting
Of Thy life, Thy love, Thy power.
We are living with Thy sunshine
Pouring through each little hour.

So our Father we entreat thee
That our lives may be more grand,
That from mountain-tops of glory
We may view Thy better land:
Guide our wanderings, aid our courage,
Give us strength and power and love.
Till our pathways ring forever
Angel music from above.

So shall life become celestial,
So in cadence rich and rare
Shall the melody of being
Day by day Thy love declare.
So forever round our pathway
Flowers will bloom with fragrance sweet,
So before we reach Thy heaven
We shall sense Thy mercy-seat.

—Christian Register.

Communications.

Missions of the M. E. Church, South.

BY REV. R. SELBY.

(Preached before the Vicksburg District Conference, and published by request of the Conference.)

"I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John xv, 16.

(Continued.)

JAPAN.

The Japan Mission was commenced in 1886. It was at the meeting of the Board of Missions of 1885 that Bishop Keener offered the following resolution, which was adopted: "Resolved, That we establish a mission in Japan, and that we appropriate therefor the sum of $3,000." Bishop McTyeire, who was in charge of the China Mission at the time, appointed Dr. J. W. Lambuth, W. R. Lambuth, and O. A. Dukes, of the China Mission, to Japan. Dr. and Mrs. Lambuth had labored in China for thirty-two years, and during the Civil War in the United States the finances of the home church being depleted, they were forced to secure employment outside, that they might continue their loved employ, and by their evident love for souls endeared themselves to the people with and for whom they had labored so long. While the separation must have been more or less painful, and the fact of there being new environments to adjust themselves to filled their minds with more or less apprehension, Dr. Lambuth replied to the notice of his appointment, which reached him on May 20, 1886, as follows: "We thank you and the friends for this determination to open a mission in Japan. We shall go, leaning on the omnipotent arm of God, and seeking in our work the guidance of the Holy Spirit and his blessing." This aged servant of God and his church was beginning his work as a missionary anew in many respects, taking up the details of the work in its incipiency, necessarily struggling against difficulties in an untried field. It is true, the prospects were brighter than when, thirty-two years before this, they made a charge against idolatry on the shores of China. They were not hindered in their minds by the new circumstances, but were ready to herald to the forty millions of Japan the matchless and sublime claims of the gospel of the Son of God. Their faith and courage were much stimulated by the advance movement of the church at home. On Oct. 2, 1886, the occasion of the first Quarterly Conference, the first convert of the mission was recorded after an inquiry of six months for the truth which had liberated his soul from the bondage of sin. The first Church Conference of the Kobe Mission was held Dec. 3, 1886. The members reported at this Conference were six European, one Chinese, and one Japanese. The Conference had much encouragement from Bishop Wilson, who was on a visit to our missions in the East. A reading-room was opened and maintained by the contribution of $100 per annum from Dr. Palmore, now editor of the St. Louis Advocate, and who has done much in advancing an increase of our forces throughout the foreign work. As was the case with the founder of Methodism, Mrs. Lambuth organized a class for the study of the Bible, and, according to the record, there were sixty women of the best families of Kobe meeting with her in the reading-room, and very soon they requested more time for the investigation of the doctrines of the Word of God. The work of the church there has had more rapid increase than that of any other mission. The recent war between China and Japan, while distressing in the extreme, and apparently a means of destruction to the impressions that had formerly been made for the kingdom of God, has been a blessing, so declare the missionaries. Dr. Lambuth, who passed out from Japan into the port of God's kingdom above, sent the inspiring message to the home church: "I die on the field; send more men." Re-enforcements were needed then and are needed to-day. Bishop Galloway, who visited the field in 1892, declared, "Japan is white to the harvest." In 1895 there were 22 members of the Conference. Fifty-two adults and 41 infants were baptized. Five hundred and fourteen members were reported. The statistics for 1896 are as follows: 542 members; 15 infants and 66 adults were baptized. We have 3 districts with 18 appointments; 2 schools and Conference colporteur. There is a theological department in connection with the college work for the wise and thorough training of the native ministry. The Conference is well-organized, and promises to do much in the universal spread of the kingdom. We must not forget that a little leaven leaveneth the whole lump.

INDIAN MISSION.

The Indian Mission Conference was organized in 1844, and adhered to our church in 1845. In 1896 we had a membership of 19,702 whites and Indians. This mission is more on a self-sustaining basis than any other. The value of our church property in the Indian Mission Conference is $117,000.

Our mission property, except in the Indian Mission Conference, is valued at $251,342. This has been secured by the sacrifice, in many instances, of men and women whose hearts were in the work.

The gospel is a living, generating principle, and will adhere wherever it makes its appearance; but the question naturally arises, Have we reached the point where we can rest upon our laurels? Have we achieved sufficient to say and act enough, we have done what we could? I say, No! ten thousand times no!—for while we have much to gratify us in the subduing of some by the power of the gospel of the Son of God, we have just begun, and truly should the noise of battle be heard on every foreign shore.

Even at the rate we have been going, the world will hear and will have an opportunity to be saved; but it is my conviction that without more earnest and rapid movement we shall have to account for the tardiness of which we are guilty to-day. The church at home, with the necessary sacrifice, has it in her power to send the gospel into every province of the heathen world within the next decade. I do not believe this possibility to be overdrawn. With the appropriation of America's millions, the millions of immortal souls who to day sit in darkness may see the dawning of the Sun of Righteousness in every port and temple of the unevangelized world. It is the demand from God that the church shall give the light of her life to those who have not seen or felt its rays. Our indifference should be converted into an intense and increasing interest in this direction. Have we done that which has been commanded us to do, and shall we longer detain the mighty tread of the world's evangelizing and Christianizing power? Oh, for a conscience in the church which can be reached by the calls of God to duty! Will any man sit heedless of these divine demands?

I will close with a quotation from a sermon recently delivered by Bishop Keener in McKendree Church, Nashville, Tenn. After a very forcible presentation of the obligation of the church to the cause of missions, he closed by saying: "And this is all I have to say: that if the world is not brought to Christ, it is your fault. If the world is not brought to Christ, you will have to answer for it. Christ is not going to go without you. Now, you can make yourselves just as comfortable as you please. He is not going to convert the Mohammedan, the Brahman or Buddhist without you. He has tried that experiment, and it has failed, and he needs men, and must have men, or does nothing. And don't you see how that enhances the dignity of your being? Is it possible that I can work with Christ?—that I can enter this great field of honor, this wonderful system—God's great system of life? Yes, it is possible. You are the man and the responsible person. Don't think there are thousands of others. Recollect Carey, Morrison, Marshman, Livingston and Moffat. Why, they were one hundred years in advance of their people, and they went, and by one man was kindled the glory of God in a vast field. You are the man; you have the means to do it, and you can do it. May God help you to do it!"

Again I quote:

"The restless millions wait
That light, whose dawning marketh all things new;
Christ also waits, but men are slow and late.
Have we done what we could? Have I? Have you?
A cloud of witnesses above encompass us;
We love to think of all they see and know;
But what of this great multitude in peril, who sadly wait below?
O let this thrilling vision daily move us
To earnest prayers and deeds before unknown!
That souls redeemed from many lands may join us,
When Christ brings home his own."

Let us adopt the spirit of these two quotations, and apply ourselves with diligence and earnestness to the propagation of the gospel of the Son of God in every isle and clime of the earth. We can not afford to be quiet any longer. This is "our" work, and we are very near the subjugation of the kingdoms of the earth in the co operation of the Spirit of God, and we must yield to his influence in accomplishing the purpose of God in the establishment of his church. Go or send, do or die, in the effort to save the world.

A Little Scrap.

Let us take the twenty-third verse of the twentieth chapter of Matthew: "And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but, to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

Leave out now the words supplied by the translators, and the latter part of the verse will read: "But, to sit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my Father."

If, as we may do without violence to the Greek word "alla," we translate that word by our word "except," then we shall have: "Not mine to give, except for whom it is prepared of [by] my Father."

These amendments give a translation in accordance with the original, and change the meaning, for, as the verse stands in the received version, it denies to Christ the right to bestow rewards on his followers; whereas, the corrected rendering, which is a plain translation of the Greek text, as anyone may verify, asserts that right, and states the condition of its exercise.

With this agree those other Scriptures which declare that Christ "shall sit on the throne of his glory," and that "we must all appear before the judgment-seat of Christ," etc. (See Matt. xxv, 31-46; II. Cor. v, 10; Rom. xiv, 10, 11.)

What the Master intended was to rebuke the eager ambition for place and honor, and to point out the true way of life as embracing the inner principles of duty, fidelity and integrity, and the outer conditions of labor and suffering with him.

SIGMA.

Aug. 20, 1897.

Correspondence.

Thanks and Else.

Cordial thanks are due the following brethren for kind replies to my request for the names of physicians and druggists: W. T. Griffin, M. M. Black, W. G. Backus, D. Scarborough, C. C. Evans, R. B. Downer, J. W. Brown, I. B. Robertson, W. J. Dawson, J. P. Drake, G. A. Guice, W. L. Linfield, B. W. Lewis, J. V. Penn, B. F. Lewis, E. E. Langford, L. P. Meador, R. A. Sibley, Jr.; H. C. Brown, C. M. Crossley, W. B. Lewis, C. F. Emery, W. W. Morse, W. M. Williams, H. D. Howell, H. B. Vandenburg, H. E. Partridge, W. A. Terry, A. T. Bell, J. G. Cammack, M. L. Burton, M. L. White, D. C. Langford, W. H. Huntley, Jas. G. Galloway, H. W. Featherstun, M. A. Thurman, A. F. Watkins.

Mrs. Lilly Moore Kittrell, of Myrick, Jones county, sends me the address of her husband, who is an M. D.

But more than eighty of my brethren in the Conference having failed for five months to comply with my simple request, and the Conference year being so near its end, the enterprise in view will have to be abandoned, since it is hardly possible to get our physicians and druggists interested sufficiently in the matter in three months, when my brethren in the pastorate, who are their leaders, take so little interest.

Now, brethren, do not cry out and charge me with making unkind reflections on you. I am only trying to stir up your pure minds by way of remembrance. I am just a little interested in foreign and domestic missions, and only wish you were more interested than myself. God bless you in all your labors and in all your experiences.

Bro. W. M. Williams writes me that Gallman circuit has paid its assessment for Conference claimants $35 on foreign missions, and $15 on domestic missions. "We expect to pay all the Conference assessments in full." Good for Gallman circuit and the faithful pastor! They are ahead of Canton station. Bro. Williams works well.

Bro. H. E. Partridge, Waynesboro: "I have secured my foreign mission assessment by subscription. Have raised $37.50 [in cash], and would have collected all, or nearly all, but for sickness."

Bro. W. H. Huntley writes: "I will forward mission money in a few days."

President Beeson, of East Mississippi Female College, offers to take any young lady preparing for mission fields, and give her tuition in regular course, board, washing, fuel and lights the whole session for $75. This offer is not restricted to the boundaries of the Mississippi Conference.

From the subscription list of The Methodist Review of Missions, sent me by Dr. Lambuth, it may be seen that seventy-six traveling preachers, including one Bishop and three superannuates in the bounds of our Conference, are subscribers. Eight out of one hundred and thirty-four local preachers, eight laymen and eleven elect women are also on the list. Ought not every itinerant and every local preacher to be a subscriber and a reader? Ought not every intelligent layman, and especially every official member, to take and peruse this excellent missionary journal? And yet a very intelligent layman remarked to me last Winter: "The Review is devoted to technical matters in which every preacher ought to be informed; but there is no more reason for my taking the Review than there is for your taking one of the law journals for which I subscribe." And he was in earnest, though much mistaken.

T. L. MELLEN,
Miss'y Sec. for Miss. Conf.

Aug. 30, 1897.

Bluff Creek Camp Meeting.

The eighth annual camp meeting at Bluff Creek, East Feliciana parish, La., opened Friday night, Aug. 13, with a sermon by Rev. F. N. Sweeney, and closed Sunday night, Aug. 22, with a sermon by Rev. F. N. Parker.

For five days it rained almost incessantly, filling the creeks to overflowing and flooding the whole country, cutting off the camp ground from surrounding neighborhoods; yet the work of the Lord was carried on in face of these difficulties—not a prayer meeting nor a preaching service was missed.

The following brethren were associated in preaching and working for the salvation of souls during the meeting: Revs. S. S. Keener, F. N. Parker, G. D. Anders, P. Howard, F. N. Sweeney, Lewis Alford, T. J. Upton, J. J. Kelly, W. H. Harvill, J. F. McCleland, S. J. Davies, J. F. Wynn, and Chas. W. Crisler. The spirit of these brethren toward each other, and with respect to the work assigned each, was truly commendable. As a result, faithful work and good, sound gospel preaching were done, which were honored by the Holy Spirit in the conversion of many souls and in the edification of believers.

The association, of which Bro. Tom D. Lipscomb is president, deserves mention as important factors in the result of this meeting. By untiring energy and unselfish devotion they have made possible lasting benedictions to the souls of men. May the Spirit of the Lord so direct them in all the details of his great work here that the success already achieved may be only an earnest of yet greater revelations of blessings!

After a sermon by Rev. Sam'l S. Keenor on Sunday, at 11 o'clock, the sacrament of the Lord's Supper was administered and freely participated in by those present. This service proved a means of grace to many, as the writer had occasion to learn afterwards from persons enjoying this privilege for the first time.

In view of all we saw, heard and felt, the meeting was a gracious blessing to many.

CHAS. W. CRISLER.

Brookhaven, Miss., Aug. 27, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

I wonder how many of our sisters of the W. P. and H. M. Society have taken up the reading course prescribed for that body? I fear the number is small. We might find many reasons therefor. Not that most of them are not thoughtful, reading women, we are sure, but mainly, we believe, because of the multiplicity of papers and magazines in our homes. These come to us daily, and in endeavoring to keep place with the current literature of the day we neglect books that we must, so to speak, go out of our way to procure and read. Perhaps, if we call attention to a few of these books, we may awaken a desire to know more of them. First on the list comes "Our Country: Its Possible Future and Present Crisis;" by Rev. Josiah Strong, D. D. Dr. Strong has a way of putting things that tends to impress them strongly upon the mind. You feel convinced that the author has thoroughly studied his subject, and that his facts, while they may be both stubborn and startling, are, nevertheless, facts. He gives us a fine idea of the vast resources of our country, showing that we have territory, population, wealth, and, as Matthew Arnold has said, "America holds the future." Next he takes up the various kinds of peril threatening us with ruin. The chief of these he thinks are immigration, Romanism, religious and the public schools, intemperance, socialism, wealth, and the city, each of which he discusses. Notwithstanding these great perils, he believes it is in the hands of the Christians of the United States, during the next ten or fifteen years, to hasten or retard the coming of Christ's kingdom in the world by hundreds and, perhaps, thousands of years. "We of this generation and nation occupy the Gibraltar of the ages which commands the world's future." The last chapter, "Money and the Kingdom," is worthy a very careful study. He says: "The door of opportunity is open in all the earth; organizations have been completed, languages learned, the Scriptures translated, and now the triumph of the kingdom awaits only the exercise of the power committed to the church, but which she refuses to put forth. If she is to keep step with the majestic march of the divine Providence, the church must consecrate the power which is in money."

Next on the list comes "Prisoners of Poverty," by Mrs. Helen Campbell. Few of us in our heaven-blessed Southern country can ever realize how our sisters—"prisoners of poverty"—in the large cities of the North spend their weary lives. The depths of poverty and wretchedness into which they come, either by birth or misfortune, are unknown among us. 'Tis well to know these things in order to appreciate our own favored condition and the many blessings attending it. This little book gives us glimpses into their lives that make us long to find a remedy, a balm, which will bring healing and sunshine into them. It shows how the great army of working-women are ground down by heartless employers and forced to labor through long, long days, for less than living wages. We hear it asked why these women do not go out to service. Why do not many of them find comfortable, happy homes with those who so greatly need their strong arms in household affairs? Mrs. Campbell answers this and many similar queries, and gives us information in her own natural, easy, interesting manner, so that your attention and interest are kept up throughout the book.

Get these books, sisters; you will enjoy them; and then, having a taste for such things, you will be ready for others in the course.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss.
Miss. Conf....Mrs. E. D. Jones...Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison..Shreveport

Mrs. Reed, Natchez: "Yesterday being the first Thursday in the month, we held our regular meeting, when Mrs. Bahn, our delegate, gave the society a most interesting report of the meeting (annual meeting, Jackson). We suggested that each one add at least one new member during the year. We had one accession yesterday.

"I hope to be able to hold a district meeting some time this Fall. I trust that I may report one new society each quarter."

Mrs. Scott Phillips, Vicksburg, is very much interested in her work, and in her letter expressed the hope that, with the aid of the auxiliaries, to have a fine report of her district. We trust that she will have prayerful help from all, especially the ministers and auxiliaries, that her fond hopes may be realized.

We regretted exceedingly the omission, in our annual report, of the delightful children's mass meeting on Sabbath afternoon. The tones of the organ heralded the approach of the Jackson Jewels. Then followed devotional exercises by our young missionary, Miss McNemar, after which were recitations by Jean McLaurin, of Jackson, and Mabel Rivers, of Meridian. Miss Norvell, missionary from Mexico, gave a touching account of the religious state of her adopted land, and exhibited pictures, etc. We found one mistake in the printed report. "More profound conclusions" should be "more profound convictions." MRS. E. D. JONES.

Selections.

Self-Denial.

Self-denial is a Christian grace that lies at the very threshold of all godliness. "If any man will come after me, let him deny himself and take up his cross and follow me," is the language of Jesus, containing the terms of discipleship. Without this no one can be a Christian, much less have the qualification for a Bishop or an evangelist of Christ.

The desire of human nature is to do as it pleases—to have its own way. Man is naturally selfish. The Savior would destroy this carnal disposition; would fill the soul with new emotions, with love for God and love for man. This demands the sacrifice of self. It is true self-denial. Our will, desires, ambitions must all bow to the supreme authority of Jesus. He is the King of saints. We must approach him reverently, crying, "Thy will, O Lord, be done." He requires us to deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously and godly in this world. The allurements of the world must be forsaken for the sake of Christ. Like Paul, we must "count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord, for whom we suffer the loss of all things and do count them but dung, that we may win Christ."

The relation we sustain to other Christians demands self-denial. We are social creatures, united by common sympathies. We have common joys, common sorrows. Each must make sacrifice for the good of all. "Bear one another's burdens, and thus fulfill the law of Christ."

Selfishness antagonizes pure and undefiled religion. We must renounce self to be disciples of Jesus. His terms are: "Let him deny himself, and take up his cross and follow me." Entering thus, he will receive us as we go forward in obedience to his will.

"Let this mind be in you which was in Christ Jesus." "In lowliness of mind let each esteem other better than himself." "Let everyone look not his own," but study those things which make for peace, and the God of peace will be with you.—J. Irvin.

You picture to yourself the beauty of bravery and steadfastness. You let your memory wander over the memory of martyrs who have died for truth. And then, some little wretched, disagreeable duty comes, which is your martyrdom, the latter for your oil, and if you will not do it how your oil is spilt! How flat and thin and unilluminated your sentiment about the martyrs runs over your self-indulgence.—Phillips Brooks.

WALL PAPER.

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Editor Christian Advocate.

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FROM THE WORK.

J. R B., Aug. 21, 1897: "At Mt. Olivet Church, Yazoo county, Miss., the pastor, Rev. C. C. Evans, began a meeting on the fourth Sunday in July, closing Sunday, the ninth day of August. The church had become very cold, and many had very little hope of success; but God was with us from start to finish. The pastor had our good brother, Robert T. Nolan, L E', from Ebenezer. Holmes county, and our own H L. Scarborough, L. E., to assist him. Bro. Nolan did most of the preaching, and nobly did he meet the demand. He is a rapid thinker and fearless talker, and poured hot shot into the vast crowds that attended from day to day; appeal, invitation, warning, such as only a warm heart and burning Christian zeal could employ. The first call found fifteen asking for prayers; then twenty-five, then too many to count. The last call at close of the meeting found fifty-five, and twenty-five mostly grown people, and all good metal, were received into the church, and more yet to come. Bro. Evans is an able preacher, and was equal to the occasion, proving himself to be a revivalist as well as a sermon builder. It was an old-fashioned meeting, with two sermons (at 11 and 3 o'clock), with a bountiful dinner between. The dead church is greatly revived, and the members warmed into new life and effort. A weekly prayer meeting well attended, and the older members are looking after and assisting the new recruits. Our Sunday-school has taken on new life."

Rev. J. T. Abney, P. C., Whitestown charge, Mississippi Conference, Aug. 27, 1897: "We begun a meeting at Muddy Springs, Saturday, July 31—the time of our third Quarterly Conference. Bro. Mounger, our beloved presiding elder, was with us Saturday and Sunday, and, in connection with the work of the Quarterly Conference, he preached three very instructive and helpful sermons. The meeting continued until Friday. Rev. B. H. Rawls, of Auburn, reached us Monday. After entering upon the scene he did all the preaching till the close. He is a man of power, and it was felt in the congregation while with us. I have been told that this was the best meeting ever held at Muddy Springs. Surely the power of God was manifest, so that several gave evidence of being brought into the fold of Christ, and all the membership seemed revived. Bros. Mullens, of McComb; Sandell, of Magnolia; Roberts, of Greensburg, La; Coker, of Auburn, were with us some time during the meeting, and did efficient service, talking to penitents, praying, etc. Their services were all appreciated. A meeting was held at Pisgah, beginning Aug. 14, and was to continue about one week; but because of the continued rain, we were hindered. Rev. J. M. Morse, of McComb, was with us Monday and Tuesday; preached three excellent sermons. Rev. H. D. Howell, of Ocean Springs, was with us Monday, and preached a very impressive sermon. Though hindered by the rain, we feel safe in saying the meeting did much good; have never witnessed better prospect for a good meeting. We have two meetings to hold on the work yet. The Lord has graciously blessed us this year. To him be all the praise."

Rev. Jas E. Riddle, Camden, Miss., Aug. 28, 1897: "Rev. Bro. Kimmons, of the Presbyterian Church, and I began a meeting in this city on Wednesday, Aug. 18, which closed Thursday, Aug. 26. Bro. Kimmons preached the first two sermons. By this time Evangelist Jim Smylie arrived, and took the pulpit, preaching twice a day with great fluency and eloquence and power till the close. Large and appreciative congregations attended each service. The good and great results of this meeting are shared by all Christians and churches alike; for while there were only six accessions, there was a great and widespread revival of the church, the fires of holy love being kindled again in many hearts. And it is the verdict of all that Bro. Smylie has been the means of great good to us. This people call him a great preacher. Any word of commendation from me is unnecessary, as Bro. Smylie is well known throughout Mississippi and Louisiana as a revival preacher; but, brethren, he will do any of you lasting good if you can secure his services. Some of you may not approve evangelists Well, neither do I, as such; but I need help, and they are good helpers. Brethren of the pastorate either can not or will not help each other. This is my tenth year in the ministry, and rarely indeed have I been fortunate enough to secure the assistance of a neighboring pastor for a protracted meeting; and when I did it was always a poor meeting positively; whereas evangelists always do me good, and as to the matter of pay, why that is never any trouble, nor do they in the least affect my salary, but add thereto. My friends in Louisiana who may see this, if you need help, write to Jim J. Smylie, Terry, Miss. I know he will prove, under God and grace, a blessing to you."

PINEVILLE, LA.

After the Centenary commencement and the Baton Rouge District Conference were ended, I came to Pineville on a visit to my father and his family. We have here a commodious church, a convenient country parsonage, with a good garden-plot and necessary out-houses, including a lot and stable. Our church property is situated in the midst of cemeteries. Just in front of the parsonage, on a knoll, there is a group of graves in a small grove of trees that seem to be sentinels for the preacher's family. The ground surrounding the church and in front of the parsonage is called the "Methodist Graveyard." Besides this, just to the left of the parsonage, is the Episcopal Church and graveyard, with carriage-way through the centre of the grounds and winding walks among the tombs. Besides these, there is the Jewish Cemetery of less than an acre of ground, completely filled with tombs and vaults, and scarcely walking room in the narrow alley-ways between the vaults. Other burying-grounds are more extended and have allowed more space for thoroughfares. There is a national cemetery here, kept up by the wealth of "Uncle Sam's treasury," and always in a "gala dress." Just to the right of the parsonage, and extending almost to the river front, is the Catholic Cemetery—a large, roomy burying-ground with many thousand inhabitants and carriage boulevards between the graves. Just back of the parsonage is situated another burying-ground, known as the pauper's graveyard. Amid all this sleeping multitude there are a few hundred living people, some of whom are good Christian people, and a small number are consistent members of our church.

The people on this work are mostly poor, yet they are liberal. One brother, in moderate circumstances, is paying sixty dollars to his preacher, and some others are doing—what they can. Revival fires are constantly burning. They have been served in the past by some of our best men, and still cherish the memory of their godly living and righteous admonitions.

In a ten days' meeting the first of this month, in which Bro. Paul and myself assisted my father, a class of fourteen were admitted into full fellowship in the church; besides some six probationers yet to be received.

The good work of saving souls grows apace, and a committee of our best church members on this work are actively engaged preparing for a Fall encampment of the saints, and expect soon to erect a tabernacle for that purpose.

WM. B. VAN VALKENBURGH

Rev. John A. Miller, P. C., Ruston, La., Aug. 28, 1897: "We closed a very profitable meeting—of nine days—last Sunday night at Douglas Church, Ruston charge. As the condition of my throat has prevented me from doing but very little preaching for the last two months or more, Bros. Bennett and H. W. May did all that work, and, to the promise of God, the Word was efficient to the salvation of many souls. We had twelve accessions: the church was established and sanctified by setting themselves apart wholly to the service of God. I spent the month of July in Western Texas, to recuperate and improve my throat. My general health was greatly benefited: but my throat was not much improved. We expect to begin a protracted service in Ruston soon. Pray for us. I took up my Conference collections at Douglas, and the whole amount of their pro rata was secured."

Rev. R. S. Phillips, P. C., Waynesboro, Miss., Aug. 19, 1897: "The first week of August was spent in a meeting at New Hope Church. Our helpers were Rev. W. W. Moore, Bro. DeBardelabon, Sisters Nettie Brown and Annie Mary Woody—all fire-baptized workers. The Rev. Geo. H. Bell (Spoong Kia Tsing), the Chinese preacher of the Georgia Conference, was with us a few days. The Holy Ghost was present from beginning to end, convicting the multitude, converting and sanctifying many. The second week of August was spent at Spring Hill, with Miss Brown as helper. We had a Pentecost here, moving the people as they were never moved before. Often fifty or sixty were in the altar. Results: Thirty or more conversions, fifteen sanctifications, with many others seeking the blessing. Nine accessions to the church, twenty-five family altars erected, and seventy-five pledges to observe secret prayer and the reading of Scriptures daily. We are urging our people to a loyal discharge of duty to God and the church. Hallelujah!"

Rev. C. McDonald, Caseyville circuit: "We have held our five protracted meetings—one at each church—with good results. At New Hope we were assisted on the fourth and fifth days by B. F. Jones and L. S. Roberts. At Bethesda by R. S. Gale; at Pleasant Valley by Dr. Mounger and E. F. Edgar; at Sweet Water by W. M. Williams, and at Bethel by B. F. Jones. All did good work, especially in preaching. Possibly the circuit never had more sound and spiritual preaching in its series of meetings. Bro. Geo Morrison, now my only local preacher, was with us at two meetings with his song books, and working with his might. We estimate that there were thirty or forty conversions and reclamations, fifteen accessions, a great quickening of the membership, and nineteen children baptized. We expect many others to join as the result of these meetings. Each meeting was better than the preceding one; greater harmony and a better concentration of the working forces on the circuit. At Bethel, where we closed, was by far the greatest display of power. Bro. B. F. Jones preached eight sermons for us—all of them his best and such, we think, as could not be excelled by any man in the Conference—sermons of depth of thought, beautiful language, splendid arrangement and great spiritual power."

(Continued on Seventh Page.)

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

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"I suffered for years from displacement, debilitating drains, inflammation and weak back," writes Mrs. Bessie McPherson, of 38 So. Main St., Providence, R. I. "I traveled with my husband, and first noticed my weaknesses coming on when the jolt of the cars became unbearable. I stopped travelling and the trouble steadily grew worse. I suffered so that I became despondent and wished for death. I took only a few bottles of Dr. Pierce's Favorite Prescription and was permanently cured."

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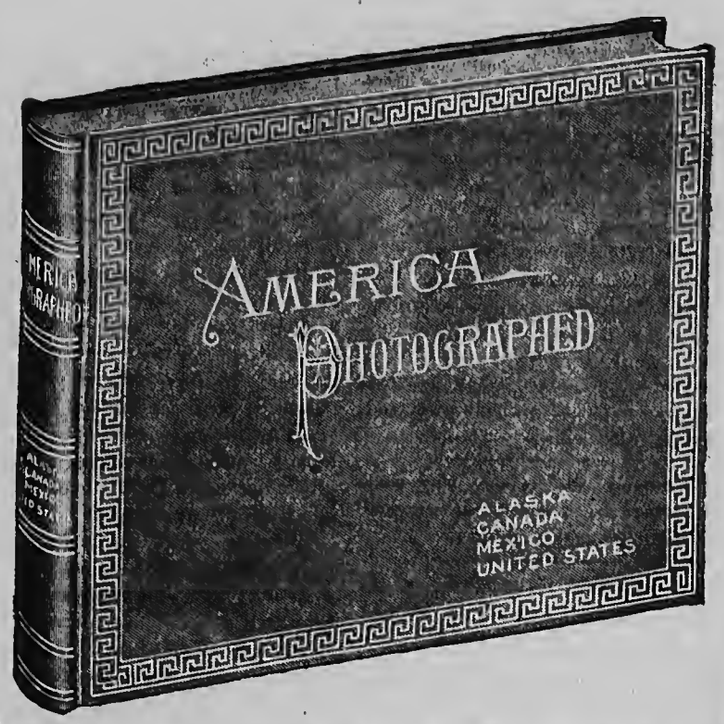

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THURSDAY, SEPTEMBER 9, 1897.

Fill, brief or long, my granted span
Of life with love to Thee and man;
Strike when Thou wilt the hour of rest,
But let my last days be my best.
—Whittier.

The loads that crush us are not the ones that God lays upon our backs.

We will be judged at the last great day not by what we have professed, but by what we are.

Probably the reason why some preachers are spoken of as "comets" is that they are chiefly gas.

If you want to be strong in the Lord, exercise yourself in helping others to bear their burdens.

It is possible to be very pious and very much mistaken about some matters.—Baltimore Advocate.

There is one longing of the heart which will never be disappointed, viz., the longing to be like Christ.

It is better to be concerned about rock-bottom certainties than mountain-top ecstacies.—Rev. T. Watson.

Break one thread in the border of virtue, and you don't know how much may unravel.—Cunningham Geikie.

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.—George Muller.

The best sign that a man believes anything is not his repetition of its formulas, but his impregnation with its spirit.—Phillips Brooks.

Time is the stuff that life is made of; the crucible of character, the arena of achievement, and woe to those who fritter it away.—Frances E. Willard.

An eminent preacher said recently, "One quick, decisive action is worth more than a hundred resolutions." Decision of character is a quality of manhood all may well covet.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—Bengel.

He who thinks he can find within himself the means of doing without others is much mistaken, but he who thinks that others can not do without him is still more mistaken.—Rochefoucauld.

Bible reading is not necessarily a means of grace. Some read it to find fault with it. To be benefited by the reading we must have a sincere desire to know the truth and a fixed determination to obey it.

If I do what I may in earnest, I need not mourn if I work no great work on the earth. To help the growth of a thought that struggles toward the light; to brush with gentle hand the earth stain from the white of one snowdrop—such be my ambition!—George Macdonald.

"The Positive Note in Preaching."

The Treasury of Religious Thought, for August, contains a masterly article on this subject from the pen of the gifted Rev. John Watson ("Ian MacLaren"), some extracts from which we quote below. It is his conviction, candidly expressed, that preaching has too largely lost the positive element so necessary to convincing the hearer of the truth and overshadowing importance of the gospel. Contrasting our attitude with that of our fathers, who, he justly remarks, allowed no open questions, often casting out good men for heresy on subjects about which no human being can know anything, he observes: "We do not seem to have any closed questions, being willing to discuss the existence of God or the resurrection of Christ in a neutral spirit with any person. . . . But we do far from well if we are tolerant simply because we do not think there is any certainty possible in religion, or because we do not have any convictions to rouse our spirit. Preachers are affected by the atmosphere, and this to-day is anti-supernatural; so that without being conscious that their faith has been weakened, they come to state the truth in terms of worldly wisdom. The personal God of the saints becomes the eternal something or other. He who was dead and is alive forevermore fades into the Christ-idea. It may be that our fathers were too sure about everything; it would be an immense gain if some of us were sure about anything."

The faith of some Christians, ministers among them, has been undermined, or at least weakened, by the babblings and alleged discoveries of the Higher Critics. Rationalistic evolution has seriously affected the belief of others, while an overestimate of the regenerative power of education and civilization has led some ministers to moderate the intensity and positiveness of their proclamation of man's need of redemption through Christ.

What the world needs and longs for is religious teachers who believe something with all their hearts. Uncertainty in belief ever paralyzes effort and invites failure. People will not knowingly seek the help of a doubter. A physician who proclaims it abroad that he has little faith in medicine, or who expresses doubt to his patients of his ability to cure them, will soon find himself without patients. What sea-captain wants a pilot who fears that he can not steer the ship aright? What soldier is willing to fight under a general who is distrustful of his army and of his own military skill?

The man who has confidence in his mission, whether right or wrong, is sure to find followers. Witness the wonderful success of Mahomet in the East! Consider the feverish excitement produced in Europe in the eleventh century by the fervid appeals and quenchless zeal of Peter the Hermit, who inaugurated the Crusades.

The gospel, in order to produce its intended effect, must be preached by men whose words have the ring of certainty and the glow of love. To quote again from Mr. Watson: "The preacher is a witness to the supremacy of the soul, the reality of the unseen, the glory of the kingdom of God—affirming with unfaltering voice those things which all men wish to believe and do hold dimly in their minds. For the preacher the first qualification is not that he be learned or eloquent, but that he believe. . . . If doubts come on, let him face, fight, master them in secret—in the wilderness with God—and stand before men with unclouded face."

An age of doubt is ever an age of profligacy and loose morality. The English Church in the eighteenth century just before the Wesleyan revival—an age notorious for immorality and corruption in Church and State—had "the mild accent of the apologetic period when," as Johnson put it, "the apostles were tried regularly once a week on the charge of committing forgery." No wonder that skepticism and vice vigorously flourished when doubt and weakness of conviction characterized the clergy. A noted skeptic is said to have gone regularly to hear a certain Scotch divine preach, and on being questioned as to the reason therefor, he replied: "I like to hear once a week a message from a man who thoroughly believes what he says."

Mr. Watson has well said that a preacher ought to be positive about the right things, being careful to distinguish between the facts and the theories of Christianity — between essentials and non-essentials. Certainty does not mean unreasonable dogmatism about incidentals. There is such a thing as zeal about trifles. Unfortunately some in their advocacy of their peculiar beliefs "strain at a gnat and swallow a camel." Christianity has a ground of common belief upon which all may stand together in peace. It is no compromise of the truth to emphasize the generally recognized essentials of religious faith, and to touch lightly upon controverted doctrines. The preaching of denominational tenets ought always to be tempered by the largest charity.

According to Dr. Joseph Parker, the famous London preacher, four beliefs are fundamental in evangelicalism. "The first is the acceptance of the Bible as the Word of God, inspired and authoritative. The second is passionate and adoring loyalty to the deity and priesthood of Christ. The third is the resurrection of Christ. And the fourth is the personality and deity of the Holy Ghost."

The minister who has not sound and deep convictions as to the essential doctrines of Christianity, such as man's depravity and helplessness, the reality of the Atonement, the necessity of Regeneration, the divine Sonship of Christ, and the Holy Spirit and the eternal duration of reward and punishment, is not the man whose preaching will mightily stir the hearts and consciences of men. He who holds to these beliefs feels the firm rock of truth under his feet, and confidently goes forth to battle for the Lord, girded with impenetrable armor.

At Sam Jones Camp Meeting.

By invitation of the presiding elder, Dr. W. L. C. Hunnicutt, we attended the Sam Jones Camp Meeting during the first few days. We were present at the opening service on Friday night and remained until Tuesday morning. The opening sermon was preached by Rev. J. A. B. Jones. It was an excellent sermon and thoroughly appropriate. The following brethren occupied the pulpit during our stay: R. A. Breland, J. Wilson Brown, President J. W. Chambers, J. A. B. Jones, Dr. W. L. C. Hunnicutt, Prof. James B. Hunnicutt, of the Georgia State University, Athens, and this scribe. Bros. Breland and Chambers made a very brief stay, having engagements elsewhere. A full-orbed gospel was preached, and we trust that good was done, although the visible results were small up to the time of our departure. The meeting continued over two Sundays. A full report will doubtless be furnished in due time. The congregation on Sunday exceeded the seating capacity of the tabernacle, which is estimated at twelve hundred. It was, of course, not so large on Monday.

We were so fortunate as to be domiciled with our old-time friends and parishioners, Col. and Mrs. Enoch G. DeLap, to whom we are indebted for many appreciated courtesies. Prof. Hunniontt, above mentioned, is a brother of Dr. W. L. C. Hunnicutt, and is a man of culture and a preacher of decided ability. Sam Jones Camp Ground is abundantly supplied with the purest and best of water, which is cool enough without ice on the hottest day. There are two springs which are quite remarkable for their boldness and the crystalline clearness of their waters. Although these waters have no mineral taste, being delicious to the palate, they possess decided medicinal virtues. Springs of smaller size are numerous, and these are said to be of similar quality to the larger ones.

A number of other ministerial brethren were present participating variously in the services, viz.: W. B. Hines, J. N. Tucker, J. R. Whittington, M. H. Moore, A. C. Flowers, J. A. Moore, R. M. Cassels. Rev. A. D. Miller arrived just as we took our departure.

Magazines for September.

FRANK LESLIE'S POPULAR MONTHLY.

Leslie's Popular Monthly, for September, contains its usual quota of interesting articles. "Wellesley College," by Virginia Sherwood; "Plantation Life in Dixie," by ——; "The Historic Wallkill Valley," by J. P. Ritter, are beautifully illustrated. There are serial stories, poems, and complete stories in this number.

THE ST. NICHOLAS.

The St. Nicholas, for September, contains an article on "Floating Fire-Engines," by C. T. Hill; serial stories and complete stories, all of which are interesting to the young folks.

CASSELL'S MAGAZINE.

The September number of Cassell's Magazine contains many interesting features. The serial stories are: "A Master of Mysteries," by L. Meade and R. Enstace; "By a Hair's Breadth," by Headon Hill. Also a number of short stories add to its attractiveness.

THE QUIVER.

The Quiver, for September, contains a number of excellent short stories, besides three continued stories, all of which are liberally illustrated. "The Delays of Christ," by Archdeacon Wynne, D. D., is an article worthy of note.

Labor-Saving Machinery.

In the August Chautauquan the Hon. Carroll D. Wright discusses the question, "Do labor-saving machines deprive men of labor?" There are many working men who look with suspicion, if not with downright hostility, upon all inventions of labor-saving machinery. Not infrequently it is said by them, "These are the things which take the bread out of the mouths of our children." Mr. Wright, who is good authority on all such questions, shows conclusively that the reverse of this is true. He says that from 1860 to 1890, the most prolific period of inventions, the population increased a little over ninety-nine per cent., while the number of persons employed in gainful occupations increased over one hundred and seventy-six per cent. Numerous and convincing illustrations of the effect of machinery in increasing the demand for labor are furnished by Mr. Wright.—Pittsburg Advocate.

Yellow Fever.

For several weeks past Ocean Springs, Miss., has had what has hitherto been regarded as an epidemic of dengue. On last Monday, the sixth, however, representatives of the Board of Health of the three States of Mississippi, Louisiana and Alabama, after an investigation extending over several days, pronounced it yellow fever. As a result of this the towns in every direction are quarantining against Ocean Springs.

There has been one death from the fever in this city, the disease having been contracted at Ocean Springs. This fact having been announced through the papers, a quarantine has been established against New Orleans by the States of Mississippi and Texas and by towns too numerous to mention. It is not believed here that the fever will become epidemic.

Danger of Profaning the Sabbath.

A remarkable incident (recently cited by Dr. Tillett in the Sunday-School Magazine) illustrating the danger of profaning the Sabbath is related and vouched for by a prominent New York minister. "In the State of New Hampshire there were two neighborhoods—the one of six families, the other of five. The six families habitually disregarded the Sabbath, and this is their history: In course of time five of them were broken up by the separation of husbands and wives, and the other by the husband and father becoming a thief. Eight of the nine parents became drunkards, one committed suicide, and all came to penury. Of some forty or fifty descendants, about twenty are known to be drunkards and gamblers and dissolute. Four or five have been in state prison, one fell in a duel, some are in the almshouse. Only one became a Christian, and he after having been outrageously dissipated. The other five families, that regarded the Sabbath, all prospered. Eight or ten of the children are consistent members of the church, one is a minister of the gospel, and one a missionary to China. No poverty among them. The homesteads are now in the hands of the third generation. Those who have died have all died in the peace of the gospel." Nor is this an exceptional case. Like results may be seen in nearly every community.

Mooney's School, Franklin, Tenn., opened Aug. 31. It has already an enrollment of 102, with 20 more promised for this week.

NOTES.

Rev. S. S. Keener and family have returned from their Summer outing.

Dr. H. W. Knickerbocker and family have returned from the coast.

We are pleased to learn that the prospects are good for a fine opening at Centenary on the fifteenth.

Rev. W. H. LaPrade, Jr., will enter the Biblical Department at Vanderbilt at the opening of the next session.

Our columns are so crowded this week that we are obliged to leave over Bro. Clifford's League Echoes until next week.

Rev. M. M. Black preached every Sabbath during his stay in the city, sometimes for the Methodists, sometimes for the Presbyterians.

We are pleased to learn that Rev. H. C. Brown, of the Mississippi Conference, who has recently been on the invalid list, is now recuperating.

Our readers are under obligations to Rev. M. M. Black for editorial services during the past few weeks when we were taking a needed rest.

Dr. and Mrs. W. H. LaPrade are at Monteagle, and will remain two or three weeks. Bro. LaPrade is convalescing from an attack of malarial fever.

A private letter brings the pleasing intelligence that our venerable friend, Judge H. W. Foote, is rapidly recovering from his recent attack of illness.

Joseph C. Hendrix, of New York, a brother of Bishop E. R. Hendrix, by a unanimous vote, has been chosen president of the American Bankers' Association.

Notoriety is no proof of merit. A thousand dollars' worth of roses will scent up only a few yards, while a dollar's worth of onions will scent up a whole town.—Pittsburg Advocate.

Rev. H. H. Ahrens has had a spell of sickness, in consequence of which he was unable to fill his pulpit last Sabbath. He is convalescent, however, and will doubtless be ready for service next Sabbath.

The way a man spends his Sabbath is a pretty good index to his spiritual state. An infidel once sneeringly remarked to a clergyman: "I always spend the Sabbath day settling my accounts." "Yes," replied the man of God, "and you will likely spend the judgment and all eternity in the same way."

"They say the paper is too high?" "Yes, sir." "Well, people have been saying that since the day of Dr. Capers. I reckon they said it when John Wesley lived. It is the old story about the needy man and the corn. Some won't have corn unless it is ground and brought to them."—The Bishop.

Bro. A. S. Ford, Homer, La., writes under date of Sept. 4:

MR. EDITOR: We like the NEW ORLEANS CHRISTIAN ADVOCATE very much. I was struck very forcibly with your editorial, "Non-Enforcement of Law." I read it before the Law and Order League of Homer last Tuesday night. It was very favorably commented on. It suited Claiborne parish exactly.

No man who is not loyal and faithful to his local church can be loyal to the general church. The whole is made up of its parts, and is only what the parts make it. To claim, therefore, to be a loyal Southern Methodist, and yet fail to support the only part of the church within reach, is self-contradictory. Those who do not see it in that light need to have the eyes of their understanding opened.—Central Methodist.

Miss Minnie Cowan, of Oxford, Miss., left for Sherman, Texas, the third of September, to resume her work as Mistress of Latin in the North Texas Female College. Miss Cowan is a graduate of Whitworth College and of the University of Mississippi, and also spent one year in the post-graduate department of the latter institution, studying her specialty, Latin. She has made an excellent record as a faithful and competent teacher in this noble Christian college.

NEWS OF THE WEEK.

DOMESTIC.

Twelve men were killed by an explosion in a mine in Colorado on Sept. 3.

The faculty of Stanford University, San Francisco, is determined to put down hazing and all such barbaric practices.

Boston is to elect its mayor in December for a two years' term and to vote on an act for the reorganization of the city government. Prediction is made that the ballots will number a hundred thousand.

The W. C. T. U. in Nebraska have determined to have all arms taken from the State public schools. The members declare that the young men of the State should be taught the arts of peace, not the tactics of war.

A law passed at the recent session of the Alabama Legislature levying a license tax on the capital stock of all corporations, except banks, has been declared constitutional by the Supreme Court of the State.

Mayor Flower, of this city, has declared the lottery shops must go. He has spoken it in language that implies every official delegated with police authority shall be a factor for the suppression of the vice.

One of the projects to celebrate the inauguration of Greater New York is a great industrial fair in 1900. Circulars have been sent to business men advocating the scheme, and most of the replies have been so far favorable.

The great miners' strike is now practically over. Miners' officials and Pittsburg operators have reached an agreement, which, if approved by the strikers, will bring peace. Future wages will be agreed upon by a joint commission.

Mrs. D. A. Milliken, a noble-hearted woman of this city, has made an offer to build a children's ward for the Charity Hospital. It will be a spacious structure, light and airy, in the shape of a four-leafed clover, and will contain play-rooms, fountains, a Kindergarten, and even a plant for the general distribution of pure milk for the babies outside of the ward.

The United Labor League of Western Pennsylvania, at a largely attended and exciting meeting on Sept. 5, gave expression to an open revolt against Samuel Gompers, president of the American Federation of Labor, and many recriminations and ugly charges are made. It was all on account of expressions made by Gompers in reference to the recent convention of labor leaders at St. Louis.

Round figures in Birmingham's (Ala.) cotton receipts for the past twelve months ending Sept. 1, show the total to have been 80,000 bales, an increase of 20,000 over the year previous, and 60,000 over the receipts of five years ago. Cotton men predict receipts for the forthcoming season of 100,000 bales. One cotton factory is in operation there, and another large one in course of construction, which will add to Birmingham's importance as a cotton market.

FOREIGN.

The municipality of Madrid has decided to erect a statue to the murdered Premier Canovas del Castillo.

A monument to the memory of Emperor Frederick is to be unveiled at Weisbaden on Oct. 18. The cost is said to be 26,700 marks.

The Mexican government is offering prizes of $15,000 and $16,000 (Mexican money) for competitive designs for a $1,500,000 capitol building 100 meters square.

The first direct result of the Franco-Russian alliance has been the revival of the agitation in Franco for the recovery of the lost provinces of Alsace and Lorraine.

Prince Bismarck has expressed himself as very skeptical regarding the alleged Franco-Russian alliance, and declares the Czar's toast really committed Russia to very little.

It is announced that M. Euloghi Georgieff, the founder of the Sofia University, who died recently, bequeathed 20,000,000 francs to the Bulgarian government for public purposes, including 6,000,000 francs for a technical school to be established at Sofia.

In the Transvaal Jews are debarred from all participation in the legislative and municipal government. Moreover they are disqualified from filling any public office to which a salary is attached, while their schools are the only ones which receive no subsidy from the State.

The reports from the scene of the uprising in Northern India have been very much more reassuring during the past few days. Large forces of troops are being rapidly concentrated for the purpose of punishing the war like tribes which have risen against British authority.

Japan's Emperor is to receive, as a gift from the American Bible Society, a large folio Bible printed in English. The volume was suggested by the favorable reception which the dowager Empress of China gave in 1894, when a beautiful Chinese New Testament was given her in the name of 10,000 Protestant Christian women in China.

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Centenary exists primarily for the benefit of the younger generation of our Church and State. The old folks have borne the burden and heat of the day for a long time, and they have borne it nobly. Let our younger Methodism arise in the strength of her youth, and under the inspiration of her glorious future unite for the realization of a truly great ambition—the making our church an important factor in the intellectual, social and religious development of our State.

Send in your subscriptions at once, as we shall not be able to begin work on the buildings until we have a good part of the money in hand. "He gives twice who gives in a trice."

THOS. CARTER.

Jackson, La., Sept. 2, 1897.

Board at Millsaps College.

Mrs. Emma Mayes Cook, who for several years has had charge of one of the boarding halls at Millsaps College, is still at the Williams Hall, where she will be pleased to furnish board and lodging on very moderate terms. Those who board with her will find large, well furnished rooms, good fare, and home-like surroundings.

Millsaps College.

The sixth annual session of Millsaps College will open Sept. 15. Appropriate exercises will be conducted in the College Chapel, Wednesday morning, beginning at 11 o'clock, and it is important that all students should be present on that occasion.

New students should be on hand on or before Tuesday, the fourteenth. All applicants for admission must report to the president as soon as possible after their arrival in Jackson. W. B. MURRAH, President.

Crystal Springs.

In my account of the Hennington Camp Meeting, near this place, in your issue of this week, I neglected to mention the name of the Rev. W. M. Williams, of the Gallman circuit. He was with us throughout the entire meeting, and rendered valuable service in the pulpit, in the choir, and in the altar. W. B. LEWIS.

Sept. 3, 1897.

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To the North Mississippi Conference.

DEAR BRETHREN: It is the purpose of your Board of Directors of the Orphans' Home to give due credit to all the pastors and people for their efforts and contributions to the Home. Therefore we urge you to please heed the following earnest requests:

1. Send all moneys raised by your individual efforts directly to John M. Taylor, treasurer.

2. Write at once to Capt. I. T. Blount about all furnishings, clothing, bed-clothing and any other things for the Home.

This must be done in order to give proper credit to those who deserve it and to keep the books correctly. In behalf of the Joint Board, it affords me great pleasure to state that in our earnest efforts during the last three years to establish and build the Orphans' Home we have had the increasing co-operation of the Methodist preachers and people of our State. Just here let me say that all the traveling and work of the Board has cost the Home nothing except the necessary record books—all of which has proven a blessing to us. We are glad to hear good news from the agent. Please remember that the postoffice address of Bros. Taylor and Blount is Water Valley, Miss. I am, Yours for the orphans,

J. A. BOWEN,

Chair'n North Miss. Board Directors.

Sept. 3, 1897.

The only sure way to be ready for death when it comes is to be ready for it all the time.

Electric Lights for E. M. F. College.

President Beeson, ever on the alert for improvements, has made arrangements with the Electric Light Company for incandescent lights for the study hall, and new dining room, and halls down stairs. The chapel will still be lighted with gas. The electric lights will add much to the attractiveness of the College and pleasure in study hall of having good lights.

There are also a number of new pianos for the Conservatory, among which are two magnificent grands, one Everett and one Conover.

The new rooms will be beautifully furnished with iron beds, white enamel finish, with nice new furniture of natural finish. The halls up stairs and down and the stairways will be laid with matting, the old rooms will be worked over with alabastine, the furniture all renovated and polished. Everything will be in first-class condition by the opening, Sept. 22.

Pres. Beeson says the applications for rooms are pouring in rapidly, several each day. He expects the new buildings to be filled as well as the old. A gentleman traveling in the interest of another college says he finds a great many young ladies all over the country who are going to attend the E. M. F. College. Meridian is proud of this institution, and so ought the whole State to be.—Meridian News.

The way to get happiness is to give it.

Ministerial Aid Association of the Mississippi Conference.

To Whom It May Concern—

DEAR BRETHREN: The session of Millsaps College will open in a few days. We have applications for aid from several young ministers who wish to attend school. If those who have given notes towards the fund used in this work will remit to Dr. C. G. Andrews, at Meridian, Miss., they will greatly relieve us of embarrassment and at the same time give timely encouragement to a most worthy enterprise. To assist all those who are looking to us for help we must have funds immediately. Brethren who have in the past enjoyed the benefits of this association will please allow an especial appeal in this, our emergency. We would not confine our appeal to those who have given notes, but will most gladly receive any amount from anyone disposed to send.

Truly and fraternally,

T. B. HOLLOMAN, Pres. Ass'n.

Sept. 2, 1897.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

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A. M. C. PEARCE, Principal.

HO! EVERYBODY!

From now until the fifteenth of October we will receive new subscriptions at the rate of 75 cents for six months. To anyone who will send ten new subscriptions accompanied by the cash—$7.50—we will send as a premium any one of the following-named works: Happy Homes and the Hearts That Make Them, price, $2.50; Home Instructor, price, $3.

To anyone who will send us 12 new subscriptions accompanied by the cash—$9.00—we will send as a premium any one of the following works: The Imperial Galaxy of Poetry and Art, price, $3; The Land of Christ, price, $3.

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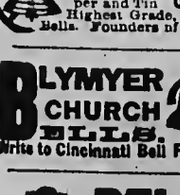
$12  **3000 BICYCLES** must be closed out at once. Standard '97 Models, guarant'd, $14 to $30. '96 models to $20. 2d hand wheels $5 to $15. *Shipped to anyone* on approval without advance deposit. Great factory clearing sale. *EARN A BICYCLE* by helping advertise us. We will give one agent in each town FREE USE of a sample wheel to introduce them. Write at once for our Special Offer. W. N. Mead Cycle Co., Chicago, Ill.

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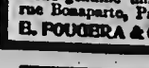
COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY, LEXINGTON, KY.,  Awarded Medal at World's Exposition. Book-keeping, Business, Short-hand, Type-Writing and Telegraphy taught. Situations. Thousands of Graduates in Business. Begin now. Address only, WILBUR R. SMITH, Pres't, Lexington, Ky.

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THE BRAVEST OF BATTLES.

BY JOAQUIN MILLER.

The bravest battle that ever was fought,
Shall I tell you where, and when?
On the maps of the world you'll find it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or noble pen!
Nay, not with eloquent word or thought
From mouth of wonderful men!

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is the battlefield.

No marshaling troop, no bivouac song,
No banner to gleam and wave!
But oh, these battles! they last so long—
From babyhood to the grave!

Keep Out of Debt.

The best advice that we can offer is contained in the four short words, "Keep out of debt," says a popular writer. This should be taken especially by the young men. One of the most fatal steps a young man can make is to contract a debt. It mortgages his future. It means in nearly every case that he is living beyond his means. Debt is what ruins so many of our business men. They begin with small accounts, and as their business increases they increase their accounts, and finally their habits of living have become so expensive that the debts begin to far exceed the returns of business. The result is failure, disappointment, and disgrace. A young man starts out in life. He is quick, apt, and successful. He gains the confidence of employers and acquaintances. He is honest and upright, and merchants had rather have a bill against him than not. He is flattered by the confidence that is reposed in him. He buys fine things, goes in good society, and from a frugal style of living he branches out into an expensive style. At first his debts were small, and he found no trouble in meeting them. But they have now become a burden, and to straighten things out necessitates a vigorous struggle. Self denial comes harder than it once did, and the debt becomes a matter of worry that will not be quieted. If sickness comes, instead of having a fund to draw on there is a deficiency that each day's illness makes larger and more difficult to wipe out.

Times have changed since long ago. Then it was customary for the young man to practice self-denial in his youth, to work hard, gain a competency, and enjoy leisure beyond the line which divides youth from old age. Now it seems that the young man works on a different principle—his aim is to enjoy the sweets of life at once and save the labor and self-denial for a future day. There is enough of pleasure—healthy, joyous pleasure—that comes with legitimate and successful work, so that young people can afford to live slower for a few years that they may be better able to enjoy the years that follow.

Thrift is a stranger to these times. The tendency is in an opposite direction. Debt-contracting is the rule, not the exception. Nothing should be more carefully avoided by young people. Debt is a great curse. It brings no comfort. On the other hand, it is accompanied by worry and anxiety. The young man who keeps out of debt and secures a balance on the other side of the ledger, not only forms correct habits, but he gains a satisfied peace of mind that can not be secured in any other way, and he stands armed and ready for an emergency when it comes.—Selected.

God's Training.

When God has a great work for anyone to do in the world, he usually gives him a peculiar training for it; and that training is just what no earthly friend would choose for him, and sometimes it is so long continued that there seems to us to be but little time left for him to work. We should not have led Moses into Midian to prepare him to guide a nation, and certainly we should not have left him there forty years. But God knew that the life of the humble shepherd, and in the desert, too, would best fit him to lead his people like a flock, and that he needed to be in that school no less than forty long years to be the truly meek Moses. . . . He must have long years of quiet, under the shadow of Sinai, for meditation on the character of God, before he could meet that God on the top of the mount, and there receive the lively oracles to give to us.—Mary Lyon.

The Blue and the Gray.

Both men and women are apt to feel a little blue, when the gray hairs begin to show. It's a very natural feeling. In the normal condition of things gray hairs belong to advanced age. They have no business whitening the head of man or woman, who has not begun to go down the slope of life. As a matter of fact, the hair turns gray regardless of age, or of life's seasons; sometimes it is whitened by sickness, but more often from lack of care. When the hair fades or turns gray there's no need to resort to hair dyes. The normal color of the hair is restored and retained by the use of

Ayer's Hair Vigor.

Ayer's Curebook, "a story of cures told by the cured." 100 pages, free. J. C. Ayer Co., Lowell, Mass.

Tact and Taste.

Growing girls and boys, who have arrived at a particularly conscious age, often complain that companions of theirs are better liked than themselves, although they know, in their heart of hearts, that these other boys and girls are not as really deserving—that is, are not possessed of as many virtues as they themselves constantly practice. Now is the time for such young people to learn that to be sought after one must have good manners as well as a good heart; taste and tact as well as virtues. You may think this is rather hard, but stop a moment to consider: Why don't you choose that girl for a friend? She tells the truth and is very unselfish. But you remember that she is also fond of reminding you if your hat is crooked or your gown is unbecoming. You don't care for her society, although she is "a good girl." Then there is that boy—he is generous and obliging, but he loves to talk about himself and his own affairs, and never takes any interest in what you are doing. You wouldn't care for him, in spite of his fine qualities, for an intimate friend. It is well to learn the lesson young—for we must learn it at some time or other—that the people we shall be thrown among through life will ask yet more of us than that we keep the Ten Commandments. If they are the sort of people whom we ought to know, they will expect us to do right, but they want still more than that of us, or, rather, they want that carried out to its inner meaning. Tact and taste are needed in social life, as well as the enforcement of the Golden Rule. It is because young folks sometimes overlook these acts that they need to be reminded that good hearts are not visible to the world, as are uncouth manners, careless speech and unpleasing habits. Therefore, these all count in the impression one makes, and one must be on guard that that impression shall be agreeable. "Manners make the man" is not wholly true, but it has some truth in it, too.—The Watchman.

Prompt People.

Don't live a single hour of your life without doing what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, take hold at once, and finish it up squarely; then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as though they picked up the moments which the dawdlers lost.

And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers, and, though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may often have seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do to go and do it." There is the secret—the magic word now! Make sure, however, that what is to be done ought to be done. "Never put off till to-morrow what you can do to-day," is a good proverb, but don't do what you may regret.—Merchant Sentinel.

Cheerfulness.

"Be cheerful," says the man who is easy in his circumstances, missing no loved face at the table, nor by the hearth. But does he ever consider how hard it may be to be "cheerful" when the heart aches, and the cupboard is empty, and there are little fresh graves in the churchyard, and friends are few or indifferent and even heaven for the time being seems to have forgotten us, so desolate is our lot? How difficult for one man to understand another, in such different circumstances! How easy to say, "Be cheerful!" How hard he would find it to practice it were he stripped of all life's brightness!—Great Thoughts.

"Learn to do little things as though they were great." For little things are often the beginning of great things, and even when they are not, they may be made great by the spirit in which they are wrought. There is a tendency to imagine that true nobility can only be attained on great occasions; and many continue to live mean lives only because they overlook the small abundant opportunities of every day. Jesus Christ has shown for all time how the divinest fabric of beauty and goodness can be woven out of the warp and woof of daily experience, how humblest circumstances and facts may become channels of redemptive grace; how the instrument of torture and shame may be transformed into the symbol of holiest love. What he did as Savior of the world we can not repeat, for he stands apart from us; but in this matter we may hope to follow afar off.—Selected.

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Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The practice of prayer in the family and home can not be advocated too strongly. A pastor tells of one instance in the first year of his pastorate when he made special effort to persuade a young mechanic of the importance of family worship. Some time passed and one day the mechanic came to the pastor's study. "Do you remember my child? She died this morning very suddenly. She has gone to God, I have no doubt, but if so, she has told him what I tell you now—that child never heard a prayer from her father's lips. Oh, if I only had her back again one day to do my duty!" It will be a tremendous thing at the last day if some one shall say of us, "I never heard my father pray. I never heard my mother pray."

One of the best ways to be loved in a community is to seek its welfare by refusing to hear and retail gossip, by fair, kind, generous and helpful action, by showing respect for others' opinions, by expressing one's own in a polite but firm way, and by discharging duty with courtesy, consideration and fidelity.

Patient, hopeful waiting is hard work when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.—H. Clay Trumbull.

The glory of the country is in its homes, which contain the true elements of national vitality, and are the embodied type of heaven.

Don't try to argue with the comfortless. If they were in a condition to be argued with, they would not be in need of comfort.

A Change of Menu.

A minister sends us the following 'crumb,' which our readers will probably enjoy more than the family chiefly concerned:

Some years ago when the travelling minister was a frequent visitor in hospitable homes, and caused no great change in family arrangements, an old minister stopped at a home in Virginia when the frugal meal of mush and milk was about to be served. But in the meantime the daughter's beau arrived, and consequently a change in the supper was hurriedly made. When the old minister was requested to ask the blessing he did so in these words:

"The Lord be praised! how I'm amazed!
To see how things have mended;
Shortcakes and tea for supper I see
When mush and milk were intended."
—Epworth Herald.

John Ruskin and the Bible.

John Ruskin says: "All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it, by heart."

There are some persons whom to meet always afterwards gives one a greater courage and hope, as if there were more nobleness and high purpose in the world than one thinks.—C. L. Brace.

Care of Invalids.

When a patient is very ill, as a rule, he desires, above all things, to be let alone and not worried. It is an easy matter to be over-zealous in one's attentions to the sick, and to force one's presence upon them, in season and out of season, may display a sympathetic nature, but it displays also very poor judgment.

Indeed, it sometimes happens that over zealous people actually render, by their want of tact, the discomfort of illness more grievous than it need be. Their well-meant attentions are a source of annoyance to the physician and of worry to the patient; yet their efforts are so obviously prompted by kindly motives that every one shuns the ungracious task of pointing out how for they fall short of their aim.

No one should think for a moment of entering the sick room unless particularly requested to do so, and usually the exercise of one's judgment, when so admitted, will quickly determine whether or not the visit should be cut short. No one likes to inform a visitor that his or her presence is harmful to the patient. Nevertheless, it is sometimes, for the patient's sake, absolutely necessary to do this.

Ventilating Bedrooms.

Dr. Sofshue says: In all seasons of the year the sleeping and living rooms need constant attention, in order that the temperature may not be excessive in either direction and the warmth may not be at the expense of ventilation. The very young bear high temperature badly, as is noticed in Summer, and the old can not stand the cold, so that where there are old persons in the family the thermometer must stand at a slightly higher point than usual, which is 68 to 70 degrees. All rooms should be flushed out at least once a day with fresh air, and this is particularly necessary when two or more persons occupy a room. Bedrooms should have all windows and doors open at least an hour every morning, and the bed should be opened and the clothing thrown back or taken off and spread over the chairs, so that cool fresh air can penetrate every part. The little sunlight that can be found in Winter should be allowed to enter the rooms.—Popular Science News.

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Address GEO. SOULÉ & SONS, New Orleans La.

FROM THE WORK.

(Continued from Third Page.)

Rev. C. C. Griffin, Pelahatchie, Miss., Aug. 16, 1897: "I just closed my second meeting last week at New Providence. The results were very gratifying. I had no help; only my local brethren, Revs. W. B. King and W. W. Murry, who did faithful work. My meeting at Clarksburg is thought to have been the best that has ever been there. We were assisted here by Revs. J. E. Williams, W. W. Murry, and W. L. Linsell. To God be all the glory."

Rev. B. H. Sheppard, P. C., Hico, La., Aug. 16, 1897: "We have held two of the meetings on Summerfield charge. In the meeting at Alabama Church I was assisted by Rev. E. Wright and Rev. J. O. Bennett. We had nine accessions; quite a number of conversions. At Harmony Chapel I was assisted by Rev. J. L. Williams, L. P. Results: 21 accessions and as many conversions. Forty-nine accessions this Conference year for Summerfield charge."

Rev. F. B. Ormond, Natchez, Miss., writes (Aug. 31): "Our people are thoughtful of their pastor and his wife. On last evening one or two of our members called on us, bringing some packages with them. In a few moments others came, followed by still others, all bringing packages to replenish the kitchen for us; and before the storm ceased we had quite a supply of provisions—indeed, a sufficient supply of some articles to last us the remainder of this year, and to begin with next year, provided Bishop Wilson says for us to come back. The pastor and his wife desire to express their appreciation of these kind remembrances and the thoughtfulness of his folk through the medium of the ADVOCATE."

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

PRICE—Mrs. ALICE E PRIAN (nee Barron) was born in Amite county, Miss., April 14, 1855, and died at her home near Holloway, Rapides parish, La., July 24, 1897.

Her sickness was of long duration, but she was never heard to murmur or complain.

She joined the M. E. Church, South, when quite young, and was happily converted to God, from which time she lived a fully consecrated Christian life, ever trying to do her heavenly Father's will.

She was married to Isaac C. Price, May 14, 1874, and was a most devoted, faithful, affectionate wife and mother.

Two days before she died she told her husband her stay on earth was short, and she wished to talk with him and the children before she became too weak to do so. He said, "You feel ready to go, don't you?" "Yes," she replied, "I feel like I will go sweeping through the gates." She then called the children one by one, and told them she was going to leave them; that she wanted them to be good children and meet her in heaven. She told the little ones who have not yet joined the church to join the church, and when they go to church to sit on the front seats and behave well. Then, turning to her husband, she said, "I know you will meet me in heaven." While talking about dying she said, "I thought I would dread death, but I do not." She left word for all of her people to meet her in heaven. She was conscious to the last, and a few moments before her last breath she called her children, kissed them all "good-by," then fell sweetly asleep in Jesus' arms. When I bade her farewell she grasped my hand and said, "Continue to pray, that I may enter through the pearly gates into the New Jerusalem."

Three children have preceded her to the "better land," while her husband and seven children are left behind to mourn her loss.

The church is poorer because she is gone, the neighborhood will miss her gentle and kindly life, while many kindred and friends bewail the absence of the loved and lost. But we "sorrow not as those who have no hope." She lives where sickness, tears or sorrow shall never come. May we all, like her, "so live that when the summons comes to join the innumerable caravan which moves to that mysterious realm where each shall take his chamber in the silent halls of death, we go not like the quarry slave, scourged to his dungeon, but, sustained and soothed by an unfaltering trust, approach our graves like one who wraps the drapery of his couch around him, and lies him down to pleasant dreams!"

Her pastor, F. D. VAN VALKENBURGH.

Pineville, La.

FELDER—VIRGINIA HARRISON, daughter of George M. Kirk and Mrs. Nancy Susanna Kirk, was born in Hardeman county, Tenn., May 28, 1840. When a child her parents moved to Arkansas, and some years later removed to Biloxi, Miss., where she was reared and educated. During the late war the family refugeed in Amite county, Miss. She was married to Mr. Ira Felder, of Pike county, Miss., in January, 1870. She was the mother of eight children; two sons died in infancy. Five sons and one daughter, with her bereft husband, remain to mourn her loss. She has been a useful member of the Methodist Church from early childhood, and her love and devotion to her church was practically illustrated by a life of beautiful consistency. She was modest and unostentatious in her deportment, strong in faith, fervent in spirit, and circumspect in all the walks of life. She was a true wife; helped her husband bear the burdens of life; affectionate and kind to the children, teaching them by precept and example the great value of the Christian religion. Her husband and daughter say she was unexcelled in charity, and was always happiest when helping the poor and afflicted. She was sick two years. She did not weary in well-doing, but was faithful to the end. During her protracted illness she gave herself to prayer; was a preacher of righteousness, and much good has been accomplished by her exhortations. As a neighbor, she was hard to surpass; as a mother, she was affectionate and kind; as a wife, loving and true.

She died at her home in Pike county, Miss., Sunday morning, May 9, 1897. The church has sustained a great loss in the death of this noble Christian woman; the preacher a faithful, true friend.

The funeral was largely attended; services conducted by Rev. J. M. Morse and Rev. V. V. Boone.

These lines are penned with a sad heart by her attached friend and sister in Christ,

MRS M. L. J. HOOVER.

Myrtle Place, Miss.

CASTLEMAN—Mrs. MAY CASTLEMAN, wife of G. H. Castleman, was born near Oak Grove, La., June 19, 1866. She was converted in early youth, and died Aug. 1, 1897. She joined the M. E. Church, South, at the time of her conversion, kept its sacred vows, and only left its communion for that of the church triumphant. She was the daughter of Rev. T. B. Brennan, a venerable servant of God, who has preached to the people of his country for fifty years. She was united in marriage to Mr. G. H. Castleman, Sept. 25, 1883.

Through all the vicissitudes incident to domestic life she was as true as steel. In the darkest hours of loss and suffering she stood by her husband's side, a tower of strength to support, a ministering angel to save. Her social qualities were superb, her home life beautiful, her hospitalities were large, and she dispensed them with a queenly grace. When questioned about her future state she said, "I have no fears or dreads of the future."

The writer has been closely associated with this good family for two years, and during all this time he has failed to ever find her in an angry mood. She was gentle, kind and loving, softened in her Master's love.

Husband, be cheerful and consoled, for your companion is not dead.

"There is no death! They're only gone,
Transplanted in the heavenly land.
They're singing now the glad new song
Amid the angel band."

J. W. DUNCAN.

REYNOLDS—WILLIAM PERRY, second son of H. W. and May Reynolds, was born June 17, 1895, and died June 15, 1897.

For two years less two days this precious little jewel was permitted to brighten the home of his fond parents. Many were the flattering hopes which clustered around this tender plant; but, alas! as far as this life is concerned, they are all blighted. Disease seized upon his tender form, and after days and weeks of suffering his spirit, unstained by sin, took its flight to the arms of Him who says, "Of such is the kingdom of heaven."

It is hard to give him up, he was so sweet and so bright; but God knows best, and who can tell how much of earth's care and trouble he has escaped?

May our dear Savior, by his grace, comfort and sustain the bereaved parents, and help them to meet little Perry in the Father's house above!

P. D. HARBIN.

Decatur, Miss.

PENN—Whereas, It has pleased Almighty God, in his wise and inscrutable providence, to remove from earth and earthly labors to heaven and heavenly joys the pure and consecrated spirit of our friend and brother, the Rev. J. V. PENN; therefore, be it

Resolved, That we, the officers, teachers and scholars of Logtown Sunday-school, feel each a sense of personal grief and bereavement in his death, and that the church has lost a faithful pastor and the children a devoted friend.

Resolved, That we tender the bereaved wife and babe our heartfelt sympathy, and assure them of our prayers

Resolved, That a copy of these resolutions be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE, and their publication requested.

J. S. OTIS, Sup't

Logtown, Miss.

ERVIN—Little GEORGE STEWART, son of Samuel W. and Elma Ervin, died April 3, 1897.

Not quite a year did this sweet little baby boy live to gladden the hearts of his parents when God took him to live with the angels; and when, a few weeks later, his father joined him in that beautiful "home," I fancy there was a joyful meeting, and they will live forever with the loved ones who have gone before, and all who have "washed their robes and made them white in the blood of the Lamb."

Dear, sorrowing mother, grieve not for your precious boy. Our heavenly Father takes our loved ones away, and the ties are growing stronger in heaven. One day, if we are faithful, we will meet them again, our tears shall be wiped away, and we shall part no more forever.

WATTS—Mrs. SARAH JANE WATTS was born in Rankin county, Miss., in the year 1841, and died July 16, 1897. She was married to John Watts in the year 1869, he preceding her to the land of rest a number of years. She was the mother of seven children. One of them had gone before to wait at the beautiful gate for mother. She was a devoted wife, a kind and loving mother. She joined the M. E. Church, South, at an early age, and lived a consistent member until her death. She leaves six children, all of whom are grown, and a host of friends to mourn her loss. I would say to the loved ones: Weep not for your mother; she is at rest. May we all meet her on that beautiful shore!

C. C. GRIFFIN.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars; free.

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that you're using the right thing for washing? If the work is slow and hard, and you have to depend upon rubbing, then you ought to get something else. And even if you have something that saves work, it may be bad for the clothes. You may be ruining them.

Pearline gives the easiest, quickest, most economical washing, of anything that's safe to use. The more you investigate, and inquire and compare, the surer you'll be that Pearline is the only right thing to wash with. 540

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.*

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W. W. CARRE,

LUMBER.

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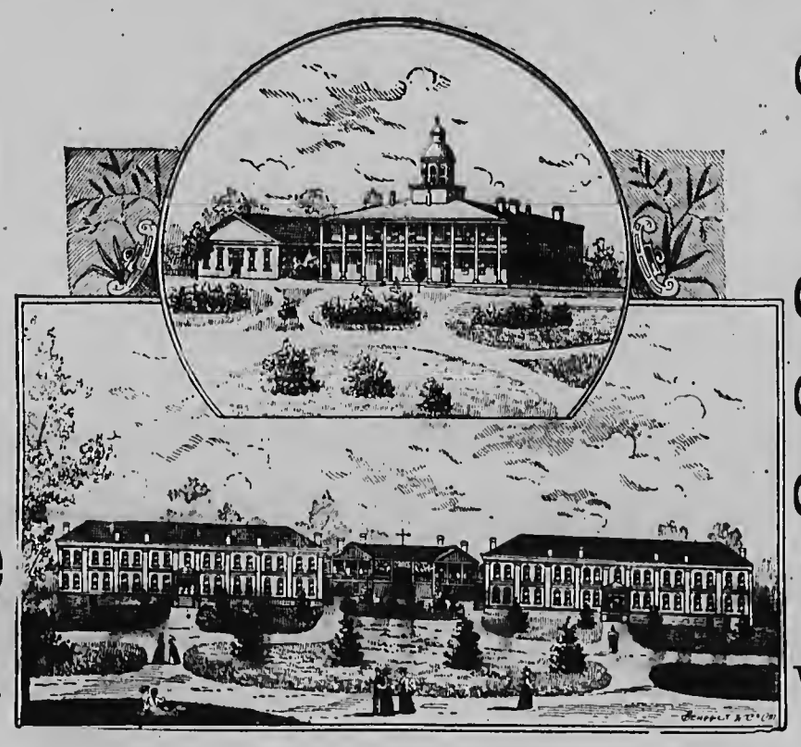

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Rev. J. W. Chambers, A.M., Pres't.

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We shall continue to work under the auspices of the North Mississippi Conference, and pledge ourselves to use every effort in behalf of those entrusted to our care that they may be developed into educated, polished Christian women.

BOARDING DEPARTMENT.

Pupils boarding in the College have the personal attention of the President and his wife, who, together with the teachers, strive to make their stay while here as pleasant and profitable as possible.

An abundance of substantial food is furnished; ample time given at each meal for everyone to be satisfied, and President's family, teachers and pupils all fare alike. Special attention is paid to their manners and morals at all times, and every effort is made to impress them with the necessity of constant growth, physically, mentally and morally.

We board at $11.00 per month where they take their meals regularly at the table; extra charge when the meals are carried to their rooms, and extra servant hire. This includes pupils and teachers.

No incidental fee is charged unless something is destroyed, and in this case the cost of the article is charged to the party who destroys it.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate Department	4 00
Tuition in Academic Department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	$ 1 00
Instrumental Music	4 00
Voice Culture (private lessons)	4 00
Chorus Training	No Charge
Crayon, Pastel, Water Colors and Oil	4 00
Elocution (private lessons)	4 00
Elocution (in class)	1 00
Diploma (graduation fee)	5 00
Violin, Mandolin, Guitar (each)	4 00

Pupils will be charged from time of entrance, and no deduction made except in cases of protracted sickness.

Payments must be made quarterly, and in advance.

Pupils leaving at any time will be charged to the end of the month.

School will open Wednesday, September 15, 1897, and continue nine scholastic months.

For preachers' daughters everything is divided by two. Pupils leaving at any time will be charged only to the end of the month. Those refusing to obey the rules of the college will be dismissed.

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MARRIAGES.

PFLUG—GERDING.—At the residence of the bride's father, August 31, 1897, by Rev. S. S. Keener, George Edwin Pflug and Miss Anna Marie Gerding all of this city. No cards.

HORTON—HINGLE.—At the residence of Mrs. Lee, Thursday, Aug. 26, 1897, by Rev. C. T. Munholland, Mr. Benjamin Horton, of Illinois, and Miss Mary E. Hingle, of Plaquemines parish, La.

FULTON—BOYD.—In the M. E. Church, South, Alpha, La., July 25, 1897, at 11:30 o'clock A. M., by Rev. Wilson Moore, Mr. Raleigh V. Fulton, son of Rev. Jesse Fulton, to Miss Lillie C. Boyd, both of Natchitoches parish, La.

BOWMON—MURFF.—At the residence of the bride's mother, in Grenada, Miss., Sept. 2, 1897, by Rev. T. W. Lewis, Prof. L. L. Bowmon and Miss Mary G. Murff.

"I consider it my duty," says Mr. F. Z. Dias, of San Diego, Texas, "to certify that Ayer's Pills have completely relieved my wife of neuralgia, from which complaint she was, for a long time, a great sufferer." They are easy to take and always effective.

Revival at Harris' Chapel.

MR. EDITOR: Please give me space in the ADVOCATE to say that I have just closed a very fine meeting at Harris' Chapel, on my own charge. Our congregations were simply immense, and all very attentive. I was told by those who know that it was the best revival they had had for years. We prayed, expected, and worked for definite results. There were several conversions and fifteen accessions to our church. God made known his power to save. Rev. W. J. Burt was with me, and did some faithful, earnest preaching.

JOHN W. RAMSEY.

Waterford, Miss., Aug. 27, 1897.

Sturges, Miss.

MR. EDITOR: We have just closed a meeting here at Sturges, which has done much good. Rev. W. S. Lagrone, of West Point, was with us, and preached with power. Eight or ten heads of families covenanted to erect family altars, and quite a number—in fact, almost the entire community—to pray and strive to build up the town to a high Christian standard. The meeting, in its influence, will be felt, no doubt, a long while, and we trust its fruits will be fully matured to the glory of God.

H. M. YOUNG, P. C.

Sturges, Miss., Aug. 28, 1897.

TIRED, NERVOUS, and weak men and women find new life, new strength, vigor and vitality in Hood's Sarsaparilla, which purifies, enriches and vitalizes the blood.

HOOD'S PILLS are the favorite family cathartic, easy to take, easy in effect. 25 cents.

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BRADLEY }
BROOKLYN } New York.
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ULSTER }
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SOUTHERN } Chicago.
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JOHN T. LEWIS & BROS CO Philadelphia.
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FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

Durant District.

The preachers of the Durant district are in the midst of the Summer campaign, making vigorous efforts against sin. They are having good revivals, and the indications are that before the "harvest is past," there will be a large ingathering of souls, "such as shall be saved."

The Summer has been a trying one. The weather has been extremely warm, and there has been much sickness in the land. Some of our pastors have had much affliction. Bro. Gibbs, the faithful and consecrated pastor at Enpora and Maburn, has been prostrated with fever for abont thirty days, but his work, being well in hand, went on. He has done and is doing a fine work. Bro. Wilson, the active young pastor on the Belzona charge, has not been well for four months, and his wife is just recovering from fourteen days of fever; yet the Lord is blessing his labors. Bro. Gear, of the Chester charge, serving his fourth year, has had affliction in his family all the year, but he has gone bravely on, and the indications are that this will be the best of the four years. Bro. Evans also, of the Ackerman charge, has had affliction in his family, yet his work has gone on well.

There are signs of progress at almost every point. The collections for missions have never been so well in hand at this season of the year.

We have dedicated two new churches on this round, and there are abont five more that ought to be ready by Conference for dedication. The pastors are being better supported than formerly. There is much for which to praise God, yet there remains much to be done.

J. H. MITCHELL.

Durant, Miss., Aug. 26, 1897.

From Rev. J. A. Bowen.

Methodism in Water Valley is taking on new life. There are accessions to both our churches nearly every Sunday—most of them by profession of faith. I am more hopeful of our cause here now than I have ever been, and I have been somewhat sanguine all the time. Bro. W. T. Browning is doing a great work at Main Street. The Lord is blessing his labors abundantly. Bro. W. A. Sadler delighted and edified our people at Wood Street during the six weeks of my absence. All honor to our Millsaps College young men! My health is improving every day. I am happy in my work again. The devotion and kindness of my people is an inspiration to me to do more and better work. I hereby extend my sincere thanks to all the brethren for their interest and prayers in my behalf. I am,

Your grateful fellow servant,

J. A. BOWEN.

Water Valley, Miss., Sept. 3, 1897.

Notice.

The Epworth League Conference for the Jackson district is indefinitely postponed.

L. S. JONES, Sec.

BETTER THAN QUININE.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Booneville station	Sept. 12, 13
Corinth station	19, 20
Kossuth circuit, at Rienzi	25, 26
New Albany cir., at Well's Chapel	Oct. 2, 3
Guntown cir., at Pleasant Valley	(Tu.). 5
Inka station	10, 11
Inka circuit, at Burnsville	(Tues.).. 12
Blue Springs cir., at Blue Springs	16, 17
Ripley circuit, at New Hope	23, 24
Ripley and N. A. station, at Ripley	24, 25
Corinth cir., at Box's Chapel	(Thurs.). 26
Jonesboro circuit, at Falkner	30, 31
Brown's Creek circuit, at Siloam	Nov. 6, 7
Pleasant Ridge cir., at New Hope	(Tu.). 9
Saltillo circuit, at Shiloh	13, 14
Booneville circuit, at —	(Wed.).. 17
Marietta circuit, at Prospect	20, 21

Pastors will please see to it that the trustees are prepared to answer Question 24.

HESLEP R. TUCKER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Macon station	Sept. 18, 19
Starkville station	25, 26
Crawford	Oct. 2, 3
Sturges	9, 10
Starkville circuit	(Wed.).. 18
Columbus circuit	16, 17
Columbus station	17, 18
Brooksville	23, 24
Cedar Bluff	30, 31
West Point	31, Nov. 1
Hebron	6
Sanqualak	7, 8
Singleton	(Thurs.).. 11
Winstonville	18, 14
Tibbee	20, 21

R. A. BURROUGHS, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood station	Sept. 11, 12
Winona circuit	18, 19
Vaiden	25, 26
Carrollton station	Oct. 2, 3
Indianola	9, 10
West	16, 17
Dublin and Brooklyn	23, 24
Carrollton circuit	30, 31
McNutt	Nov. 6, 7
Black Hawk	13, 14
Sidon	20, 21

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Potts Camp circuit, at Potts Camp	Sept. 11, 12
Waterford circuit, at Soule Chapel	18, 19
Olive Branch cir., at Olive Branch	26, 27
Red Banks circuit, at Victoria	Oct. 2, 3
Ashland circuit, at Mt. Pleasant	9, 10
Cornersville circuit, at Cornersville	16, 17
Mt. Pleasant circuit, at New Salem	23, 24
Pontotoc circuit, at Mt. Pleasant	30, 31
East Holly Springs circuit, at —	Nov. 6, 7
Holly Springs circuit, at —	13, 14
Abbeville circuit, at Abbeville	20, 21

J. D. CAMERON, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Sept. 11, 12
Hernando and Coldwater	18, 19
Sardis	25, 26
Nesbit	Oct. 2, 3
Courtland	(Fri.).. 8
Batesville and Wesley	9, 10
Longtown	(Thurs.).. 14
Como	16, 17
Tyro	(Fri.).. 22
Wall Hill	23, 24
Pleasant Grove	30, 31
Pleasant Hill	(Fri.).. Nov. 5
Arkabutla	6, 7
Burgess	13, 14
Eureka	19
	20, 21

T. C. WEBB, P. E.

GRENADA DIST.—FOURTH ROUND.

Oxford station	Sept. 11, 12
Coffeeville, at Antioch	18, 19
Grenada station	25, 26
Banner, at Tabernacle	Oct. 2, 3
Paris, at Hunter's Chapel	9, 10
Toccopola, at Liberty Hill	16, 17
Slate Springs, at Atlanta	23, 24
Chapel Hill	(Tues.).. 26
Pittsboro, at Big Creek	(Thurs.).. 28
Ellzey, at Young's Chapel	30, 31
Strathmore	Nov. 6, 7
Charleston	13, 14
Tatum, at —	(Tues.).. 16
Grenada circuit	(Thurs.).. 18
Water Valley cir., at Wyatt's Chapel	20, 21

H. C. MORRHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen	Sept. 12, 13
Okeloua	18, 19
Prairie	25, 26
Verona	Oct. 2, 3
Aberdeen circuit	9, 10
Shannon	16, 17
Quincy	22
Amory	23, 24
Nettleton circuit	28
Fulton	29
Tremont	30, 31
Sparta	Nov. 4
Houston mission	5
Buena Vista	6, 7
Houston and Wesley	13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

DURANT DIST.—FOURTH ROUND.

Lexington and Tchula, at Tchula	Sept. 11, 12
Pickens, at Pickens	18, 19
Kosciusko station	25, 26
Poplar Creek, at Friendship	Oct. 2, 3
Sallis, at Salem	9, 10
Belzona, at Belzona	16, 17
Walthall, at Walthall	23, 24
Eupora and Maburn, at Eupora	24, 25
Ethel, at Marvin Chapel	29
Ackerman, at Liberty Hill	30, 31
Ebenezer, at Center Point	Nov. 6, 7
Salem, at Macedonia	12
Rural Hill, at Rural Hill	13, 14
Chester, at Salem	18
Louisville, at Louisville	20, 21

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

ENTERPRISE DIST.—FOURTH ROUND.

Winchester, at Pleasant Grove	Sept. 23, 26
Heidelberg, at Liberty	Oct. 2, 3
Pachuta, at Pachuta	9, 10
Vossburg, at Vossburg	16, 17
Energy, at Hopewell	23, 24
Mathersville, at Salem	30, 31
Eastabuchie, at Eastabuchie	(Fri.).. Nov. 5
Ellisville and Laurel, at Laurel	6, 7
Leakesville, at —	(Wed.).. 10
Wayne mission, at Vick's Mill	(Fri.). 12
Waynesboro and State Line, at W	13, 14
Mt. Carmel	(Thurs.).. 18
Williamsburg	(Fri.).. 19
Fuller	20, 21
Shubuta, at Quitman	(Fri.).. 26
Enterprise and Stonewall	27, 28

L. CARLEY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Anguilla, at Anguilla	Sept. 18, 19
Rolling Fork, at Rolling Fork	25, 26
Harriston, at Harriston	Oct. 2, 3
Rocky Springs, at Rocky Springs	9, 10
Bolton, at Clinton	(Fri.).. 15
Utica, at Utica	16, 17
Port Gibson	(Thurs.).. 21
Hermanville, at Hermanville	23, 24
Mayersville, at Beulah	30, 31
Crawford Street—Vicksburg	(Tues.). Nov. 2
South Vicksburg	(Wed.).. 3
Warren, at Wesley Chapel	6, 7
Setartia, at —	13, 14
Edwards, at —	20, 21
South Warren, at Porter's Chapel	27, 28

Pastors will please be prepared to answer Question 26 in full up to date of the Quarterly Conference, and see that the trustees are prepared to answer Question 24 as the Discipline directs.

J. M. WELLS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia and Osyka, at Magnolia	Sept. 25, 26
Providence, at Georgetown	Oct. 2, 3
Summit, at Summit	8, 10
Adams, at Adams	9, 10
Caseyville, at Caseyville	16, 17
Wesson	23, 24
North Wesson	23, 24
China Grove, at China Grove	30, 31
Martinville	(Sat.).. Nov. 6
Hazlehurst	7
Gallman, at Gallman	13, 14
Crystal Springs	13, 14
Pleasant Grove	(Fri.).. 19
Bogue Chitto, at Bogue Chitto	20, 21
Brookhaven	25
Whitestown, at Bethany	27, 28
McComb City	27, 28

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FOURTH ROUND.

(In Part.)

Centerville	Sept. 11, 12
Woodville	18, 19
Percy's Creek	25, 26
Barlow	Oct. 2, 3
Woodland	9, 10

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton, at Purvis	Sept. 25, 26
Whittington, at Palmer C. G.	Oct. 2, 3
Columbia, at C	9, 10
Bilexi station	16, 17
Pearlington, at P	23, 24
Galloway, at Isabella	30, 31
Moss Point station	Nov. 6, 7
Americus, at Salem	(Tues.).. 9
Escatawpa, at Zion	(Thurs.).. 11
Ocean Springs and Scranton, at S	18, 14
Gulf Port	20, 21
Vancleave, at V	(Tues.).. 23
Bay St. Louis, at L. B.	(Thurs.).. 25
Batesburg	27, 28

C. A. POWELL, P. E.

MERIDIAN DIST.—THIRD ROUND.

Linwood, at Linwood	Sept. 11, 12
Toomsuba, at Burton's Chapel	18, 19
Porterville, at Brogan's Chapel	25, 26
Neshoba, at Philadelphia	Oct. 2, 3
Rose Hill, at Hopewell	9, 10

C. G. ANDREWS, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—FOURTH ROUND.

Lanesville, at Andrew	Sept. 25, 26
Gibbsland, at Gibbsland	27
Valley, at Blooker Chapel	Oct. 2, 3
Holmesville, at White Hall	9, 10
Calhoun	15, 16
Ruston	17, 18
Lisbon, at Mt. Zion	23, 24
Summerfield, at S	30, 31
Vienna	Nov. 1, 2
Vernon, at Wesley Chapel	6, 7
Gansville, at Antioch	12
Bienville, at Bienville	13, 14
Homer, at Homer	20, 21
Farmerville, at F	27, 28
Downsville, at D	Dec. 4, 5
Minden, at M	9
Arcadia	11, 12

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 50, Question 24, of Discipline.

B. T. CRAWS, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Big Cane	Sept. 11, 12
Evergreen	12, 13
Boyce	25, 26
Colfax	26, 27
Master's Chapel	Oct. 9, 10
Columbia	10, 11
West Alexandria	16, 17
Alexandria	17, 18
Simsport	23, 24
Cottonwood	25
Natchitoches	Nov. 6, 7
Jena, at Young's School-house	10
Spring Creek, at Fellowship	20, 21
Pineville	23
Winfield	30
Dry Creek	Dec. 4, 5
Washington	11, 12
White Chapel	12, 13

V. D. SKIPPER, P. E.

REVEPORT DIST.—FOURTH ROUND.

Wesley, at Wesley	Sept. 18, 19
Coushatta, at Coushatta	19, 20
Red River, at Campobello	25, 26
South Bossier, at Houghton	28
Mooringsport, at Mt. Zion	Oct. 2, 3
Jordan St. and Greenwood, at J. St.	9, 10
First Church—Shreveport	10, 11
North Bossier, at —	16, 17
Pelican, at Pelican	23, 24
Caddo, at —	30, 31
Grand Cane, at Grand Cane	Nov. 6, 7
Holly Grove, at —	13, 14
Pleasant Hill, at P. H	20, 21
Fort Jesanp, at Bayou Scie	27, 28
Mansfield	Dec. 2, 8

Let all the officials attend their Quarterly Conferences, and let extra efforts be made to have full reports.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—preaching	Sept. 12
Opelousas—Quarterly Conference	Nov. 3
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 10
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 2
Morgan City—Quarterly Conference	Nov. 24
Crowley—preaching	Oct. 10
Crowley—Quarterly Conference	Dec. 14
Franklin	Dec. 1
Indian Bayou	Oct. 16, 17
Prudhomme City	23, 24
Plaquemine Brulee	30, 31
Broad Street—Lake Charles	Nov. 7, 8
Jackson Street—Lake Charles	18, 14
Lake Arthur	20, 21
Grand Chenier	27, 28
Patterson	Dec. 2
French Mission	4, 5
Jeanerette	8
Abbeville	9
West Lake	10, 11

The Opelousas District Epworth League Conference will meet at Lafayette, Sept. 30, at 4 o'clock, and adjourn at noon the next day. There will be three sessions. I hope every pastor will be present, and that each League will send two or three delegates. I also would be glad to have as many young people from each charge as can come. We will have a programme that will be both instructive and interesting.

H. O. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Crapa Street, Slidell, and Pearl River, at Crapa Street	Sept. 12
Rayne Memorial	(11 A. M.).. 19
Felicity Street	(7:30 P. M.).. 19
Lower Coast, at Wesley	25, 26

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

St. Helena, at Pine Ridge	Sept. 11, 12
Amite City, at Tangipahoa	16
Clinton	18, 19

R. W. TUCKER, P. E.

Camp Meeting Calendar.

Camp Meeting.	Begins
Palmer Creek	Oct. 1
South Mississippi Holiness	Oct. 8

The General Passenger Department of the Texas and Pacific Railway Company will issue on the first of October, and regularly thereafter, a publication to be known as The Texas and Pacific Quarterly.

The object of this publication will be to keep the superior advantages of this line, not only before its patrons, but before the traveling public throughout the country. Whatever will pertain to the development of the State, or to the advancement of the interests of the railroads, will be set prominently before the readers of the Quarterly. Short letters from the people will be appreciated and carefully considered.

Low Vacation Rates.

Every day from June 1 to September 30, inclusive, the Queen and Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limit October 31, 1897.

This route offers tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments.

Inquire of your nearest Queen and Crescent ticket agent for descriptive matter, rates and full information.

A. F. BARNETT, G. P. A.

R. H. GARRATT, A. G. P. A.,

No. 210 St. Charles St., New Orleans, La.

Christian Advocate.

VOL. 44.—NO. 37. NEW ORLEANS, THURSDAY, SEPTEMBER 16, 1897. WHOLE NO. 2143

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

BREAKING THE BARS.

Sigh not the old heroic ages back,
The heroes were but brave and earnest men.
Do thou but, hero-like, pursue thy track,
Striving, not sighing, brings them back again.

Divinely gifted man,
Whose life in low estate began,
And on a village green;
Who breaks his birth's invidious bars,
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil stars;
Who makes by force his merit known,
And lives to clutch the golden keys
To mold a mighty state's decrees,
And shape the whisper of the throne.
And moving up from higher to higher,
Becomes on Fortune's crowning slope
The pillar of people's hope,
The center of the world's desire.

—Tennyson.

Communications.

The Advent of a New Fairy.

BY REV. M. M. BLACK, M. A.

[Read before the Natchez District Conference, and published by request.]

Though the Epworth League has not yet attained her majority, she exhibits such dignity of purpose and readiness of service, such largeness of growth and enthusiasm of effort, as to elicit the profoundest wonder and admiration. Whatever misgivings and feelings of distrust her promoters may have had at the beginning of her career, they have all been speedily dissipated, and the most ardent hopefulness has taken their place. Already this new child of Methodism has won a commanding place for herself in the church, and under her banner hundreds of thousands of consecrated youths and maidens march with firm step and lofty purpose. She numbers her followers in every State and Territory in the Union, and, eager for conquest, she has braved the dangers of ocean, and in distant lands, undaunted by ignorance and heathenism, she has unfurled her banner to the breeze.

The Epworth League, then, is no longer an experiment. Her development and progress have far exceeded expectation. No other organization connected with the church has aroused such intense enthusiasm, or has grown with such rapid strides. It is inspiring in the highest degree to know that in every branch of Methodism the young people are thus banded together, and that, though in different camps, they are making common cause against the forces of evil.

He who fails to perceive the importance of enlisting the youth of the church in religious work and in efforts toward self-improvement is blind to the best interests of Christianity. Much attention has been given for some time to the religious instruction of the children through the agency of the Sunday-school, whose power for good is inestimable. Nevertheless, there remains much to be done that is not done by the Sunday-school. Unfortunately, the majority of our young people, after they reach the age of sixteen, drop out of the Sunday-school, and, for the most part, are thereafter neither reached nor utilized by the church. Many of them enter manhood and womanhood with the crudest notions of what the church teaches, and with scarcely any conception of duty or service. They grow up with the idea that all religious work must be left to their elders, and are led to believe that the church condemns all amusements as sinful. Since old heads can not be made to grow on young shoulders, and since the love of fun, when not excessive, is both natural and innocent, it is no wonder that the church has never gained the hold upon youth that it is her privilege and duty to have.

How can we expect young people to become useful in the church unless they are trained to be so? "As the twig is bent, the tree is inclined." A man who joins the church in middle life seldom becomes as serviceable as some younger person who begins early to employ in the Lord's cause whatever talents he may have. It is not so much a matter of consecration in this case as it is of training and development.

The great Dr. Johnson is credited with saying, "You can make something out of a Scotchman if you catch him young." "So," as our Sunday-school Editor remarks, "we are sure of having an army of Christian workers in the church of the future if we catch and train them when young."

As the Sunday-school is the nursery of the church, the Epworth League ought to become its training-school, where the consecrated youth are equipped for service and set to work for the Master. Her object is to save from defilement and estrangement by providing wholesome influences and associations, to direct in proper and useful channels the superabundance of youthful energy, to foster the noblest ideals, and to stimulate the truest self-culture ere the poetic period of life has departed and the sordid, practical spirit has taken possession of the soul. The League has come to do a long-needed work. Its origination was a happy thought, and its success is a matter of surprise and congratulation.

In its departments the League is a triunity, no one of whose parts can be omitted without marring its symmetry and impairing its effectiveness. As spiritual culture is the highest duty of man, the Devotional Department is given the first place in the League building, and should always be made prominent. The primary object of the League is not to provide entertainment or to disseminate knowledge, but to foster habits of piety and to develop Christian character. No League that neglects the devotional feature can hope to achieve the best results. Unless love to Christ and a deep sense of responsibility to God are made the main springs of action, the zeal of our Leaguers will be spasmodic and their obedience partial. Hence the importance of having the young people to meet and sing and talk and pray and study God's Word together.

The League also pays due attention to the intellectual and social wants of the young, for true piety consists neither in Puritanism, nor in contempt of culture. The aim of the Literary Department is to get the Leaguers interested in good literature, to enlighten them as to the doctrines, history and polity of Methodism, and to provide wholesome entertainment from time to time, so as to counteract in a measure the drawing power of worldly amusements. Man is social in his nature, and also has an innate fondness for amusement. Christianity can not afford wholly to ignore these two facts. In some towns and communities the League has already revolutionized the character of the amusements participated in by the young people. Instead of dances and card parties, the League social is the attraction, at which those present are entertained by music, readings, recitations, and short talks, followed by conversation and good fellowship. If we spent half as much effort in striving to keep the young from straying, and in providing wholesome influences and amusements, as we put forth in endeavoring to win them back after allowing them to drift, we would accomplish infinitely more. Who can straighten a tree that has been permitted to grow crooked? The League has a vast field for usefulness before it in looking after this feature of the life of youth, and it has come none too soon.

Since fervor, faith and knowledge are not all of religion, it is eminently fitting that the League should lay great stress upon Christian philanthropy—and personal—helpfulness. Pious thoughts and superior wisdom are little worth if they do not result in religious activity and impel to a life of usefulness. In the Charity and Help Department of the League the young are trained to visit the sick, to look after strangers, to hunt out and relieve distress, and to comfort the afflicted. It means much for the church and for the burdened pastors that the Leaguers are becoming enlisted in this all-important work, which so few are willing to do.

There is a great work before many of our pastors in the matter of organizing Leagues and developing them. It might seem that our pastors, especially those on large circuits, are already overburdened, and that the supervision of a League would increase this burden. This is true at first. No pastor can hope to have a live, flourishing League without earnest, patient effort. But in a short while he is more than compensated for all his trouble by the help and encouragement given him by the Leaguers, by the increased interest in church affairs, and by the tone of spirituality which begins to manifest itself. The pastor who does not expect to make a success of his League is foredoomed to failure. There ought to be a League in every church where seven or eight seriously disposed young people can be induced to sign the pledge. If they are not organized into a League, the devil will soon organize them into something else. No pastor ought to give over the effort to start a League because he fails the first or the second time he tries. If we proceeded on that plan, none of us would ever raise our Conference collections.

It has been objected by some that the League is not a success in the country; that it is adapted only to the towns. This is a mistake. Many of the most flourishing Leagues in Southern Methodism are on circuits. Of course, in some sections where the people are scattered and there is a lack of suitable leaders, nothing can be done. In other instances, however, all that is needed is a fair amount of pluck and perseverance on the part of the pastor.

When the League was in its infancy some one might have said that inasmuch as the young people above a certain age are not being reached by the Sunday-school or by the regular services, it was folly to form a separate society for them. Time, however, has demonstrated the wisdom of the policy. Multitudes of young people who had hitherto taken little or no part in church work now labor enthusiastically in the League. The realization that the League is their own, and that they are expected to do something with it, is largely accountable for this. Nothing so develops one as responsibility, provided it be not excessive or too early assumed.

Among the beneficent results of the League movement is an increased interest in the cause of missions. In two or three States the Leaguers have undertaken the support of several new missionaries, and considerable sums have been pledged for this purpose. If this zeal, however, can be utilized in raising the regular assessments, we think that it will be better for the church in the end. In our own State the Leaguers propose to raise this year the sum of $1,000 for the Orphans' Home at Water Valley.

If the Methodism of the future is to hold her own and make new conquests, she must bestow yet greater attention upon the training of the young. The secret of the continued growth and strength of Romanism is to be found in her orphan asylums and her parochial schools and convents, where children and youth are persistently instructed in the doctrines and usages of the Romish Church, and are constantly surrounded by Romish influences. From cradlehood to manhood and womanhood there is constant watch-care and training. Can we afford to be less attentive and watchful? To leave our young people unprovided for after they reach their teens is to make a fatal mistake. There must be no gap in our training and guardianship of youth.

It has been said that there is already too much machinery in the church, and that the League is but another burden and a channel for diverting energy that ought to be concentrated elsewhere. As to the League's usefulness we have previously spoken. As to additional machinery we might learn a lesson from Roman Catholicism which possesses the wonderful power of directing and utilizing with marked success every organization and order that springs up within her fold. No other church in Christendom has so many religious orders and societies as she. This policy of hers, we may safely assert, is another reason for her continued hold upon the world.

In the League, then, we behold an organization which signally shows the continued adaptability and resourcefulness of Methodism, whose founder uttered the memorable words now re-echoed round the world: "I desire a league, offensive and defensive, with every true soldier of Jesus Christ."

Epworth League Echoes.

BY REV. THOMAS B. CLIFFORD.

We acknowledge receipt of complimentary copies of the Epworth News and the Epworth Herald. The former is published in interest of the Epworth Leagues of North Carolina; the latter is the official organ of the Epworth Leagues of the M. E. Church.

A letter recently received from a member of the Senior League, Main Street Church, Water Valley, reveals the fact that material aid has recently been rendered a poor and deserving family by these wide awake Leaguers. Kind reference is made to the newly appointed pastor, Rev. W. T. Browning, and the statement is made that the League continues to grow in interest as also in numbers.

We quote here a sentence from the letter of a pastor which appeared in the ADVOCATE, of Aug. 12: "We have a good field north of us here, and have good prospects of success. Have organized an Epworth League at a place in the country where we have no church, which is doing good work, and will probably be the nucleus of a church organization."

Announcements have been made to the effect that District Epworth League Conferences are to be held in the bounds of the Sardis, Corinth and Meridian districts.

During our recent visit to West Point, Miss., we had the pleasure of meeting the Junior Leaguers. They represent a large and enthusiastic body of bright young girls and boys studying to become "workmen that need not to be ashamed." At the beginning of the service Bibles were distributed, and each Leaguer was enabled to take part in the service. By special request of the pastor, Rev. W. S. Lagrone, your correspondent delivered his lecture on "Methodism: Its Past, Present and Future," at the eight o'clock service (Sunday night) for the benefit of the Senior and Junior Leagues.

Correspondence.

Sam Jones Camp Meeting.

BY "REX."

The Sam Jones Camp Meeting for the current year has passed into history. Rev. Jno. A. B. Jones preached a short, but appropriate and interesting sermon on Friday night, Aug. 26, which was the opening service. The attendance at the opening and during the entire ten days was up to the average; but there was, as I saw things, a lack of interest and spirituality not common at these meetings. Happily our Lord sometimes does a work of righteousness, and saves men where there are no surface indications of such a work being done, and it may be that the final judgment may demonstrate my mistake and show fruits of that meeting of an abundant character. I earnestly pray that such may be the case.

On Sunday, at 11 A. M., Dr. Black, of the ADVOCATE, preached one of his masterly and most eloquent sermons—a sermon that I do not remember ever to have heard surpassed. The interest was intense and the people profoundly moved. Indeed, the same might be said of the several efforts of the Doctor while on the grounds, and the only wonder is, that more visible results were not seen. However, the preacher did his whole duty, and the harvest must be from God.

Prof. Hunnicutt, of the University of Georgia, and a brother of Dr. Hunnicutt, was with us from the twenty-seventh to the closing service of the camp meeting. He did some as good preaching as was ever heard, except by those who sat under the teachings of our blessed Lord. In many respects the Professor is a remarkable man. Intellectually, he is so; socially, he is lovable and winning; spiritually, he is consecrated and zealous beyond his physical strength. His personal history is stranger than fiction, and he lives in the constant enjoyment of the religion of the gospel he preaches and in close communion with God. He enjoyed two days' respite from pain last week—the first for forty years.

Wednesday brought Bro. Alex. Watkins, who stayed with us until Friday night. He also did some most excellent preaching, as he usually does, and made appeals to sinners that struck me as inexpressibly pathetic, loving, and moving. Incidents connected with Bro. Alec's visit made it a benediction to me and mine, and will keep it green in our memories until we exchange the cares and trials of life for the rest and glory of heaven.

Dr. Carter, of Centenary, was also with us, and did some splendid preaching, as he always does. Bro. M. M. Black preached but once, but it was an excellent sermon. There were several other preachers who did effective work.

One brother, as is the custom of some of our second-blessing brethren, must needs bring this vexed and unprofitable question into undue prominence, forgetting that a camp meeting is not a theater for the discussion of non essentials or doctrinal points, but for the salvation of sinners. This brother's zeal so far outran his discretion and subverted his sense of propriety that he devoted about four-fifths of his discourse to a quartette of his ministerial brethren, each one of whom, with one exception, was old enough to be his father.

I hope I may be excused by my brethren for my condemnation of the practice of lugging these things into camp-meeting services, because I remember that much good was prevented being done at former meetings on these grounds by preaching sermons in opposition to the second-blessing theory of sanctification; hence I am the uncompromising opponent of such preaching, by either side, on these occasions. Many of the best and most consecrated of the laity in attendance on these meetings are honest believers in this doctrine, and I love them and respect their feelings much too much to write a word that could wound their sensibilities. What I object to in the professors of this belief—i. e., those with whom I have been familiar—is their propensity to proclaim their own sanctity and holiness on the house-tops, the corners of the streets, or in any place where they have an opportunity to do so. None of this have I seen in my brethren of Amite and Wilkinson counties; hence there is no antagonism between us, and only peace and brotherly love obtains.

Later a brother spoiled an otherwise good sermon by calling for those addicted to alcoholism, the tobacco habit, etc., to come to the altar, promising them an entire salvation from the desire for these things—a promise frequently made, and always without the warrant of God's Word. God is not more considerate of the people in our day than he was to St. Paul, whom he refused to deliver from the "thorn in the flesh," assuring him that "my grace shall be sufficient for you." That our Master will furnish the necessary amount of grace to enable his children to overcome any besetting sin is absolutely true; that he ever did more than this we do not believe.

It is a source of regret that some preachers so entirely forget that there is not necessarily wisdom in a multitude of words, especially in prayers, and that their praying and preaching would be more fruitful of good results if they used less than half as many words. A ten-minute prayer in public is entirely too long.

It would be as well, also, for our preachers to weigh their words before giving them utterance; as I heard one brother say, in his sermon, that keeping the Decalogue is the lowest plane of Christian character, when, in fact, it requires the very highest possible state of grace to enable us to keep these Commandments, the sum and substance of which, according to the Master, is to "Love the Lord thy God with all thy heart, soul, might, mind and strength, and thy neighbor as thyself." Can we do more than this? I think not.

Large crowds were in attendance on both Sundays, and the most of them listened with attention and, let us hope, with profit to the sermons. God's people enjoyed several seasons of refreshing from the presence of the Lord. Our beloved brother, Dr. Hunnicutt, was happy as a lord all the time. His presence, and that of his brother and other beloved ministers of the gospel of our Lord, in our tent was a benediction to us. This list includes yourself, Bros. Alex. Watkins, Geo. Hull, M. M. Black, Dr. Carter, and Bro. Flowers. God grant that, without the loss of one, we may meet in the same place at the next camp meeting on Sam Jones, and finally in heaven. Bros. Cassels, Roberts, Sessions, Van Randall, et al., were tireless in their efforts to have things in proper shape, while Sisters Cassels, De Lap, Burt, Longmire, Aunt Mary Whittington, and others whose names I can not recall, used every effort to make the preachers' tent as comfortable as possible. Bro. and Sister Huff attended to the wants of the inner man, and fed us as well as could be desired. The choir, under the excellent leadership of Bro. Bob Longmire, gave us excellent music, albeit we should have preferred more of the old-fashioned Methodist revival hymns. But we do not blame them. I have met ministerial members of the Mississippi Conference who do not know "When I can read my title clear," who would be astonished to hear "On Jordan's stormy banks I stand," and never dreamed that, "Come, humble sinner, in whose breast a thousand thoughts revolve," has an existence. These inspired poetical renditions of the gospel of our Lord are rapidly following the class meeting and the spirituality of Methodism to the shades of the past. It is sad, but none the less true.

Next year will find us better prepared to make transient visitors comfortable, and as the meeting will commence in the first week of August, we hope for a much larger attendance and a corresponding increase in good accomplished.

The services closed Sunday night with a characteristically good sermon from President J. A. B. Jones, and the usual farewell songs and incidents. Hands were taken, the parting tear was shed, and promises to meet each other in that upper and better country were made.

The annual meeting of the Association was held on Monday morning, and officers elected for the current year, but one or two changes being made, and these in the personnel of the Executive Committee. The session was most harmonious, not a ripple of unpleasantness appearing.

Natchez, Miss., Sept. 7, 1897.

ETERNITY!

BY ELLEN M. H. GATES.

Oh, the clanging bells of Time!
Night and day they never cease;
We are wearied with their chime
For they do not bring us peace
And we hush our breath to hear
And we strain our eyes to see
If thy shores are drawing near—
Eternity! Eternity!

Oh, the clanging bells of Time!
How their changes rise and fall
But in undertone sublime
Sounding clearly through them all,
Is a voice that must be heard,
As our moments onward flee
And it speaketh aye one word—
Eternity! Eternity!

Oh, the clanging bells of Time!
To their voices loud and low,
In a long, unresting line
We are marching to and fro:
And we yearn for sight or sound,
Of the life that is to be,
For thy breath doth wrap us round—
Eternity! Eternity!

Oh, the clanging bells of Time!
Soon their notes will all be dumb.
And in joy and peace sublime
We shall feel the silence come;
And our souls their thirst will slake,
And our eyes the King will see,
When thy glorious morn shall break—
Eternity! Eternity!

—Presbyterian.

Communications.

Letter from "Gilderoy."

There are some singular experiences in this life. We never get done with them as long as we live. A preacher in his fifty ninth year, and in the thirty-ninth of his ministry, has lately had a rare experience. He went to assist a brother in a meeting. A holiness meeting, so called, had just closed, and twenty-eight of the converts—Christians sanctified, or sinners converted and sanctified all at once—had just joined the church when this old-like preacher arrived. Things were at high tide. This old preacher preached an old sermon on the older text, "Work out your own salvation with fear and trembling, for God worketh in you to will and to do of his good pleasure!" Later he found out that the idea of working out one's salvation was out of date and behind the age. The whole thing, from sin to full salvation, comes instantaneously and by one act of simple faith. What a pity God did not know this when he inspired Paul to write that Scripture. It is so much easier to spring from sin into full salvation by one leap than to travel the old, harder and longer route laid down in God's Word and trod by our fathers for ages past. These young folks, from fifteen to twenty-five, had learned more in one week than this old preacher had in fifty-two years of hard study and harder experience. Verily this is a fast age in religion as in other things. Men and women, even boys and girls, come into full salvation by the normal method, as compared to the old way. They are "saved and sanctified" by first intention, as the surgeons say when a wound heals at once and without supuration. They jump from the middle of a bad case of sin into full, complete and entire sanctification at one spring.

This old preacher preached again on "justification by faith, and by faith only," another old sermon, the growth of a life-time. In this sermon he tried to show the state and condition of those who sinned after justification, and how they got rid of such sin, or sins. This, however, was out of harmony with the views of those who had been "sanctified and saved" by the new method. Their dissent was first manifested by withholding the "Amens" of approval, so hearty and frequent in the first part of the sermon. I doubt if any one of these new converts knew that we have an Article of Religion on "sin after justification." I am pretty certain they thought they knew more of the Bible and of Methodist theology by direct revelation than the old preacher knew by a lifetime of hard study. This direct revelation feature of the new method of full saivation is the most dangerous thing in it. It tends to make people wise above what is written, either by revelation or in the way of exposition. They are beyond the need of instruction. They are teachers, everyone of them, and no longer need to be taught. Age, long experience, hard study and extensive information are as nothing to a beardless boy, or a girl in her teens, who has a revelation from God. Having the Spirit, he or she knows the mind of God, and they are oracles to the ministry and church of God. It is a moral evil and a mortal offense to cross one of them.

When the old preacher was done, and the benediction had been pronounced, further dissent was shown when the leader of this band, a local preacher, a young man, sprang to his feet and cried out: "He don't know. We know. We are sanctified and saved. Hallelujah! Bless God." Those who had graduated in salvation with him, or under him, the week before, ran together in one corner of the church and had quite a religious jollification over their knowledge in the things of God in comparison with the ignorance and blindness of the old preacher. It was manifest to every sensible man and woman present that this local preacher and those acting with him were moved by the spirit, but it was not the Spirit of God. One spirit is often mistaken for another. This mistake was made by Saul of Tarsus before he became Paul the Apostle. This action on the part of these young people was ungentlemanly and unlady-like. Religion ought to make people genteel, generous, civil and polite. It ought to make young people respectful to age and to men called of God to preach the gospel. Men and women who have religion ought not to do spiteful things in the church and in the name of Christ. Full salvation by faith in Christ was never meant to make boors out of men and women. Boorishness comes of ignorance, or of a bad spirit. Paul was polite and conformed to the rules of etiquette prevailing in every court before which he appeared. It is a mistake to think that boorishness is a sign of superior holiness. It comes of the carnal mind, of gross ignorance or of bad raising. Whatever may be thought of the sermon, it is bad manners to show one's displeasure in public, and it is worse to show one's chagrin by pretending to praise the Lord.

For the first time in a ministry of thirty nine years this old preacher had gotten where a large lot of boys and girls, most of them converted the week before, knew more by revelation than he had been able to learn by a life-time of study. And for the first time he had gotten beyond the limits of his commission. He had been commissioned to call sinners to repentance, but here all, or nearly all, were in full salvation, or professed to be, and they were not willing for sinners to be called. If one did not preach holiness as they understood it, why, he must be howled down. It struck the old preacher that they were intense partisans, if not holy-hearted Christians; that they had fiery and furious zeal, but not zeal according to knowledge. Here the old preacher found more show of great piety in combination with less civility and common politeness than in any place he had ever been in all his life. If this is holiness, sanctification, full saivation, we may well pray, "From all such, good Lord, deliver us."

The older, wiser and more level-headed people in that community did not approve the bad conduct of these young zealots. They, too, will know more when they grow older and have larger experience—most of them will. Some of them the old preacher fears are incurables.

The old preacher, finding his way blocked for doing good, and fearing he might do harm, left and came home.

GILDEROY.

A Good Book.

THE HIGH CHURCHMAN DISARMED: A Defense of Our Methodist Fathers. By W. P. Harrison, D. D. Nashville, Tenn.: Southern Methodist Publishing House. 1886.

Eleven years have passed since the first edition of only five hundred copies of this book appeared. Since then a second edition of one hundred copies has been issued under the imprint of our Publishing House—or printing house—for while we have one of the finest printing houses in America, we have one of the poorest Publishing Houses. Six hundred copies of one of the most interesting and valuable works ever printed in a Methodist establishment! The binding is serviceable, the paper good, the typography excellent. The index, however, is defective and unsatisfactory. The chapter headings are helpful; but a proper index ought to be prepared for the third edition, which ought to be ten thousand copies. After having been required to read and stand an examination on Neander's "Planting and Training of the Christian Church," one is apt to wonder why this thoroughly good book by one of the most thoroughly equipped men in Southern Methodism was not long since put into the course of study for our undergraduates and for our local preachers. But, unheralded and unpublished, a few hundred copies were printed, and our men of influence have apparently deemed it unworthy of notice, while many a book of less worth has called forth fulsome praise and whole columns in our official organs.

There is not a "high-church" pretension of any denomination which Dr. Harrison does not expose and explode. He shows the missing links in the so-called "apostolical succession" to be more abundant than in the Darwinian theory of evolution—whether it be through the Established Church of England or through the Church of Rome, and the tangled threads which no man has ever been able to unravel. He brings to light the fact that but little more than one hundred years ago the Baptist Churches of Virginia, in convention assembled, unanimously resolved that the episcopal form of church government was scriptural, and forthwith called themselves "The Baptist Episcopal Church," elected Bishops and fixed the bounds of their dioceses and prescribed their official duties! He shows the perplexities and difficulties encountered by Samuel Seabury (a pensioner on the British government for services rendered against the Americans during the Revolutionary War) in seeking ordination as Bishop of Connecticut, and how, failing in England, he went to Scotland and received ordination in a private room at the hands of the Scotch non-juror Bishops (who had been ousted from office and from church by virtue of the laws of England), and thenceforth signed himself "Samuel Connecticut." He shows how White and Weems appealed to Congress and the President, and the ministers to France, England, and Denmark to assist them in getting the tremendous help of ordination by authority of the British Parliament instead of the endowment of power by the baptism of the Holy Ghost. He gives a rich and racy letter—and a wise letter it is—from Benjamin Franklin to the perplexed theologians in search of the apostolical succession, and shows how Franklin tried to get for them the Roman Catholic succession, and the Lutheran succession, but in vain; and how at last by an Act of Parliament they obtained the boon for which they sought from a church whose first Archbishop Cranmer had never been deacon or priest, but while a layman, was appointed archbishop by Henry VIII. to reward him and qualify him to grant that lustful monarch a divorce from a lawful wife in order to marry Anne Boleyn. He further shows that Archbishop Secker and Bishop Butler of that presumptuous hierarchy were never baptized. He shows that with the mysterious and incomprehensible and fabulous apostolical succession (so-called) obtained by Act of Parliament, Dr. White assumed superiority over "Samuel Connecticut," and managed so diplomatically that the Seabury succession long since expired and all the present succession of the church is from Dr. White, and the Act of Parliament!

Every citation of ecclesiastical authority usually cited and relied on to bolster up the pretensions and arrogance of "the clergy," he has hunted down, and shown to be utterly at variance with the assertions and claims of the pretenders.

Dr. Harrison got hold of some of the books which are circulated privately among "the clergy" (like some of the rituals in the higher degrees of Masonry), and gives lengthy quotations from these books of doubtful authority. His refutations show very plainly why these books are not published to the world.

It would have been well had some of our Presbyterian brethren read Dr. Harrison's book before preparing their recent Westminster Confession addresses. If any of our brethren in the Methodist Church have been shaken by those addresses, a perusal of "The High Churchman Disarmed" will steady their nerves and confirm them in their faith in Methodism.

If Dr. Tigert has not yet read Dr. Harrison's book, it would not be a fruitless task for him to do so before writing much further on "The Making of Methodism." Indeed it might modify some of his views on the episcopacy in our church.

But this article is about as long as the editor and the readers of the ADVOCATE may care to have. So it is closed with the assertion that Dr. Harrison's book ought to be in the hands of every Methodist preacher and in every Methodist home, and read by every member of the Methodist Church. It would do good to intelligent people of other denominations. It is a readable and reliable book.

T. L. MELLEN.

Canton, Miss., July 22, 1897.

Rev. J. T. Howell.

Rev. J. T. Howell, son of T. J. and R. A. Howell, was born in Montgomery county, N. C., Sept. 30, 1858, and died at West, Miss., Aug. 6, 1897.

Bro. Howell received the last years of his education at the Southwestern Presbyterian University, Clarksville, Tenn. When thirteen years of age he was converted and joined the Presbyterian Church near Vaiden, Carroll county, Miss. In the words of one who for some time was his teacher, "Joe was always a good boy, and sat among the members near the pulpit."

In the early life of the subject of this notice his father moved near Black Hawk, where he died, leaving to Joe the care of his mother and little sisters. To this sacred trust he was ever faithful, and his devotion to his aged mother was beautiful. He clung to her to the very last.

He was most happily married to Miss Allean Brewer, Dec. 23, 1885. God gave them seven children, three of whom have preceded him to the better land.

Bro. Howell united with the M. E. Church, South, in 1886, and in October of the same year was licensed to preach. He was admitted on trial at Winona, Nov. 23, 1887; received into the Conference at Holly Springs in 1889, at which time he was ordained deacon by Bishop Galloway. He was ordained elder at Corinth by Bishop Granbery in 1892. During his ministry he served the following works: 1888, Sidon; 1889, Red Banks; 1890, Mount Vernon; 1891, Lewisburg; 1892, Pleasant Hill; 1893 and 1894, Winona circuit; 1895, Carrollton circuit; 1896 and 1897, West circuit, where he ended his earthly labors in the midst of warm friends.

Such devotion upon the part of a neighborhood is seldom seen as was manifested toward the sick pastor. Every want was hastily attended to, and the kindness and attention of his skillful physician, Dr. Rogers, I have never seen surpassed, remaining by his bed until he had passed away, and then helping to prepare him for burial.

Bro. Howell was a preacher of no mean ability. He possessed a cheerful disposition and attractive manner which won for him many friends. He was gifted in song, and often have his own eyes filled and his congregation melted to tears while he sang some sweet song of Zion.

He was always hopeful. During the long months of his last sickness he never felt nor looked despondent. The writer was privileged to visit him often, and he was cheerful to the last. At one visit, after prayer, I said, "Joe, how does the grace of God meet your wants in your sickness?" He replied: "In every respect it is full and sufficient. I am happy, so happy, while lying here, that I feel like shouting. Brother, the Lord is good to me, and I have so many good friends to care for me. I am all right and ready if the end has come." Then, reaching out his hand and waving it over his mother, sister, wife and little children, he said, "The Lord will take care of these, but I believe the Lord has work for me to do yet." He was so devoted to the ministry and the work that it was a source of grief to give them up. We bade each other good-by in tears, and the next time I saw him he was entering "the valley of the shadow of death." He quietly fell on sleep, leaving his weeping wife and four little girls sorely bereft. His aged mother and sister bade him farewell to meet in heaven.

Thus passed away one of our bright, promising, hopeful young men in the full strength of manhood. May the rich blessings of God rest upon the bereaved family and the brotherhood, that we may be as ready to die as he was!

J. F. EVANS.

Correspondence.

Lake Camp Meeting.

Last Sunday night we closed the twenty-second camp meeting on the Lake Camp Ground. The Lord was with us in saving power from the first service to the close. The preaching was done, and well done, by the preachers of the Brandon district, assisted by Bro. Weems, presiding elder of the Vicksburg district; Bro. Selby, of Bolton, and Bro. Barr, of Vinville. The visible results are: Twenty-five accessions, seventy-five conversions, several backsliders reclaimed, and God's people generally lifted to higher planes of Christian experience. The oldest members of the association say that this was the most interesting and spiritually profitable meeting they have ever attended there. So testifies the old veteran, H. R. Caldwell, who has been a regular attendant for several years. He, too, did effective service. J. S. Weems, L. E., was with us, doing faithful service in the altar.

The Brandon district, led by the prudent, painstaking, faithful W. W. Simmons, P. E., is making advance movement along all lines.

The following-named brethren did the preaching at the camp meeting, viz.: W. W. Simmons, J. M. Weems, R. Selby, W. M. Sullivan, D. P. Bradford, P. H. Howse, J. H. Foreman, W. L. Linfield, P. D. Hardin, R. H. Barr, and H. R. Caldwell.

The ever-faithful chairman of the Executive Committee, W. M. Thornton, was present, aiding the pastor and presiding elder in planning and appointing.

IRA B. ROBERTSON, Pastor.

Lake, Miss., Sept. 7, 1897.

W. F. M. S

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EDITORS.

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La. Conf.....Mrs. M. H. Morrison..Shreveport

Saltillo, Mexico, June 1, 1897.

To "M. L. Paine Memorial"—

DEAR SISTERS IN JESUS CHRIST: I have received your appreciated letter, in which you tell me of the report Miss Lelia Roberts gave of my humble Christian character. I am very grateful to her for the good opinion she has of me; but I do not consider myself worthy of such high merit, because I can say that I am a humble servant of my Master and Lord, Jesus Christ, and of my brothers and sisters and all humanity, for I desire to serve and please all.

Touching your desire to know something of my Christian life, I have much to say; but am not capable of explaining myself well, for I am not a person of much learning. I taught myself in my own home, in the midst of many occupations, but always trusting in the mercy of God, believing that he could help me to learn; and when I came to the knowledge of the gospel, I dedicated myself to the reading of the Scriptures and Christian papers. Through these I have had the joy of belonging to the fold of Christ, and a desire to help all my fellow-creatures to receive the same benefits. As I belonged to the Roman Catholic Church for fifty years, and was faithful in the performance of all that is taught in that religion, perhaps it was through divine inspiration that I, without ever having entered a house where the gospel was preached, or known what a Protestant was, when I went one time to visit some neighbors, who told me that they had attended a Protestant service, and gave me a description of what was said and done, then and there I confessed that I was a Protestant. The neighbor went the next Sunday to Mier, the town near the rancho where I lived, and communicated to the minister what I had said, and the next day he came to my humble home, and to me it was such a pleasure that I can never forget it. I remember the words he said as he entered, "I come seeking the lost sheep of Israel," to which I answered, "I am one of them," and from that time, by the help of God, I commenced to bear the cross of Christ. Immediately my friends and also my family began to oppose me, and these words of the Master were fulfilled, "Ye shall be hated of all men for my name's sake." But this was in my favor, for I prayed and studied the Bible, in order to defend the faith that God, in his mercy, had given me. He also gave me much Christian love to talk to my fellow-creatures, and when an opportunity presents itself, I can not do otherwise than speak, whether I am in the street, on the plaza, on the train—wherever I may happen to be. Please remember me in your prayers. Pray God may bless me in my work.

Yours,

"M. L. PAINE BIBLE WOMAN," OR, MATILDA DE OSUNA.

Meldon, Miss., June 26, 1897.

For the encouragement of our missionary sisters, I will state that the members of "M. L. Paine Memorial" of Prairie Chapel, North Mississippi Conference, desiring to advance the cause of missionary work in our Lord's vineyard, and endeavoring to enlighten the heathens, sent $60 to our Conference treasurer for the support of a Bible woman. Soon she was assigned work in Saltillo, Mexico, with Miss Roberts, who writes: "She is the most consecrated, spiritually minded Mexican woman they have. It will be difficult to find another her equal in our Mexican congregations. She was fifty years a Roman Catholic, and has been converted to Christianity fifteen years. The last two years of her life as a Catholic she was getting faint glimpses of the light by means of a Bible (read on the sly) and tracts left there by American soldiers during the war with Mexico. When 'twas thought a crime to educate women, she learned words were made up of letters, and by asking friends what different letters were, finally managed to read slowly. She hungered so much for knowledge, and persisted in learning from every available source, until she could teach a small school. As the Bible was the object most dear to her heart, the priest often tried to make her burn it, saying it was a Mexican book. She is the happy mother of two ministers, and one son a prominent man in Mexico. She is a thorough Methodist, and knows the Bible better than the average preacher."

Report of first month's work accomplished by Matilda de Osuna was: 55 visits, distributing 236 tracts, reading, praying and talking with those who would permit her. Through her influence five persons have joined the church and five have been baptized. She also assisted others twice a week in teaching the Bible and praying with them. Her work bears the name of our sainted "M. L. Paine" (Bible woman). This living monument was erected Jan. 1, 1897. Being one of the Lord's own, no estimate can be placed on the good she will accomplish.

MRS. J. L. LENOIR, Cor. Sec'y.

Como, Miss., Sept. 6, 1897.

The above two letters speak for themselves. Only wish we had more societies like the one at Prairie Chapel, and more Bible women in the foreign fields like Matilda de Osuna. Let's hear from some of the rest of our societies who are supporting Bible women or scholarships.

Yours for Christ,

MRS. E. P. COLEMAN.

Selections.

In one of his epistles St. Paul has a remarkable passage about working for God. He tells us that God and we are co-workers, and that we can do nothing without him. This is true even in our common affairs. In a little shop on a back street a man makes a mariner's compass. It is taken on board a great ship, and by means of its trembling needle the vessel is guided over the sea unerringly to its destination. A man made the compass. Yes; a man and God. A man did the mechanical work, but the wonderful instrument together; but it was God who put into the magnet its mysterious power. This illustrates a common law. God and man are co-workers; and without God man can do nothing, while God's perfect work needs man's best.—R. Miller, D. D., in "Things to Live For."

If you have any trial that seems intolerable, pray—pray that it be relieved or changed. There is no harm in that. We may pray for anything not wrong in itself, with perfect freedom, if we do not pray selfishly. One disabled from duty by sickness may pray for health, that he may do his work; or one hemmed in by interne impediments may pray for utterance that he may serve better the truth and the right. Or, if we have a besetting sin, we may pray to be delivered from it, in order to serve God and man, and not be cursed by Satan's to mislead and destroy. But the answer to the prayer may be, as it was to Paul, not the removal of the thorn, but, instead, a growing sight into its meaning and value. The voice of God in our soul may show us, as we look up to him, that his strength is enough to enable us to bear it.—J. F. Clarke.

WALL PAPER.

—SAMPLES FREE—

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To Whom It May Concern:

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Editor Christian Advocate.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

Medical Missions.

The following letter from a student of the Imperial Medical College of Tientsin, who is a member of our church, reflects the spirit of our converts among the Chinese. This young student was prepared by Dr. Park in our Medical College in Suchow. Let us pray that he may come back not only better prepared to heal the bodies of the Chinese, but that he may lose nothing of the spirit that breathes through every line of this letter.

Imperial Medical School,
Tientsin, March 9, 1897.

Dr. W. H. Park—

MY DEAR TEACHER: The sweet warm season has returned; the frozen river is opened and the steamer ships commence to sailing, so I have the opportunity to write you again. Our school is opened on the twentieth day of the first moon. Probably we can be finished our course at the end of this year. I hope I may come back to see you all in the next Spring. I will be very glad if you will write to me a few lines and tell me something about the missionary work in Soochow, and the present condition of your hospital.

Many new missionary stations had been opened in the interior of China. I think no longer the gospel will be preached to every part of China, than she will become a blessed nation, and getting strong again. I pray God send more workers to China and help us to save those lost souls from death into life, and from cursing into blessing. Please pray for me to get more wisdom from God, and for the evangelization of China. Please kindly send me a copy of last year's missionary report, because I am anxiously to know how many souls have been converted and baptized during last year.

Your obedient student,
MABEL TANG.

Letter from El Paso.

Rt. Walter R. Lambuth, Nashville, Tenn.—

DEAR SIR: We have had a pleasant vacation, though the work has been difficult in many ways, especially immediately after the flood. Our people were scattered to the four winds, but now many of them have returned to town, and our church is as it used to be. We have found most of our school children. The Junior League is again doing nicely. We have a nice little band of officers, and they are beginning to understand the work-ings of the League and are willing workers.

One little girl, Juna Castillo, has just come in and says that she and her sister had a letter from her father down in Mexico, and he tells them if they do not get work, they must return to Mexico. Their father does not allow them to attend Protestant services, whips them severely when he knows of their going, which sometimes they do, for they have become Protestants. She say they are converted and want to join the church, but can not without their father's permission. If they go to Mexico, they will not be able to attend Protestant services. They are asking our prayers.

The school-room has been partly repaired, and Bro. Carbin has advised our taking girls only another year. The school would be full to overflowing then; and while I think it best that the boys and girls be separated, I wish that something could be done for the boys. The Lord willing, that school will be opened in September. The work continues to grow in interest, and we praise God and take courage. Sincerely,

EFFIE EDINGTON.

FROM THE WORK.

Rev. John W. Ramsey, Waterford, Miss., Sept. 3, 1897: "Have just closed a good meeting at Pine Mt., Waterford charge, resulting in ten conversions and nine accessions. Rev. J. E Buck was with us a few days and did some faithful, earnest preaching."

Rev. W. D. Bass, Corinth, Miss., Sept. 2, 1897: "I have just closed a great meeting for Rev. J. A. Wilson, of Belzona charge. The meeting was held at Hickory Grove. Ninety-five additions in all, 67 of whom joined our church. Bro. Wilson is in good favor with his people. His health is not good."

Rev. G. W. Ferrer, Westville, Miss., Sept. 4, 1897: "Allow us to 'score one' for Jones' Branch. We had a powerful meeting, resulting in a sound revival of the membership and 13 accessions. The meeting was a success from beginning to end. We are now very hopeful of a bright future for that place, which for the last year or two has passed through quite a trying ordeal. We praise God for victory in his name. We were assisted by the local brethren."

Rev. J. W. Tinnin, P. C.: "We have just closed a meeting of eight days at Georgetown, Miss. The Lord gave us the victory. Nine souls were converted and 3 sanctified. Glory! Rev. H. G. Scuddy, D. D., of Tyler, Texas, assisted us. He is a great preacher, full of faith and the Holy Ghost. He won the hearts of the people in the first services of the meeting and grew in their affections to the close. I never saw a congregation more completely in love with a preacher than were the Georgetown people with Bro. Scuddy. If you need a revival in your church, call on Bro. Scuddy. He is a success."

Rev. P. O. Lowrey, P. C., Farmerville, La., Aug. 25, 1897: "We closed a good meeting at Marion on the fifteenth instant. Bro. B. Wright, of Vienna, did some splendid preaching for us up to Thursday night. The Baptist preacher preached several times during the meeting also, as it was a union meeting with the Baptists. Quite a number professed to have found their Savior, and ten were received into the Methodist and one into the Baptist Church as a result. On the last day we preached on entire sanctification, and almost the entire membership of both churches came forward seeking the blessing, and six or a dozen entered in by faith. So more and more are we convinced that the General Conference of 1824 was right when it said: 'If the Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people.'"

Rev. P. H. Fontaine, New Orleans, Sept. 3, 1897: "I am a Methodist because of the cardinal doctrines of justification by faith, witness of the spirit and entire sanctification obtainable in this life. I have for many years realized the need of these in the so called Christian Churches, and especially the last and higher Christian experience. I was an Episcopalian, and knew that it was sadly needed amongst her preachers and people; so with all the denominations that I have been acquainted with; but I never heard it preached until in 1893 by C. M. Crossley. Shortly afterward I joined the Methodist Church. Last year I sought the experience and professed it, but was made to doubt by being informed that it was not taught as a work of grace obtained through faith. I purposed to be loyal to the M. E. Church, South. Since that time I have applied myself to our doctrinal standards and the Bible, all the while crying unto God to aid me. That I have been living a justified life none can doubt. I constantly have been troubled by the actions of those who professed the experience, but sinners are also troubled by those who professed to be Christians. Original sin in its accepted definitions staggered me. If it were out, could we sin? Adam had none, and he was tempted and, yielding, to doubt God, fell into sin. Could we get original sin back if once it were out? Adam got it in him by sinning; we could do the same. Would children born to sanctified parents have original sin? Possibly no; probably yes. Original sin comes from Adam, not from our parents. All doubts being settled, I made a complete surrender of my will to God, and, glory to his holy name! a sweet, abiding peace came to my heart, and now I know that I am sanctified wholly. . . . I am just from the Ebenezer Holiness Camp Meeting, where I saw about 300 justified, or sanctified, by faith. The days of Wesley were brought to my mind by the wonderful Holy Ghost power. . . . I have been told to preach the experience, but not to preach it as a work of grace subsequent to justification. Now, I never have heard any preach it and get people to seek the experience unless they preached it as a subsequent work."

BAY ST. LOUIS.

The recent report of our town being so much burned up was much exaggerated. True, we have had two quite extensive fires, and each required herculean effort, aided by favoring winds, to prevent widespread desolation. While some of our own people suffered severely, the church and parsonage escaped. On both of these important buildings we have put substantial improvements. By securing a loan from our Parent Board of Church Extension, we were able to pay off a considerable overhanging debt and to aid the beautiful building erected through the energy and faith of Bro. N. B. Harmon. This work still delights the eyes of all beholders. Our parsonage was found too small for a genuinely orthodox Methodist preacher's family, so we planned and worked for enlargement. Through a liberal donation by that princely layman, L. N. Dantzler, of Moss Point, smaller gifts by some of our home folks, and accommodations as to time by others, we were able to add two nice rooms and a wide back hall-way. This gives us a commodious home. The sea breezes blow through from south to north in a most enchanting style. Few in this region are more favored. A few coats of paints to the new part and same to the old set off the preacher's home to good advantage. We are starting a fine young orchard. Four months of constant drouth and heat killed none of the twenty-five young fruit trees. We watered them from the well. The orange trees killed down more than a year ago are springing up anew from the old roots, and may yet feast the eye and palate of the ubiquitous Methodist preacher of the future.

Within the past week we received and recorded a deed to a right nice piece of church property adjacent to the far end of Waveland—our beautiful suburban sister. It consists of two and a half acres of land well located, where two important country roads unite, and with a neat building already erected suitable for preaching and Sunday-school work. It was freely donated to us by a German Evangelical Association for the love they bear to us and the cause of Christ. Here we have already a monthly appointment for preaching in the week time, and a Sunday-school well started. We hope to take that whole section for Christ and "Christianity in earnest."

Let all the brethren, and specially former pastors, pray for this, and for a general awakening all along these shores, so blessed by God and so cursed by the sin of Sabbath desecration.

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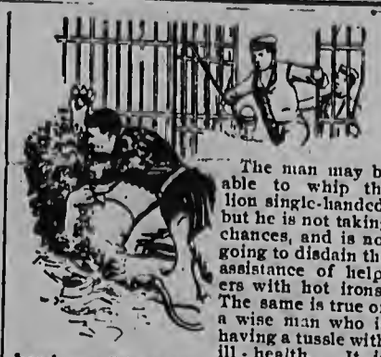

The man may be able to whip the lion single-handed, but he is not taking chances, and is not going to disdain the assistance of helpers with hot irons. The same is true of a wise man who is having a tussle with ill-health. It is barely possible that he may have the natural inherent resisting power that will enable him to conquer disease without the assistance of medicine, but he is not willing to take the chances and will not disdain the help of the right remedy.

When a man feels out-of-sorts, when his head is achey, dull and heavy, his body lazy, his nerves jerky, his sleep broken, his appetite finicky, his skin sallow, his breath foul and his mouth bad-tasting, he is having a struggle with ill-health. If he is wise he will take Dr. Pierce's Golden Medical Discovery. It gives edge to the appetite and makes the digestion perfect. It invigorates the liver. It makes rich, red, pure blood. It puts vim into every organ and fiber of the body. It drives out all impurities and disease germs. It imparts the glow of health to the skin and the vigor of youth to the muscles. It tones the nerves and gives refreshing sleep. It builds firm flesh, but does not raise the weight above Nature's normal. It cures 98 per cent. of all cases of consumption. All medicine stores sell it. An honest dealer will not suggest a worthless substitute for the sake of a little extra profit.

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THURSDAY, SEPTEMBER 16, 1897.

"Oh live for those who need you,
For those who know you true,
For the heaven that bends above you
And waits your coming, too.
For the good that needs assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that you may do."

It is better to be good than great.

The greatest of faults is to be conscious of none.—Carlyle.

What God chooses for us is better than what we choose for ourselves.

The best cure for melancholy is earnest work in behalf of some sorrowing one.

A man can never become a gentleman in manner until he is a gentleman at heart.—Dickens.

The devil is never so well pleased as when he sees the church of God divided into warring factions.

True greatness is achieved not by one great act, but by the faithful performance of little duties from day to day.

The devil does not want to change the opinion of the man who thinks that he can serve God just as well out of the church as in it.

Count up a man's calamities, and who would seem happy? But, in truth, calamity leaves fully half your life untouched.—Charles Burton.

Try all the ways to righteousness you can think of, and you will find that no way brings you to it except the way of Jesus.—Matthew Arnold.

The immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us.—Henry Drummond.

No, there is no victory possible without humility and magnanimity; and no humility or magnanimity possible without an ideal.—Thomas Hughes.

There exists, in the economy and course of nature, an indissoluble union between virtue and happiness, between duty and advantage.—Selected.

Simon Magus thought that the gift of the Holy Ghost could be bought with money. His modern successors think that if a church has plenty of money, it does not need the Holy Ghost.—Baltimore Advocate.

Show me the man you honor. I know by that symptom, better than any other, what kind of man you are yourself; for you show me what your ideal of manhood is, what kind of man you long to be.—Carlyle.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

Culpable Blindness.

Not all who have eyes use them intelligently and conscientiously. It is surprising how often vision is restricted in its range, not by physical barriers, but by likes and dislikes, by predilections and prejudices. People frequently see in themselves and in others what they wish to see. It was impossible for the scribes and Pharisees who lived in the time of Christ to see how any good thing could come out of Nazareth. Vision, whether physical, intellectual or spiritual, is largely influenced by personal tastes, feelings and habits. The habit of looking at things impartially and with an earnest desire to know the truth is of vast importance.

While it is well for us occasionally to shut our eyes to disagreeable facts and objects, to practice this constantly will surely result in distorted vision and one-sided views of life. Failure to note the existence of suffering and vice by no means rids the world of their presence or diminishes their horror. The habit of looking on the bright side of things, or taking note of the good as we pass along, ought not to cause us to entirely overlook the multitude of evils that exist. Distress, ignorance and crime are neither obliterated nor lessened by being ignored.

The mistake of shutting the eye and ear to everything unpleasant is one that not a few people of means and culture are making. In their eagerness for self-advancement and self-enjoyment, they ignore as far as they can everything disagreeable and distressful, and attend only to those things that minister to personal pleasure and interest. A large number of professing Christians refuse to see that many in the lower walks of life hunger for Christian fellowship and sympathy, and that others than the people of their social circle have claims upon their love and attention. Their attitude towards the sinning and the unfortunate is expressed in the words, "Come thou not near, for thou mightest trouble me." Such selfishness is unchristian and inhuman. Among the gravest sins of omission chargeable to many believers is that of ignoring distress and wickedness almost entirely.

How frequently those who have ease and abundance of this world's goods give hardly a moment's concern to the wants of the poor, the needs of the heathen, or the dreadful condition of the outcasts of society, unless these things are forced upon their attention! Fearing that their peace may be disturbed and their sympathies worked upon, many people desire to hear and know as little as possible about sin and suffering. Many a city dweller knows almost nothing about the poverty and iniquity that abound to an appalling extent in his own metropolis, because he does not wish to be troubled with anything but his own affairs. The old adage that "there are none so blind as those who will not see" is constantly being verified around us. One-half of the world not only does not know how the other half lives, but the sad fact is, it does not care.

Since a clear realization of the needs and distresses of our fellow-beings stirs the conscience and moves to acts of benevolence and self denial, not a few persons are much averse to learning more about the darkness of heathenism and the woes of mankind. They are willing to be Christians, provided it costs them nothing in the way of sympathy, sacrifice or money.

The meagre contributions of many people to the missionary cause are undoubtedly due to the fact that they refuse to consider the deep degradation and misery of the heathen. The belief that the gospel is just as necessary to the Chinese and the African as to the Anglo-Saxon is not to their liking, and so they ignore it as far as possible.

Most people are willing to relieve distress when it obtrudes itself upon their attention, but they are unwilling to hunt it out. In consequence, the worthy poor often suffer, while the undeserving receive large alms.

Censurable shutting of the eyes may also be noticed in regard to many other things, such as the liquor evil, social impurity, gambling and political corruption. The fact that we have no part in these evils is no reason for acting as if they did not exist, or for remaining in ignorance as to their pernicious effects.

The true Christian can not maintain an attitude of neutrality towards evil, nor can he content himself with mere inoffensiveness. Harmlessness is no guarantee of acceptance with God.

To pass by on the other side, to shut our eyes to the needs, physical or spiritual, of a fellow-being is to sin grievously. Christ's work is not to be done by sparing ourselves disagreeable duties or by overlooking things not to our taste.

What a glorious thing it would be if every Christian would adopt and live by the motto of the ancient sage who said, "Nothing that concerns mankind is foreign to me!" If we wait for the orphans, for the disconsolate, for the afflicted and for sinners to seek us out, we shall never find them, and they will suffer and perish without the assistance which we are able to render them.

Give Your Fads Time to Season.

We heartily sympathize with the prevalent desire that the spirit and principles of Christianity be made more comprehensive and fruitful in the betterment of social conditions. That minister is commended who is burdened with the conviction that Christianity has a much larger and more direct mission to perform in improving the social status of our communities. "Applied Christianity" is a magnificent phrase, standing for the utilitarian manifestation of the mind that was in Christ.

But connected with this worthy impulse and desire to make our Christianity more diffusive and remedial, there are temptations and dangers which the ministry especially should consider. The deepened sense of social wrongs and grievances peculiar to this age has developed a great coterie of would-be reformers who present panaceas for every possible condition. Many of these moral and reformatory specifics contain some truth, and some are presented by honest advocates who conscientiously believe in the merit of their own theories. It is only true, however, to say that many of these modern schemes for social betterment are pressed and defended for purely selfish purposes, and also for the accompanying notoriety. It is, therefore, much wiser for our ministers to proceed cautiously in connection with the many modern social and political methods which promise the speedy and quick redress of all well-known and hateful evils. The air is full of fads and moral and political empiricism. If fascinated with any or many of them, let the reader take time for these new schemes to ripen.

If the minister finds himself disturbed in his traditional views by the presentment of some new social and political system, and is captivated by it, let him counsel with the best representatives of all denominations concerning the subject in question. If he finds that men in whose judgment he has always confided are not adopting these new theories, then he should certainly distrust his own judgment.

There is nothing more pitiful than when a minister, infatuated by some new moral and social panacea, proceeds to pour out his half-digested half-truths upon his congregation as a substitute for the gospel. Many a faithful minister has been once misled by such delusive pretenses. A single infatuation or eccentricity may be borne by the church and condoned by a congregation, but when a pastor comes to have a mania for fads and schemes, his usefulness has ceased.

After all, there is to be no improvement upon the fundamentals of the old gospel. Men are not to be made better by new schemes or mechanical contrivances. Sin must be forgiven and spiritual regeneration begun before the individual man, the unit of society, can be improved. Our communities are to be saved not by some moral or political invention pressed down upon them from without, but by the salvation of its units from within—unit by unit, and unit upon unit.

The sensible minister, when once he has wasted himself over his disappointing fads, will return, with Peter, to embrace anew the old truth: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Zion's Herald.

In Toronto, Canada, there are one hundred and ninety-eight churches, and only one hundred and forty-two saloons. No saloon keeper can hold office in the city.

Yellow Fever.

The yellow fever has spread from Ocean Springs to Mobile, Biloxi, Barclay, Perkinston and other small places. In this city there have been up to the time of going to press (Wednesday morning) fifteen cases, besides the one reported in our last issue.

Every precautionary measure known to sanitary science has been adopted to prevent the spread of the disease. Every infected house is guarded day and night, and no one is allowed to go in or out except the attendant physicians, and they are required to change and disinfect their clothing at every visit. The public may rest assured that there is no attempt on the part of the press or the health authorities to conceal anything. Every case that is reported, even by rumor is promptly investigated by a committee of yellow fever experts, and their report to the Board of Health is at once given to the press. While we do not doubt that there will be a few other cases, traceable, as the present ones are, to contact with persons from Ocean Springs, we do not believe that the fever will become epidemic here. We believe that sanitary science is prepared to restrict the disease to a few localities.

Why Is It?

Since the yellow fever scare began remittances from subscribers have been "like angels' visits, few and far between." Why is this? Can it be that the Methodist people of Mississippi and Louisiana are afraid to go to the postoffice to make a remittance? Or do they suppose that printers can live on air during yellow fever times? We can assure the brethren that the yellow fever has not diminished the cost of getting out our paper one iota; and we can also assure them (all except those who live at three or four infected points) that their postoffices are as safe places as can be found.

Millsaps College.

On account of quarantine regulations the opening of our college session has been postponed until Sept. 22.

W. B. MURRAH, Pres't.

NOTES.

Rev. H. H. Ahrens, though able to sit up, is unable to fill his pulpit.

***

Rev. J. B. A. Ahrens filled the pulpit of Parker Memorial last Sabbath.

***

Rev. L. A. Reed is slightly improved, but is still confined to his bed.

***

Rev. W. H. Ledbetter, junior preacher on Lanesville circuit, has been disabled by reason of sickness since June.

***

We much regret to learn that Rev. C. F. Emery, of the Mississippi Conference, now stationed at Biloxi, has the scourge in his family.

***

At Toronto, on Tuesday, as the last company of our friends took their departure, a policeman said to a bystander: "These Epworth Leaguers are without exception the finest lot of people that ever visited Toronto."—St. Louis Advocate.

***

Jerome H. Raymond, Ph.D., only twenty-nine years of age, and a score of years ago a Chicago newsboy, is the new president of West Virginia University. He and his wife are both graduates of Northwestern University.—Zion's Herald.

***

Mrs. Caro Minor Penn, widow of Rev. J. V. Penn, has been elected to a chair in Whitworth College. The patrons of the college are to be congratulated. Sister Penn is a woman of fine literary attainments, and, as a musician, can not be surpassed.

***

Julian Hawthorne, sent to India as special correspondent of the Cosmopolitan Magazine, says this of the missionaries there: "They are the only persons who know what is actually going on in that land of misery, for they go about quietly everywhere, see everything, can not be deceived or put off the scent by the native subordinates. It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the government people."

If in the common things that round us life there is not the material we need to build us up into the stature of a perfect manhood, then we shall find it nowhere under heaven's cope. The carpentry of Jesus and the narrow life of Nazareth furnished all he needed.—John Chadwick.

***

On account of quarantine regulations the opening of East Mississippi Female College has been postponed till Oct. 6. For the same reason the opening of the State University at Oxford has been postponed till Sept. 30, and that of the A. and M. College at Starkville till the twenty-ninth.

***

By the will of Dora B. Pike, of Chelmsford, Massachusetts, her entire estate is left to Bishop Hurst to be held in trust. During the lifetime of Mary E. Chase the income is to be paid to her, and upon her death the entire estate is to revert to the American University.—Central Methodist.

***

Democrat-Star, of Sept. 10, says:

The protracted meeting just closed at Zion Church was a most successful one, resulting in the accession of sixteen new members to the church. Rev. I. W. Cooper, of Moss Point, has the thanks of the entire community for the good work he performed here, and he will ever be gratefully remembered for his untiring energy.

***

Miss Helen Gould's recent gift of $5,000 to Bishop Vincent will enable him to erect a building which he has long wanted at Chautauqua. The structure is to be called the "Hall of Christ," and will be used as a gallery and repository for sacred art and literature. It will be the most attractive building on the grounds.—Exchange.

***

Over the door of the cathedral of Milan the visitors read, carved amid the sculptured roses: "All which pleases us is but for a moment." Over another door, around a carven cross, it says: "All which troubles us is but for a moment." But over the main entrance are these words: "That only is important which is eternal."

***

Branch Two of the Debs Social Democracy in Chicago has gone on record as friendly to anarchy by declaring the assassin of Canovas a patriot and by denouncing the President for sending a message of condolence to Spain. The followers of Debs are a dangerous rabble, and the sooner we realize it the better.—Boston Journal.

***

"He rakes with the teeth up," was said of a pastor who did not expect results. "Are not some Christian parents, Sunday-school teachers, class leaders, preachers, and other Christian workers," asks the Michigan Christian Advocate, "raking 'with the teeth up?' Aim for results; expect them; look for them, get them."—Zion's Herald.

***

Our sewing machine offer is still open. It has been omitted of late on account of the heavy demands on our advertising space. Let our subscribers take note of the fact that our machines are never sent from here. They are shipped direct from the factory in Chicago. Hence there is no danger of their being the medium of spreading pestilence.

***

The Ideal American is the title of a new venture in journalism in this city. It is a 32-page monthly pamphlet, published and edited by Rev. J. Vital, of the M. E. Church. Mr. Vital is doing mission work among the Italians of this city. He was for eight years a Romish priest in Italy. The Ideal American is intensely antagonistic to Romanism.

***

John Wesley said in 1778: "I find more profit in sermons on either good tempers or good works than in what are only called 'gospel sermons.' The term has now become a mere cant word; I wish none of our society would use it. Let but a pert, self-sufficient animal, that hath neither sense nor grace, bawl out something about Christ or his blood, or justification by faith, and his hearers cry out, 'What a fine gospel sermon.'" It is over a hundred years since John Wesley used these words, and still we find people who have the same notions of preaching, and of religion. As Wesley said, the term has become mere cant, and cant becomes tiresome and offensive to all who appreciate the realities of religion.—Methodist Herald.

From a private letter from Dr. I. W. Cooper we quote as follows:

This coast is under a great shadow—the yellow fever. Everything under quarantine. Nearly every family that could leave has left for the country. So far as I have learned, the Protestant pastors are at their posts of duty—ready for any service. This is as it should be. Moss Point is free from fever. Let the church pray for us.

***

To preserve one's self-respect is of the utmost importance. To lose it is a disaster measureless in its effects. What if a man maintain a fair outside and keep up a reputation for virtue, when all is rotten within! He knows that he is a bad man, a mean and false man, if no one else does; and this knowledge is fatal to his self-respect and peace of mind.—Pittsburg Advocate.

***

The increase of native Christians in India was from 1851 to 1890, inclusive, from 91,100 to 559,700. At the present time there are probably three-quarters of a million; and there are 300,000 children under Christian instruction—some estimate it at half a million; 5,000 native preachers and 10,000 native teachers at work, besides 1,000 European and Eurasian preachers, and at least 1,000 women workers.—New York Advocate.

***

We learn from Dr. Sawyer that the St. Tammany Camp Meeting was a good one. The membership were greatly revived, there were a number of conversions, and a few additions to the church. The congregations were large and attentive, and the preaching was done by Revs. Nathan Roberts, Jno. T. Sawyer, and Jno. F. Kent. The closing service on Wednesday night was one of great power and gracious results, a splendid altar service being had after a strong sermon by Bro. Roberts.

***

The Albany (Mo.) Advocate, in a recent issue, has a highly complimentary notice of Rev. Edgar C. McVoy, who, as our readers will remember, was transferred from the Denver Conference in the early part of the present year to fill the vacancy caused by the death of Rev. D. M'Allen. Albany is quite an important station. Bro. McVoy has filled the place so acceptably that the church and congregation petitioned for his return for another year. The petition was granted. The recent session of the Conference was held at Albany.

***

Next week our readers will be regaled with another of Miss Belle Kearney's charming letters descriptive of scenes in the West. Among her many engagements she has one that is decidedly unique; she is to lecture in the mammoth Mormon Tabernacle at Salt Lake City. How she contrived to get the use of this building she has not informed us. She seems to have the faculty of doing almost anything she takes a fancy to. Perhaps we shall yet hear of her lecturing in a Romish cathedral or a Buddhist temple. Hurrah! for our Mississippi Belle.

***

Rome makes much of her converts from Protestantism. She boasts much over them that people become alarmed at her progress. But it is to be remembered that Protestantism gains as much, if not more, from Rome as she loses through Romish proselyting. It is not wise in Protestants to magnify departures from their fold and minimize their accessions from Rome. Protestant missions in Papal countries are more successful than Romish missions in Protestant lands. The truer Christian faith is bound to win in the long run if faithfully and earnestly pushed.—Exchange.

***

It is a misfortune for any man to be soured on his church. He may complain, he may be candid, but he ought to be loving toward his individual brethren and toward the church as a whole. The words of a sorehead, a malcontent, do not set with the man that hears them; but they start a wave of disloyalty and discontent that may break on distant shores. Prudence and justice on the one hand, and patience and charity on the other, are much needed in the churches of the land. Moderation and conservatism will prevent heart and church divisions and enable the people of God to present an unbroken phalanx in their war with worldliness, sin and crime.—Holiness Methodist.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

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Drives away every sort of pain—external or internal, in old or young. When you meet with an accident, or are attacked by sickness, MUL-EN-OL, if applied at once, will prevent it from becoming serious. Have it ready. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by FINLAY, DICKS & CO., New Orleans.

The Week of Prayer.

The attention of the church is respectfully and urgently called to the Annual Week of Prayer of the Woman's Parsonage and Home Mission Society, occurring Oct. 11–18. An appropriate program to meet the needs of both individual churches and of the society has been prepared by an experienced pastor.

That for Sunday evening can be observed to the profit of each community. Every church, whether connected with the society or not, is requested to follow out the program, and to give the collection to this important work. Programs can be obtained free of cost by applying to the general secretary, Mrs. R. K. Hargrove, West Nashville, Tenn.

The church should be loyal to its own institutions, and especially to one so helpful in all its home mission fields. The presiding elders, pastors and local preachers are called upon to aid these women everywhere as an organized arm of the church. This call for the universal observance of this week is made by those the church itself has commissioned to the work.

MISS BELLE H. BENNETT, President.
MRS. R. K. HARGROVE, General Secretary.
MRS. W. D. KIRKLAND, Treasurer.

Leaf River Camp Meeting.

The Leaf River Camp Meeting has come and gone, leaving a sweet blessedness in many hearts, and a delightful aroma behind it that will linger in many of the people until the next meeting. Some fifty-odd souls were sanctified, regenerated and reclaimed, with a general uplifting of the church and the moral elevation of the tone of that entire section of the country.

It so happened, however, that only four preachers responded to Bro. Vandenburg's earnest call, viz.: Dr. Beard, Dr. Harmon, R. B. Downer, and L. P. Meador, with the local brethren.

From the first to the finish of the meeting, the preaching was effective and telling; the full gospel and strait-edge of divine truth was laid alongside of the conscience, the memory and judgment. The surprise of the preaching was by the Rev. E. J. Taylor, superintendent of education for Perry county. Dr. Beard, however, charmed us by his choice, specific elaboration and applications of the Scriptures, carrying captive the will noiens voiens. But when he made the Bible, from Genesis to Revelation, a letter—a sanctified letter—on sanctification from God, appealing to the church and to all believers in Christ Jesus to obtain it at all hazards, even the hazard of life itself, and sustained the appeal, and the call of God and Christ, by specific Scriptures, and then dove-tailed the argument by many Scriptures, we surrendered without another doubt on the subject.

The time is short, God is at hand.

NOTA BENE.

Water Valley, Miss.

Great revival at Water Valley Camp Ground. The meeting began seven days ago, and will continue three days longer. Up to date there have been over 70 conversions, and more than 40 have joined the church. The following brethren are doing the preaching: Morehead, Standefer, Savage, Bruner, Cole, Braswell, Browning, Sadler and Bowen. We never witnessed such power at a camp meeting. J. A. BOWEN.

Sept. 10, 1897.

Brodie's Liver Pills

FOR

Biliousness, Dyspepsia, SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

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NEW ORLEANS LA.

University of Mississippi.

The session of 1897-98 opens September 16th. Courses in LITERATURE, SCIENCE, PHILOSOPHY, ELOCUTION, PEDAGOGY AND LAW. Enlarged corps of instructors. Increased facilities to meet increased attendance. Splendid water system. Location unexcelled in healthfulness. All expenses very low. TUITION FREE to all students except in Law School. Men and women admitted. Send for Catalogue and Special Announcement for 1897-98. R. B. FULTON, Chancellor.

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Established 1882.

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A GREAT CHANCE TO MAKE MONEY. IMPROVE IT.

We are pleased to call the attention of our subscribers to the most marvelous invention of the nineteenth century. It is known as the Self-Heating Flat Iron and is unlike any device that is invented to iron with. As flat irons are usually heated on the cooking stove, you consume a large amount of fuel unnecessarily, because to heat two or three irons hot enough for ironing you have to heat up the whole stove and keep it hot. This makes the room hot and makes ironing one of the most unpleasant, unhealthy and dreaded labors of the household, besides consuming a large amount of fuel. With the self-heating flat iron all is changed. The iron is heated by a small burner in the iron, which maintains a perfect even heat, so it is impossible for you to burn the clothes you are ironing. You do not have to run from stove to table to change irons, nor do you have to iron in a heated room, but can get in the shade and cool. It costs only a half a cent an hour to keep your iron hot. The handle is always cool, the iron is light and of convenient size and you have no trouble in getting it just the proper temperature. This is an all-important feature; if iron is too hot, it makes the starch so miserably yellow that it disheartens many a tired wife and mother, and not only does it discolor the starch, but burns the clothes. It saves your wives saves your cash—saves your clothes—saves your fuel. Wherever the Self-Heating Flat Iron has been seen it has created the greatest excitement and

it is easily estimated that over one million of these irons will be required to fill the demand. It is low priced, simple in construction and can not get out of order. How many millions of tired, worn-out women whose back and limbs have ached after several hours ironing would not sacrifice a new bonnet or a new dress or some other luxury to secure an iron that has so many advantages. Experienced canvassers state "they never seen anything sell like the Self-Heating Flat Iron;" they make from $15.00 to $100.00 a week selling it without any trouble.

We would advise any of our subscribers who may want a perfect Self-Heating Flat Iron for their own use, who may want to make money, or who may be out of employment and who may desire a nice clean business with plenty of money, to write to J. F. Casey & Co., 1151 St. Charles St., St. Louis, Mo., as there will be an immense demand for the self-heating flat iron this summer, as the hot weather comes on. Everyone will want one and a great deal of money can be made selling them. Agents easily make from $15.00 to $30.00 a week and find it the easiest thing in the world to sell.

The company is composed of well-known business men of St. Louis and any of our readers will be fortunate to secure a position with them.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER.

TOPIC FOR SEPTEMBER.

THE CHRIST OF ST. PAUL.

SEPT. 19.—HIS CHARACTER AND TEACHINGS.

(II. Cor. x, 1; Rom. i, 16; xii, 9-21.)

1. "The meekness and gentleness of Christ" is the quality which, more than any other, differentiates him from the great teachers and philosophers of the world. His soft, gentle, yielding, humble, forgiving spirit disqualified him in the eyes of the world. The Jews wanted a Messiah, self-assertive, Napoleonic, who would enforce his demands with the sword and establish an earthly kingdom. This man of meekness was not to their notion; yet the very reason for which they rejected him was the divine attribute which made possible his universal dominion.

2. Meekness is the hardest lesson we have to learn. It is so foreign to the teaching of the world—so contradictory. Self-sacrifice instead of self assertion, humility instead of pride, resignation instead of rebellion, submission instead of fighting, forgiveness instead of revenge—these are some of its demands. It is one of heaven's sweetest flowers transplanted into the soil of earth. As a tropical exotic blooming in the frozen north speaks of the warmer clime of the Southland, so does this pure white blossom, growing on the desert-waste of earth, point us to the skies. A fragile flower, true; yet, bending like the rush to the world's raging winds, it lives on, while the defiant oak is uprooted and destroyed.

3. The realm of moral power is distinct from that of physical. No one would be so foolish as to try by moral suasion to run a locomotive; yet some demand of God the application of physical power in order to the accomplishment of a moral end. Because there is no manifestation of power on a physical scale, the gospel is none the less "the power of God unto salvation unto everyone that believeth." The weakness of the lowly Nazarene and his handful of disciples is in striking contrast with the power of the Cæsars; yet, while the wreckage of the Roman Empire has long since drifted down the stream of human history into the all-engulfing ocean of the past, the empire of Jesus in the hearts of men is spreading to the four corners of the world. With Paul, "I am not ashamed of the gospel of Christ."

4. "Salvation unto everyone that believeth." The appropriation of Christ, so that he will influence—yea, dominate—the life, is the "belief unto salvation." "How can I believe?" The answer is, by repentance. The process is moral rather than intellectual.

5. Read Romans xii, 9-21, which is a practical application of gospel teaching. The human method is to get rid of crime by getting rid of the criminal; the divine, by making the criminal a good man. The world overcomes its enemies by killing; the Christian, by prayer and forgiveness. "Be not overcome of evil (according to Christ's plan), but overcome evil with good."

DOTS.

The next meeting of the Union Epworth League will be held at Carondelet.

The time of meeting has been changed from the second Thursday to the second Tuesday in each month. This will give the Algiers League an opportunity to attend. Let everybody take notice!

From one who is well qualified to judge, we learn that the Tohonpitonlas League entertained beautifully.

At the union meeting each League in the city was requested to appoint a reporter to furnish local dots for the League column in the ADVOCATE. Please attend to this. Send dots to the editor at 813 Foncher street.

The editor is indebted to Miss Susie Lyons for report of last meeting.

Light griefs can speak: deep sorrows are dumb.—Seneca.

No one should prey upon another's foily.—Cicero.

Endeavor to make circumstances subject to me, and not me subject to circumstances.—Horace.

Board at Millsaps College.

Mrs. Emma Mayes Cook, who for several years has had charge of one of the boarding halls at Millsaps College, is still at the Williams Hall, where she will be pleased to furnish board and lodging on very moderate terms. Those who board with her will find large, well furnished rooms, good fare, and home-like surroundings.

Low Vacation Rates.

Every day from June 1 to September 30, inclusive, the Queen and Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limit October 31, 1897.

This route offers tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments.

Inquire of your nearest Queen and Crescent ticket agent for descriptive matter, rates and full information.

A. F. BARNETT, G. P. A.
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No. 210 St. Charles St., New Orleans, La.

We invite attention to the ad. of Philip Werlein on the fifth page. This is the oldest firm in its line in the city. By its reliability and fair dealing it has built up a very large and prosperous business. It handles several excellent instruments.

In the midst of danger the simple touch of a hand that is able to deliver calms our fears and fills the heart with a sweet peace. There is nothing wonderful about a peaceful death when we remember the enfolding arms.

Our readers will not fail to take note of the attractive ad. of Junius Hart on our eighth page. This firm has been doing business in this city for a number of years, and has the esteem and confidence of all who have given it their patronage. The ad. speaks for itself as to the character of its goods.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

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Ask for
Liebig COMPANY'S Extract of Beef
with this signature

and see that you get it.

FREE.

We direct special attention to the following remarkable statements.

The late Rev. W. E. Penn the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

Dear Madame: I recommend the Mo-ne treatment, have tried it, and know it to be just what he says it is; was cured by it and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it. Yours, W. E. PENN, Eureka Springs, Ark., May 24, '94.

● Deaf Twenty-Five Years.

For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf I could not hear a clock strike by holding my ear against it. Had tried every known remedy and nothing gave me the slightest relief. I obtained Aerial Medication and in three weeks my hearing began to improve, now can hear common conversation across a room; can hear a clock strike in an adjoining room 30 feet away, and think I am entirely cured and my hearing permanently restored. —EDWIN COLEMAN, Box 585, Wichita, Kansas.

Restored His Hearing in Five Minutes.

I suffered from Catarrh ten years. Had intense headache, continual roaring and singing in ears, took cold easily. My hearing failed, and for three years was almost entirely deaf, and continually grew worse. Every thing I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.—ELI BROWN, Jacksboro, Tenn.

"After being deaf thirty years have used Aerial Medication with very beneficial results, the improvement was felt from the start, and I now hear ordinary conversation first-class. My left ear had been useless many years, but gradually coming right. I am well known in Sheffield, and the restoration of my hearing has caused quite a talk. I feel in duty bound to very gratefully do all I can for this wonderful treatment.—J. MALLABAND, Clark Grove Rd., Sheffield, Eng.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Cincinnati Herald and Presbyter.*

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For Three Months' Treatment
FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address,
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GRATEFUL—COMFORTING.
COCOA
BOILING WATER OR MILK.

HOME CIRCLE.

THE RECONCILIATION.

BY ALFRED TENNYSON.

As thro' the land at eve we went,
And plucked the ripen'd ears,
We fell out, my wife and I,
We fell out, I knew not why—
And kissed again with tears.
And blessings on the falling-out
That all the more endears,
When we fall out with those we love
And kiss again with tears!
For when we came where lies the child
We lost in other years,
There above the little grave,
Oh, there above the little grave,
We kissed again with tears.

Be Gentle, Mothers.

Yes, be gentle with the little ones, even if they are trying at times. Send them off to school with kindly words, not sharp or nagging ones. It is well to impress upon them the fact that it is wiser and easier to put everything for school in its proper place at the right time, than to get agitated and flustered and oftentimes disagreeable, hunting for wraps and books when the hour for school is close at hand. There is a great deal more force in counsel that is given pleasantly than in cross, fault-finding tones. We hear some mothers chide the children in such loud, sharp tones that it goes right to the tenderest part of our hearts. A sensitive child feels such treatment much more than the mother is aware. Such a mother would be shocked to hear anyone say she did not love her child, or feel tenderly towards it. Of course, grown persons know that she loves it, and if it were in any danger, how heavy her heart would be and how anxious; but do her children know it?

We must control ourselves if we would control others. Children know when mother is angry with them and lets her temper get the upper hand. Then combativeness in the child is immediately aroused. But when a child has hurt the dear mother's heart by misconduct, and mother's eyes are tearful and there is a sorry look in her face, how quickly the child's best feelings are appealed to, and how soon mother finds loving arms around her neck and whispered words of repentance in her ear. Be gentle, mothers, speaking in pleasant tones of voice, even when necessary to admonish. I wish I could recall a little poem published years ago, in which a mother who was impatient with her little one so often, was left childless. Then she realized how little she had appreciated that child, and so she rocked to and fro longing to have the little one back again that she might show her patience and love.

The Loneliness of Age.

The loneliness of age! How few think of this, and treat with tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them? Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. They necessarily, to a greater extent, live in a world of their own, with which those around them are not familiar. The communings of their hearts are with the scenes of the past and the companions of other years, who have long ago passed away. Lover and friends have been taken from them, and their acquaintances laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long since been silent. Their early world of hope and joy has become desolation, and they sit in silence contemplating the ruin that has been wrought. They are

"Only waiting till the shadows
Are a little longer grown"

to pass on to the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of the aged, to smooth their pathway, and comfort them in their declining years?—The Churchman.

Through Suffering.

Are there not some in your circle to whom you naturally betake yourself in time of trial and sorrow? They always seem to speak the right word, to give the very counsel you are longing for; you do not realize, however, the cost which they had to pay ere they became so skillful in binding up gaping wounds and drying tears. But if you were to investigate their past history you would find that they have suffered more than most. They have watched the slow untwisting of some silver cord on which the lamp of life hung. They have seen the golden bowl of joy dashed to their feet and its contents spilled. They have stood by ebbing tides, and drooping gourds, and noon sunsets; but all this has been necessary to make them the nurses, the physicians, the priests of men. The boxes that come from foreign climes are clumsy enough; but they contain spices which scent the air with the fragrance of the Orient. So suffering is rough and hard to bear; but it hides beneath it discipline, education, possibilities, which not only leave us nobler, but perfect us to help others. Do not fret, or set your teeth, or wait doggedly for the suffering to pass; but get out of it all you can, both for yourself and for your service to your generation, according to the will of God.—Rev. E. B. Meyer.

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Vegetable Sicilian
HAIR RENEWER
Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.
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Ten Minutes with the Bible.

Young people, you can not be strong, useful Christians if you neglect your Bible. Let that sentence be taken as an axiom of the spiritual life. But profitable Bible reading means more than a hastily read verse in the morning, and a sleepily read chapter at night. These, to be sure, are better than nothing; but there are many things better than these. Ten minutes spent with your Bibles, when your mind is fresh and free from all outside distractions, when you have risen from your knees and your heart is yet aglow with the joy of communion, are worth hours of study spent on any other book you can name. But remember the Bible is a book, one organic unity from Genesis to Revelation, and must be studied as such. Try to divest your mind of all idea of chapters and verses, except as mere finger-posts, or milestones, to mark the way, and read as if they did not exist. Before you read any portion of it, find out, if you can, whom God used to write it, when, where, to whom and under what circumstances it was written; then try to put yourself in the place of those for whom it was primarily intended, and to find out what was the mind of the writer. Above all, do not forget that human commentaries are uninspired, but that the Holy Spirit has been given to "guide us into all truth," and that he is the Author of the Book.—Journal and Messenger.

Result of a "Dare."

A certain elderly gentleman, who was uncommonly nice in his tastes and habits, made exception in one respect. He chewed tobacco. Of course, he did not manifest this habit in public. He was very secret about it, and the fact of his indulgence was known to but a few intimate friends. One of these asked him, on one occasion, how it happened that he, who was so particular about everything else, should have taken up this offensive practice.

"Oh," he remarked, with a sad smile, "when I was a schoolboy, the lad who sat next to me chewed tobacco. He used to dare me to take a quid, and I had not the moral courage to decline. Thus I formed the habit, which has clung to me throughout my whole life."

Of course, this gentleman has lived long enough to perceive that it would have been a greater mark of courage had he declined the "dare" of his school companion. Boys do not stop to think of that. They are so fearful of being charged with cowardice that they really make cowards of themselves without knowing it.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

You picture to yourself the beauty of bravery and steadfastness. And then some little wretched, disagreeable duty comes which is your martyrdom, the lamp for your oil; and, if you do not do it, your oil is spilled.—Phillips Brooks.

A Service to the King.

There is a sweet story of two little girls and Emperor William I. of Germany, grandfather of the present emperor, who, however, was then only King of Prussia. The old king had a daughter who he loved very dearly. But she died when she was quite young, and the king grieved very much. He had a flower called by her name. Two little girls who lived in a village near the palace heard of the king's sorrow and his love for this flower. So they went out into the fields and gathered their arms full of flowers of this kind and carried them to the palace. The way was long and they came there hot and tired, and the flowers were all dusty and withered. A great big soldier, who was sentinel at the gate, tried to drive them away, but just then the king came out. They went to him and said that they had brought the flowers because they had heard that he loved them so well. The king very gently took the faded flowers from their arms, and the tears fell from his eyes as he thought of his daughter. He took the little girls into the palace and had them sit at his own table. They feasted there with all the grand ladies and gentlemen of the court. And they never forgot that to their dying day.—Helpful Thoughts.

Sunshiny Christians.

There is no sunshine for those who persist in keeping their shutters barred. Joy is not gained by the asking for it, but only by the acting for it; we have got to walk with Christ if we want to walk in the sunshine. There is a lamentable lot of moping and grumbling and sour-spirited Christians who disgrace the name they bear. If one of this sorry regiment should ask a shrewd man of the world to embrace Christianity, he might well reply: "No, I thank you; I have troubles enough now, without being troubled with such peevish and doleful religion as yours seems to be." What a letter of recommendation some Christians carry in their cheerful countenances! . . . Here are three things which you, the ailing souls, most need—more faith, more vigor, more joy in the Holy Spirit. Your divine Physician offers them to you, if you will accept them; but you must let him bestow them in his own way, and on his own terms. A happy day would it be in all our churches if the fever patients and the emaciated dyspeptics and the restored paralytics would come trooping out of the hospital and report themselves for duty.—Theodore L. Cuyler.

The Congregationalist offers this note of warning and suggestion, which, while especially applicable to the vacation season, applies also to all other seasons of the year:

"In many a Summer hotel on Sunday morning may be found a group of Christians excusing themselves to one another for not going to church. Reasons are plenty enough for staying at home. The audience may be strangers, the singing poor, the sermon meager; while the stimulating book, the opportunity for private meditation, or the privilege of idleness after exhausting work, may be attractive. But when all these conditions hold, the chief loss to the Christian who stays at home is the loss of sympathetic association in worship which cultivates spiritual sensitiveness. As many know from experience, peculiar and special enlightenment and exaltation come from mingling in an assembly of worshipers. Stately phrases of prayer and praise, even in a foreign tongue, bring one not only nearer to God, but closer to his fellow-men, moving him to respect them and enjoy their presence. Life is made worthier, all honorable thoughts richer, all right aims nobler, by such public worship."—Central Methodist.

There is no more thrilling spectacle than that of a young man, conscious of power, and full of ambitious aims and generous impulses, standing at the door of life's opportunities, with one foot already advanced upon the threshold, flushed with hope and full of confidence. Little knows he the test of skill and strength that will soon put him to the proof. Without prescience of impending tempests, he takes his measures. What revelations will be made to him in the next five years! Happy will he be, indeed, if, with the invincible instinct of candor and sincerity, he shall understand, as he sees successive hopes drift to their wreck, that nothing is lost while honor and faith remain.—E. M. Marvin.

It is not what we earn, but what we save, that makes us rich.

It is not what we eat, but what we digest, that makes us strong.

It is not what we read, but what we remember, that makes us learned.

It is not what we intend, but what we do, that makes us useful.

It is not a few faint wishes, but a life-long struggle, that makes us valiant.—Exchange.

Most lives which turn out a failure do it from the simple lack of moral courage.—Theodore L. Cuyler.

Hygiene.

Popular Fallacies.

1. That warm air must be impure, and that, consequently, it is hurtful to sleep in a comparatively warm room. A warm room is as easily ventilated as a cool one. The warm air of a close vehicle is less injurious, be it ever so foul, from crowding, than to ride and sit still and feel uncomfortably cold for an hour. The worst that can happen from a crowded conveyance is a fainting spell; while from sitting even less than an hour in a still, chilly atmosphere, has induced an attack of pneumonia—that is, inflammation of the lungs—which often proves fatal in three or four days. It is always positively injurious to sleep in a close room where water freezes, because such a degree of cold causes the negatively poisonous carbonic acid of a sleeping-room to settle near the floor, where it is breathed and rebreathed by the sleepers, and is capable of producing typhoid fevers in a few hours. Hence, there is no advantage, and always danger, especially to weakly persons, in sleeping in an atmosphere colder than the freezing point.

2. That it is necessary to the proper and efficient ventilation of a school-room, even in warm weather, that a window or door should be left open; this is always hazardous to the sick and convalescent. Quite as safe a plan of ventilation, and as efficient, is to keep a lamp or a small fire burning in the fire-place. This creates a draft, and carries bad airs and gases up the chimney.

3. That outdoor exercise before breakfast is healthful. It is never so. And, from the very nature of things, is hurtful, especially to persons of poor health; although the very vigorous may practice it with impunity. In Winter the body is easily chilled through and through, unless the stomach has been fortified with a good warm breakfast; and in warm weather miasmatic and malarious gases and emanations speedily act upon the empty and weak stomach in a way to vitiate the circulation and induce fever and ague, diarrhœa, and dysentery; entire families, who have arranged to eat breakfast before leaving the house, and to take supper before sun-down, have had a complete exemption from fever and ague, while the whole community around them was suffering from it, from having neglected these precautions.

4. That whatever lessens the cough is "good" for it, and, if persevered in, will cure it. On the contrary, all coughs are soonest cured by promoting and increasing them; because nature endeavors by the coughs to help bring up the phlegm and yellow matter which is in the lungs, as the lungs can not heal while that matter is there. And as it can not be got rid of without coughing, the more coughing there is, the sooner it is got rid of—the sooner are the lungs cleared out for the fuller and freer reception of pure air, which is their natural feed. The only remedies which can do any good are such as loosen the phlegm, and thus less cough is required to bring it up. These remedies are warmth, out-door exercise—anything which slightly nauseates.—The National Educator.

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How to Find Out

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen, it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists; price, fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The publisher of this paper guarantees the genuineness of this offer.

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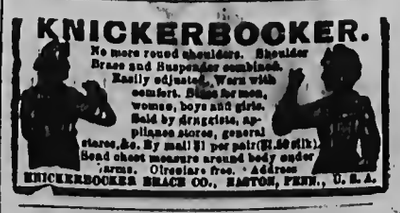
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The Preacher.

BY J. W. HARMON.

Who is the preachar? And whom does he represant? Thara ha stands hefore the people ordained by the authorities of tha church, and professing to be ordained spiritnally hy the hands of God. The thrilling, mighty theme he hears to all carries eternal life or eternal death. What a theme to be borne by mortal lips, towering above every other theme in the world! Let the pulse of the world stand still while snch a thame is presented to intelligent human beings. Let tha pulse of the preachar throh with celestial fire whila presenting snch a theme to immortal spirits who shall liva forever. Let his imagination, if it be possible, cope with the eternal issues of heaven or hell. Let his perceptive faculties take fire and carry him along with a flood of spiritual powar. Let love, pathos, eloqnance and divine unction flame up every soul to a whita, glistering heat that shall know no abatement. The thema demands it; the destiny of millions demands it; God the Father, God the Son, God the Holy Ghost demands it; redeemed souls demand it; our loved dead goea up to join in the song of angels and the raptures of eternity demands it at tha hands of evary preacher.

Merey, man, are you run mad with excitement? Hava you been asleep in theea last days? Know yon not that many of those who come before the people as heaven's ambassadors deliver this wonderful message as if it was of no particular importance, and neither life nor death eternal at staka? Tha preacher sometimes delivers this mighty message from God as if he doubted it himself. Thare is no fiery earnestness about him. At times he is dull; the worth of souls does not burdan him. Sometimes he turns aside to so many other themes that we lose sight of heavan and hell as the inevitable destinies of all. He discourses on art, science, astronomy, philosophies, and throws open so many secret doors into the arcana of nature that we hecoma bewildered. He never mentions hell as the home of lost souls, and only incidentally refers to heaven. Sometimes he cheers the hearts of many by intimating that there is a possibility of hell's wide doors being thrown open in tha fullness of time, and all sinners being united, to join with the righteous in the praise of God, and to adore the Savior.

O lor the day of Pentecost to come again to the church! O for tongues of fire to light upon the preachers and call back wandering souls!

Faith Is the Gift of God.

Many have confounded the words "faith" and "believing," using them as synonymons. There is as much difference between faith and believing as between sight and seeing. Sight is a noun, and is a faculty, and, of course, is the gift of God. Seeing is tha exercise of the faculty of sight—that is, the act of man. So faith is a faculty, a talent, and, consequantly, is the gift of God. Believing is the exercise of the faculty of faith. The eye is the telescope by which we see the visible things in nature, and faith is the telescope through which we see things otherwise invisible, and which only can he discerned spiritnally. We walk by sight, using tha instrument for seeing; and, spiritnally, we walk hy faith, using the means of believing. "By grace are ye saved," bnt this grace must be used by the moral agent, or he will have "received the grace of God in vain." Through faith are ye saved, hnt this faith, this gift, must be exercised, or the faculty will remain dead and inoperative, and believing expresses the active operation of faith. Then, what is faith? It is the powar hy which we believa, or the gracious ability to believa and lay hold of the object, which brings salvation. Thare are degrees in faith, as "little faith," "great faith." The apostles said, "Lord, increase onr faith." James tells us that faith may be dead—that is, unprodnctive, because not used. Mamory is strengthened by use, and so is avary faculty of the mind and soul; hence we hava strong faith and weak faith. By a failnre to exercise any faculty, the weaker it becomes, and we may lose the powar or ability to repent, tha powar or ability to believe. Tha moral powars become paralyzed hy the opiates of sin and neglect, and hecome dead and inoparative. John i, 12: "Bnt as many as received him (accepted him as the Messiah) to them gave he power to become the sons of God, aven to them that believe on his name." To everyona who will accept Jesus Christ as tha Savior of the world he will give tha grace of faith, the power or ability to believe. There is no passage in tha Bible which reads, "He that hath faith shall be saved." The word reads, "He that believeth shall he saved." Salvation is predicated npon the exercise of faith. Believing faith must be active, or possess a living principle which must he put into active exercise, before good results can be realized. If not living and active, it is dead and unprodnctive. God imparts the grace of faith, bnt that grace must be used by the moral agent in order that it may be productive of good. Phil. ii, 12, 13: "Work ont your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do, of his good pleasure." In this passage you see the sovereignty of God and tha agency of man clearly and properly presented. God works in man in order that he may have the ability to will, the ability to do. With this view the sovereignty of God is maintained, and man's moral agency left free and nntrammeled. Man can not work without the ability to do, and God can not do for man what he is required to do by the exercise of his free agency. God can not repent for man, nor believe for him, any more than he can see or eat for him. God gives the power or ability to believe, which is faith, but man must do the believing. So this view meets the Calvinistic theory, and beautifully harmonizes with Arminian theology. In reading the Bible we should hear in mind one thing: that there is a condition, either expressed or implied, attached to every promise, and a condition attached likewise to every threat recorded in the Bible. There is not one unconditional promise in the Bible where man's moral agency is involved. James ii, 17: "Faith without works is dead." And Christ tells us that the work of God is to believe on him whom he has sent. To believe, then, in one sense, is a work, and is the exercise of the grace of faith.

Often the word "faith" is used when "believing" is evidently implied: "Thy faith hath saved thee," "Perceiving he had faith to be healed." We see, therefore, the co-operation of the divine sovereignty and the free agency of man, each acting in its own sphere, and neither encroaching on the other.

Jesus Christ has redeemed every human being, hnt so one—infants and idiots excepted—is saved unless he complies with the condition of salvation, "Believe on the Lord Jesus Christ, and thou shalt be saved." Heb. xi, 1: "Faith is the substance of things hoped for, the evidence of things not seen." Mr. Caughey illustrates the passage in this way: You lend a friend a thousand dollars. He is perfectly solvent. He gives you his note for its payment when called for. Now, that note is the substance of things hoped for, the evidence of things not seen. Do you see the application?

J. M. PUGH.

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Preachers' Institute.

The following is the program of the Fall session of the Preachers' Institute of the Brookhaven district, to be held in Wesson, Oct. 5-7, 1897:

TUESDAY EVENING.

Sermon by Rev. B. F. Jones.

WEDNESDAY.

Prayer service conducted by Rev. Dr. Monnger, P. E.

"What Can Be Done to Promote the Wider Circulation of Our Conference Organ?"—Paper by W. W. Morse; discussed by C. McDonald and W. M. Williams.

"Should Our Presiding Elders' Districts Be Enlarged?"—Paper by J. A. B. Jones; discussed by W. G. Backus and M. L. Burton.

11 A. M.—Sermon by Rev. W. B. Lewis.

AFTERNOON SESSION.

"The Model Pastor"—Paper by J. M. Morse; discussed by J. W. Tinnin and V. V. Boone.

"The Work of the Pastor in the Sunday-school"—Paper by P. A. Lindrose; discussed by J. T. Abney and H. C. Brown.

7:30 P. M.—Sermon by W. M. Williams.

THURSDAY.

Prayer service conducted by Rev. H. A. Gatlin.

"What Attitude Should the Church Assume towards the 'Holiness Movement?'"—Paper by M. L. Burton; discussed by W. B. Lewis and T. W. Adams.

"What Action Should Our Approaching General Conference Take in Regard to Evangelists?"—Paper by T. W. Adams; discussed by B. H. Rawls and B. F. Jones.

11 A. M.—"Methodism within the Territory of the Brookhaven District Forty Years Ago and Now"—Rev. A. B. Nicholson.

AFTERNOON SESSION.

"Use and Limitation of Reason in Religion"—Paper by E. H. Monnger.

Thesis on I. Cor. xv, 29—Paper by B. F. Jones.

"The Best Method of Developing Young Converts"—Paper by J. T. Abney; discussed by B. W. Lewis and H. A. Gatlin.

7:30 P. M.—Sermon by Rev. J. M. Morse, followed by the sacrament of the Lord's Supper administered by Rev. E. H. Monnger, D. D., assisted by W. B. Lewis and C. McDonald.

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BARNES—Died at Byram on July 24, 1897, IVAN F., son of Dr. I. F. and Mrs. Lillie Barnes, aged nearly nine months.

'Tis sad for one who knew and loved this little one to record his early death. Not yet had his little feet become weary of life's journey, hnt, after weeks—yes, months—of patient suffering, his life went ont, leaving to aching hearts the tender memory of one whose mission was accomplished, whilst it could be said, "Of snch is the kingdom of heaven."

Dear little Ivan was a favorite of all who knew him—so bright, a real little sunbeam. Whilst life lingered hope still whispered to the loving parents that the dark death angel might leave the sweet little boy with us, bnt the Savior, who makes no mistakes, called him to a brighter home than this. Then, look up, stricken parents; time will

"Soon waft us to that happy land
Where, with unchanging love,
Our reunited, our 'gone before,'
Still wait for us above.

"Though like the Autumn leaves they fall,
Leaving our sad hearts bare,
Forgotten all the pain will be
When we shall meet up there."

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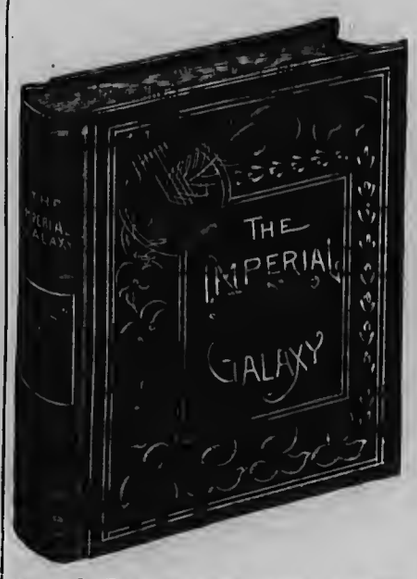

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NEWS OF THE WEEK.

DOMESTIC.

Thirty lives were lost in a collision on the Colorado Midland. Nearly 200 passengers and employees were injured.

John Most's (the anarchist) followers drank forty kegs of beer in four hours the other day while bidding him good-by.

The miners at Columbus, O., are still talking, in national convention, about a settlement of the strike, but all efforts still hang fire.

The Western Negro Press Association, at its recent meeting in Kansas City, passed resolutions advocating the spelling of negro with a capital N.

A head-end collision on the Santa Fee railway, in Kansas, resulted in the death of twelve persons. Fourteen passengers and employees were seriously injured.

The Pension Bureau has received a conscience contribution of $350 from a pensioner in Pennsylvania, who states that he obtained the money fraudulently.

Massachusetts convicts are getting fastidious. Not content with Boston baked beans for breakfast every day, they have just sent in a petition for custard pie every Sunday.

The School Board of Valparaiso, Ind., has decided not to employ married women as teachers. It requires from applicants a pledge that they will not marry during the school year.

The Zion Evangelical Lutheran congregation (German) celebrated its semi-centennial on Sunday at its house of worship in this city. Semi-centennial services were held both morning and evening.

Port Arthur and Sabine Pass, Texas, were almost swept away by a hurricane on last Sunday. Nearly every house in the former town was destroyed. Two tugboats were wrecked at Sabine Pass. Many lives were lost.

The coal miners' strike reached a bloody climax at Latimer, Pa., on Sept. 10. A body of striking foreigners refused to obey the sheriff's orders, and made an attempt to assault him. The order was given to fire, and a dozen dead men was the result. Forty more miners received serious, if not fatal wounds.

On Saturday the British steamship "American," belonging to the West India and Pacific Line, cleared for Liverpool with what is probably the largest cargo of grain that has ever cleared from this port. The cargo comprised 228,800 bushels and 1,000 sacks of corn, 64,000 bushels of wheat, 2,899 sacks of cotton-seed meal, and 200 bales of cotton.

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Miss Lidie Steele, of Barbourville, Ky., has been appointed a member of the Kentucky State Board of School Examiners. She is the first woman in the State to occupy such a place. Miss Steele is only 22 years old.

Much indignation is expressed by the white Republicans in this State at the humiliating fact that a negro politician in Louisiana has been recognized by the President of the United States as the leader of their party in the State.

Mr. W. J. Bryan, ex-Democratic candidate for the presidency of the United States, never showed to as great advantage as he did on Wednesday night, the eighth, when he was ministering to the needs of the wounded and dying in the wreck of a train on the Santa Fe railroad, near Emporia, Kan.

FOREIGN.

The affairs in India are rapidly becoming brighter, and the insurrection is being put down.

The Africans imported to work on the Panama Canal will shortly be sent back to the Dark Continent.

Reliable estimates place the cost of the proposed tunnel between Scotland and Ireland at $50,000,000.

It is said that Guatemala is in a bad condition, financially and politically. The failures during the past month amount to $7,000,000.

Guatemala dispatches say that a revolution has broken out against President Barrios in the western part of the republic which has been declared in a state of siege.

It is said the success of the proposed university for women in Tokio is now assured.

The advance of the Anglo-Egyptian column under General Sir Herbert Kitchener to Khartoum will be delayed until January, owing to a lack of funds. The troops meantime will be concentrated at Berber.

Leze majesty has sent a young engineer of Liegnitz, in Silesia, to jail for six months. He expressed his opinion of Emperor William at the dinner table, and his loyal mother in-law at once denounced him to the police.

The Spanish Minister of War has cabled Captain-General Weyler asking for an explanation regarding the capture by the insurgents of Victoria de las Tunas, province of Santiago de Cuba, which is defended by seven forts, having two Krupp guns among the armament.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Camp Meeting Calendar.

Camp Meeting.	Begins.
Palmer Creek..	Oct. 1
South Mississippi Holiness...	Oct. 8

MARRIAGES.

MAXEY—PERRY.—At the residence of the bride's father, near Edinburg, Leake county, Miss., Sept. 5, 1897, by Rev. Irvin Miller, Mr. Richard Maxey to Miss Sarah Perry.

BETTER THAN QUININE.

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Sardis District Epworth Conference.

The Sardis District Epworth Conference will meet at Sardis, Miss., Thursday, Sept. 23, at 8 P. M., and continue through Sunday following. Pastors are requested to attend. Let each League be reported by an appointed delegate, and let there be at least one representative from every congregation, whether it has a League or not. Let us have a grand Epworth rally of the young people, ladies and gentlemen, from the whole district. Let those purposing to attend write to Rev. W. S. Shipman, Sardis, Miss., and homes will be provided. Preachers and Leaguers from other districts cordially invited.

PROGRAMME.

THURSDAY.

8 P. M.—Addresses of welcome and responses. Resolutions.

FRIDAY.

Forenoon—Sunrise prayer meeting.

9 A. M.—Organization of the District Epworth League; report of district secretary; reports from the Leagues; report of the Toronto Convention—W. M. Young.

2:30 P. M.—How to Organize a League in the Country—G. A. Klein. Normal work; subject, The Last Lesson—F. Clarke Holmes. Question box and answers.

8 P. M.—Lecture—Rev. T. W. Lewis.

SATURDAY.

Forenoon—Sunrise prayer meeting.

9 A. M.—History of the Epworth League—I. W. Bell. Design of the Epworth League—Rev. T. W. Lewis.

2:30 P. M.—Relation of the Pastor to the League. Open discussion.

8 P. M.—Recitation—Miss Dot Hanson. Benefit to the Church of the Toronto Convention—P. E. Dunsan.

SUNDAY.

10:15 A. M.—League addresses to the Sunday-school—C. P. Moss, R. I. Allen.

11 A. M.—Preaching.

4 P. M.—Epworth praise meeting.

8 P. M.—Sermon to the young. Handshaking and farewells. T. C. WIER, P. E.

Mr. Alexander Sandarson, Choudrant, La., says: "Having used Ayer's Pills at least twenty-five years, I would say that for all diseases of the bowels, stomach, and liver, which can be remedied by pills, these are always effective. They keep the system in perfect order."

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Brandon	Sept. 26, 27
Newton and Hickory, at Newton	Oct. 3, 4
Shiloh, at Shiloh	9, 10
Steen's Creek, at Marvin	16, 17
Lake, at High Hill	20
Westville, at Goshen	23, 24
Decatur, at Decatur	30, 31
Trenton, at Polkville	Nov. 6, 7
Raleigh, at Fairmount	8
Montrose, at Montrose	10
Carthage, at Carthage	13, 14
Walnut Grove, at Walnut Grove	14, 15
Clarksburg, at Lindsey's Chapel	20, 21
Morton, at Pelahatchie	21, 22
Millsboro, at New Providence	27, 28
Forest, at Forest	28, 29

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST.—FOURTH ROUND.

Winchester, at Pleasant Grove	Sept. 25, 26
Pachuta, at Pachuta	Oct. 9, 10
Energy, at Hopewell	16, 17
Heidelberg, at Liberty	(Fri.).. 22
Vossburg, at Vossburg	23, 24
Matheraville, at Salem	30, 31
Eastabuchie, at Eastabuchie	(Fri.).. Nov. 5
Ellisville and Laurel, at Laurel	6, 7
Leaksville, at ——	(Wed.).. 10
Wayne mission, at Vick's Mill	(Fri.). 12
Waynesboro and State Line, at W.	13, 14
Mt. Carmel	(Thurs.).. 18
Williamsburg	(Fri.).. 19
Fuller	20, 21
Shubuta, at Quitman	(Fri.).. 26
Enterprise and Stonewall	27, 28

L. CARLEY, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton, at Purvis	Sept. 25, 26
Whittington, at Palmer C. G.	Oct. 2, 3
Columbia, at C.	9, 10
Biloxi station	16, 17
Pearlington, at P.	23, 24
Galloway, at Isabella	30, 31
Moss Point station	Nov. 6, 7
Americus, at Salem	(Tues.).. 9
Escatawpa, at Zion	(Thurs.).. 11
Ocean Springs and Scranton, at S.	13, 14
Gulf Port	20, 21
Vancleave, at V.	(Tues.).. 23
Bay St. Louis, at L. B.	(Thurs.).. 25
Hattiesburg	27, 28

C. A. POWELL, P. E.

NATCHEZ DIST.—FOURTH ROUND. (In Part.)

Woodville	Sept. 18, 19
Peroy's Creek	25, 26
Barlow	Oct. 2, 3
Woodland	9, 10

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia and Osyka, at Magnolia	Sept. 25, 26
Providence, at Georgetown	Oct. 2, 3
Summit, at Summit	8, 10
Adams, at Adams	9, 10
Caseyville, at Caseyville	16, 17
Wesson	23, 24
North Wesson	23, 24
China Grove, at China Grove	30, 31
Martinville	(Sat.).. Nov. 6
Hazlehurst	7
Gallman, at Gallman	13, 14
Crystal Springs	13, 14
Pleasant Grove	(Fri.).. 19
Bogue Chitto, at Bogue Chitto	20, 21
Brookhaven	25
Whitestown, at Bethany	27, 28
McComb City	27, 28

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Anguilla, at Anguilla	Sept. 18, 19
Rolling Fork, at Rolling Fork	25, 26
Harriston, at Harriston	Oct. 2, 3
Rocky Springs, at Rocky Springs	9, 10
Bolton, at Clinton	(Fri.).. 15
Utica, at Utica	16, 17
Port Gibson	(Thurs.).. 21
Hermanville, at Hermanville	23, 24
Mayersville, at Beulah	30, 31
Crawford Street—Vicksburg	(Tues.). Nov. 2
South Vicksburg	(Wed.).. 3
Warren, at Wesley Chapel	6, 7
Satartia, at ——	13, 14
Edwards, at ——	20, 21
South Warren, at Porter's Chapel	27, 28

Pastors will please be prepared to answer Question 26 in full up to date of the Quarterly Conference, and see that the trustees are prepared to answer Question 24 as the Discipline directs.

J. M. WEEMS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Toomsuba, at Barton's Chapel	Sept. 18, 19
Porterville, at Brogan's Chapel	25, 26
Neshoba, at Philadelphia	Oct. 2, 3
Rose Hill, at Hopewell	9, 10

C. G. ANDREWS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Lula	Sept. 11, 12
Jonestown	12, 13
Gunnison	19, 20
Duhl's	26
Friar's Point	26, 27
Sherard's	Oct. 1
Duncan	3, 4
Dickerson's Chapel	10, 11
Shipman's	16, 17
Lehrton	17, 18
Clarksdale	24, 25
Lake Cormorant	26
Laconia	31, Nov. 1
Greenville circuit	7, 8
Greenville	14, 15
Hollandale	20, 21
Shaw's	22

J. W. DORMAN, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—preaching	Sept. 12
Opelousas—Quarterly Conference	Nov. 3
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 10
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 2
Morgan City—Quarterly Conference	Nov. 24
Crowley—preaching	Oct. 10
Crowley—Quarterly Conference	Dec. 14
Franklin	Dec. 1
Indian Bayou	Oct. 16, 17
Prudhomme City	23, 24
Plaquemine Brulee	30, 31
Broad Street—Lake Charles	Nov. 7, 8
Jackson Street—Lake Charles	13, 14
Lake Arthur	20, 21
Grand Cheniere	27, 28
Patterson	Dec. 2
French Mission	4, 5
Jeanerette	8
Abbeville	9
West Lake	10, 11

The Opelousas District Epworth League Conference will meet at Lafayette, Sept. 30, at 4 o'clock, and adjourn at noon the next day. There will be three sessions. I hope every pastor will be present, and that each League will send two or three delegates. I also would be glad to have as many young people from each charge as can come. We will have a programme that will be both instructive and interesting.

H. O. WHITE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Boyce	Sept. 26, 26
Colfax	26, 27
Master's Chapel	Oct. 9, 10
Columbia	10, 11
West Alexandria	16, 17
Alexandria	17, 18
Simsport	23, 24
Cottonwood	25
Natchitoches	Nov. 6, 7
Jena, at Young's School-house	10
Spring Creek, at Fellowship	20, 21
Pineville	23
Winfield	30
Dry Creek	Dec. 4, 5
Washington	11, 12
White Chapel	12, 13

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SHREVEPORT DIST. FOURTH ROUND.

Wesley, at Wesley	Sept. 18, 19
Coushatta, at Coushatta	19, 20
Red River, at Campobello	25, 26
South Bossier, at Houghton	26
Mooringsport, at Mt. Zion	Oct. 2, 3
Jordan St. and Greenwood, at J. St.	9, 10
First Church—Shreveport	10, 11
North Bossier, at ——	16, 17
Pelican, at Pelican	23, 24
Caddo, at ——	30, 31
Grand Cane, at Grand Cane	Nov. 6, 7
Holly Grove, at ——	13, 14
Pleasant Hill, at P. H.	20, 21
Fort Jessup, at Bayou Scie	27, 28
Mansfield	Dec. 2, 3

Let all the officials attend their Quarterly Conferences, and let extra efforts be made to have full reports.

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lawesville, at Andrew	Sept. 25, 26
Gibbsland, at Gibbsland	27
Valley, at Blocker Chapel	Oct. 2, 3
Holmesville, at White Hall	9, 10
Calhoun	15, 16
Ruston	17, 18
Lisbon, at Mt. Zion	23, 24
Summerfield, at S.	30, 31
Vienna	Nov. 1, 2
Vernon, at Wesley Chapel	6, 7
Gansville, at Antioch	13
Blenville, at Blenville	13, 14
Homer, at Homer	20, 21
Farmerville, at F.	27, 28
Downsville, at D.	Dec. 4, 5
Minden, at M.	9
Arcadia	11, 12

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 50, Question 24, of Discipline.

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Christian Advocate.

VOL. 44.—NO. 38. NEW ORLEANS, THURSDAY, SEPTEMBER 23, 1897. WHOLE NO 2144

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE HEAVENWARD CALL.

BY LUCY LARCOM.

What shall I do, my Lord, my God,
To make my life worth more to thee?
Within my heart, through earth abroad,
Deep voices stir and summon me.

Through strange confusions of the time
I hear thy beckoning call resound;
There is a pathway more sublime
Than yet my laggard feet have found.

My coward heart, my flagging feet,
They hold me in bewildering gloom;
Come thou, my stumbling steps to meet,
And lift me into larger room!

The dearest voice may lead astray.
Speak thou! Thy word my guide shall be;
O not from life and men away,
But through them, with them, up to thee!

It is not much that hands can do.
Keep thou my spirit close to thine,
Till every thought thy love throbs through,
And all my words breathe truth divine!

With souls that seek thy pure abode,
Let my unfaltering soul aspire!
Make me a radiance on the road,
A bearer of thy sacred fire!

Letter from Miss Belle Kearney.

With its rich gold fields, silver mines, beds of coal, mineral waters, health giving climate and beautiful scenery, Colorado stands as the rarest gem of the mighty West that lies east of the Pacific slope. A sense of positive relief is experienced in leaving the arid plains of Wyoming and sweeping across the State line into the smiling acres of wheat which surround the flourishing towns that are named in honor of Ex-Gov. Eaton and Horace Greeley, who came out to Colorado in the early days and helped to open up its vast resources to an astonished world, transforming a forbidding cactus prairie into a flower garden, and finding possibilities of fabulous wealth hidden in the bowels of the earth. Under the green of hills and the gold of grain are now found veins of coal in this section have industriously worked, yielding handsome profits.

Denver is a superbly built city, having some of the finest business houses and most princely residences in the United States. The capitol is an imposing structure of unusual elegance. Like other places throughout the West, Denver is noted for its superior educational institutions and splendid churches.

In going to Maniton Springs, we gained our first glimpse of Pike's Peak, which stands in a group of mountains rising suddenly into prominence from the rolling plains about them. The view was tame and decidedly disappointing. Not a fleck of snow in sight, nor a suggestion of vegetation—only a bare, reddish-colored elevation having the appearance of the ordinary Rocky, utterly devoid of beauty and bereft of sublimity. In ascending the Peak later, however, these first impressions were supplanted by nobler ones. A cog-wheel railroad has been built from Maniton up to the very summit of Pike's Peak. Instead of having to climb wearily over the rude trail, or ride on burros with a chance of losing life at every slip of the feet of the little animals, one can quietly sit in cushioned seats in a railway car and be carried up into those great heights with all the luxury that could be desired. Usually only one car is taken up at a time. This has a seating capacity of fifty. The engines are made with two double sets of cog wheels that have jagged surfaces, by which the brakes, both air and steam, move. These brakes are so strong that either has the ability to stop the engine or the car. The power is supplied to the engines through the cog-wheels. The locomotive pushes the car in ascending and precedes it in descending. The road is 47,992 feet long. A sensation of perfect security is felt as one is lifted up, up, up, into those rarified regions past tumultuous mountain brooks making the air musical with their songs; past delightful stretches of forests of pine, birch and aspen, clapping their hands in ecstasy and holding their heads close together to whisper of their joy; past placid lakes sleeping soundly in the sunshine; past boulders of solid granite frowning in angry disdain over the snort of the consequential little engine tugging breathlessly at its cargo of poor humanity; past gorgeous scenic displays of magnificent mountains, deep, cool valleys, and 40,000 square miles of far-away lands dotted with habitations; past the timber line, coming upon a titanic mass of broken rocks, and we find ourselves standing upon the top of one of the loftiest peaks in all the world, gazing down into interminable depths from an elevation of 14,147 feet above the level of the sea. The first sensation that is realized by a delicately constructed person is a fullness in the ears, producing partial deafness; a sharp clutching of the lungs, a dizziness and deadly nausea. In the clefts of the rock particles of ice and snow are found, which, if applied to the face and taken internally, will cause a cessation of sea-sickness. These physical miseries are not to be wondered at when it is comprehended that water boils at 184 degrees Fahrenheit on Pike's Peak, and the barometer stands in the neighborhood of seventeen inches. Ninety-one years ago Major Pike first looked on the eminence that now bears his name, declaring that he believed "no human being could have ascended to its pinnacle." Pike's Peak was first scaled in 1819. To-day thousands upon thousands are carried to its summit, and stand in the region of snow and clouds and storms in the midst of everlasting desolation.

Maniton Springs is one of the most celebrated Summer resorts in this country. It sits close at the base of Pike's Peak, and is surrounded on almost all sides by lofty hills. The most abundant springs of iron and soda water gush from the earth in different portions of the village, and is given out freely to the thirsty travelers by accommodating boys who stand from one day's end to another dipping up the sparkling beverage and handing it out in glasses to the eager bystanders. Just beyond the limits of Manitou is the Garden of the Gods—a most curious locality where red sand-stone has been wrought by the action of the elements into the most inconceivably fantastic shapes—birds and beasts and people; gate-ways, cathedral spires and mammoth ruins, all standing like monuments scattered over a plain, with hardly a touch of vegetation to give a vivid contrast—only the deep blue sky to form a background. After a charming drive through the Ute Pass the Cave of the Winds and the Grand Cavern are reached. The latter is fraught with peculiar interest. Like similar creations, it consists of tremendous excavations in the interior of the earth in the form of tunnels and vestibules, lanes and avenues, rotundas and ghostly houses with eerie chambers nearly all of rock and calcite formations, but many have the appearance of coral-work and frost-tracery. From the ceiling hang beautiful stalactites and cones of clear alabaster, while from the floor rise innumerable stalagmites. Some of the apartments are immense. Grand Concert Hall is seventy-five feet in height and nearly five hundred feet long. Piled up in a corner of the Grand Cavern is a collection of bones of human beings belonging to a prehistoric race. The fossils were found at the mouth of the cave when it was first discovered. The most surprising revealment in the cavern is the Grand Pipe Organ, which consists of thirty stalactites hanging in perfect order and marvelous symmetry from the ceiling nearly under the vast Guadaloupe Dome in a natural gallery about thirty feet from the floor. Music is produced by striking the stalactites with little wooden sticks. The organ player climbs to the loft, and, touching the stalactites, which look like suspended colored ribbons, succeeds in filling the apartment with soft, alluring strains of melody, rising from comic airs to the majesty of Coronation. These musical stalactites are said to be the most wonderful in creation; but it is a mistake. There are some in the Luray Cavern of Virginia that are superior in depth of tone and sweetness, and the stalactite and stalagmite formations of Luray are incomparable for beauty.

The towns of Manitou, Colorado City and Colorado Springs are so close together that they constitute one continuing city extending several miles. A short distance beyond the last is found South Cheyenne Canyon, noted for its wonderful scenery and as the place where Helen Hunt Jackson desired her body to be buried. The canyon is short, but stupendous. Ponderous granite mountains come so near together that on first sight it seems impossible that a roadway could ever be forged between them. It looks as if a mighty hand had prised the boulders apart, and that they may at any time close up their ranks again. In the grandest part of the canyon are found Seven Falls, that present a scene full of entrancing loveliness. The granite has been smoothly terraced by mother nature in seven different places in a great gorge, and over these surge volumes of water clear as crystal. At this point we leave our carriage, and, climbing up several flights of steps hundreds of feet high, we find ourselves on the brow of a mountain, and at once commence to search for the sacred spot where the body of that sweet singer and romance writer, Helen Hunt Jackson, was laid to rest. We found it on the slope overlooking the yawning clefts in the canyon and in close proximity to the Seven Falls. A cool, peaceful nook under the sighing pines "sun-crowned" "in lonely lands." A mass of stones now lie on the empty grave, and between these are wedged numerous cards of visitors who desired to let the hawks and eagles and mountain grasses know that their majesties had called and left an evidence of their conceit.

Helen Hunt Jackson died in San Francisco. In her last days she requested that she be buried in South Cheyenne Canyon. As soon as was practicable, her husband had her body brought from the city, where it was laid temporarily, and carried over the mountain heights by a carriage road to her favorite place, where she had often sat and read and written far removed from the din and strife of the outside world. Only a few friends formed the mournful party as it filed its way through the mountain fastnesses with its precious burden to the abiding place that had been chosen above all on earth in which to wait for the resurrection morn. The burial-ground was so unusual that it attracted hordes of visitors, who began to make it a rendezvous for picnics and headquarters for advertisements. The notoriety and accompanying desecration grew so offensive to Mr. Jackson that he had his wife's remains removed to the cemetery at Colorado Springs, and the grave marked by a modest head-stone. Mr. Jackson is president of the El Paso County Bank. He is a gentleman of handsome face and courteous bearing, middle-aged and prosperous. Since the death of "H. H." he has married her niece, and at present lives in an elegant home in Colorado Springs. Helen Hunt Jackson will linger forever in the memory of mankind as the friend of the Indian—"Ramona" and "A Century of Dishonor" immortalizing her as the strongest advocate for that unfortunate race known in the literary or philanthropic world.

BELLE KEARNEY.

To the Church in the Arcadia District.

DEAR BRETHREN: The whole assessments made by the various Boards of Stewards for the support of the ministry, together with the assessments ordered by the Annual Conference, amount to the small sum of two dollars and five cents per member. What a small sum this when we remember that there are something like 150 members in the district that pay from $10 to $50 each to these claims, and then two or three hundred more that pay $5 to $10 each! Now, here are less than five hundred members that pay more than half of all the claims, leaving more than six thousand members to pay less than half the claims. And I do not know a single member in the district that is wholly supported by charity. There is evidently something wrong somewhere.

I write this letter in the interest of our Master's cause, and urge that every dollar for your pastors be paid, together with all that was assessed by the Annual Conference. There have been gracious revivals, more or less, in every pastoral charge in the district. Many have been saved and brought into the church, and there are several more meetings to be held. Verily, God has been good. And now, after his goodness and mercy to you and your children, will you not bring your tithes into the Lord's store-house, and let him pour you out a blessing in temporal things? Will not the men of God—the stewards—see to it that every member of our church is seen and earnestly entreated to do something on these claims? How can a man that has been appointed by his Quarterly Conference to the responsible position of steward rest until he has done his utmost to secure the salary of his pastor?

Brother stewards, after nineteen years in the ministry, I am sure that it largely depends upon you. May you so feel it!

I am about to commence my fourth round of Conferences. As far as possible, let every charge be ready to report amount, or in sight. Will the pastor or stewards read this letter to your congregations everywhere in the district? I hope so. I want one hundred subscribers to our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE. I want our people to take our organ and read it.

And now, brethren of the Official Boards, be at the fourth Quarterly Conference. Be there in the interest of your church; be there to arrange for the future welfare of your church.

Brethren, my heart yearns for the prosperity of our Zion.

Your brother and co laborer,

B. T. CREWS.

Arcadia, La., Sept. 15, 1897.

Bethel Camp Meeting.

I have been waiting for others better qualified to do so to give you an account of the meeting held at this historic camp ground during the first of August. I call it a historic place because Dr. Winans in his diary speaks of attending camp meeting here as early as 1823. Here in the early days of this century. Drs. Winans, Drake, Jones, and many of the pioneers of Methodism in Mississippi, preached the gospel and helped to make the Methodist Church what it is in this section of the country. For quite a number of years, especially after the war, this camp ground was abandoned. The tabernacle and tents were either moved away or rotted down. Six or seven years ago it was again revived. Now we have quite a number of comfortable tents, a commodious tabernacle. It is situated in a good community just a convenient distance from the railroad and towns. Most of the people who attend here come to be benefited by the meeting. There are no gate fees, and the association has no difficulty in meeting all expenses. I feel confident that the wisdom of the association in depending on our regular itinerant preachers to do the preaching was vindicated by the success of the last meeting.

We had no scarcity of preachers. Rev. T. B. Clifford, of the North Mississippi Conference, and agent of the Mississippi Methodist Orphanage; Rev. John Green, of the Texas Conference; Dr. C. W. Carter and Rev. Charlie C. Miller, of the Louisiana Conference; Drs. J. M. Weems and W. L. C. Hunnicutt, Revs. T. B. Holloman, H. M. Ellis, B. F. Lewis, Jones, Tucker, and this scribe, of the Mississippi Conference, were on hand. These brethren each in his peculiar style preached the gospel so as to make lasting impressions for good on the hearers. The preaching was good, forceful, practical, and spiritual. It is impossible to calculate the good accomplished by these pure gospel sermons. Many seeds no doubt were sown in hearts that will bring forth fruit for years to come. We had present quite a number of laymen that were ready for any good word and work. They did valuable service privately, at the altar, and in the woods prayer meetings. The ladies also did much good in a similar way. There are comparatively few people in this section that do not belong to some church. There were eight applicants for church membership. The main work, however, in this camp meeting was done in the church. Much was done in the way of strengthening and establishing the older members of the church in the faith. Backsliders were reclaimed, and many in the church who had never been converted professed to be converted.

The meeting gradually grew in interest from the beginning. The last day was the best of all. Several who have been regular attendants here for several years said that there was a greater spiritual victory the last Sunday of this meeting than any they had ever witnessed there. At least twenty persons professed reclamation and conversion during the services of the last Sunday. Thirty-five or forty claimed reclamation and conversion during the entire meeting. I have spoken with several since the close of the last camp meeting at Bethel, and they say that it was the best they remember attending there. It is both gratifying and encouraging to see the Lord thus honoring the plain, old-fashioned practical preaching of the regular itinerant preachers in the conversion and salvation of souls. Bethel is a nice place to spend a week or ten days away from the noise and bustle of railroads and city life. Here the people can worship God without distraction, hear the good, old-fashioned gospel, enjoy the good, pure country air, and drink from nature's own fountains some of the very best spring water. M. H. MOORE.

Mansfield Female College.

The forty-sixth session of this institution of Christian education opened on Wednesday, the ninth instant. The enrollment of pupils on the first day far exceeded that of any previous term for years, and many more are expected. This session promises to be a most prosperous one.

President and Mrs. Sligh are meeting the high demands made upon them, who seem to be pre-eminently fitted for the grand work committed to their charge. They are held in high esteem by our people, and we bespeak for the Mansfield Female College a greater degree of usefulness under their skillful management. The faculty is up to date, and fine work is being done in the respective departments. This college educates the heart as well as the mind, and qualifies the young lady for duties in this eventful age in which she must be a prominent factor.

Our people are growing in appreciation of Mansfield Female College, and this fact was well attested by their very liberal response to the call of Bro. J. L. P. Sheppard for improvement funds, which have been judiciously appropriated, and, as a result, many long felt wants have been supplied to the gratification of all. We contemplate further improvements just as means are made available, and in this connection we would respectfully and most earnestly beg all parties whose subscriptions to our improvement fund are yet unpaid to remit and cover same as soon as practicable. Our contracts were based on these subscriptions, and our failure to realize on them has somewhat embarrassed the local Board. We trust that this call will result in a complete liquidation of said list and with additional remittances from friends of Methodism. "He who gives quickly gives twice." "God loveth a cheerful giver."

Our college has claims on the Methodists of Louisiana that should inspire a loyalty that would fill its halls to overflowing. It is an ideal college home, situated in the hills of North Louisiana, in a most healthy region, where the best influences prevail for the development of Christian character of the highest type. Give us your girls, and we will endeavor to return them to you fitted for life's exalted duties.

A. F. JACKSON, Sec. of Board.

Sept. 15, 1897.

Natchez District.

The work in Natchez district this year seems so far to have been chiefly, though not entirely, that of seed-sowing and cultivating for harvests yet to be gathered. The church, like the tree of life, should bear twelve crops of fruit and yield her fruit every month. Our pastors have all been faithfully filling their places, and the people have everywhere given them cordial hearing. Protracted meetings have been held in many places with good results. Indeed, I think I never saw more serious, thoughtful and even eager listening to the gospel than I have witnessed this year. Twice I have preached three times in a day, and still the people wanted more.

The missionary cause is eliciting unusual interest, and, unless unexpected calamities prevent, we look for good reports on all the collections from almost every part of the district. The health of our people has been generally good, though one of our pastors, Rev. R. A. Breland, has suffered a sore bereavement in the death of his wife. A few others have had illness in their families.

We have had two camp meetings not more than twenty miles apart. At both the attendance was large on Sundays. The preaching was excellent, much of it, at both places, and everybody seemed to enjoy it. The chief speakers have been mentioned in this ADVOCATE. Bethel was conducted on the old style, without enclosure or gate fee. At Sam Jones, on the Valley railroad, they charge a small gate fee. At both places the order was well-nigh perfect, and the listening serious and appreciative. Few publicly professed conversion at either place, and but few joined the church. However, if all the good spiritual results were to be weighed, it would, I think, require one of the strong angels to hold up the balances. W. L. C. HUNNICUTT.

No Fear of Death.

Some one who was evidently much disturbed at the thought of sudden death one day asked Wesley what he should do if he knew he should die the next day. "What should I do?" he said. "Exactly what I shall do now. I should call and talk to Mr. So-and-So, and Mrs. So and So, and dine at such an hour, and preach in the evening, and have supper, and then I should go to bed and sleep as soundly as ever I did in my life."

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short.—Phillips Brooks.

THE BRIGHT SIDE

It is better to praise the rose
Than ever to speak of the thorn.
Would we fight? If we look there are plenty of foes
For us in our own hearts born
Better hide the faults that we see
And hold up the good to sight
Than to scorn the evil continually
Without trying to make it right.
Why should we rail and fret
At the foibles of men until
We the beautiful law of love forget,
Hate the doer instead of the ill?

—Presbyterian.

Communications.

Ministerial Education.

Ministeriai edncation is bsing widely discnssed, and, demanding, as it does, onr most earnest consideration, is engaging the thonght of all who are concerned for the interests of the chnrch. The time was when the advantages for an edncation were few; but now that colleges and schools of high grade are scattered ali over the land, yonng men who do not make nse of the opportnnities afforded, and secnre an edncation for themselves, are withont excnse. He who enters the ministry unedncated is at an especiai disadvantage, and wiii soon find himseif bringing np the rear of the procession. A call to preach is a call to prepare. The young man who hnrriedly enters the ministry without having previonsiy prepared himself for the responsibiiities of his high and holy caiiing is making a mistake that wiii seriously interfere with his life's work, and prove a hindrance to any progress he might otherwise make; and the qnestion of his snccess, acceptableness and efficiency is a donbtfni one. But iet him first iay the foundation of a good, practicai edncation, and, aii other things being equai, his snccess is assnred and his efficiency certain. To exciude iocal infinences, and thus raise the standard of educationai qnaiifications for the ministry, the power to grant iicense to preach was taken from the Quarterly Conference and intrusted to the District Conference. An advanced step was intended, bnt that it has not snceeeded as fully as was expected is evidenced by the action of a certain District Conference, which granted iicense to preach to a man whose edncation was very limited, and who was capabie of but littie or no deveiopment. I know it is a responsible position to assume to say that a man who professes to he caiied of God shaii not preach. Bnt the interests of the church must be the first consideration of those who iove the canse of Christ, and the chnroh's interests must be piaced above the feeiings and interests of the individual, or eise the chnrch wiii snffer.

The time has been, perhaps, when the demand for an edncated ministry was not so great or so urgent; bnt that day has passed, and the time has now come in the history of the chnrch when an educated ministry is absolutely essential if she would keep step with the progress and advanced thonght of the world. The mission of the church concerns man in his threefoid natnre—mind, body, and soni. To reach and save man thns constitnted is the great pnrpose for whieh God estahiished the chnrch; and if she fail here, she faiis aito gether. An educated ministry is an essentiai factor in her man-saving mission.

But what is it to be educated? I answer, first, it is not simpiy remaining for a few months in the classic halls of Miiisaps, or Vanderbiit, or the State University. And, yet, is it not true that some who are in authority so consider it? And is it not true that the young man who receives the lowest degree conferrabie by the above-mentioned coiieges is rated more highiy than another who has secured equaiiy as good an edncation at some other coiiege? I am saying nothing against the said colleges. God bless them in their work of preparing our yonng men for the ministry and for iife! But they are not the only sonrces of knowiedge, and there shonid be no difference in the rating of men equaiiy educated, because one has attended a chnrch schooi and the other has not. Let them stand npon their individnal merits and the thoronghness of their education.

But what is education? I answer that it is not the storing the mind with facts, principies, etc. This is a part, but not aii. To be educated is to have the mental faculties drawn out to that stage of devoiopment where the mind is capabie of striking out on independent lines of thought, and thinking for itself. It is to have the power to think for one's self, to form proper premises, and from them reason to logicai conciusions.

This is education anbjectiveiy considered, bnt objectiveiy it is the successfui and practicai appiication of these logicai concinsions to life.

YESMAR.

"Ths Monk and ths Princs."

One of the books profitable for preachers to read, though oalculated to interest and instruct others as well, is "The Monk and the Prince," by the late Bishop Haygood. The lessons tanght in its pages are drawn from the character and oareer of the Dominican monk, Fra Girolamo Savonaroia, as in the close of the fifteenth century he lived and preached in beautiful, rioh, art-loving Florence, incessantly warring upon Lorenzo de' Medici, called "the Magnificent." This he did in the interest, as he conceived, of religion and the freedom and prosperity of the state and people. In his zeal he even thnndered against the oorrnptions of Rome, which conrse finaliy led to his apprehension and trial by order of Pope Aiexander and his being bnrned at the stake.

Bishop Haygood, aii along in this intensely interesting book, makes apt and teiiing points having appiication to some preachers, and some not preachers, of onr own day. While with consnmmate skill he lays open the faise, he with masterfnl hand portrays that which fiils the measnre of the divine standard for pnipit and pew. The following is from the chapter entitied "Hunting a Star Preacher": "The new preacher in Santa Croce who had gained the ear and won the appianse of Florence was Fra Marlano da Genazzano, A. M., Ph.D., D. D, S. T. D., LL.D—and more in prospect and hope. The history telis ns that Dr. Genazzano was a man of the rarest gifts of snch sort as were his. He dressed well—his priestiy robes were in the best style of the Franciscan mode. He was 'au fait' in the most select society and performed marriage ceremonies with exquisite grace and dignity; aiso officiated at funerals in a most impressive manner. He wore no raiment of hair, nor did he gird himself with a leathern belt about his loins. He did not dwell in wilderness solitudes, nor was his meat 'locnsts and wild honey.' His manners showed a certain natnral grace that the best associations had bronght to 'fin de siecle' finish. The delightfni and fascinating Doctor had a smooth and well-modnlated voice, whose softer tones were flute-like in their sweetness; upon occasion his deeper tones were like the basso profundo of the great oathedral organ. When he preached his congregation glowed with sensnons deiight and were never made afraid by what they heard. It is said of him: 'His pulpit styie was replete with classic learning and the fashionabie graces of styie.'"

We qnote a few passages from other chapters: "For the most part, it is absointeiy certain that the work of God has gone on in this world throngh the faithful and ioving labors of men whose names do not find place in encyciopædias. This world-saving work goes on through men nnknown to fame and concerning whom history has been and will be ignorant. By men who never had a titie other than 'Brother'—nobiest of them aii. These men never had eulogy by the newspapers, and they wonld be ashamed to hnmiliation to contrive their writing or publication—honest, olean-sonied gentlemen they are. Estimated by money, their labors are not reqnited—yet they are patient and manly, rich in grace and in the iove of their divine work." "What hurts the character of a preacher mars all his work, and so damages the church and God's work in the world." "It ought not to be conceivabie that one should enter the ministry for its pecnniary rewards, or for other considerations as selfish and unworthy. But we can not donbt that such men have lived and, to the eye of men, done exceedingiy weii." "No preacher is safe from the periis, only hinted at in this chapter, who has not caught the spirit of Jesus—and has not iearned the meaning of the Pentecost and received its baptism of the Hoiy Ghost and of fire."

These few excerpts indicate the character and vaine of this book. It will benefit any preacher or layman who will give it a careful reading.

JOHN T. SAWYER.

Centrifugal Christianity.

It is best defined in the words of Jesus—"That ropentance and remission of sins shonid be preached in his name, beginning at Jernsalem." (Luke xxiv, 47.) Jerusalem was chosen as the centre of movement; from that centre influences must radiate until ail nations should he encircied by it. The prophecy of this centrifugal tendency had lain hid in the original promise to Abraham: "And in thy seed shall all the nations of the earth be blessed." (Gen. xxii, 17.) God had always designed the reiigion of Jesns to be missionary. The preparation, from the time of Abraham to Christ, had been gradnaliy foensing the light and heat of revelation upon Jerusaiem as the centre of a world-wide gospel.

Christianity, then, is essentially centrifngal in the operation of its spiritnal forces, steadied and ordered by gravitation in Christ Jesus, the true centre of the system. The ohnrch nniversal teaches that in regard to denominations the strongest are those that possess the missionary impulse; the weakest are those that have it not. The history of the individnal heart brings forth a lesson of value. The heart, in the holy ardor and passionate glow of a new love, feels that love-movement towards all mankind. The repression and stifling of the oonvert's constraining impnlse to bring all men into the same experience works out a coldness and backslidden condition of heart which in itself is an irreparabie injury to the soni. "Ichabod" is written over the door of the church or heart that neglects to kindle by prayer, efforts, means, the coal of missionary zeal that God first placed on their aitars.

Christ said, "The Son of man is come to seek and to save the lost." That is the pnrpose of his entrance into human conditions. "If any man have not the spirit of Christ, he is none of his." What is the spirit of Christ? Pre-eminently, it is a seeking and saving spirit to the lost. The lost are those "having no hope, and without God in the world." This cnts to pieces the false distinction of geographical distances, places the lost on their trne basis of spiritual remoteness from God, irrespective of any partioular acre of land npon which they, perchance, may happen to dwell. National boundary iines do not determine the question of who are the heathen, but moral distance from God does. St. Pani gives a vivid conception of those who are actnal foreigners and aliens—"Bnt now in Christ Jesus, ye who sometimes were far off are made nigh by the biood of Christ. Now, therefore, ye are no more strangers and foreigners, bnt feiiow-citizens with the saints and of the honsehold of God." It is not steam and electricity, as some are so fond of stating, that makes us nigh, hnt it is the biood of Christ. The life-giving tie of blood binds me to every man that knows God, independently of class, creed or custom. It is keenly anggested by an eminent preacher that the nomenoiature "foreign" and "domestic" sets up an nnfortunate antagonism between the two, and ereots barriers of mileage and oaste which prevent one seeing the scriptural position; that the heathen are "those having no hope, and without God in the world;" the Christians are aione those that are bronght "nigh by the blood of Christ." It excludes the nobler thought that "in Christ Jesus there is neither Greek, nor Jew, circnmcision nor nncircnmcision, Barbarian or Scythian, bond nor free: but Christ is ali, and in all." These artificial, earthly distinctions are lost to sight, swallowed np in the transcendently iuminous fact that "Christ is aii, and in all." The spirit of Jesus is peculiarly a seeking and saving spirit; he who possesses the mind of Christ will have this same spirit reproduced in his heart. The work Jesns wrought depends for its continuance on his disciples doing precisely what he came to do. If the first disciples had refnsed to obey the missionary impnlse imparted by the Master, the church at Jerusalem would have become extinct by virtne of its own inertia, and the disintegrating forces at war upon it.

The man who believes in "home," but not in "foreign" missions, only partly believes in the fatherhood of God, the brotherhood of man. He defeats Christ's mission as far as it lies in his power by argument and influence. He sets himself against the command of Jesus in Luke xxiv, 47. His arguments are incontrovertible evidence that the essence and spirit of the gospel is neither felt nor understood by him. The spirit-filled Christian will gratefully give the gospel to the heathen abroad, even if there was no nnmistakabie command to that effect. He who wants religion, solely to keep him out of heli, will never send the gospel to others to keep them out.

HARRY W. RICKEY.

A Son's Tribute to His Father.

On the twenty-sixth day of Febrnary, last, Rev. J. W. Luter departed this life and entered into his eternal rest. In the hearts of the widow and orphan to whom he spake words of sympathy and comfort he is forever enshrined. The beggar to whom he gave the cup of cool water reveres his memory. Only those who knew him best could appreciate his sterling worth. He made no compromise with sin, and when sent to places where vice and immorality were sure passports to social recognition, where the arch demon, drink, was claiming his victims daily, he shrank not from his arduous task, bnt calmly put on the armor of his Lord, and sheathed not his sword until Satan and his legions had been put to flight.

He hoped for no reward in this life, bnt he had an abiding faith that "beyond the snnset's radiant glow" God had prepared a mansion for him, and there, in company with the loved ones who preceded him, he awaits the grand reunion.

When time shall be no more, what an array of redeemed souls will testify that it was throngh his instrnmentaiity that they were bronght into the fold! The army of good influences which he left behind will live forever to add fresh laurels to his heavenly crown. Let those who visit his tomb keep silent, lest some worldly word render the spot unhallowed. He has gone from earth forever. Let ns weep no more, but rather rejoice that he is at rest. May we all meet him in that house not made with hands! P. F. L.

W. F. M. S.

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La. Conf.....Mrs. M. H. Morrison..Shreveport

To the Members of the North Mississippi Conference W. F. M. S.

DEAR SISTERS: It is with many misgivings and a deep sense of my own unfitness and inefficiency that I have assumed the duties and responsibilities of the president's office. But, while conscious of all this, I am encouraged as I remember my two sources of aid—the strength and wisdom given for the work by our heavenly Father, and the faithful cooperation of my sisters. These are the two arms of my power, and, next to God, my sisters, am I dependent upon you for aid and support. There is not one of you whose help I can dispense with. Not one of you but can increase my usefulness and greatly aid in the successful execution of the duties of my office. None of you doubt that without God I am nothing. Would that each one of you could feel, as I do, that without you I am nothing. I am encouraged thus to rely on you, knowing your faithful service in the past. There are scores among you whose names are a tower of strength to me, knowing, as I do, your love and zeal, and many there are whose names I do not know, but whose influence I have felt in the great work accomplished, and whose love and zeal I am persuaded are unabated. So confident am I of this continued support I thank you in advance, and rejoice over what another year's record will reveal as having been done.

Another annual meeting, with its inspiring associations, is gone, and we are now fairly settled for the work of another year. We rejoice in these annual gatherings, but they are only a part of the year's work, for back of all such occasions, and that which renders them possible, is the steady, faithful work of the auxiliary in holding its regular monthly meeting, payment of dues and other funds, and unceasing prayer for the blessing of God on the work and workers. So we must be diligent now, that when another annual meeting shall come we may have occasion to rejoice in the growth and prosperity of our society.

Let each auxiliary understand what is planned for the year, and work toward its accomplishment. You have made liberal pledges, and I would urge upon you the necessity of considering and formulating plans for redeeming these pledges, that when the end of the year comes there may be no fear of failing short. Let each officer and member do all in her power to make the monthly meeting interesting and inspiring, that as often as you gather together you may go forth with hearts burning to do still greater things for the Master. There is no excuse for dull meetings when our missionary and church periodicals are so full of interesting and thrilling facts concerning the work. Continue faithfully in the effort to secure new members, for in every community are many who should be united with us in this work.

Lady managers of Juvenile Societies have an inspiring object for the year in leading the little ones in their work for Korea, and will find much to aid them in our periodicals, and will always be assisted by our corresponding secretary, Sister McIntosh, whose heart is throughly enlisted in this work. Her circular letter to the young people and juveniles, if rightly used, will be helpful in securing their earnest cooperation.

Above all else, let unceasing prayer be made for the outpouring of God's Spirit upon our work, that when we have done our best his blessing shall give abundant increase. MRS. G. H. LIPSCOMB.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. M. E. Parker, of Mississippi Conference
Mrs E. E. Kennedy, of Louisiana Conference

Pray with Us.

The Woman's Parsonage and Home Mission Society will hold a Week of Prayer, from Oct. 11 to 18, for the evangelization of our own land; that the Spirit may, in high places and in the lowest, move upon the hearts of the people to recognize the majesty and power of Almighty God, and acknowledge the Prince of Peace as the true ruler of this land; that the power of the saloon and the gambling den may be broken, and social purity become the rule in all classes.

We appeal to those only who believe in the power of united prayer; but those we earnestly entreat to unite with us in this service. No one can fail to see how corruption, disbelief, and manifold evils of all kinds prevail in this Christian (?) land of ours. The most careless reader must know that the foul flood of evil, flowing out from the land into all nations, vastly exceeds the small pearly stream that throngh our foreign missionary efforts carries the pure, saving truth of Christ to heathen lands. The power of God is with the pure stream, and will magnify the blessings it carries. Its precious waters shall cause the desert to blossom as the rose; but, O God, forgive us for the great rush of evil going from our land to hear into eternal ruin millions who might have received from us only good if we, Christ's followers here, had not been careless of the increase of sin on every side and in our own homes.

I have small sympathy with the boasted optimist that would ignore the force of these facts; still less with the pessimist who is overpowered by them, and his spiritual energy and faith are so paralyzed that he forgets our God is mighty to save. No; let us look the facts squarely in the face, and, with hopeful confidence in the power of our God, put forth in prayer the simple faith that moves mountains, and give, unreservedly, our full force to God to be used as his agency to accomplish our prayers, for the last is what is needed. The great heart of God is grieved for the evil of the land, and, more, for the failure of his people to put themselves at his service to reach those who have shut their hearts to the approaches of the Holy Spirit.

Unite with us in this prayer service, we ask in Christ's name. To those who are pastors, we appeal especially for united effort in prayer. We beg that they will call together the women of their congregations at the appointed time, and lead them in this service where they are not already preparing for it. If it should be so that you can not hold the Week of Prayer at the time appointed, set another time; but let your prayers ascend in earnest, sincere faith to the throne of the Almighty Father for our own country.

Those who have not the programs and subjects arranged for the Week of Prayer can find them in the October number of Our Homes, which we shall be glad to send to all who will write in time for it.

LUCINDA B. HELM,
Editor Our Homes.

Nashville, Tenn.

Selections.

Our "World."

It is a thought not sufficiently familiar to most that "the world" concerning which the Bible has so much to say is for us the particular society in which we individually move. We are apt to think of it as something much further away, and probably much lower in moral life. It is nevertheless true that there is a religious world as well as a fashionable world, a clerical as well as a commercial world. The minister's peril is from the latter, not from the former. He is in danger of lowering his tone to the level of the particular set with whom it is for his interest to be popular. Out of deference to those in higher station, or through fear of criticism and ridicule, he may easily quiet the voice of conscience or intermit his testimony, or alter his line of conduct. If so, he has become worldly in as true a sense as though he went to the theatre and the ball room. These latter things have no attraction for him. Hence abstention from them is no measure of his consecration. It is standing alone, because his own highest nature demands it, in the very surrounding where his lot is cast and in the face of those on whose favor his advancement rests, that shows the mettle of the man and stamps him for God.—Zion's Herald.

How to Prepare for Death.

To prepare for death does not make a convent necessary. We need not go into a cell and mortify the flesh, and conjure up ghostly sights, and drown all the voices which our senses speak to us. To prepare for death is to do one's ordinary work faithfully, and one's whole duty nobly. To prepare for death is to trade honestly, to give cheerfully and study faithfully, to speak kindly, to smile cheerily. To prepare for death is not to chase one bright thing from life's pathway, is not to ignore one strong affection; it is not to miss up one true pleasure; it is not to make one sweet thing sour, or to make believe that a bitter thing is pleasant to take. That is the glorious side of this truth. The Christian watchfulness which our Lord commands is not a timid, twittering apprehensiveness. It does not mean that we shall constantly be asking awestruck whispers: "Is he coming? Is he coming?" This watchfulness simply means that we faithfully are doing our every-day duty every day. —F. E. Clark, D. D.

A Cheerful Service.

All who love Christ obey his commandments cheerfully and willingly. They are subject to no physical compulsion. Their will is free, and their heart responsive. They do not serve their Lord as slaves, nor with resistance. As David has it, "I run in the way of his commandments." They do not consider it as a grievous burden, or as a weariness, or as a hardship. They do not need to be spurred on to duty by the goads of conscience, nor are they content with putting off their Lord as little as possible. They act from choice, not from necessity; from love, not from fear; readily, not constrainedly. Christ's service is to them not a chain which galls and frets their spirits, but a path which afford their souls the freest liberty and greatest delight.—Presbyterian.

When you are invited to the house of God, remember that it is the Lord that invites you, and he does it of grace. He does not need your presence there, and is rich enough and lord to do without your service. You have need of him; not he of you. He who fancies he is paying the Lord a compliment by listening to his gospel is worse off than Lazarus who lay at the rich man's gate full of sores, and who knew and felt his need. There is no wretchedness greater than that poverty of soul which knows not its poverty.

WALL PAPER.

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Editor Christian Advocate.

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THE GREAT COMMISSION.

BY MRS. A. E. F. COLLIER.

(Read by Mrs. A. F. Watkins at anniversary meeting of Annual Conference of the W. F. M. S. Mississippi Conference, and sent in by Mrs. L. D. Jones, editor of W. F. M. S. column.)

On fair Judean hills,
Not far from the city's walls,
Where olive groves and murmuring rills
The sight and sense enthralls,
The Master stood, and gathered there
Were the eleven toil-worn men.
In love, without a thought of fear,
They received his last command.
"Go ye into all the world and preach
The gospel to every creature." (Mark xvi. 15)

The sun, in quivering shafts of light,
Fell on each saddened face,
Crowning the Master's head with halo bright,
So instinct with life and grace,
Christ read each throbbing heart,
We knew they would be sure,
And felt that each would do his part,
Faithful, true, and pure.

A soft white cloud of silvery hue
Hung poised, as in mid-air.
It was a strangely solemn scene
As angels viewed it there.
The Master blessed them then,
And asked that grace be given.
As the cloud enfolded him,
And their Master was—in heaven.

The sad disciples gazed above,
As tho' to pierce the fleecy cloud
That hid their Savior from their love.
Then in silent prayer they bowed,
Asking help and guidance now
To keep their promise to their Lord.
And well they kept the solemn vow
To spread the gospel's word.

Long years have passed since that sad time.
But we still have the record true
How these men made their lives sublime
Keeping the faith for me and you.
That command still binds our hearts
As it did in long-gone ages.
That command must sway the world,
For 'tis writ on sacred pages.

Dare we sit still with idle hands,
Trifling with earthly toys?
Can we reject this great command
Which brings eternal joys?
Ah no; we must not, can not cease
Working for our Lord.
His love will yield eternal peace
If we obey his blessed word.

Wesson, Miss.

FROM THE WORK.

Rev. W. G. Backus, P. C, Bogue Chitto, Sept. 11, 1897: "We have just closed a very profitable meeting in Johnston Station. The church was greatly revived; four accessions and several conversions. It was the best meeting enjoyed there for several years. Bro. B. H. Rawls, from Auburn, did all the preaching, and his preaching was in demonstration of the Spirit and with power. Bro. Rawls is fine help in revival services."

Rev. J. M. Huggin, Big Creek, Miss., Sept. 8, 1897: "Closed a nine days' meeting here on last Monday night, resulting in the church being greatly revived and nine accessions to it on profession of faith. Rev. R. M Davis, of the North Mississippi Conference, and Rev. H. H. Hallums, of the Free Will Baptist Church, gave us two good sermons each. With this exception the pastor had no help but that of the laity. To God be all the glory."

Rev. A. D. Miller, Hermanville, Miss., Sept. 9, 1897: "We have had a gracious meeting at Hermanville, Miss. It continued nine days. The church was greatly blessed; several converted, we hope, and twenty-six added to the membership—some good material of which the church is very proud. Rev. C. C. Miller, of Jackson, La., did all the preaching after he got to us, and he certainly did it well. He just captured my people. Any brother wanting help will do well to get him."

Rev. M. L. White, Montrose, Miss., Sept. 13, 1897: "Just closed my sixth revival meeting. The one at Mt. Zion accomplished good. Assisted by Bro. Langford, Cedar Grove meeting was quite good. Meeting here at Montrose was something unusual; lasted ten days. Bros. Bradford and J. T. Abney did most of the preaching. The Brandon District High School opened with a larger attendance than for years. Prof. Burton is infusing life in this school. He is so earnest and zealous."

MEETING AT HOLLONDALE

We are now in the midst of a great meeting. The church people are greatly revived, and many sinners, old and young, are being converted to God. We have had to hold the fort most of the time all alone. The pastor, Bro. Mimms, being summoned by telegram to attend his wife who is ill at Honston, Miss, left us early in the meeting. Sister Mimms is still very ill with malarial fever. Let the brethren pray for her recovery. We were glad to have Bro. Charlie Spraggins with us several days last week.

W. M. McINTOSH:

Hollondale, Miss., Sept. 13, 1897.

Rev. W. L. Anderson, P. C., Rural Hill charge, Sept. 13, 1897: "We have closed three of our protracted meetings—all attended with very satisfactory results. The Lord was often with us in great power. At Rural Hill Rev. A. T. Buck assisted us, where also Rev. W. D. Burroughs, of Hill House, preached two very feeling, effective sermons. Bro. Buck preaches a full-orbed gospel very effectively. Bro. D. W. Babb did the preaching for us at Plattsburg. He plows a straight, deep furrow, and don't let his plow-share slip out of the soil. It wears sharper. Rev. T. B. Clifford did us three days' efficient work at Center Ridge and helped us to pitch one of our best meetings. Center Ridge and Rural Hill are preparing to ceil their houses of worship. Pray for us."

Rev. Thos. J. Martin, Ringgold, La., Sept. 7, 1897: "Rev. C. F. Staples is senior preacher, and Rev. W. H. Ledbetter is junior preacher of the Lanesville work. There has been a revival of religion at seven of the nine appointments that has resulted in some fifty accessions. There has been organization of Sabbath-schools and prayer meetings at all the appointments where protracted services have been held. Some appointments have a regular prayer meeting, a ladies' and young men's prayer meeting. There are more family altars than ever before. Some fifty, or more, persons publicly promised to erect family altars. Bro. Staples is a good spiritual preacher and a fine organizer. He is getting the work in hand. Our people are pleased with him. To the regret of all, Bro. Ledbetter has had a throat trouble that has compelled him to cease preaching almost entirely. He has been afflicted with sickness in his family most of the Summer. We ask the prayers of the church in his behalf, that he may be restored to his health and do the work that God has called him to do. The Annual Conference will find the Lanesville charge in good condition."

Rev. Robt. W. Vaughan, P. C., Valley circuit, Louisiana Conference: "We have held three remarkably good meetings on the work to date. The first at Pleasant Valley. Rev. Jas. R. Roy did most of the preaching. I never witnessed a more gracious meeting. I never saw the work of the Holy Spirit so manifest. The church wonderfully revived, many souls saved, and seven accessions; several family altars were erected. The fire is still burning, as I have just returned from there. At Cotton Valley we had a glorious meeting, Rev. John C. Slighassisting. The Holy Spirit came in power, souls were saved, and backsliders reclaimed. Had seventeen accessions. At Blocker's Chapel Rev. D. C. Barr did some able preaching, great good was done, nine accessions, and others to follow. A large saw-mill plant has been established this year in the bounds of my work, which, I think, is the beginning of a new era for the Valley circuit. The leading stockholders are Methodist. We have had regular appointments with them since March, and will hold a meeting there the first week in October. They are anxious for a church, and a movement is on foot to build immediately. Some of the means have already been secured. We hope to have the company donate the land and lumber, and to erect the building by Conference. The country (1½ miles this side the Arkansas line) is thickly settled and a good farming country, and this will be a permanent point. With this assistance we hope to make the Valley circuit the banner circuit in the Arcadia district. The goodness of our God has been unbounded. Praise his holy name! Pray for us."

Rev. E. F. Edgar, Barlow circuit, Sept. 10, 1897: "This is a good country and a good people. This charge ought to be the best country charge in our Conference. We are striving to make it such. Some advancement has been made, but much remains to be accomplished. We have just closed our round of protracted meetings, by which there was much good done. There were many conversions, reclamations, reconciliations, and about twenty accessions to the church. There has been a great uplift in Christian experience and life. The work done was deep, and we trust will abide forever. We were assisted in two of our meetings by Rev. J. T. Abney, at Lebanon, and Rev. C. McDonald, at Rehoboth. These brethren did us faithful and efficient service. Their preaching was of the right type and of a high order. They greatly endeared themselves to us all. Our meetings at Brandywine and Blue Hill were held by the pastor. The meeting at Brandywine was suddenly brought to a close on the third day by continuous rains. However, it was a very profitable meeting to many. We had only two days' service at Blue Hill, but great good was done. There were about thirty penitent seekers after salvation at the altar, and six additions to the church. Special mention of the meeting at Rehoboth should be made which was a great success. The church was almost dead, not only because of negligence and unfaithfulness, and general evils, but especially on account of enmities, ill will, feuds, etc., which prevailed to an alarming degree. All were reconciled, and peace reigns. The oldest citizens say, 'It is the best meeting ever held here.' Oh, that the work may continue and abide! The ADVOCATE was not forgotten, and hope soon to send a long list of subscribers. This report would be unfaithful if closed without making a kindly mention of the presence and faithful service rendered by Rev. George Morrison in prayer and song services. Bro. Morrison will surely wear a glorious crown in the future world. We are profoundly grateful to all for assistance rendered."

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The grace of God is both spur and bridle to the tongue of man; grace, like a spur, provokes to speak for God and for the good of others; and grace, like a bridle, stops us from speaking what may grieve the Spirit of God, and justly offend others.—Burkitt.

Set out in the very morning of your lives with a frank and manly determination to look simply for what is right and true in all things. . . . This is the only way to know God's will and do it. You may not find it at once, but you have set your face in the true direction to find it.—J. J. Taylor.

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THURSDAY, SEPTEMBER 23, 1897.

The soul expands, light fills our eyes,
We grow more generous, just and wise,
And sweet is unsought word of cheer
That floats like music to the ear!
A glad surprise, and God's own way
To gild with hope the darkest day.

A prayless man is a godless man.

What a man does is the real test of what a man is.—William Matthews.

Keep steadily before you the fact that all true success depends at last upon yourself.—Theodore T. Munger.

It is wise to be on your guard against a great many people—especially the one that wears your hat.

It is exceedingly difficult to forgive the person whom you have wronged. If you don't believe this, try it.

The cigar smoking preacher, no matter how poor he is, can never truthfully claim that he hasn't a scent.—Richmond Advocate.

The finest watch in the world is absolutely worthless if it has no hands. Make an application of this to Christians, especially to yourself.

In business and in society everybody wants to be in the front rank; but in the service of God all except a very few desire to be in the rear rank.

The happiest man is not the richest man, nor is he the smartest or most noted man. He is the happiest man who lives the best and uses for God's glory all that he has.—Standard.

It is as easy to magnify a disappointment as it is to minify a blessing. But let us not forget that our disappointments, after all, may be our blessings. God does not engage to satisfy our wants, but he will supply our needs.—Standard.

While some books, like steps, are left behind us by the very help which they yield us, and serve only our childhood or early life, some others go with us, and in mute fidelity, to the end of life, a recreation for fatigue, an instruction for our sober hours and solace for our sickness and sorrow. Except the great outdoors, nothing that has so much life of its own gives so much life to us.—H. W. Beecher.

Religion is for use and service. In it are justice, brotherly kindness and truth. The knowledge of God's presence in the every-day life is the need of the hour; a religion that sanctifies the store and the office, a religion that runs into the business of Monday and Tuesday, making you as careful about your credits and debits as you are on Sunday about your praises and prayers. The trend of religious thought to-day is in the right direction.—Harcourt.

The Providence of God.

The doctrine of God's providential care is one of the most comforting truths of our holy religion, and is worthy of our constant remembrance. The belief that the great Creator and Father of all exercises watchfulness and control over the works of his hands, and that he orders all things for the good of those who serve him, is calculated to inspire feelings of the deepest reverence and gratitude.

The Pagan view of divine providence falls immeasurably below that of the Bible. The gods of the Greeks and Romans were conceived of as manifesting little concern in the affairs of men, changing the course of events and exercising their power only in behalf of nations and favorite heroes. The belief that one supreme God constantly superintends all things, and that he notes the smallest events and objects, and takes concern for the welfare of every one of his creatures, was far beyond the conception of even the most enlightened Pagans. The gods of the heathen are often pictured as outwitting each other and as engaging in contests of strength and skill merely for their own pleasure and advantage. While some notion of divine providence has always prevailed among men, wherever it has not been corrected and enlarged by Christianity, it has been at best but a vague and imperfect one, sadly lacking in power to inspire patience and hopeful trust. The Scripture doctrine is that God not only takes cognizance of great objects and events, but that nothing is so small or insignificant as to escape his knowledge or attention. The Master said as an encouragement to our faith: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear ye not therefore; ye are of more value than many sparrows."

We are all more or less prone to make God's providence too general. We admit that the Lord is omniscient, and that in a general sense all things are under his control, but many of us fail to realize that he is concerned for us as individuals, and that nothing can befall us save through his permission. Most of men, Christians as well as others, are far too ready to ascribe events to blind chance or luck, as the saying is.

It by no means lowers our conception of the dignity of God to believe that his love and care extend to small things, to the trivialities of life. Were this not the case, his love and wisdom could not be infinite, nor could we have reason to hope in his mercy. Why should it seem incredible that the Lord "who made the heavens and the earth and all things that are therein," should be observant of and concerned for the smallest thing that he has created? Admitting that the Creator has knowledge of all things, shall we limit his power by affirming that he acts only in great matters? Are not all things possible with him?

The universe is not a great machine constructed by the Creator and set agoing like a locomotive without an engineer to regulate its actions and keep it in order. This may accord with the Pagan idea of the cosmos, but it does not accord with the teachings of the Bible; for the Word of God not only declares that "by him were all things created," but that "he upholdeth all things," and that "by him all things consist." Since God fashioned the tiniest objects in creation, as well as the greatest and grandest; since the feeblest insect, the smallest herb, the most diminutive animalcule—all are his handiwork; since he gave to every creature life and individuality; since "without him was not anything made that was made," is it to be thought incredible, or even strange, that every one of these, small as well as great, should be an object of his loving care?

He who spoke worlds into being surely has knowledge of and interest in everything that exists. According to the Scriptures, nothing that concerns the welfare of any of his creatures, though it be but a sparrow, is to him a matter of unconcern. How profoundly encouraging the truth that man, more than all other creatures, is perpetually guarded and preserved by divine power! The Apostle Paul, meditating upon the measureless depths of divine love displayed in the plan of redemption, triumphantly exclaims: "If God spared not his own Son, but delivered him up to die for us all, how shall he not with him also freely give us all things?" How glorious the truth that every individual of the race has a share in God's mercy and providence!

The Bible abounds with illustrations of God's providence manifested in behalf of those who revered his name. Who has not derived comfort from the story of Joseph, the miraculous preservation of Moses, the deliverance of Daniel and the three Hebrew children, and many other like instances that might be mentioned?

Many imagine that though such protection was granted, and such signal displays of providence were made in Bible times, this is not the case now, as if, forsooth, God were asleep, or as if he no longer cared for his children. Christian biography is full of examples of divine protection and guidance, many of them truly marvelous. Thousands of times has it been verified in the lives of Christians, that "the angel of the Lord encampeth round about them that fear him and delivereth them."

It is related that one evening John Knox, the great Scotch preacher and reformer, because of feelings he could not explain, refused to take his accustomed seat at table, nor would he allow any one else to do so. Suddenly while all were sitting at meat, a shot was fired through the window, just back of the vacant chair, the occupant of which, had there been one, would have been instantly killed. Knox always believed that it was the providence of God that saved his life. Many similar instances equally wonderful might be presented from the pages of history.

The Lord not only protects his servants in many ways from dangers, seen and unseen, but they are ever under his guidance, so that all things are made to contribute to their good. John Wesley said: "By the grace of God I never fret; I repine at nothing. I am discontented with nothing. I see God sitting upon his throne and ruling all things well." A presiding elder in the North India Conference, some months ago, wrote these memorable words: "I have found I could not be consecrated to God in all things, unless I took every event as coming from his hand. I now say every day, This, whatever happens, is the will of God concerning me." What a great gain it would be if we could always feel that we are in God's hands, and that he overrules all things for our good.

Trust in God's providence, however, should not lead us to inactivity or slothfulness, for the Lord will not remove difficulties and evils within our ability to overcome. Nor should we presume that God will protect and defend us when we are not in the pathway of duty. Only to those who love God is it said that all things shall work together for their good.

That the righteous are often afflicted and suffer many evils is no reason for doubting God's providence. If our prayers were always answered just as we expect, we would never undergo any misfortune or sorrow, and thus a valuable means of discipline would be lost, nor would anybody ever die. On the other hand, to suppose that because people are afflicted and distressed, God has forsaken them, is to make the mistake of Job's three friends and of certain self-righteous persons who told our Savior of the Galileans whose blood Pilate had mingled with their sacrifices. These last the Master rebuked, saying: "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, Nay; but except ye repent ye shall all likewise perish."

Yellow Fever.

During the last week the yellow fever has been on the increase. At Biloxi the total number of cases up to Wednesday was 71: deaths, 3. Total cases at Edwards, 67; deaths, 2; at Mobile, total cases 32; deaths, 5. The disease still exists at Ocean Springs and Scranton, but is making slow progress. Cases are reported at Cairo. In this city the number of new cases since our last issue is 52, making a total of 74 to date. There have been 6 deaths. At least 4 of these fatal cases should be left out of the account in estimating the virulence of the disease. The first death (which we reported two weeks ago) was that of a patient who, though not treated for yellow fever, recovered so as to be on his feet. He went to a restaurant and gulped down about a dollar's worth of cakes, confections, ice cream, etc. Of course, the next item on the programme was a funeral. Another case was that of a person who had been down with malarial fever for several weeks before taking the yellow fever. In 2 other cases no physician was called in until it was too late. Leaving these 4 cases out of the account we have 2 deaths out of 70—a death rate of less than 3 per cent. This would be a marvelously low death rate for any kind of fever in the most salubrious rural region. From letters received and from what we see in the daily papers we judge that the general public outside the city has much magnified the perils of residing in the Crescent City at this time. We have gone every day from our residence to our office and back, a distance of nearly two miles, using first one and then another of four different car lines that are almost equally convenient to us, and have gone anywhere and everywhere that we had any business. During the three Sabbaths since the fever began we have preached (or tried) every Sunday at points extending from near Canal street to Peters avenue, four miles above Canal. Yet in all our journeys to and fro we have not yet caught a glimpse of a flag flying in front of a residence, betokening the presence of yellow fever, or even suspicious fever. The fever is not epidemic here, and the Board of Health and the medical fraternity are doing all in their power to prevent its becoming so. The system of quarantine and disinfection in use here is working well, and we hope and believe that the scourge will be kept within bounds.

In view of the multitude of people that Ocean Springs poured into our city after the fever had broken out there, the only wonder is that the number of cases is not ten fold greater than it is.

Preachers and Questions of the Day.

Many will advise young preachers to identify themselves with questions of social ednoation and progress. There are many men in the ministry of Christ who are never heard of as preachers of the gospel. We hear of them as politicians, debaters, statesmen, liberals, tories and agitators; but, as for their preaching, we seldom hear a word about it! This is, to say the least of it, remarkable, and I can not but regard it as painfully instructive.

Are ministers, then, not to take any interest in the questions of the day, and in the subjects and problems which are interesting and vexing the common mind? I am far from answering in the negative. I am as deeply interested in social questions as most of my brethren, but I would approach their consideration and solution from a different point than that which they have selected. I believe it is possible to preach upon capital and labor without naming either of them.

We are not made to be dividers and judges as to social questions, but to reveal a kingdom which will bring all contention and confusion to final reconciliation. We must not be tempted to consider and treat symptoms without first deeply probing the seat of the disease. When a man is suffering from heart affection, it will do him small good to attend to the condition of his toilet. We must read and understand the heart itself, if we would do any substantial and permanent good to the patient. I am old fashioned enough to believe that if the gospel of the grace of God as shown in the life and teachings of Jesus Christ will not settle all questions of temperance, peace, war and the like, no invention of amateur reformers will ever touch the great necessity. The preacher has no interest in classes regarded strictly as such; his interest is in man, and if he be faithful to that charge, he will touch every class as the sunlight touches the face of the whole earth.—Joseph Parker, in Homiletic Review.

Ministers Need Prayers, Not Criticism.

The Holy Spirit brings liberty, for "where the Spirit of the Lord is, there is liberty." Many Christian people wonder why it is that their minister hasn't more power, and why he doesn't do more. He may be well trained for his post and eminently fitted for the building up of God's people, but he hasn't perfect liberty in his service either in the community or in the pulpit. Now, the trouble may be in the pulpit, but it has been my experience that in almost all the cases you need not go beyond the church vestibule to find the cause of the minister's bondage. Listen to the criticisms of the average congregation as it leaves a church. Before it reaches the sidewalk the message and the messenger have often been disposed of, and topics of greater interest occupy the conversation. The Holy Spirit will not work in an atmosphere of criticism.

Supposing that on the day of Pentecost the apostles had been criticising Peter, do you think the Holy Spirit would have worked so miraculously? Imagine John whispering to James, "It doesn't seem to me that Peter is quite up to himself this morning," and James replying: "I am disappointed myself. This is a representative audience, and he lacks polish and finish." Suppose Andrew had turned to Matthew and said: "Really that is too bad for Peter to be so harsh on the Pharisees and rulers. There are so many other things upon which we can agree I do wish he would avoid all controverted subjects." Do you think that if that had been the attitude of the apostles there would have been any conversions? I believe that had we been present at that notable meeting we would have heard the prayers of many of the disciples on behalf of Peter at that moment, and although the words were plain and simple they were borne home to the conviction of thousands because the Holy Spirit could work freely. What the minister needs, my friends, is your prayers, your sympathy, your confidence, and not your criticism.—D. L. Moody, in Ladies' Home Journal.

Two Kinds of Methodists.

We have a great variety of Methodists in our church. They are of all classes, conditions and ages. It would be impossible to classify them. But there are two kinds conspicuously known throughout the church:

First, Mission Methodists. They are splendid folks. "They believe in the conversion of the world." They pray about it at their family altars. Their names are found in the list of contributors for this cause. They sympathize with the Lord Jesus in this work. Usually these Mission Methodists attend the means of grace. They pay the pastor, and are diligent in all lines of church work. They read our church papers, and are posted in all the aggressive movements of the Lord's cause. We earnestly pray that this class of Methodists may be increased many times.

Second, Omission Methodists. There is only one letter to distinguish this class from the former; but that letter makes a great difference. It is an interjection, an exclamation of surprise! And well it may be used in such a relation. An "Omission Methodist!" We have a few everywhere. Possibly some might be discovered in this immediate region. They omit many of the precious duties and privileges of the church. They are of the number who cry out, "We have heathen enough at home," when you ask them for money to carry out the Lord's last command. Their "omission" is seen when the subscription for church expenses is presented. This quality of "omission" is conspicuous in all their relations to the church. Usually they are hospital sort of Christians—needing very much nursing and care. If proper attention is not paid, they become sulky, and balk altogether. These "Omission Methodists" are hard to manage. May their number grow beautifully less! To which class do you belong?—Selected.

A Protest.

"The Holy Ghost heals diseases, all manner of diseases, cancers, tumors, complaints, laziness, lying, consumption, indifference, indulgence, lameness and levity."

In the name of sincerity and honesty of interpretation, I wish to enter my protest against such teaching as the above. Sin and sickness are different in their genesis, development and remedy, and are so differently treated under the gospel.

"Laziness, lying, indifference and levity," are sins for which the Holy Ghost offers no cure save upon condition of repentance, renunciation and accordant faith. Now, does the author of the above extract mean to say that we are to be healed of "cancers, tumors, consumption, lameness," by the same process of repentance, renunciation and faith? Such would seem to be his teaching, and such confounding of saving faith and the faith of miraculous healing of the body is misleading and perverting the Scripture. One may have healing gifts and miracle-working faith, and not know Jesus by saving faith at all. See Matt. vii, 22, 23: "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." When such teaching as this is put forth under the banner of Bible holiness, I must protest, and while perfect love "suffers long and is kind," it is not blind to perversion of the blessed truth of God's Word.—Christian Standard.

NOTES.

We are glad to be able to report that Bro. L. A. Reed is convalescing. He is now able to sit up.

***

Bro. Clifford writes:

All the towns over this way have quarantined, so that for the present I am compelled to cease traveling.

***

Dr. Abel Stevens, author of the classic, "Stevens' History of Methodism," died in San Jose, Cal., on the eleventh. A prince in Israel has fallen.

***

We invite special attention to our sewing machine offer on our seventh page. Take notice that we ship our machines from this city; they are all shipped direct from the factory.

***

Rev. J. M. Alford, who went to visit relatives near Magnolia, Miss., some time since, and was detained by a spell of sickness, is now recuperating and expects to return this week.

***

At the recent session of the Columbia Conference, Rev. C. W. Hall, formerly of the Mississippi Conference, was appointed to Appleget circuit. His postoffice will be Williams, Oregon.

***

Two of our ministerial brethren of the Mississippi Conference have been stricken with the prevailing fever, viz.: J. G. Galloway, of Edwards, and C. F. Emery, of Biloxi. Let the prayers of the church go up for their recovery.

***

John Green Brady, who was once a street arab boy in New York, and was adopted by a judge in Indiana who educated him, became a Christian, and was sent as a missionary to Alaska, where he is now Governor.—Central Advocate.

***

When troubles come, go at them with songs. When griefs arise, sing them down. Lift the voice of praise against cares. They sing in heaven and among God's people on earth song is the appropriate language of Christian feeling.—Beecher.

***

We sympathize deeply with Bro. and Sister W. G. Forsythe in the death of their youngest son, John Fountain, which occurred on the thirteenth in their parsonage home at Pearlington. May the God of all grace sustain them in their hour of sorrow!

***

On the fifteenth of September, at the residence of Mrs. Fazende, 1[illegible] Thalia street, we had the pleasure of celebrating the rites of matrimony between Mr. Walter C. Hazlip, of this city, and Miss Louise C. Bergeay, of Donaldsonville, La. The best wishes attend the handsome and happy couple as they embark upon their matrimonial voyage. May unalloyed felicity be their portion forever!

***

The sermonic critic is usually one-sided. He is so full of the demand as to overlook the merits of the minister's discourse. His sense is acute for the faults and blemishes that he has no taste left for the good things of the spiritual dish served for his nourishment and enrichment. He would find his work more acceptable, well balanced and profitable if he employed more judgment in his criticism. Where it is given in a kind and appreciative spirit, and is made by due discrimination, it is not without its practical uses.—Presbyter[illegible]

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unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

CURES PAIN

Epworth League

By Rev. Hermann W. Knickerbocker, 813 Fonchor St., New Orleans.

Topic for September.

The Christ of St. Paul.

Sept. 26.—His Betrayal, Crucifixion, and Resurrection.

(I. Cor. xi, 23; i, 23; ii, 2 and 8; Gal. ii, 20; iii, 1; I. Cor. xv, 20.)

1. Historical.—At night in the Garden of Gethsemane on the Mount of Olives was enacted the first part of the world's tragedy. Christ had been praying alone in the darkness, when Judas came, and with him a great multitnde with swords and staves. Having prearranged the sign by which he would point out Jesns, Judas approached him, saying, "Hail, Master!" and kissed him. Then they took Jesns and led him to Caiaphas, where he was adjndged "guilty of death;" and when the morning was come, was sent with the bonnd hands of a criminal before Pilate, who, after trying vainly to shirk the responsibility of jndgment, turned him over into the hands of the Jews. After putting a purple robe on him and a crown of thorns on his head, mocking him, spitting npon him, and smiting him with their hands, they led him forth amid the hooting, shonting rabble of Jerusalem unto Golgotha, where they crncified him between two thieves. After terrible suffering he died about three o'clock, and "when the even was come" Joseph of Arimathea took the body and laid it in his own new tomb and rolled a great stone to the door of the sepulchre. They sealed this stone and set a watch to keep the disciples from stealing the body, but the third day he broke the bonds of death and rose again and appeared unto many people dnring the forty days before his ascension.

2. No matter what motive may be assigned to Judas in his betrayal of Christ it was an execrable deed. Deceit, hypocrisy, falsity are ineradicable elements of the act. The friendly kiss of salntation was a lie and covered the trne motive. God knows no excuse for a lie. We are not to do evil that good may come. This spirit of Judas is alive to day. Let it be condemned!

3. (a) "We preach Christ crncified, unto the Jews a stumbling-block." The world can not understand it today. Some one has said "it is a fact without a philosophy." Yet Christ himself points to analogous facts in nature—"Except a corn of wheat fall into the ground and die it abideth alone." All life is founded upon death—spiritual as well as physical. We are inconsistent when we accept physical life as a gift from physical death and refuse to accept spiritnal life from the hands of the crucified Christ. (b) The Christian is dead unto sin and alive unto Christ. He lives spiritually by faith in the Son of God. This life is not dependent upon a physical environment. The body dies and leaves it untouched. It bridges the chasm of death. It is the life of heaven on earth. We know we shall live beyond the grave because we live to-day a life that is outside the province of disease and death. Blessed thought!

4. The resurrection is a seal to all that Christ said and did—a divine credential. It is the first fruits and prophecy of the general resurrection. Take hold of Christ, for he says, "I am the resurrection and the life."

DOTS.

Send dots to the editor before Friday of each week.

Dryades League thanks the Louisiana Avenue Church for the use of its chapel last Thnrsday night. The trolley ride was a success in every particular.

Epworth College.

On account of the quarantine regulations the opening of Epworth College, at Holly Springs, has been postponed nntil the excitement passes away. Due notice will be given. J. W. Hornoll, Pres.

Opening of East Mississippi Female College Postponed.

Owing to the rigid quarantine established against trains coming from West and Sonth to Meridian, Pres. Beeson has decided to postpone the opening of the College and Conservatory of Music to a later date, which will be announced in due time. This will not interfere with the length of the session, but the college will continne its session longer in June. This will give students from the Sonth and West an equal showing with other students. It will also give more time for the completion of the new three story brick extension which, we learn, is very much needed. We hear that Pres. Beeson has already engaged for more students than he had last year. He expects to fill the new addition as well as the old. He tells us that his new waterworks have been completed, and he has as fine, pure water as any in the land, coming from a well 314 feet deep, pumping it out fresh every day. It gives an abnndant snpply for hot and cold baths, lanndry, sewer and all other purposes. This is certainly a fine thing for the college. Pure water in abundance is a necessity in a college.

Board at Millsaps College.

Mrs. Emma Mayes Cook, who for several years has had charge of one of the boarding halls at Millsaps College, is still at the Williams Hall, where she will be pleased to furnish board and lodging on very moderate terms. Those who board with her will find large, well furnished rooms, good fare, and home-like snrroundings.

Edward McGehee College of Woodville, Miss.

The Edward McGehee College of Woodville, Miss., opened Wednesday, Sept. 1, with a fair attendance of day and boarding students, which has been increasing until the enrollment equals that of any former session at this period of the work, while the boarding department within the college promises to equal that of any former year, if not exceed it. On Friday night a teacher's recital was given, which was greatly enjoyed by all. The Sunday following the opening sermon was to have been preached by Bro. R. D. Norsworthy, of Jackson, Miss; but greatly to the disappointment of all, the quarantine regulations prevented his reaching us.

The college building has been practically refurnished. Neat oak bed-room suits were purchased last year; but at the beginning of this session each room was refitted with new springs, new mattresses, new tin sets, etc. Everything has been done to make the college comfortable and home-like. The beautiful grove has been cleared of its rubbish, and croquet sets purchased for the recreation of the boarders.

As to the teachers and the curriculum. The latter has been completely revised, while the former are specialists. Every teacher in the faculty spent the Summer under special instructors preparing for the work of the session. Much to the gratification of the friends of the institution, a Kindergarten Department has been added, fitted out with appliances for thorough and complete work in this, now very important, branch of our educational system.

In short, this college is thoroughly prepared to meet all the demands made upon it for college work. The standard of scholarship has been raised, and the principal is determined to make a diploma from Edward McGehee College compare with that from any institution of its kind in the State; and, moreover, to send out her girls imbued with religious principles. I have no healthier recommending this institution to the friends of Christian education.

B. F. Lewis.

Woodville, Miss., Sept. 11, 1897.

Another Thousand Dollar Letter.

Mr. Editor: Since sending you the letter of Bro. Hoagland, which informed you that he had given $1,000 towards the erection of the Haygood Memorial Hall—provided our church raised $24,000 more—I have received, in cash and subscriptions, $1,653.14.

I thank God and take courage, and believe that our church will not let this day of grace go by without suitably providing for every immediate need of Paine Institute. I am acquainted, of course, with the constant calls made upon our pastors, and upon our church, but I trust that we will rally to this cause, which is connectional, and that when the General Conference convenes we shall be able to report the Haygood Memorial Hall finished and dedicated.

The terms of the subscription (cash, or payable at subscriber's pleasure between now and May 1, 1898) will give an opportunity to many to contribute. Contributions may be handed or sent to any of our editors, or pastors, who will cheerfully act as agents for me. If there are parties who are unable to give anything themselves, but who desire to help this enterprise, I will let them know how they may do so, if they will send me their names.

Let every man and woman who loves the poor and needy, and who, with Jesus Christ, wishes to preach the gospel to them, send me a contribution, whether small, or great, and may the blessing of God accompany each such subscription.

R. J. Bigham.

A Third Thousand Dollar Letter.

The following letter is from a man who has constanly exhibited love for his church and for our Lord Jesus Christ. He deserves, and will receive, the grateful appreciation of his brethren, and will doubtless have added thereto the comfort of a good conscience. I hope his example will lead others to contribute according to their means:

St. Louis, Mo., Sept. 1, 1897.

Dear Bro. Bigham: Yours of twenty-seventh of August, together with its inclosures, is just read. I will join Bro. Geo. T. Hoagland on the same conditions and amount, viz., $1,000 when the full amount is secured. Yours truly,

Sam'l. Cupples.

Bishop Holsey raised at the Missouri Annual Conference, in cash and subscriptions, $211, which added (together with Bro. Cupples' $1,000) to $7,372.43 (amount previously reported) makes $8,583.40 received to date on the $24,000 which must be raised in order to secure the $1,000 of Bro. Hoagland.

R. J. Bigham.

Perfection in Cake-Making.

Housekeepers frequently wonder why it is that they can not make biscuit and cake that are light and palatable, and that taste as delicious as the biscuit and cake made by their mothers and grandmothers, the delightful memory of which even to this day creates a sensation of pleasure to the palate. The trouble arises from the highly adulterated state of the materials they have to work with, particularly the cream of tartar and soda used to raise or leaven the food. Cream of tartar and soda that are now procurable for domestic purposes contain large quantities of lime, earth, alum and other adulterants, frequently from five to twenty five per cent., and consequently vary so much in strength that no person can tell the exact quantity to use, or properly combine them, to insure perfect results. From using too much or too little, or because of the adulterants in them, bitter, salt, yellow, or heavy biscuits or cakes are frequently made. These adulterants are also injurious to health.

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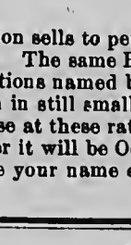

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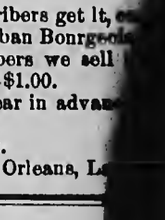

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Just a Word or Two.

Since my last items Bro. T. B. Holloman and Dr. I. W. Cooper have sent me names, etc; but the help comes too late. The plan which was being developed is definitely abandoned.

Dr. Cooper writes me that Moss Point will meet the missionary assessment on that charge and contribute $300 on the debt. Well done!

Dr. Lambuth writes me that the subscription list of the Methodist Review of Missions has been considerably reduced so far as our Conference is concerned. Two, three, four and five years' arrearages on the part of subscribers was found to be too expensive to the publishers of the Review of Missions. About twenty-five names have been dropped from the list, already too short. Brethren, let's pay up and renew our subscriptions. There is no better missionary publication to be had anywhere. It ought to be in the hands of every traveling and local preacher and of every intelligent layman. T. L. Mellen,

Miss'y Sec'y for Miss. Conf.

Sept. 13, 1897.

Notice.

Sardis District Epworth Conference, on account of yellow fever and quarantine, will be postponed for the present. T. C. Wier, P. E.

Notice.

You may live without clothes; you may live without books—but civilized man can not live without cooks. Of course, the cook must be well provided with a roomy, comfortable kitchen, a good cook stove, and, above all, plenty of sound, dry firewood, such as T. J. Murray, Rampart and St. Andrew streets, sells. This well known wood and coal merchant will be ready for any emergency during the season. He will sell his stovewood at usual prices, and coal and coke at same prices as the wholesale dealers. Your patronage is respectfully solicited.

Millsaps College.

We have been obliged to postpone the opening of our college session on account of the quarantine regulations now in force throughout the State. As Jackson is free from sickness of every kind, and the general sanitary condition of the town is so fine at this time, we can open as soon as the quarantine restrictions are removed. I suggest, therefore, that all students who contemplate coming this session shall be ready to come promptly when we announce the day of opening. This will be done, I hope, soon.

W. B. Murrah, Pres.

Jackson, Miss., Sept. 18, 1897.

Spring Medicine is a necessity which Hood's Sarsaparilla grandly supplies. It purifies and vitalizes the blood and thus gives tone and strength to the whole system.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

A Fine Violinist for E. M. F. College Conservatory, Meridian, Miss.

President Beeson tells us he has just closed a contract with Prof. Albert de Chaudron, a master of the violin and other stringed instruments, to teach in his Conservatory next session. Prof. Chandron is a native of France, is of a noble family, has been to this country for several years, having taught in Northern Conservatories. President Beeson has induced him to come South and take charge of this department of the Conservatory. He is a very fine teacher of mandolin as well as violin. He is a brilliant performer on the violin, always taking the audience by storm. Northern Conservatories, where he taught, say he is a great musician, hard to excel. This is another master stroke for our Meridian Conservatory. It is a fine thing to have such an array of talent in Mississippi. We predict great things for this Conservatory.—Meridian Daily Post.

Notice.

To the Members of the W. P. and H. M. Societies of North Mississippi Conference—

Dear Sisters: In view of the great excitement now prevailing, I will postpone indefinitely the annual meeting, which was announced for Oct. 9–12, at Winona, Miss.

Mrs. J. B. Stone,

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TO A CHILD EMBRACING HIS MOTHER.

BY THOS. HOOD.

Love thy mother, little one!
Kiss and clasp her neck again—
Hereafter she may have a son
Will kiss and clasp her neck in vain.
Love thy mother, little one.

Gaze upon her living eyes,
And mirror back her love to thee—
Hereafter thou may'st shudder sighs
To meet them when they can not see.
Gaze upon her loving eyes.

Press her lips the while they glow
With love that they have often told—
Hereafter thou may'st press in woe,
And kiss them till thine own are cold.
Press her lips the while they glow!

Oh! revere her raven hair!
Although it be not silvery gray;
To early Death, led on by Care,
May snatch save one dear lock away.
Oh! revere her raven hair!

Pray for her at eve and morn
That Heaven may long the stroke defer—
For thou may'st the hour forlorn
When thou will ask to die with her.
Pray for her at eve and morn!

Husbands and Wives.

It lies very much with the wives, Rev. F. B. Meyer says, to make it easy for their husbands to show them tenderness. A woman makes a profound mistake who frets and pouts and puts herself into a bad temper that she may be petted into a good one. It is a bad policy. A man will be tempted to coax her back once or twice, but he loses his respect for her each time. It really alienates him in his deepest nature, and brings division between them. She is no longer his equal, one with him in spirit, heart and life, but his toy and plaything. After a while he will live in perpetual fear that one of these fits of caprice is coming on, he will hide anything likely to induce them; and so begins a course of insincerity which is the grave of love.

No, when a woman perceives the expression of tenderness waning, let her keep her secret. Like Enid, she must possess herself in patience. Never altering her own behavior, never less, but more sensitive to every spoken and unspoken wish; light, gentle, sympathetic, patient; expressing her tenderness by those little arts that women learn without going to school, and the love will emerge from its Winter, and sow the soil again with flowerets.

But let men be more thoughtful and tender. When they feel most put out and irritated, either with or without cause, it would be well to force themselves to bridge the yawning chasm by a caress. Kiss and be friends, they used to say, when we were children. Let us be careful to maintain the outer forms, and the inner spirit will not be far away. We should not be less courteous to our wives than to our friends.

A wife's feelings are peculiarly susceptible. To leave the house for our daily work, or to return to it after hours of absence, without some recognition, is a mistake, and worse. Let us not forget the fret and worry, the perpetual burden of the children at home, the scheming and planning, the daily provision of dinner, the letting out of frocks for growing children, the darning and patching of boys' clothes, the tidying, and cleaning, and washing; and if there are servants, the even greater anxiety involved in managing these. No woman would do for pay what thousands are doing for love. They ask no other wage than tenderness, which is the expression of a true and honest affection. And a woman can tell in an instant if it is that, or a mere subterfuge for fidelity.—The Watchman.

The Secret of Successful Entertaining.

"I do all I know how to do when I see that my table is properly appointed, and my menu correct," I heard a woman say this morning. But there was one among her listeners who could tell her how dull her dinners and evenings were. No one is happy with a hostess who conveys an impression of having done her duty, even all her duty, to the fullest. One likes it no more in hospitality than one does in love. A sense of having done a duty dams many a spring at its source, and nothing refreshing to soul or body can ever flow out afterward.

The woman who apologizes for the little she has must always be a failure when she entertains. Yet her non-success is no greater than that of her sister who is so overwhelmed by her grandeur as never to be able to equal her conditions. There are hostesses in great houses who seem to be no more a part of their surroundings than frightened mice who sit in corners.

The secret, in fact, of success in entertaining is as subtle and elusive as the secret of charm. Yet few things in life, unless it be the way to bring up children, tempt the world into laying down so many laws on the subject, or into framing so many precepts. The secret, however, must always be elusive, because it lies in the power of personality—the personality of host and hostess; and by personality I mean the expression which each individual nature has consciously or unconsciously framed for itself. And in this expression lie tact and taste, generous impulse, kindly feeling, love of others, subordination of self, readiness to give and willingness to receive, power of adaptability, desire for harmony. And these tests of success hold good whether entertaining involves lavish display, in which the unaccustomed are apt to be bewildered, or includes only hospitality extended to those who would otherwise be without shelter.—Harper's Bazaar.

The Ins and Outs of It.

If you get best wear out of a coat, best work must have gone into it. You can't get good bread out of poor flour.

Moral: You can't get the best out of anything, unless the best is in it; and the best has to be **put** in before it can be taken out. Now, we have a rule to test those sarsaparillas with a big "best" on the bottle. "Tell us what's put in you and we'll decide for ourselves about the best." That's fair. But these modest sarsaparillas say:—"Oh! we can't tell. It's a secret. Have faith in the label." . . . Stop! There's one exception; one sarsaparilla that has no secret to hide. It's Ayer's. If you want to know what goes into Ayer's Sarsaparilla, ask your doctor to write for the formula. Then you can satisfy yourself that you get the best of the sarsaparilla argument when you get Ayer's.

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Christian Old Age.

Old age ought to be the most beautiful period of a good life. Yet not always is it so. There are elements in the experience of old age which make it hard to keep the inner life in a state of renewal. The bodily powers are decaying. The senses are growing dull. It is lonely. There is in memory a record of empty cribs and vacant chairs, of sacred mounds in the cemetery. The work of life has dropped from the hands. It is not easy to keep the joy living in the heart in such experiences. Yet that is the problem of true Christian living. While the outward man decays, the inward man should be renewed day by day. This is possible, too, as many Christian old people have proved. Keeping near the heart of Christ is again, as always, the secret. Faith gives a new meaning to life. It is seen no more in its relation to earth and what is gone, but in its relation to immortality and what is to come. The Christian old man's best days are not behind him, but always before him. He is walking, not toward the end, but toward the beginning.—Northwestern.

The Rise of a Boy.

This boy goes to business, and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way. If he stops here, he remains, all his life long, a drudge. But if he begins to see that business has a significance; that his life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, and is God's way of building up humanity and serving humanity—as he gets this large view and enters into it, life is enriched and becomes itself the minister whereby love is enlarged and conscience is strengthened, the school wherein he is educated out of the lower into the higher. He has now risen, or is rising, from that which is mortal into that which is immortal and eternal.—Dr. Lyman Abbott.

Get Control of Your Child.

You hear a great deal said about controlling children and bringing them up in the right way, but these teachers rarely remind you where to begin. There is such a thing as crushing the spirit by brute force. This is not training. Make very few points with a little child; steer round the shoals. But the point made, it must be carried. Do not let the baby become a tyrant. Smile and pet and reward him when he is good; but when you are displeased with him, let him see it. When he is naughty, punish him. Hold his hands when he is very young; afterward tie both them and him, if need be. The most dutiful daughter I recall to mind is one who was tied a prisoner to the bed-post when she was unruly. I am no advocate of whipping after four years old. Get the mastery before that age, else you may never have it. The tendency of the period is to throw off parental authority. Do not cut your own loving bonds with the blunt edge of a too dormant sense of duty to the babe at your breast.—Ladies' Home Companion.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets.—Professor Drummond.

know us, and have been waiting two, ten, or twenty centuries for us—some of them—and are eager to give us a sign and unbosom themselves, it is the law of their limbo that they must not speak until spoken to; and as the enchanter has dressed them, like battalions of infantry, in coat and jacket of one cut, by the thousand and ten thousand, your chance of hitting on the right one is to be computed by the arithmetical rule of Permutation and Combination—not a choice of three caskets, but one of half a million caskets all alike. But it happens, in our experience, that in this lottery there are at least fifty or a hundred blanks to a prize. It seems, then, as if some charitable soul, after losing a great deal of time among the false books, and alighting upon a few true ones which make him happy and wise, would do a right act in naming those which have been bridges or ships to carry him safely over dark morasses and barren oceans, into the heart of sacred cities, into palaces and temples.—Emerson.

Read no mean books. The scholar knows that the famed books contain, first and last, the best thoughts and facts. Now and then, by rarest luck, in some foolish Grub street is the gem we want. But in the best circles is the best information.—Emerson.

Hygiene.

Advantage of Sleep.

In reply to the question, Is it wise for a man to deny himself and get along with a few hours' sleep a day, to do more work? Tesla, the great electrician, is said to have replied: "That is a great mistake, I am convinced. A man has just so many hours to be awake, and the fewer of these he uses up each day, the more days they will last—that is, the longer he will live. I believe that a man might live two hundred years if he would sleep most of the time. That is why negroes often live to advanced old age, because they sleep so much. It is said that Gladstone sleeps seventeen hours every day; that is why his faculties are still unimpaired in spite of his great age. The proper way to economize life is to sleep every moment that is not necessary or desirable that you should be awake."

The use of beer is found to produce a species of degeneration of all the organism, profound and deceptive. Fatty deposits, diminished circulation, condition of congestion, perversion of functional activities, local inflammation of both the liver and the kidneys are constantly present.

Intellectual stupor, amounting almost to paralysis, arrests the reason, changing all the higher faculties into mere animalism, sensual, sluggish, varied only with the paroxysms of anger that are senseless and brutal.

In appearance, the beer-drinker may be the picture of health, but, in reality, he is most incapable of resisting disease. A slight injury, a severe cold, or shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable, more generally diseased.

The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces. It is our observation that beer drinking in this country produces the very lowest form of inebriety, closely allied to criminal insanity.

It is reported that recent medical statistics in Switzerland show that fifty per cent. of the young men who would otherwise be eligible for military service are rendered unfit by excessive drinking. Such facts are strong arguments against the liquor traffic.—Scientific American.

For the woman who knows that her youth is passing from her and who looks with apprehension toward approaching old age, there is cheer in the opening stanza of Rabbi Ben Ezra, that beautiful poem into which Robert Browning has put so many thoughts. If she has to look back upon a youth of neglected opportunities and wasted days, there is infinite comfort in the knowledge that the last of life may atone in a measure for the first; that it is still possible to make old age good and beautiful if she will have faith and take heart. Or, if life for her has been full of striving toward the true and the pure, there is inspiration in the thought that, even though the first part has been of account, the last may be of more; that it is possible to live more and more grandly unto the end. And for both it is a source of comfort that there is a divine plan which embraces life from beginning to end, and a divine hand which leads all the way. Here are the lines:

Grow old along with me!
The best is yet to be
The last of life for which the first was made:
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be afraid!"

In a library we are surrounded by many hundreds of dear friends, but they are imprisoned by an enchanter in these paper and leather boxes; and though they

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DR.

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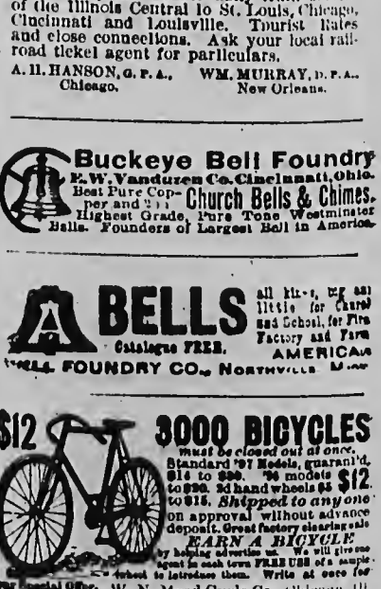

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

WALTERS—Mrs. SARAH C. WALTERS was born in Pittsburg, Pa., May 14, 1821, and was the daughter of George and Julia Bogge, and granddaughter of Rev. John Wrenshall, "one of the early pioneers of Methodism who came over from England in 1796—a local preacher who had served under John Wesley. Losing her mother when quite young, she was placed with her four sisters at Edgaworth Seminary, Braddockfield, Pa., where she remained until her education was complete. She moved to St. Louis, Mo., with her father's family in 1836."

While visiting her sister (Mrs. Jordan) in St. Charles, Mo., she married Mr. P. A. Slocklager, a merchant of that place. Under the pastorate of Rev. John Fielding, her uncle, then president of St. Charles College, she joined the Methodist Church in 1836. Her husband's health failing, he was advised to go South. Acting upon this decision, she left family and friends (though only seventeen years of age) without a murmur.

This was the beginning of that beautiful development of character which followed every step in life—submission; acknowledging always the hand that so often bore down heavily in its afflicting power as that of her kind Father—"not in anger, but in love."

Her husband dying, she returned to her father in St. Louis, Mo. After a short time she removed to Shreveport, La., to be with a much-loved sister. In 1851 she married Mr. John Walters, of Shreveport, La. Of the many children given her, but two were spared—one by each marriage. In her church relations, when strength and health were hers, she was most happy and active, her theme, "the poor," being uppermost in her thoughts—always their friend, dispensing and administering. When fortune no longer allowed liberal gifts, then the loving hand-grasp, the sympathetic tear, the "God bless you!" was received in love, as given by one who was known and trusted by "them" as their friend. If in her great desire to labor for the Master there was one chord which vibrated above others, and brought those around her under its influence, it was her unlimited love for missions. Her desire and interest in the cause never seemed to wane, but increased and grew as the years passed by. Could there be a more beautiful and appropriate offering than that placed over her by loving hands—the sheaf of grain ripe and ready for the harvest? What a benediction she has been to those who called her "mother"! Gentle in rebuke, tender in sympathy, firm and immovable in her convictions of right or wrong—surely "her children rise up and call her blessed." Of her sisters, one only remains—Miss Julia M. Bogge, of Austin, Texas.

DAUGHTER.

CARPENTER—Whereas, God, in his all-wise providence, has removed from our Sunday-school our esteemed brother and fellow laborer, Mr. Louis CARPENTER; And, whereas By the death of Mr. Carpenter we have lost a member who was regular in attendance and faithful in the performance of his Christian duties; And, whereas, By his strength of character, chivalrous nature and untiring energy he won the esteem of all who knew him; therefore, be it

Resolved, That in his death this Sunday-school has sustained an irreparable loss, society has lost a most worthy member, and the community a loyal citizen.

Resolved, That we shall miss his cheerful presence, his lively interest in our church and Sunday-school work, and the sound of his musical voice which mingled in our songs of praise every Sabbath.

Resolved, That we cherish the memory of this noble young man who was a friend to every good word and work; and while we bow in humble submission to the will of a merciful Father, knowing "he doeth all things well," yet we deeply deplore this sad dispensation of his providence, and mourn the loss of our friend and brother.

Resolved, That we recommend the upright life he lived to the young men as a model by which to pattern their lives.

Resolved, That we tender our heartfelt sympathies to the bereaved mother, heart-broken brother, and to all whose lives have been saddened by this sore affliction; and while our hearts bleed with theirs, we bid them hope with us in the promise of Him who assures us a reunion where partings are unknown.

W. B. MIDDLETON, for Com.

ARNETTE—Mrs. SARAH JANE ARNETTE, after a brief illness at her home in Port Gibson, Miss., was called, on the afternoon of Aug. 9, 1897, to sweet reward and rest in her heavenly Father's house.

Sarah Jane Brown was born in Adams county, Miss., near Washington, Jan. 20, 1849. The family soon moved to Franklin county, where most of her girlhood was spent. She was educated at the Memphis Female College, being present there during the three sessions, 1864 to 1867.

On Sept. 15, 1870, she was married to Mr. A. M. Arnette. The marriage took place near Meadville, Miss., but the young couple made their home in Jefferson county, Miss., where they lived till 1888, when they came to Port Gibson, Miss., from which place she was called to her heavenly home.

For a number of years Sister Arnette has been a member of the Methodist Church, and, though by ill-health and home-cares prevented from often attending church, none who knew her doubted the reality of her Christianity. Those who knew her well say, "She spoke no ill of anyone," which is high praise amid the temptations of this time. She was a devoted wife and a fond and indulgent mother. Her place was home. There she was loved best; there they will miss her most. We sorrow not for her, for her sorrow is at an end; but our sympathy and prayers go out for those who mourn—a husband, a married daughter, and a son just entered upon manhood. May God keep and comfort them, and bring the family safely together on the eternal shore!

H. M. ELLIS.

VARDEN—Mrs. E. A. VARDEN (nee White) was born in East Feliciana parish, Jan. 2, 1813; was married to Mr. T. J. Varden, Dec. 1, 1870, and died Aug. 8, 1897.

Sister Varden joined the M. E. Church, South, at fifteen years of age, thus giving nearly forty years of her life to God's service. She loved her church, and she will be greatly missed at the divine service, for she was always there unless providentially hindered.

She was the mother of three children. One preceded her to the better land in its infancy, leaving a son and daughter to mourn the loss of an affectionate mother.

Her sickness was of short duration. Everything was done that could be done by human skill, but to no avail. He that rules all things said, "Come up higher, where pain and sickness is no more," and her spirit took its flight to go and live with Jesus. Her body was laid to rest in the Pine Grove Cemetery in the presence of a large congregation of loved ones and friends.

May God bless the bereaved husband, and the son and daughter, to whom she was so devoutly attached; and may they so live in this life that when the summons comes for them that they will be prepared to meet her who has gone before!

F. N. SWEENEY.

Pine Grove, La.

PHILLIPS—Died at her home near Delhi, La., Aug. 14, 1897, Mrs. LENA TRAVIS PHILLIPS. She was born Dec. 6, 1856. "None knew her but to love her, none named her but to praise."

At the age of eighteen she gave her heart to her Redeemer, joining the Presbyterian Church; but a few years since she united with the Methodist Church, in which faith she continued until her death.

She was the wife of Mr. Sam Phillips, and leaves a bereaved husband, three children, and many relatives and friends to mourn her irreparable loss. She was interred in the Delhi Cemetery, where two years before she laid a sweet babe to rest.

This dear friend was a dutiful daughter, a mother to her younger brothers and sisters; a loving, faithful wife; a devoted mother and true Christian woman.

Dear Lena, we are sure our great loss is your gain; that you have but resigned the sickness, sorrows, and petty vexations of earth for the rest and pure enjoyments of bright, beautiful heaven. And we know that when time with us shall be no more, that you will welcome us to the golden shores of an eternal home.

A FRIEND.

BERNARD—Sister SALLIE LEE BARNARD (nee Burrow) was born in Marshall county, Miss., Jan. 6, 1853; joined the Southern Methodist Episcopal Church at the age of thirteen years; was married to Mr. Wm. Barnard, Nov. 20, 1873, and died Aug. 28, 1897.

Thus is chronicled an eventful life. Sister Barnard gave herself to the Lord and to the church in young life, and lived an humble, consecrated life. Her home was her place of work, usefulness, and delight, and there is where she will be missed most; but she has gone to the home above to be at rest for evermore, waiting and watching for those left behind to follow on.

May they all so live that they can make an unbroken family above! The Lord bless the bereaved husband and children, and may we all take warning and get consolation from this, another triumph of faith!

Her pastor, J. H. SMITH.

WOOD—On the third day of January, 1897, the hearts of Bro. K. P. and Sister Iola Wood were gladdened by the birth of their son, PRESTON FINN; but he was spared to bring joy and sunshine into that happy home for only eight short months, for on Aug. 9 the Lord said, "Suffer the child to come unto me, and forbid him not, for of such is the kingdom of heaven."

The consoling and happy thought is that his soul was not left here to be stained with sin, but flew away like the morning dew on a zephyr breeze, with all its purity, to the heavens from whence it came.

Look to God, bereaved ones, and his grace will be found sufficient, though you be plunged to the very lowest depths of grief. May God bless and comfort you! is my prayer.

E. E. LANGFORD, P. C.

Anguilla, Miss.

ROGERS—Died at the family residence in Alexandria, La., on Friday, Aug. 13, 1897, at 11:45 A. M., Mrs. CLARA A. CURTIS, wife of the late David M. Rogers, aged seventy-nine years and eight days.

Mrs. Rogers was born and raised in Alexandria; connected with one of the oldest families, pioneers of the parish; a devoted mother, consistent member of the Episcopal Church; passed away like a Summer cloud to rest, the breeze passing through the pines singing her last requiem.

L. L. C.

BEAUCHAMP—Another one of our members has passed away, viz.: Bro. D. C. BEAUCHAMP, aged sixty-six years. He died at his home in Carthage, Aug. 3, 1897. His end was peace. He leaves three sons and two daughters. The oldest two are about grown. Their mother died several years ago. Bro. Beauchamp filled places of honor and trust in his county first and last. For many years he has been engaged in the practice of law. God bless his children!

H. P. LEWIS.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars; free.

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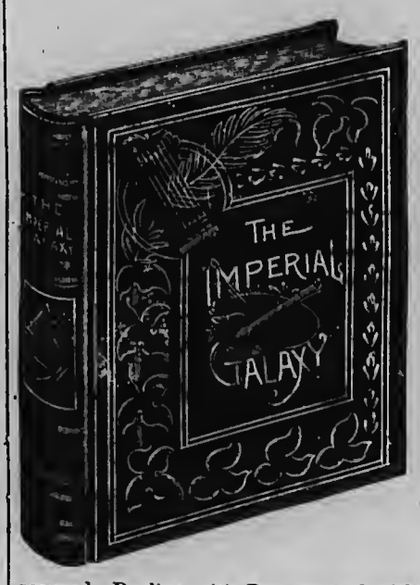

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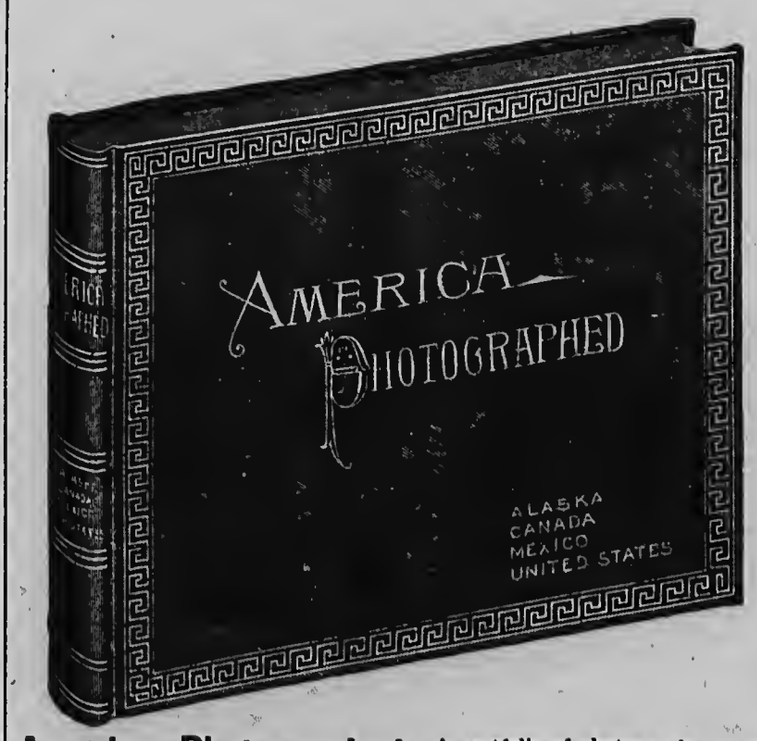

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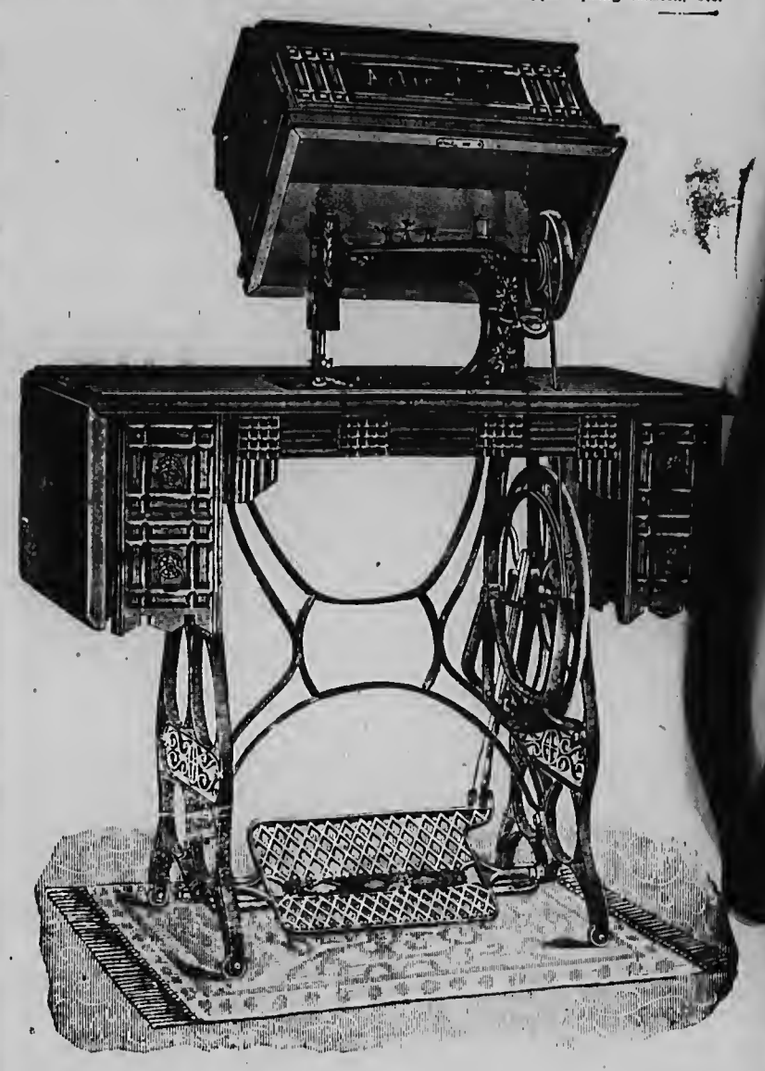
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one feel ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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NEWS OF THE WEEK.

DOMESTIC.

South Carolina is opening up a market for her phosphates in Japan.

The Chinese laundrymen of Boston have formed an organization for mutual protection and for "union prices."

At a camp meeting in Nyack, N. Y., the other day $30,000 was raised in fifteen minutes for the Christian Alliance.

The Cincinnati Chamber of Commerce on Sept. 17 adopted a resolution opening that city to the refugees from the quarantine-cursed South.

The Episcopal mission to seamen, in Philadelphia, employs a gospel launch, and finds it very effective in reaching the seamen of the port.

One of the greatest grain elevators in the country, now nearing completion at Buffalo, is to be operated by electric power from distant Niagara.

The rumors to the effect that the authorities at Washington are preparing for some important move in the direction of the settlement of the Cuban question has had the effect of somewhat unsettling business.

The consolidation of the City of New York with half a score, more or less, of cities and towns around it into one municipal organization, under the name of "Greater New York," will place under the city government more than three millions of population.

The American Wire Nail Works, employing 700 men; the Lippincott Lamp Chimney Plant, which works 400 men, and the Macbeth Lamp Chimney Works, with a like number of men on its pay rolls, resumed in full blast on Sept. 20, after a shut down of two months and a half.

There will be no football matches played this Winter between the cadets of West Point and Annapolis. Some time ago Secretary Alger and Mr. Roosevelt were in favor of the resumption of the contests, but Colonel Ernst, superintendent of the military academy, has put his foot down and says it shall not be.

A letter has been received by the commanding officer of the Lonisiana Naval Battalion, Commander J. S. Watters, from Assistant Secretary of the Navy Theodore Rooseveit, expressing great gratification at the showing made by the battalion during its recent tour of duty on board the United States ship "Montgomery."

The proposition which originated with Colorado that the Free Masons of the United States, by delegates from grand lodges, unite in the year 1899 in a centennial memorial of the death of Washington, is meeting with general favor, and unless signs fail the century promises to wind up with one of the most notable Masonic gatherings that has ever been held.

FOREIGN.

It is said that the British repulse in India will kindle the blaze of rebellion along the whole border.

General Woodward, United States Minister to Spain, has given Spain warning that the war in Cuba must soon end.

Captain-General Weyler has cabled to the Spanish government that he is confident of being able to pacify Cuba in four months.

Yellow fever and cholera are unknown in Australia, and malaria is of very infrequent occurrence. The very dry air of that continent acts as a remedy against lung troubles.

The man who, on Sept. 16, made an attempt upon the life of President Diaz of Mexico, was set upon by a mob of infuriated citizens and murdered. Twenty members of the mob have been placed under arrest.

Twelve young Abyssinians selected by the Negus are on their way to St. Petersburg to be educated. Four will enter the Technical School and eight a military academy. The Russian government has offered them all free tuition.

The Bishop of Majorica, Baicaric Islands, has excommunicated the Spanish minister of finance, Sener J. Reverter, for taking possession of the treasury of a church in his diocese. The minister proposes to appeal against the Bishop to the Holy See.

Yellow fever is slowly increasing in Cuba, and the cases now under treatment take a malignant form, ending in death. Dropsy from anaemia is very common just now, as food is scarce and high in price and almost beyond the means of the poorer classes.

The Japanese are to have a superb exhibition at Tokio, the buildings covering some ten acres of ground, and the exhibits numbering over 120,000. The collection of gas and electrical appliances, many of which are of native invention, will be especially interesting.

The German Emperor is not deterred from his wanderings by the fact that he foots all his railroad bills, much the same as other mortals. Last year he paid 100,000 marks to the Prussian roads alone. He uses his own private cars, which are decorated mostly in white and gold.

It is reported that as Emperor William and Emperor Francis Joseph were leaving the station at Budapest a sharp detonation was heard, which was followed by a thick cloud of dust and smoke. The crowd took fright, broke through the military cordon and swarmed around the imperial carriages. Neither of the Emperors was hurt.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, KUKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
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Some publishers are putting off Bibles on their subscribers which they claim are just as good as the Holman. There is no other as good. It has all the Oxford helps and the self-pronouncing feature besides. Every person, whether educated or uneducated, needs help in pronouncing Bible names. The Holman Bible gives you the pronunciation, not in an appendix where it has to be hunted up, but in the book itself wherever the name occurs. Paper and binding are excellent. See offer on our fifth page.

Notice.

Palmer Creek Camp Meeting is postponed to Oct. 22, 1897. Cause: Yellow fever.

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MARRIAGES.

WILSON—WATERS.—In the Methodist Church in Alexandria, La., Sept. 8, by Rev. V. D. Skipper, Mr. Lee Wilson and Miss Ada Waters.

MOORE—SHIVERS.—At the residence of the bride's father, near Boyle, Miss., Sept. 15, 1897, by Rev. E. S. Lewis, Mr. J. M. Moore, of Pope Station, to Miss Mattie Shivers.

"Five years ago I was taken sn ill with rheumatism that I was unable to dn any work," writes Peter Christeosen, Sherwood, Wis. "I took three boxes of Ayer's Pills, and was entirely cured. Since that time I always keep them in the house." They are easy to take.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Duhb's	Sept. 26
Friar's Point	26, 27
Sherard's	Oct. 1
Duncan	3, 4
Dickerson's Chapel	10, 11
Shipman's	10, 17
Lehrton	17, 18
Clarksdale	24, 25
Lake Cormorant	26
Laconia	31, Nov. 1
Greenville circuit	7, 8
Greenville	14, 15
Hollondale	20, 21
Shaw's	22

J. W. DORMAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Kossuth circuit, at Rienzi	Sept. 25, 26
New Albany cir., at Well's Chapel	Oct. 2, 3
Guntown cir., at Pleasant Valley (Tu.)	5
Iuka station	10, 11
Iuka circuit, at Burnsville (Thurs.)	12
Bine Springs cir., at Bine Springs	16, 17
Ripley circuit, at New Hope	23, 24
Ripley and N. A. station, at Ripley	24, 25
Cornish cir., at Box's Chapel (Thurs.)	28
Jonesboro circuit, at Falkner	30, 31
Brown's Creek circuit, at Siloam	Nov. 6, 7
Pleasant Ridge cir., at New Hope (Tu.)	9
Saltillo circuit, at Shiloh	13, 14
Booneville circuit, at —— (Wed.)	17
Marietta circuit, at Prospect	20, 21

Pastors will please see to it that the trustees are prepared to answer Question 24.

HESLEP R. TUCKER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville station	Sept. 25, 26
Crawford	Oct. 2, 3
Sturges	9, 10
Starkville circuit (Wed.)	13
Columbus circuit	16, 17
Columbus station	17, 18
Brooksville	23, 24
Cedar Bluff	30, 31
West Point	31, Nov. 1
Hebron	6
Shuqualak	7, 8
Kingleton (Thurs.)	11
Winstonville	13, 14
Tibbee	20, 21

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Olive Branch cir., at Olive Branch	Sept. 26, 27
Red Banks circuit, at Victoria	Oct. 2, 3
Ashland circuit, at Mt. Pleasant	9, 10
Cornersville circuit, at Cornersville	16, 17
Mt. Pleasant circuit, at New Salem	23, 24
Pontotoc circuit, at Mt. Pleasant	30, 31
East Holly Springs circuit, at ——	Nov. 6, 7
Holly Springs circuit, at ——	13, 14
Abbeville circuit, at Abbeville	20, 21

J. D. CAMERON, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 25, 26
Nesbit	Oct. 2, 3
Courtland (Fri.)	8
Batesville and Wesley	9, 10
Longtown (Thurs.)	14
Como	16, 17
Tyro (Fri.)	22
Wall Hill	23, 24
Pleasant Grove	30, 31
Pleasant Hill (Fri.)	Nov. 5
Cockrum	6, 7
Arkabutla	13, 14
Burgess (Fri.)	19
Eureka	20, 21

T. C. WIER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Prairie	Sept. 25, 26
Verona	Oct. 2, 3
Aberdeen circuit	9, 10
Shannon	16, 17
Quincy	22
Amory	23, 24
Nettleton circuit	28
Fultoo	29
Tremont	30, 31
Sparta	Nov. 4
Houston mission	5
Buena Vista	6, 7
Houston and Wesley	13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada station	Sept. 25, 26
Banner, at Tabernacle	Oct. 2, 3
Paris, at Hunter's Chapel	9, 10
Toccopola, at Liberty Hill	16, 17
Slate Springs, at Atlanta	23, 24
Chapel Hill (Tues.)	26
Pittsboro, at Big Creek (Thurs.)	28
Elizey, at Young's Chapel	30 31
Strathmore	Nov. 6, 7
Charleston	13, 14
Tatum, at —— (Tues.)	16
Grenada circuit (Thurs.)	18
Water Valley cir., at Wyatt's Chapel	20, 21

H. C. MOREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Vaiden	Sept. 25, 26
Carrollton station	Oct. 2, 3
Indianola	9, 10
West	16, 17
Dublin and Brooklyn	23, 24
Carrollton circuit	30, 31
McNutt	Nov. 6, 7
Black Hawk	13, 14
Sidon	20, 21

J. B. STONE, P. E.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

DURANT DIST. FOURTH ROUND.

Kosciusko station	Sept. 25, 26
Poplar Creek, at Friendship	Oct. 2, 3
Sallis, at Salem	9, 10
Belzona, at Belzona	16, 17
Walthall, at Walthall	23, 24
Enpora and Mahurn, at Enpora	24, 25
Ethel, at Marvin Chapel	20
Ackerman, at Liberty Hill	30, 31
Ebenezer, at Center Point	Nov. 6, 7
Salem, at Macedonia	12
Rural Hill, at Rural Hill	13, 14
Chester, at Salem	13
Louisville, at Louisville	20, 21

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Binnsville, at Scooba (Sat., Sun.)	Oct. 16, 17
Vimville, at Curtis' Ch'l. (Sat., Sun.)	23, 24
North Kemper, at Blairs' Ch'l. (S., S.)	30, 31
DeKalb, at New Hope (Sun., Mon.)	31, Nov. 1
Chunkey, at Chunkey (Wed.)	3
Linwood, at Hopewell (Sat., Sun.)	6, 7
Neshoba, at Sandtown (Snn., Mon.)	7, 8
Daleville, at Soule Ch'l. (Sat., Snn.)	13, 14
Rose Hill, at —— (Sat., Sun.)	20, 21
South Side, at S. S. (Tues., 7:30 P. M.)	23
East End (Wed., 7:30 P. M.)	24
Toomsuba (Fri.)	26
Porterville, at —— (Sat., Sun.)	27, 28
Lauderdale, at —— (Sun., Mon.)	28, 29
West End (Mon., 7:30 P. M.)	29
Central (Tues., 7:30 P. M.)	30

Pastors will please see that Questions 24 and 26 are answered according to the Discipline, and that local preachers have written reports of their labors.

C. G. ANDREWS, P. E.

BRANDON DIST. FOURTH ROUND.

Brandon	Sept. 26, 27
Newton and Hickory, at Newton	Oct. 3, 4
Shiloh, at Shiloh	6, 10
Steen's Creek, at Marvin	16, 17
Lake, at High Hill	20
Westville, at Goshen	23, 24
Decatur, at Decatur	30, 31
Trenton, at Polkville	Nov. 6, 7
Raleigh, at Fairmount	8
Montrose, at Montrose	10
Carthage, at Carthage	13, 14
Walnut Grove, at Walnut Grove	14, 15
Clarksburg, at Lindsey's Chapel	20, 21
Morton, at Pelahatchie	21, 22
Millsboro, at New Providence	27, 28
Forest, at Forest	28, 29

W. W. SIMMONS, P. E.

Forest, Miss.

NATCHEZ DIST.—FOURTH ROUND.
(In Part.)

Perey's Creek	Sept. 25, 26
Barlow	Oct. 2, 3
Woodland	9, 10

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia and Osyka, at Magnolia	Sept. 25, 26
Providence, at Georgetown	Oct. 2, 3
Summit, at Summit	8, 10
Adams, at Adams	6, 10
Wesson	16, 17
North Wesson	16, 17
Caseyville, at Caseyville	23, 24
China Grove, at China Grove	30, 31
Mortlnville (Sat.)	Nov. 6
Hazlehurst	7
Gallman, at Gallman	13, 14
Crystal Springs	13, 14
Pleasant Grove (Fri.)	19
Bogue Chitto, at Bogue Chitto	20, 21
Brookhaven	25
Whitestown, at Bethany	27, 28
McComb City	27, 28

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork, at Rolling Fork	Sept. 25, 26
Harriston, at Harriston	Oct. 2, 3
Rocky Springs, at Rocky Springs	9, 10
Bolton, at Clinton (Fri.)	15
Utica, at Utica	16, 17
Port Gibson (Thurs.)	21
Hermanville, at Hermanville	23, 24
Mayersville, at Beulah	30, 31
Crawford Street—Vicksburg (Tues.)	Nov. 2
South Vicksburg (Wed.)	3
Warren, at Wesley Chapel	6, 7
Satartia, at ——	13, 14
Edwards, at ——	20, 21
South Warren, at Porter's Chapel	27, 28

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton, at Purvis	Sept. 25, 26
Whittington, at Palmer C. G.	Oct. 2, 3
Columbia, at C.	9, 10
Biloxi station	16, 17
Pearlington, at P.	23, 24
Galloway, at Isabella	30, 31
Moss Point station	Nov. 6, 7
Americus, at Salem (Tues.)	0
Escatawpa, at Zion (Thurs.)	11
Ocean Springs and Scranton, at S.	13, 14
Gulf Port	20, 21
Vancleave, at V. (Tues.)	23
Bay St. Louis, at L. B. (Thurs.)	25
Hattiesburg	27, 28

C. A. POWELL, P. E.

ENTERPRISE DIST. FOURTH ROUND.

Winchester, at Pleasant Grove	Sept. 25, 26
Pachuta, at Pachuta	Oct. 6, 10
Energy, at Hopewell	16, 17
Heidelberg, at Liberty (Fri.)	22
Vossburg, at Vossburg	23, 24
Matthews ville, at Salem	30, 31
Enterprise, at Enterprise (Fri.)	Nov. 5
Ellisville and Laurel, at Laurel	6, 7
Leakesville, at —— (Wed.)	10
Wayne mission, at Vick's Mill (Fri.)	12
Waynesboro and State Line, at W.	13, 14
Mt. Carmel (Thurs.)	18
Williamsburg (Fri.)	10
Fulton	20, 21
Shubuta, at Quitman	26
Enterprise and Stonewall	27, 28

L. CARLEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue (11 A. M.)	Oct. 3
Parker Memorial (7:30 P. M.)	3
Dryades Street (11 A. M.)	16
Tchoupitoulas St., Gretna and Gonidsbero, at Tchoupitoulas St. (7:30 P. M.)	10
Louisiana Avenue	17
Carondelet Street	24
White Castle	31
Algiers	Nov. 7
Rayne Memorial	14
Plaquemine and Donaldsonville, at D.	21
Craps Street, Slidell and Pearl River, at Craps Street	24
Moreau Street	28
Covington and Talisheek, at Covington	Dec. 5
Lower Coast, at Wesley	8
Felicity Street	12

The local preachers will please be present with written report of their labors.

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Wilson, at Gayden	Oct. 2, 3
Slaughter, at Slaughter	3, 4
Frankliuton, at Fisher's	9, 10
East Baton Rouge, at Merriori	16, 17
Zachary	17, 18
St. Helena, at Darlington	23, 24
Pine Grove, at P. G. (Thurs., Fri.)	28, 29
Ponchatoula, at Springfield	30, 31
P. Vincent at Bayou Barbary (W., T.)	Nov. 3, 4
Mellows and Antioch, at Mellows	6, 7
Live Oak, at Live Oak	13, 14
Baton Rouge Second Church	20, 21, 22
Baton Rouge—First Church	21, 22
East Feliciana, at ——	27, 28
Clinton	28, 29
Amite City, at Kentwood	Dec. 4, 5
Bayou Sara, at Concord	11, 12
Jackson	11, 12

R. W. TUCKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lamaville, at Andrew	Sept. 25, 26
Gibsland, at Gibsland	27
Valley, at Blocker Chapel	Oct. 2, 3
Holmesville, at White Hall	9, 10
Calhoun	15, 16
Ruston	17, 18
Lisbon, at Mt. Zion	23, 24
Summerfield, at S.	30, 31
Vienna	Nov. 1, 2
Vernon, at Wesley Chapel	6, 7
Gansville, at Antioch	12
Bienville, at Bienville	13, 14
Homer, at Homer	20, 21
Farmerville, at F.	27, 28
Downsville, at D.	Dec. 4, 5
Minden, at M.	8
Arcadia	11, 12

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church properly ready, as the Discipline directs. See page 50, Question 24, of Discipline.

B. T. CREWS, P. E.

SHREVEPORT DIST. FOURTH ROUND.

Red River, at Campobello	Sept. 25, 26
South Bossier, at Houghton	26
Mooringsport, at Mt. Zion	Oct. 2, 3
Jordna St. and Greenwood, at J. St.	9, 10
First Church—Shreveport	10, 11
North Bossier, at ——	16, 17
Pelican, at Pelican	23, 24
Caddo, at ——	30, 31
Grand Cane, at Grand Cane	Nov. 6, 7
Holly Grove, at ——	13, 14
Pleasant Hill, at P. H.	20, 21
Fort Jessup, at Bayou Scie	27, 28
Mansfield	Dec. 2, 3

Let all the officials attend their Quarterly Conferences, and let extra efforts be made to have full reports.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Boyce	Sept. 25, 26
Colfax	26, 27
Master's Chapel	Oct. 9, 10
Columbia	10, 11
West Alexandria	16, 17
Alexandria	17, 18
Simsport	23, 24
Cottonwood	25
Natchitoches	Nov. 6, 7
Jena, at Young's School-house	9
Spring Creek, at Fellowship	20, 21
Pineville	23
Winfield	30
Dry Creek	Dec. 4, 5
Washington	11, 12
White Chapel	12, 13

V. D. SKIPPER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—preaching	Sept. 12
Opelousas—Quarterly Conference	Nov. 7
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 16
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 3
Morgan City—Quarterly Conference	Nov. 24
Crowley—preaching	Oct. 10
Crowley—Quarterly Conference	Dec. 14
Franklin	Dec. 1
Indian Bayou	Oct. 16, 17
Prudhomme City	23, 24
Plaquemine Brulee	30, 31
Broad Street—Lake Charles	Nov. 7, 8
Jackson Street—Lake Charles	13, 14
Lake Arthur	20, 21
Grand Chenlere	27, 28
Patterson	Dec. 4
French Mission	5
Jeanerette	8
Abbeville	9
West Lake	10, 11

The Opelousas District Epworth League Conference will meet at Lafayette, Sept. 30, at 8 o'clock, and adjourn at noon the next day. There will be three sessions. I hope every pastor will be present, and that each League will send two or three delegates. I also would be glad to have as many young people from each charge as can come. We will have a programme that will be both instructive and interesting.

H. O. WHITE, P. E.

Christian Advocate.

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Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Communications.

Rev. Jules V. Penn.

Jules Victor Penn was born on Nov. 10, 1861, in Covington, La. His father was George Henry Penn, Esq., a prominent lawyer in that section of the State, and his mother was Clotilde Dolbear, the daughter of a distinguished educator of New Orleans.

The first great sorrow in the life of the child came when, at about four years of age, he lost his mother, a lovely and gifted woman, to whom he was very devoted, and whose memory he cherished with a tenderness that was pathetic. The death of his father, a few years later, left the orphaned and dependent boy to the care of his maternal grandfather, by whom he seems, after a little while, to have been given to the Rev. James English, a local Methodist preacher living in Pike county, Miss. Here he remained until he was about eighteen years of age.

If any who knew him should call to mind that there were irregularities in his life or imperfections in his character, let the disadvantages of homeless orphanage plead for kindly judgment. He never knew the softening touch of a loving mother's hand. Too soon there was taken from him the guiding and strengthening influence of a worthy father. Of him it may be said that he never knew the happiness of a home until he found it in the hearts and homes of his people. The virtues of his character, the merits of his work, were achieved not by means of, but in spite of the surroundings of his early life.

In August, 1879, while attending a meeting at Adams Camp Ground, in Lincoln county, Miss., he was converted through the instrumentality of Rev. Henry P. Lewis, of the Mississippi Conference. It is probable that he returned to New Orleans soon after his conversion, for in the following April he entered Centenary College as a beneficiary of the Carondelet Street Church, New Orleans. The Rev. Felix R Hill, D. D., was at this time the pastor of Carondelet, and through his kindly interest the financial aid was given which enabled the young man to enter college, preparatory to the work of the ministry to which he now looked forward. One year later (April 30, 1881) he was licensed to preach by the Quarterly Conference of Jackson (La.) station.

Returning to New Orleans at the close of the session, he was for a few months the assistant secretary of the Young Men's Christian Association of that city, but in September he returned to Centenary, where he spent the following session.

On the twenty-seventh of June, 1882, he took charge of the Little River circuit, Alexandria district, Louisiana Conference, to which he had been appointed as a supply. Here he remained until the session of the Louisiana Conference at Mansfield, where, on the twelfth of January, 1883, he was admitted on trial into the traveling connection and appointed to Vidalia and Troy. After one year he was received by transfer into the Mississippi Conference during the session of that body held in Natchez, December, 1883, and was appointed to Dennisville circuit.

The years 1885 and 1886 were spent in Natchez as pastor of Wesley Chapel, and the two years next following in Jackson, La., where, with great acceptability, he labored among the colored people who had known him only a few years before as a student in the college. The year 1890 was spent in teaching in Scott county, Miss., and in 1891 we find him serving the Homewood circuit, in that county. In 1892 and 1893 he was pastor of our church in Waynesboro, in 1894 in Pearlington, in 1895 in Vossburg, and in 1896 in Rolling Fork and Carey. His return to this work in 1897 was not a surprise to those who knew of the success which had attended his labors there during the preceding year. In the Spring of 1897 he was forced by the high water to leave his circuit for a while, but returned about the first of June, and threw himself with his accustomed zeal into his work. While thus engaged, preaching with unusual fervor and doing the full work of the ministry, he was stricken with typho-malarial fever. He was seriously ill from the beginning, and neither by himself or his friends was there entertained much hope of his recovery. He did not wish to die; he desired to live, and spoke regretfully of leaving his work; but he was ready to go and resigned to the Master's will, and when the summons came he was not afraid. Just after midnight, on the morning of Aug. 5, he passed away, and at five o'clock the next afternoon was buried at Rolling Fork, Miss. The noble people among whom his life work closed attended him with affectionate care during his long illness, and in their sorrow at his death showed how closely he had bound them to him.

Bro. Penn was twice married. In December, 1889, he was married to Miss Ione Kiblinger, of Jackson, La., who lived but little more than a year after their marriage; and in November, 1892, he was married to Miss Caro Minor, of Boligee, Ala., who, with her little daughter, mourns his death.

The character of our brother was marked by many excellencies. As a preacher, he was unusually gifted. He was graceful in manner, persuasive in voice, and spoke with great fluency. He was always forcible and often eloquent. As a pastor, he was faithful and industrious; as an administrator, he was wise and skillful, enlisting with rare success the co-operation of the members of his charge. His intense earnestness in the accomplishment of the work in hand seemed contagious, and was an important element in his success as a worker. As a builder of churches and parsonages, he was, perhaps, unequalled by any man in our ranks, and his conspicuous success in this department of church work was such, possibly, as to overshadow his work along other lines; and yet in no part of an itinerant preacher's work was he other than efficient. The financial interests of his charge were never neglected. His church register always showed substantial increase in membership, and he was diligent in his efforts to promote the spiritual life of his people.

Comparisons are invidious, but in justice it may be said of him with regard to every work he ever served, that his successor had need to bestir himself to keep the pace that had been set for him, and his predecessor was efficient indeed if his labors were not surpassed.

The last months of his ministry were characterized by abounding zeal, and his last sermons were said by those who heard them to have been marked by more than usual spiritual fervor and power.

Our brother no longer lives and labors among his fellow men, but his memory will be cherished in many hearts, and the itinerant preacher in the years to come will find the evidences of his faithful work in the comfortable home in which he lives and the attractive church in which he preaches. A. F. WATKINS.

For Young Preachers.

No young preacher should be assigned to a pastoral charge until he gives evidence of gifts as well as graces. Whenever a young man feels called to the work of the ministry it means to get ready to preach as well as to preach. Something more than mere education is needed. Such training in pastoral theology as will develop the sense of tact, called the sixth sense, is absolutely necessary to success. Some young brethren are so dull of comprehension that they never learn how to adapt themselves to circumstances and conditions; hence they are unpopular and unsuccessful.

I wish every young preacher would read the "Preacher's Manual," by Dr. Adam Clark, and learn how to conduct themselves at the people's homes. Some brethren are so exacting in their demands that they soon lose their hold on their people, and nine times out of ten the blame is at their own doors. Bishop McTyeire once said in my hearing: "Young brethren, be good mixers. If you have dyspepsia, don't tell anybody. Eat bacon, corn bread, and long collards, and never grunt." I would suggest that our young brethren learn how to conduct every sort of a meeting. I have learned a great deal by watching older preachers, especially the successful ones. If I didn't know how to do a thing, I kept my eyes and ears open to see how somebody else did it; and if I could improve on it, I did so; and if I couldn't, I did it as I saw or heard it done.

MINISTERIAL REMUNERATION.

Preachers do not preach for money, but it takes money to run this ministerial machinery. The preachers in charge depend upon their own people for a living; but when they go out and help in another charge, it is reasonable and right that they should be remunerated for their services. In addition to their traveling expenses, they should be paid for their services as an expression of appreciation and an evidence of love for the Master. When a brother labors for a week for a people, wearing out his clothes, exhausting his physical and intellectual energies, and laying himself out for them, he should receive a reasonable compensation. Why is it that any people are not willing to give as much to a neighbor pastor who comes and works as to give to an evangelist? The neighbor pastor preaches the same blessed gospel, and if the pastor and the people would rally to him as they should, he will hold as great a meeting as the evangelist, and yet they will not give him over $20 possibly, but they will give the evangelist $200 to $1,000, or more. Why this difference? Is it because the people are itching for something new?

PREACHING OUR DOCTRINES.

It is the honest opinion of this scribe that our sermons are not sufficiently doctrinal. I do not mean controversial, but I mean that they should be expositions of the great cardinal doctrines of the gospel, which are the cardinal doctrines of Methodism. Free moral agency and personal responsibility need to be thundered from our pulpits with more force than ever. In this age, when men are claiming that heredity influences action, and that the will is governed by superior motives which one has inherited from his parents, there is need for the old gospel of personal accountability to God. When great preachers of a sister denomination boldly declare that "whatever is, is right," it becomes our duty, as Arminian Methodists, to preach that the gospel is a protest against such fatalism, and that man must turn to God and live because he can. L.

Presiding Elders and Districts—Some More.

The caption of this article will remind the reader of a lively discussion in the ADVOCATE just before our last Annual Conference. The theme was prolific, and writers a-plenty were ready to enter the lists. As in a chase, the eager pack, Tray, Blanche, and Sweetheart, all join in noisy pursuit of the flying quarry; so, many affected with the "cacoethes scribendi" had the gratification of seeing themselves in print. Some unused to the manner and some accustomed to write, preachers young and preachers older, laymen and a "lay woman," or so, some wise and some otherwise, some for and some foment the presiding elders, and the districts as they stood, gave an airing to their opinions.

These correspondents made things lively for a time, and it did look as if something was going to "happen." And, truth to tell, it was not strange that one or more of the hunted quarry discovered symptoms of nervousness: But Conference came and passed. The prolific theme was scarcely in it. All the beloved whose time had not expired were returned to their districts, left in size, shape, and number, intact. What a lull there was! The chase was over. Not a mouth from the now silent pack opened more; not a pen of all these ready writers penned a line more.

The presiding eldership is organic in Southern Episcopal Methodism, and before it can suffer any material change our whole polity must be thrown into a state of solution, and then be crystallized according to some new form. The great body of our people are slow to make radical change. They love the church and are loyal to its institutions. By way of illustration: While the above-mentioned discussion was at its height "the boys"—preachers—on one district were getting up a handsome Conference suit for their "beloved presiding elder," and he wore it to Conference.

Some years ago a German adventurer went down into Africa, assumed the name of Emin Pasha, and became a sort of chief among the dusky tribesmen. After a time he was reported dead; slain, perhaps, by his rebellious subjects. There were conflicting rumors. It was not certain for some time whether Emin Pasha was dead or alive. The newspaper reporters, getting short of a sensational theme, some member of the fraternity, of more fertile brain than the rest, suggested, "Let's kill Emin Pasha some more."

As there is nothing of very general or stirring interest filling our Advocates just now, will not some of the ready writers of last Fall write about presiding elders and districts "some more?" BELOVED.

Why This Waste?

A few more years, and nineteen centuries will have passed to record since the advent of the Lord Jesus Christ. The apostle declared that the gospel was God's dynamite unto salvation. Christ assured us that our need was the Holy Ghost. Pentecost brought the heavenly gift, and ever since God has been waiting to be gracious. Yet we read in a late NEW ORLEANS CHRISTIAN ADVOCATE of a camp meeting where, after a ten days' siege against the hosts of hell, the reporter says, "There was, as I saw things, a lack of interest and spirituality not common at these meetings." There was much landation of the Master's eloquent sermons, and of one sermon it was wondered that "more visible results were not seen," and the declaration was made, "However, the preacher did his whole duty, and the harvest must be from God." Then some criticisms are made of sermons, prayers and songs not quite up to some supposed standard. It was a long article of two columns. I failed to note the report of one backslider reclaimed, one soul converted, or one regenerated soul entirely sanctified. Why such waste of power? There is leakage somewhere. I admired the frankness, the sincerity of the reporter, and felt sorry that he was not able to make a better showing for the force expended.

Has it come to pass that Zion is on the defensive? That after a ten days' battle on chosen ground—the flower of her mighty veterans leading and directing the battle—the result seems to be no more than would follow a sham battle? Mark you, this fight is not to be considered phenomenal; it is only one of many occurring constantly. I love the men engaged in the contest reported. They are my brethren beloved; their failure is my failure. I am inquiring the cause; it ought not to be so. I fear the Achans are not all destroyed; the trouble is in Israel's host. God somehow can not use us; our guns discharge with wonderful accuracy, and the reverberations indicate that they were heavily charged; but, strange to say, the slain are few.

Might it not be well to commence our camp and protracted meetings with twenty-four solid hours of fasting and prayer by the leaders and members for the emptying of self and sin and the infilling of the Holy Ghost? Would it not be well for the ministers to abstain from all levity in the preachers' tent, and elsewhere—innocent though it might be—and, altogether, spend twenty or thirty minutes in fervent prayer before every service for the brother about to preach? Would it not help for every preacher to be so filled with the Holy Ghost until he felt the fire burning within, consuming all desire to preach any other than a soul-delivering or comforting sermon? Ought we not to be so entirely sanctified unto the Lord until he could "guide us with his eye?" Select your own route to get into this consecrated state, but see that no time is lost in placing yourself before him, so that he may fill you with the "fullness of God." If the preferred route keeps you too long amidst the shadows of unbelief and uncertainty, try the other.

Brethren, we must get there, and that quick, if we want our ministry to have no wastage of power.

R. B. DOWNER.

Correspondence.

From Bro. Emery.

After a sojourn of nine days in bed I am now able to sit up and make grateful acknowledgment through the columns of the ADVOCATE of the many acts of kindness shown us by our friends during the dark hours of our recent trial. Later, when they will not fear to receive a letter from "an infected district," I will write them in person.

On the twenty second of August, a few days after his return from a visit to Ocean Springs, my son Carl was taken with what the attending physician pronounced yellow fever. In due time my son Frank, Mrs. Emery, and the writer succumbed. The three last named were, towards the last, all in bed at the same time. Fortunately, Mrs. Case, my wife's mother, who had had the fever in 1878, was with us. She, assisted by Carl, who was convalescent, did all the nursing. A yellow flag floated over the gate, and guards sat there day and night, admitting no one but the physician, Dr. H. Chevis Tebo, to whom we are lastingly grateful for his skillful and unremitting attention day and night for more than a month.

More than once tears came to our eyes as the visible manifestation of the appreciated Christian love and kindness shown in the many telegrams and letters that poured in upon us. I make grateful acknowledgment of letters containing financial assistance from the following: Bros. W. A. White, O. G. Swetman, and J. A. McKinley, and Sisters Belfour and Stilphen, of Biloxi; Bros. John A. McLeod and J. L. Turner, of Hattiesburg; many friends of Lumberton, whose names as yet are unknown, through Bros. A. L. Summer, W. W. Pigford, J. J. Brooks, J. M. Jenkins, and Sister E. I. Welsh; Bro. P. R. Baldwin, of Biloxi, and Sisters E. N. Everett and Ella Everett, of the Seashore Camp Grounds; also many unknown friends of Poplarville, through Bro. and Sister H. C. Archer.

I have also received telegrams or letters, either speaking comforting words or offering aid, from the following: Revs. H. E. Partridge, I. W. Cooper, J. P. Drake, G. R. Ellis, T. B. Holloman, T. L. Mellen, and Bro. J. B. Calhoun, of Purvis.

Lastly, but by no means least, my dear friend and brother, Rev. C. A. Powell, has, by means of many telegrams and letters, cheered us by kind words and offers of assistance.

But, best of all, our heavenly Father has been with us through it all, sustaining us by a wonderful manifestation of love, speaking peace to our hearts, and filling us with an unspeakable assurance of his divine presence. Through his children here and elsewhere he has most graciously supplied all our wants, and to these friends he will in due time most assuredly fulfill his promise contained in Matt. xxv, 34-40. CHARLES F. EMERY.

Opelousas District Camp Meeting.

Some thirteen or fourteen years ago this district procured ten acres of land at the Kennison Springs, near Opelousas, La., upon which to build a camp ground. Measures failed to accomplish anything. At the District Conference in Jeanerette, this year, a resolution looking to a revival of former plans was passed which secured wise committee work that knew no failure. A neat tabernacle, a preachers' home and a boarding house were erected by Bro. W. T. Blackshear at the instance of the committee. With that much on the grounds a camp meeting was announced. One family put up a cloth tent and others came out and spent the whole day, while many others attended at night.

The following preachers of the district assisted in the services of the meeting: Revs H. O. White, M. C. Manley, H. Armstrong, T. K. Faust LeRoy, T. S. Randle, R. P. Howell, J. W. Porter, J. M. Henry, H. L. Hughes, Martin Herbert and the writer. This scribe was put in charge of the choir which was made up of some of the best voices and souls of the district. The organist will pardon me for forgetting her exact name (for it is French), but she was the once Miss Ola Evans, of Church Point. Her work was well performed. Bro. Skiles, of Opelousas, was our skillful cornetist. The choir was consecrated to camp meeting work. They would sing with the spirit, and when called upon would go down into the altar work and do their duty there. In fact, good workers were not scarce at this camp meeting.

The preachers were in the Spirit of the Master, and delivered their messages of life with the old-time fire. The collection for the expenses of the meeting and the improvements upon the grounds was real good and in the spirit of Christianity.

It is the desire of this district to make this institution a gracious success. We need, at least, twenty-five tents on the ground. Every pastoral charge in the district should try to build a tent, or at least to put that much into the cause. The grounds are well shaded with forest trees loaded with flowing moss. The surrounding groves are beautified with shady vines. Drainage is excellent and natural. The water gushing from the springs is first class. Wells can be had at about the proper depth and at a nominal cost.

It was estimated that we had about twenty conversions and a good work done within the church. The meeting lasted but six days, beginning on the fourth and ending on the ninth. R. M. BLOCKER.

Jeanerette, La.

FAITH.

Thou art coming; we are waiting
With a hope that can not fail
Asking not the day or hour,
Resting on Thy Word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure:
Certainly shall make us strong,
Joyful patience can endure.

O, the joy to see Thee reigning;
Thee, my own beloved Lord!
Every tongue Thy name confessing,
Worship, honor, glory, blessing,
Brought to Thee with glad accord—
Thee, my Master and my Friend,
Vindicated and enthroned,
Unto earth's remotest end
Glorified, adored, and owned!

Exchange.

Communications.

Reply to "Gilderoy."

MR. EDITOR: In the ADVOCATE, of Aug. 5, there is a letter from "Gilderoy," in which the following statement occurs: "Man is a depraved being in a guiltless or justified state." He then remarks as follows, "To the average mind—especially a mind blinded by erroneous teaching—this looks like a contradiction in terms." This statement has reference to the moral relation and condition of infants under the gospel dispensation, and is meant to avoid the consequences of attaching guilt to new-born babes. As well as we remember now, "Gilderoy" sets forth the true views of the authors named. We recollect distinctly that Dr. Miley reaches the conclusion that infants under the gospel dispensation are guiltless, and so in a state of justification, though in a condition of depravity, which he defines as moral ruin. We deny the congruity of the terms of the above statement, and think they admit of being reduced to an absurdity. We deny also that, as a proposition, it expresses the fact of the divine administration; nor can it be established by just inferences drawn from the Word of God, or from the experience of the saved soul, without going very far into an analysis of the doctrine of depravity to ascertain its effects upon the moral constitution of the soul, and to what extent it hinders the exercise, in the right way, of the moral powers; but taking the definition of depravity given by Dr. Miley as the soul's "moral ruin," and we say it is impossible to reconcile that definition with the supposition of the justified state of infants as expressed in the above proposition. But before we proceed further, we wish to make a few observations on the distinction usually drawn by writers on this subject between depravity and sin. This is done to make plausible the supposition that a depraved being may be justified while in this condition. While it is true depravity is not sin, yet it is a sequence of sinning, and is the sure and certain evidence of an antecedent unlawful act, as well as a present ruined condition. For purposes of analysis, it does very well to distinguish between them, but they should never be referred to in arguments of this sort as separable, but as two forms of an identical fact. The same is true as respects justification and regeneration; they are two forms of spiritual condition. This distinction is also often used as if it meant a difference in relation, when, in truth, it should mean no more than to distinguish between two phases of one and the same relation manifested from different points of view, which to one another are as antecedent and consequent as to time, but expressive of one great fact divided into two forms of experience, the existence of the one implying the existence of the other; so as depravity becomes the evidence of sin, so also regeneration becomes the evidence of salvation. Justification is usually defined as right relation to God's law. If justification be right relation to the law, then this relation must refer to both functions of that law, as both are expressed in that relation; but the justification supposed to be conferred has no reference to the mandatory function, but only to the penal function, for the mandatory function requires capacity for moral obedience; but this is impossible to the depraved or morally ruined. So, on supposition, the depraved be in a state of justification, then the law both justifies and condems at the same time; and then to suppose right relation of the soul to the law with wrong condition, as is the case, if the soul be in a state of justification and moral ruin, would be to suppose that the law of God takes no cognizance of the moral condition or affection of the soul; and, if so, then the love of God shed abroad in the heart, or regeneration, is not necessary to meet the requirements of the law. For if justification may be separated from regeneration, this would require that the law should be not expressive of one relation, but two; and if so, then the affection might be loosed from the relation of which justification is the expression of; and, if so, then a sinful life is compatible with a justified state of soul. But a sinful life is the opposite of the demands of God's law upon the soul; so, then, that state of the case which would make such a life possible must be out of harmony with the law also; and hence it follows that a sinful life is deducible from the supposition of justification with depravity and moral ruin. Now, if that which is logically deducible from a proposition be contrary to the law of God, the proposition is also.

Let us now notice a little further to see the incongruity of this position. If depravity be moral ruin, then it is known only by its connection with sin, and so it is the evidence of sin. Now, if it be the evidence of sin, how is it possible to remove the sin and the evidence remain? To suppose so is to suppose that the evidence of the existence of a condition of soul may continue after the condition has ceased to exist. And, further, to suppose depravity to be to sin as an evidence of existence, and to suppose sin to cease its presence in the soul's relations to the law, as in a justified state, would be to suppose that the soul is a false witness to itself, for the evidence is to the effect that the soul is guilty, while the supposition is that it is justified. This is incongruous, and to our mind absurd. For it is to suppose the law of God, which is expressive of an identical relation in its operation towards a single individual, does so contradictory in that when it refers to the state of the soul it justifies; but if expressive of a single relation as is supposed, when reference is had to the soul's condition it condemns. Now, if the law be one with two functions, how can these things be without contradiction, and to suppose the law in its operation toward the moral state or condition of an infant, to find fault with the one and not the other would be to suppose that the ground and reason of the objection was the unsuitableness of the gospel to meet the just requirements of the law, and that the death of our Lord does not interpose to prevent it. And as the existence of the infant, both physical and moral, is traceable to the redemptive, rather than the creative act, then to suppose the law to find fault to either the relation or condition in which demption has placed it, is to suppose the law makes demands which the gospel is powerless to perform, and requires a condition of soul beyond its power to confer. And so the supposition that the natural state of the infant offers hindrances to the operations of grace if the above argument be true, is absurd, for it is to suppose the gospel is in opposition to itself, for the supposition is, that the present condition of the infant, and the place occupied by it relative to all demands made by the divine government upon it in any way whatsoever, is a gospel position. And to suppose right relation or justification, with wrong condition or moral ruin, would be to suppose a partial salvation as the product of a perfect plan, or else the plan must be supposed imperfect to meet the exigencies of the case.

If it be objected that in making depravity the evidence of sin that we have introduced an element of experience which is not permitted in arguments on this subject, we answer that the Word of God insists that impurity of heart is positive proof of a want of reconciliation with him. Moreover, we have in making that argument gone on the supposition of the uniformity of the divine administration and the identity of the human mind, and that like processes and procedures of the Holy Spirit, with none to hinder, would be similar in all similarly constituted souls, and so the end reached would be the same in all. But on supposition the position of an infant be one of justification and moral ruin, then this is contradictory of experience, and is an assumption, without a known case parallel to it, as existing anywhere under the administration of God. Now, we say that inductively we have no just grounds to suppose that the end reached by the Holy Spirit in the salvation of other souls or that the processes are different than what are realized by ourselves in salvation. This inference goes from what we know to what we don't know, and is a legitimate inference; but whoever realized justification separate from regeneration? By what logical right has anyone to infer that an infant is in a justified state, yet depraved?—as such a statement of the case is unknown to the experience of the saved.

But, upon the other hand, all who are saved experience together justification and regeneration, and consequently in drawing conclusions respecting the salvation of others the only warrant we have is to infer that they are affected in the same way as ourselves, and that the methods used and manner of operation, as well as the end reached, are similar. But let us suppose that an infant at the beginning of being to be related to the divine government in the way as expressed by the terms of the proposition—that is, justified, but depraved, or, as Dr. Miley expresses it, in a condition of "moral ruin," and to continue so until the line of accountability is reached. Now, the question is, from every point of view, what is the suitable thing to be done? No doubt the answer would be by those who hold the theory of justification and depravity, or "moral ruin," as Dr. Miley puts it, to meet the responsibility of the soul's present position, that faith in order to regeneration is the next condition to be met. But justification is the first fact following upon an exercise of faith, and the terms of the proposition require the soul to be now justified; so according to the terms of the proposition that is prior to faith, which should be after it. This is an absurdity. To suppose the soul now to be in a state of justification antecedent to faith; then, according to Arminian theology, to suppose justification immediate upon faith would be to suppose that faith put the soul in the attitude towards God it now occupies; and so upon supposition that regeneration would follow upon justification after faith, when faith only serves to put the soul in its present position, why will it not follow upon its present position of justification? To say it will not is a contradiction.

And, further, the act of concurrence, of which faith is supposed to be, may be properly defined as non-opposition to the Spirit's work of saving the soul, and is precisely parallel to the antecedent non-resistance of the soul prior to responsibility as is supposed. And from all this it follows that the end of the operation of faith is to bring the soul to the attitude of passivity as respects regeneration, which is the posture it now is in. So it is. Whoso receiveth the kingdom receiveth it as a little child, and except you be converted and become as little children, ye shall in no wise enter the kingdom of heaven.

R. M. DAVIS.

Bro. Peebles on "Growth."

My dear Bro. Peebles feels called upon to show the "lackings" of an article I published some time ago under the caption, "Growth in Grace." After reading what he has to say about that article, I can see neither its "lackings" nor its superfluities. I still hold to the correctness of the statement that, "growth in nature involves accretions to the substance of the growing thing or animal," although Bro. Peebles sees in it a "growing monstrosity." If things do not grow by additions to their substance, I confess I do not know anything about it. I did not intend by that statement to explain the process of growth of which I know nothing, and suspect Bro. Peebles in the same predicament. But Bro. Peebles sees, or thinks he sees, mischievous mistakes in what I say about spiritual growth. He beholds me "floundering in the mud, or groping in the dark." I wish he had told me which. In proof, he quotes from my article: "We are in a state of grace when born into the kingdom of God, but imperfect and immature, and hence under necessity of growing to maturity—not holiness—by a gradual process." What great heresy in the above quotation that causes my good brother to rush into print! The above sentence would have passed muster with Bro. Peebles if I had left out the negative phrase, "not holiness," which I put in to show that I do not believe in the growth theory of holiness. But why did not my brother say that these two words put me in that awful mud-hole, or else obscured my vision, one or the other, or both, and then come to my rescue? Let us take one clause of the sentence objected to at a time thus, "We are in a state of grace when born into the kingdom of God." Bro. Peebles will not object to that proposition. There is not a Christian on earth that disputes it. The next clause predicates imperfection and immaturity of the new-born believers. If my brother disputes that, he opposes St. Paul and universal experience. The next clause requires a gradual growth into maturity, but denies growth into holiness. That denial is, I suppose, what aroused my good brother.

But he quotes again, "Every moral, accountable creature is either holy or unholy." Is that not so? But, continuing the quotation, "If the latter, it is because of unholy principles in the nature not yet destroyed or subdued." I put that hypothetically, and no one can object to it. I go on to say, "This state of things may exist in the justified believer which renders him unholy, but innocent as long as he maintains a justified state." Bro. Peebles asks, "Can not anyone see from these statements how he flounders, staggers, and plunges into darkness?" And then answers his own question to his own liking, "Certainly they can."

Well, well; I did not know that I was in that awfully bad fix, and it seems to me that a fellow would feel tired after going through such a course of gymnastics. I have known drunken men to imagine every man they met was drunk. Bro. Peebles will know how to make the application. It is a great deal easier to deal in coarse, uncharitable epithets than it is to produce a sound, sensible argument; and I suppose it comes handier to Bro. Peebles, as he has given us the former and withheld the latter. Why did he not lay his finger on the precise heresy contained in my article, and then proceed to refute it? I infer that Bro. Peebles objects to my theology because I teach with Mr. Wesley, Clark, Watson, and all other authorities, that we are not entirely sanctified in regeneration. He asks the question, "How can a person be born again without being holy?" I infer from this question that Bro. Peebles believes we are entirely sanctified or made holy when we are regenerated, and he objects to my theology because I do not agree with him on that point. Very well; I can afford to part company with him, since it puts me in better company—Paul, Peter, Jesus Christ, Wesley, Clark, Watson, and nearly all evangelical Christians of all ages and countries.

I close by asserting that entire sanctification is not contained in regeneration. Let Bro. Peebles refute it; not by interrogations and exclamations, but by arguments.

D. G. W. ELLIS.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

To the Members of the Woman's Parsonage and Home Mission Society of the Mississippi Conference:

We give some of the following items from the eleventh Annual Report, as we are sometimes questioned on these points:

WEEK OF PRAYER.

Our annual Week of Prayer will be observed Oct. 11 to 18, 1897. A program has been prepared and distributed. We trust that the members of every auxiliary will carefully examine this program, for understanding and knowing the motive that prompted the preparation by the General Committee will be followed with a loyal and enthusiastic observance of the Week of Prayer.

The contribution of the annual Week of Prayer is the only general collection asked of the auxiliaries on which the general treasury can rely for expansion and progress.

Some auxiliaries prefer to raise their Week of Prayer money by making life members. This popular method aids the general treasury as effectively as by taking a collection.

MITE BOXES.

—The distribution of mite boxes, the sending out of certificates, and the charge of the Baby Roll, have been grouped under one head and wisely consigned to the care of Mrs. Jno. J. Tigert, whose loving enthusiasm and faithful labor is an inspiration to all. The general fund is increased by mite-box collections. All the contents of the boxes should be remitted to the Conference treasurer, to be forwarded to the general treasurer.

At the last convention, in Little Rock, it was decided that we adopt the paper mite box for free distribution, only asking a return of postage. The wooden boxes can be bought from the superintendent by sending the money.

LIFE MEMBERSHIP.

One year ago the Central Committee adopted a plan for issuing life membership certificates. By the payment of $25 anyone becomes a member for life, receiving a certificate that entitles her to that honor, and exempts her from all dues thereafter. One hundred dollars makes an honorary life member. This is one way the mite boxes can be used. Certificates of membership are sent to life members and honorary life members as soon as the general treasurer reports to the superintendent of this department that the sums stated have reached her, with the names.

BABY ROLL.

The payment of twenty-five cents will admit the baby into the band. All not over five years of age may join. The Conference that secures the largest list of names will be awarded a medal at the next convention.

WOLFF RECORD BOOKS.

The Wolff Record Books may be secured at the Publishing House at the following prices: Conference Secretary and Treasurer, seventy-five cents each; Auxiliary Secretary and Treasurer, twenty cents each; District Secretary, fifty cents.

DUES.

The membership dues of all adult members is ten cents per month. Young people and children, five cents per month. The confusing distinction between connectional and local members is done away with, and all paying regular dues are members.

Mrs. William E. Linfield has kindly consented to serve as district secretary of the Brandon district. We hope that every pastor on the district will give her his hearty co-operation. Reports of work done in that district will be reported to her at the same time as to the Conference secretary. Address Mrs. W. E. Linfield, Morton, Miss.

Only eleven auxiliaries reported this quarter. Please let the auxiliary corresponding secretaries be regular and prompt.

Lovingly we ask the prayers and hearty co-operation of all in forwarding our work.

CLARA H. COPE,
Conf. Cor. Sec.

Paulding, Miss., Sept. 20, 1897.

Selections.

Conversions within the Church.

BY REV. THEODORE L. CUYLER.

It was to one of his three favorite disciples that Christ addressed the solemn words, "When thou art converted strengthen thy brethren." The astonished disciple—who had a supreme confidence in his own strength—replied, "Lord, I am ready to go with thee both into prison, and to death." Within a few hours came the disgraceful fall, the deep repentance, and the merciful recovery. There are two kinds of scars—those received in gallant battle, and those received by pitiable falls; and Peter carried the scar of that night's cowardly denial of his Master to his dying day.

Peter's backsliding was quickly followed by Peter's recouversion. Jesus prayed for his recreant disciple that his "faith might not fail" entirely; and but for that merciful intercession of his Master he would not have come out of that disgraceful episode a reconverted man. The process through which Peter passed bore all the marks of conversion. There was pungent repentance of his sin; there was an exercised faith in Christ; there was an honest spirit of obedience and a renewed consecration of himself to his Lord's service. There was a turning to Christ, and that is exactly what the word "conversion" signifies.

Are there no backsliding members in our churches who have sadly fallen from grace, and become like barren fig trees? Verily the number of enrolled members who seldom answer to the roll-call of duty, or who are either lagging at the rear or laid up in the hospital, must be painfully great. In such cases lies the weakness of the Christian Church. These who wear the livery of Christ, and "wound him in the house of his friends," do an amount of mischief that they can not compute. Perhaps the person who reads this article may be now in a condition of lamentable spiritual declension. Yours is a case for "discipline"—not by the officers of your church, but by yourself. Feel of your pulse, and see if there be any warm heart-beat of love for your crucified Lord. Look into your account-book and see how much money you have contributed to him in comparison with what you have spent on yourself. Cast your eye over the year just closed and discover, if you can, any real progress in the Christian life, or any genuine effort to save a single soul. You are living on a past and worn-out experience, and not on a present love and loyalty to Jesus. Your religion is all parsed in the "past tense." Like some apple trees at this season, your roots may be alive under all the biting cold; but there are sadly few fruits of the Spirit on your bare branches.

Now, don't go back into some past year and dig up a by-gone experience. An unfaithful wife might just as well hunt up her marriage certificate to prove that she is now the wife that she ought to be. That certificate is really a swift witness against her. Your former good condition is only an evidence of your diseased condition to-day. You know, and everybody who knows you knows, that you are not a healthy, active, useful and happy Christian. Perhaps your grieved Master might have said during the last twelve-month, "I will let him alone this year also," and yet you are cumbering his ground. Don't use palliatives, or try to quiet conscience by anodynes. That new-year bell is really an alarm-bell, and means—one year more lost, and one year nearer the judgment seat!

What better use for the "Week of Prayer" than to make it a week of penitence? It is not the "conversion of the world" that is the important matter now, but your own conversion. One honest hour with your own conscience and alone with your neglected Savior; one square look at yourself in the mirror of Bible truth; one prayer from the bottom of your heart to the Holy Spirit to change your backsliding heart; one new and entire re-surrender of yourself to Jesus Christ, will be worth infinitely more to you than all the meetings you can attend, or all the sermons you can listen to. Throw your past hopes to the winds; dig down deep and rebuild anew on the Rock. Now is the accepted time and now is the day of salvation for you. Quench not the living Holy Spirit; he wants to lead you back to Jesus. Do what that divine Spirit prompts you to do and persuades you to do; and you are a reconverted man or woman! Oh, if there were thousands of such conversions inside of the church, what hosts of souls might be converted on the outside! It was the reconverted apostle who wrought the mightiest day's work of his life in Jerusalem right after the Pentecost.—Exchange.

It is a fine thought that every individual is a center of influence. From him radiates an energy that impresses a large circle. The smallest infant in the cradle is a potent factor in the life of his parents. From the humblest street boy there goes out as from a hidden spring an influence pregnant with evil or good. No man lives to himself. We are bound together like net-work. If we could only measure the subtle power which streams from the most obscure, we would be amazed. The sum total of all these energies in human life.—Texas Advocate.

Flesh is the anagram of self, and in Scripture 'tis all one to walk after the flesh and to seek one's self. If then, men walk after the flesh, they shall die, for every man's perdition is of himself.—Vening.

I like ejaculatory prayer; it reaches heaven before the devil can get a shot at it.—Rowland Hill.

"Thy will be done" is the keynote to which every prayer must be tuned.—A. J. Gordon.

WALL PAPER.

—SAMPLES FREE—

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To Whom It May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

FROM THE WORK.

Rev. Sam Q Bass, Sept. 21, 1897: "Please say to the brethren through the columns of your paper that I closed out a wonderful meeting yesterday at Mount Olivet Church, on Eureka circuit, for Rev. C. P. Moss. About 85 conversions Twenty-five of these were members of the church, but had no religion. Forty-six additions to our church and 14 to other branches. I have held many meetings, but never held one with greater power than was manifested in this one. People absolutely went out to buggies and pulled their friends in the house, and they were soundly converted. The meeting only continued 8 days—three services a day. No better people than the people of Mount Olivet. Bro. Moss is one of our promising young men—a fine pastor and a good man to work with. I have not heard him preach. I began here (Terz) with him last night with a fine prospect."

Rev. W. R Williams, P. C., Brown's Creek circuit, Sept. 18, 1897: "I closed my meeting at Mt. Pleasant yesterday with a result of nine conversions. Bro. B. P. Fuillove, of Corinth circuit, did the preaching after Monday. I have never seen a pulpit filled fuller by any preacher in my life. Bro. Fullilove is one of the most spiritual men I have ever met in my life. As an orator he is wonderfully gifted. I have never seen greater power than he possesses while demonstrating truth. In fact, he was a great blessing to myself and people. 'Onward and upward' is his aim through life. He no doubt will point many a poor soul to Christ before his end comes. He left us yesterday evening to ride on horseback over much rough hilly ground, a distance of forty miles, to his home in Corinth. As I close these lines I pray God's blessings upon him and family."

Rev. L. J. Jones, P. C., Raleigh, Miss., Sept. 10. 1897: "On Aug 7 we began a meeting at Bay Springs, near Taylorsville. We had Bros. M L White, from Montrose, and Bro W. G. Backus, from Bogue Chitto These brethren were on hand during the first hour's service, and continued the meeting five days. We had a fine meeting. These brethren did the preaching, and they did it well On account of sickness in my family I failed to reach them until the fourth day. On Aug 21 we began a meeting at Trinity. Bro W W Simmons, our presiding elder, did the most of the preaching. We had a fine meeting. Fifteen accessions to the church. Young Bros. Williams and Thomson were present and rendered good help. On the twenty-fourth at this place our quarterly meeting was held. Every church was represented. A good report for third quarter Our work is in advance of last year in everything, and I feel that God has blessed us in our efforts to do good. Our church at Bay Springs only received twenty-five dollars from Church Extension Board. It is now completed, worth or cost five hundred dollars—all paid for. Trinity Church is now ceiled, which adds greatly to the comfort of all. Fairmount is building a new church, the cost of which will be about five hundred dollars. They ask not for help, but haul their lumber thirty miles, and will pay as they go. I expect to preach in the new church on Saturdays and Sundays in October. Pleasant Hill will have their new church ready for their meeting the fourth Sunday in this month, and I suppose their church will be worth five hundred dollars. They pay as they go. We have had two cases of slow fever in our family. Pray for us."

Rev. D. Scarborough, Coffadelah, Miss., Sept. 15, 1897: "We have held five meetings this Summer on the Neshoba circuit—lacking one of having finished our annual round of protracted services. All of these meetings were seasons of great refreshing from the presence of God. We began at Hester's Chapel on the second Sunday in July, and continued six days. Rev. J. H. Holland was my helper, who preached the Word with power and in demonstration of the Spirit. The church was greatly revived; nineteen were converted, and fourteen joined the church—one by certificate. About ten families promised to take up family prayer. It was the verdict of all that this was a glorious meeting. .....On the third Sunday in July we started in at Cook's Chapel, with Rev. P. D. Hardin, of Decatur, as our assistant. Rev. J. F. Robinson preached one sermon, and Bro. Holland three. The meeting moved on slowly for the first day or two. There were obstacles in the way, but the gospel hammer soon broke these barriers down and the revival fire began to fall. The church was greatly stirred; several were converted, nine joined the church, and one promised to erect a family altar. Bro. Hardin is a strong preacher for a young man, and will do any brother good work in a protracted meeting.....Our next effort was at North Bend, where we began on the first Sunday in August. I was assisted by Rev. J. J. Golden and Rev. J. H. Holland. The gospel was preached with earnestness and to the edification of the people. The meeting lasted five days and resulted in much good. A considerable number were converted, ten joined the church, fifteen heads of families promised to take up family prayer, and the whole church was aroused.....Our fourth meeting was at Mars Hill, beginning on the fifth Sunday in August. The preaching was done by the pastor and Rev. J. H. Holland. Here we also had a gracious meeting. Eight joined the church and fully as many were converted.....We next protracted at Pine Grove, where we had the help of Rev. J. C. Long and Rev. J. H. Holland. The meeting began on the first Sunday in September, and lasted four days. Much good was accomplished. Six joined the church....I am happy to say that the work is progressing. Since Conference I have received 43 members on profession of faith, and 4 by certificate; baptized 15 infants, organized 2 Epworth Leagues—one of which is as good as can be found anywhere in the country. We observed Children's Day at every church on the work; collected $14 70. Our collections are behind, but we are trying hard to raise them. May the Lord help us to do our whole duty!"

Rev. C. H. Ellis, Meadville, Miss., Sept. 16, 1897: "Since last writing for your excellent paper I have visited a number of places and held special services. At Fernbank, Ala., we had a glorious meeting with our faithful and efficient brother, W. T. Daniel, of the Alabama Conference. Not less than seventy-five found the Lord in conversion, reclamation or entire sanctification. Plans were matured for establishing a camp for an annual holiness meeting. Millport and Fernbank will join in this enterprise. . . . Our next meeting was at Carthage (Miss.) Camp Meeting. To this I was invited both by the Board of Directors and the pastor, Rev. H. P. Lewis. This association of Christian men to secure definite teaching of entire sanctification as a second work of grace are men who both know and love the doctrine and discipline of the church. From good authority we learn the teaching of holiness as a second experience has increased the interest in all lines of work, adding much to the financial as well as spiritual department. We had with us in addition to the faithful and efficient pastor Rev T. L. Mellen, of Canton, and Rev. D G. W. Ellis, of Meridian. If there was any clash in teaching or testimony or method of work through the ten days, it did not appear. Truly we, as ministers, dwelt together in unity. The doctrine of entire sanctification was definitely taught, but not that alone, and God honored the Word in the salvation of souls at almost every service from beginning to the close. It is a fact worthy of note that we have on our church rolls many unconverted persons. These seek pardon, and large numbers living in a backslidden condition are restored, so that church-joining can not be made a test of the success of such meetings. The fact is, our pastors, who are competent judges, say their members need regeneration before they are ready for the higher experiences of entire sanctification and enduement of power. Under these conditions we labored at Carthage, and the Holy Spirit gave testimony to the Word, and many were added to the Lord.... Returning to New Orleans, Aug. 17, I remained to Sept. 3. With the exception of one sermon and prayer meeting service at Carrollton Avenue, my services in the city were on special lines. As I see it, the outlook in the city is hopeful. God is working. Especially in the W. W R Mission, on Bienville (608), organized and superintended by our brother, J. H. Haag. At every service the power of the Holy Spirit was manifested in some way. God is raising up a people there to rescue the neglected masses. This work should receive the sympathy and hearty support of all the churches, as this is the work of rescue. Here I saw more than one who had been saved from self-destruction by the timely aid, both spiritual and material, given at this mission. These now give promise of lives of usefulness. Let not the curse of Meroz (Judges v. 23) be upon the people of God as to this work. The Salvation Army is also doing a much needed work, and deserves the warmest sympathy and support of all who feel interest in rescuing the lost. Both Douglas Square and Union Gospel Missions seem to be well attended, and those in charge seem full of zeal and faith. . . . On Sept. 3 I left the city for Hamburg, Miss., to hold a ten days' meeting with Bro. R. A. Breland. Hamburg is on the Mississippi Valley railway, 175 miles from New Orleans, and five miles from Roxie, where we held a meeting in July. Much might be said of the work and workers here, but our communication is already too lengthy. God gave victory from first Though our last day was threatening, and rain began to fall early in the morning, the large church was well filled by 11 A. M, and souls were saved and sanctified. It is worthy of special note that the officials of the Baptist Church gave the use of their house, as it was much larger than the Methodist. About forty testified on Sunday to having received pardon, reclamation or sanctification. About half claimed the latter experience.... We begin a ten days' meeting to-morrow with Bro. R. S. Gale at Meadville. Will those who read this help us by their prayers, that God may continue to own his word, and to open to us an effectual door to preach the gospel in its fullness?"

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THURSDAY, SEPTEMBER 30, 1897.

WOMAN.

Not she with traitorous kiss her Savior stung,
Nor she denied him with unholy tongue;
She while Apostles shrank could danger brave,
Last at his cross and earliest at his grave.
—E. S. Barret.

Egotism is bad anywhere, but it is inexcusable in a preacher.

When you start out to reform the world the right place to begin is with yourself.

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—Rev. Dr. John Hall.

If we would think more about our own sins and less about the sins of our neighbors, we would be better off.—Baptist Standard.

No matter how loud a man's professions are, if he does not pay his debts, or make a life-long effort to do so, he is not a Christian.

The most unanswerable argument in favor of the truth of Christianity is a Christian; we mean one of the genuine type, not a sham.

When you hear a man mouthing about some Bible mystery, you can always gag him by asking him if he has lived up to that part of it that is not mysterious.

A man is relieved and gay when he has put his heart into his work and done his best; but what he has said and done otherwise shall give him no peace.—Ralph Waldo Emerson.

An inheritance of money may or may not be a desirable thing, but an inheritance of character, an ancestry of generous, true-hearted men, who did justly and loved mercy, and walked humbly with their God, this is a thing that kings might covet.—Edna Lyall.

A wise man not long since said that while there are a few people who can be properly spoken of as "the salt of the earth," there are a great many who could be appropriately called its pepper. He might have added that many of these belong to the church.

Nothing that is of real worth can be achieved without courageous working. Man owes his growth chiefly to that active striving of the will, that encounter with difficulty which we call effort; and it is astonishing to find how often results apparently impracticable are thus made possible.—Exchange.

Go with mean people, and you think life is mean. Then read Plutarch, and the world is a proud place, peopled with men of positive quality, with heroes and demigods standing around us, who will not let us sleep. Then, they address the imagination: only poetry inspires poetry.—R. W. Emerson.

Readiness.

We are firmly convinced that many people are failures both in business and as Christians because of their lack of the necessary quality of readiness. The possession of one or two good qualities and virtues is not enough to insure success or establish character. The man who aspires to honor and usefulness can not afford to slight any legitimate means of spiritual advancement. Industry and perseverance, though highly important, can not atone for habitual unreadiness, by which we mean slowness to act, lack of promptness and preparation for duties and emergencies.

There is often occasion for prompt and decisive action, as in war, in commerce, in treating disease, and in philanthropic work. Readiness in diagnosing disease, especially a pestilence, like yellow fever, is a priceless power. Hesitancy or a slight delay frequently involves serious suffering and disaster. There are few men who act unhesitatingly just at the right time—neither too soon, nor too late. Some men take a whole day, or even longer, to decide a matter that ought to be decided in a few minutes. While men differ greatly in temperament, some being naturally ready minded and others slow of perception and decision, all ought to cultivate the habit of readiness, so that they may never be taken unawares. King Ethelred of England, noted for his inefficiency, and known in history as "the Unready," has many followers in modern times.

The great reason why some men succeed so much better than others is because of their readiness to seize opportunities. Napoleon was right in saying that "every moment lost gives opportunity for misfortune." How often work of various kinds, religious and otherwise, is delayed or goes unperformed because of the dillydallying of unready people! Such persons are always going to do this or that, but somehow they are never quite ready, because of the weather, or their feelings, or some other weak excuse. Without ready performance there can be no faithful discharge of duty. Many persons are so unthoughtful and unready that a sick neighbor is nearly well or nearly dead before they call to see him, or offer to nurse him. The poor often suffer because of the unreadiness of Christians to help them when they most need assistance. Charity to be most effective must be prompt. The old Latin proverb, "He gives twice who gives quickly," contains a great truth. If you have a friend or neighbor who has been bereaved or who is in affliction, do not delay in your condolence and kindness, but be ready of comfort and relief. Strangers are often lost to the church and to Christianity by the tardiness of church members in visiting them and showing courtesies. Readiness to show welcome and interest are of no slight value in winning souls and in building up the church. We are to "be ready unto every good work."

Lack of promptness in attending to any matter, sacred or secular, betokens indifference, and is hurtful to a large degree. The notion that one time will do as well as another for attending to our religious duties soon serves as an excuse for not attending to them at all.

Preparation for action is as important as promptitude. Readiness for service not merely implies unhesitating service, but ability and equipment for service as well. When the African Association of London, wanting to send Ledyard, the traveler, to Africa, asked him when he would be ready to go, he replied, "To-morrow morning." Not every man who enlists in war is prepared for military duty. Not every good man or woman who wishes to work for the Lord has the training of the mind and heart necessary to certain forms of usefulness. Though many would like to do good, not all such strive earnestly to subdue the habits and dispositions that stand in the way of their influence, or are willing to undergo training required for the higher spheres of effort. It is one thing to plan a good deed; it is quite another to be ready for its immediate execution. However charitable we may be, if we live extravagantly, we shall have little left for the Lord's cause, and be ill-prepared to meet the calls of charity. An earnest desire to overcome peculiar temptations and besetting sins will be of little avail without preparation to meet them through prayer, watchfulness, and the study of God's Word. God's superabundant grace can make us ready to cope with any sin or difficulty. "Put on the whole armor of God," says the apostle, "that we may be able to stand against the wiles of the devil." Only the man who has been delivered from the guilt and power of sin is ready to lead others to the Lamb of God.

We owe it to the Lord to use every possible means of increasing our usefulness. Just as a physician is expected to thoroughly prepare himself for his profession, that he may be ready to minister to all kinds of sickness; so the Christian, and, above all, the Christian minister, is expected to be "thoroughly furnished unto all good works," not lacking in knowledge or in any grace. It profits little that we have zeal if we have not wisdom nor the love that bears with the faults and weaknesses of our fellow-men. Every bit of knowledge that we gain, every affliction and misfortune, every blessing, every noble purpose, and every act of worship ought to contribute something to our readiness in the Lord's service. It is said that Von Moltke had planned the campaigns and manœuvres of the German army long before the Franco-Prussian war took place, nearly every important movement of the enemy having been anticipated and guarded against. Nor can we hope to make conquests and win great victories in the name of the Lord unless we plan and pray beforehand. Some speakers have little to say worth hearing because they postpone preparation till the last minute, and then are forced to utter ill-digested thought. Readiness of effective speech is due as much to habits of meditation and observation as to natural fluency.

Ability to be useful, however, is no guarantee of the faithful use of powers and possessions. Along with readiness of service there must be willingness to serve. It is often the case that those most able to do good, to dispense charity, to exert a wide influence, are least willing to do so. Ready obedience is what the Lord requires at our hands. To perform duty promptly and gladly commends us both to God and to men. Nobody likes to keep a servant who does everything complainingly, unreadily, as it were, under protest. A good act is often spoiled by being done reluctantly. A favor may be bestowed in such an unready way as to render it despicable in the eyes of the recipient. Our service is measured not so much by what we do as by the spirit in which it is performed. Though we be able to do but little, to shed but a feeble ray of light, if we give gladly, according to ability, it counts for a large offering. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

For the worshiper readiness to hear is an essential part of devotion. The writer of Proverbs exhorts us when we go up to the house of God, "to be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil." How few church goers are ready and receptive listeners! Some who read these lines, it may be, are ready for anything save death and the judgment. How important the injunction, "Be ye ready!"

Yellow Fever.

The following is a summary of the yellow fever situation on Tuesday morning:

At Edwards the total number of cases is 180; deaths, 7. Biloxi—cases, 114; deaths, 5. Mobile—54 cases; deaths, 8. Scranton—10 cases; deaths, 2.

In this city the number of cases is 160; deaths, 19. As stated in a former issue this death rate is larger than it should be, owing to the fact that many cases are not reported until the patient is beyond the reach of medical skill. This is especially the case among the dagoes. Rather than be quarantined indoors, and thus have their fruit stands closed, these people will carefully conceal a case of sickness until death sets in. But even the death rate as it stands is by far the lowest New Orleans has ever had—less than 12 per cent. In '78 the death rate was over 28 per cent., and it was about the same in '53. This is, therefore, the mildest type of yellow fever that has ever existed in the United States. Notwithstanding the 19 deaths from yellow fever, the mortality is less in this city than it was at this season last year. Of the 160 cases above reported, 38 have been discharged and are now at liberty to engage in their accustomed pursuits.

The Cataract of Crime.

For more than twelve years The Christian Advocate has lugubriously prophesied an increase of crime and lynchings in this country, and the prophecy has been fulfilled to the horror of many communities and the disgrace and shame of the nation.

Among the causes are the maudlin sentimentality with which crimes are treated, the ease with which an expert can be procured to swear a criminal insane, or the crank expert who believes everyone insane, the influence of detailed discussions of crimes and murders in the newspapers, the law's delays, the increasing depravity and recklessness of youth, the great decline in the conduct and order of judicial proceedings, the want of reverence for religion, the flippancy of juries, the frequency of pardons, the denial of a place to retribute justice, and the unnatural and debilitating doctrine that the sole purpose of punishment is reformation.

Unnecessary delays in the execution of the law should be frowned down, and governors should be elected with some respect to their courage. There are several crimes which should be punished with death: murder in the first degree, attempts to murder by the use of poison, train wrecking and attempts at train wrecking, assaults such as those committed by the persons usually lynched, the setting fire to inhabited houses, and the lynching of prisoners already in the hands of the law. Were the death penalty inflicted in such cases the number of such crimes would diminish and also the number of lynchings.

If the death penalty be not inflicted upon the perpetrators of such crimes, the tendency to lynching will increase, the practice of lynching will react upon public morals, and both crimes and lynchings will greatly multiply.—New York Advocate.

Honest Christians.

The man who is not just as honest in trading as he is in praying is not a Christian. It is not possible to be a sinner in business and a saint in religion. The thief in the Board of Trade is a hypocrite in the church.

We do not believe that all successful business men are dishonest. It is a satisfaction to believe that in every department of trade and commerce there are men whose principles are as pure as gold. There are merchants, bankers, mechanics, farmers and professional men, everywhere, who live as uprightly in their business transactions as they do in their domestic relations. There are men who would prefer poverty to ill-gotten wealth.

Granted that a man might gain money by lying, what kind of a reward is it, after all? Riches gained at the expense of conscience are like corroding acids—they eat away the foundations of life, and leave their possessor poor indeed. It never pays to lie. It matters not what the motive may be, the loss is always greater than the gain. Exemption from punishment or disgrace is a poor compensation for a tarnished conscience. Masses of wealth have no power to confer lasting joys. Titles, wealth, learning and fame are trifles compared with a clean conscience.—The Angelus.

A traveler who did not believe in missions visited Fiji, and counseled a Christian chief to give up his faith in the Bible, which he said was no longer believed by the cultured intellect of Europe. The chief pointed his visitor to a huge stone, and to a large oven on the hillside, and told him that on the one they were formerly accustomed to murder their captives and in the other to bake them for eating; "and that," he added, "is what we would have done with you if the Bible had not come here."—Selected.

What shall it profit if you have acquired books, and lost the love of reading; acquired influence, and lost the joy of usefulness; acquired power, and lost the pleasure of service? He that thus gains his life loses it in the gaining. This is an enigma. Ponder it.—Lyman Abbott.

NOTES.

Rev. W. H. LaPrade and family have returned from Monteagle.

***

Jean Ingelow's works are estimated to have sold in this country to the extent of 150,000 volumes.

***

We regret to learn that Sister Keener, wife of Rev. S. S. Keener, is in bed with the prevailing fever.

***

Like nearly all other colleges in this section, the University of Mississippi has postponed its opening on account of quarantine regulations.

***

Rev. J. L. Pierce will return this week from his month's vacation, and will occupy his pulpit next Sabbath. He and his family are in fine health.

***

The first woman to act as rabbi in a Jewish synagogue is Mrs. Hannah G. Solomon, who recently made her appearance in the Sinai Temple at Chicago under the guidance of Dr. Hirsch.

***

The Christian Standard reports that the Foreign Christian Missionary Society has lately written the bequest of a man who gives all his real estate and personal property, valued at $18,000, to missions.

***

You may look at the rose with admiration and surprise at its beauty, gaze at Niagara in awe and wonder at its grandeur, but when you behold a holy life you see the grandest, the most beautiful and the noblest of God's creation.—H. L. Feeman.

***

The power of religion depends not upon the number who profess it, but upon the character and life of those who practice it. A church evinces its power according to the Christ-spirit and activity which it displays. The world is won by Christianity when and where its truths and principles find living exemplification.—Presbyterian.

***

Justice Stephen J. Field, of the United States Supreme Court, has continued in office longer than any predecessor. Chief Justice Marshall went on the bench Jan. 21, 1801, and served until his death, July 6, 1835—thirty-four years, five months and six days. Thirty-four years, five months and twenty days is the record of Justice Field so far.

***

When tired and weary, when sad and tried, when perplexed and annoyed, when misunderstood and discouraged, turn to the Psalms for cheer, comfort, inspiration and strength. Here human experience is wonderfully portrayed and put in connection with a Divine Helper in a most animating and stimulating way.—Presbyterian.

***

Zion's Herald mentions the following dangers to which the Epworth Leagues are exposed: "Being conventionized to death;" "being ministerized to death;" "being benevolentized to death;" "being politicalized to death." There are young people's organizations, not connected with the Methodist Church, that are imperiled from the same causes.—The United Presbyterian.

***

We believe that if the lay officials of the church would feel their obligations to meet the salaries of pastors and presiding elders in an equal manner—faithfully present them to the church and follow their presentation by persistent personal solicitations—every dollar of these obligations, so sacred, and really the dearest of all to our membership, would be raised.—Rev. A. J. Wheeler, Colema, Mich.

***

Guard your pastor's reputation. Always talk him up, never down. Place a sweetly charitable construction on all his actions and words. Be ready promptly and earnestly to defend him at all times against hurtful, malicious attacks. The devil feels he has achieved a mighty victory when he can damage the reputation of a faithful preacher. Defend your pastor. Never hear him spoken against without taking his part. Express your firm and dignified displeasure with the worldling who would make him ridiculous, the scorner who would render him contemptible, or the base defamer who would brand him as immoral. Your pastor's reputation is his strength. You can help him by guarding it lovingly and courageously.—Baptist Courier.

Count Von Moltke in his lifetime told the Germans a plain, though not very acceptable, truth, when he said: "Beer is a far more dangerous enemy to Germany than all the armies of France." Were France to invade her territory thousands would rally to the defense of the Fatherland, yet intemperance attacks the home and community and performs its destructive work year after year, and she looks on with blinded indifference and unconcern!—Presbyterian.

***

Tact has its basis in unselfishness. It grows out of thinking of another while you are talking or dealing with him. Even though a man may be exercising tact for selfish purposes, he must give the other person the first place in his thoughts and plans, for the time being, in order to enable him to be tactful. Tact grows out of and indicates consideration for the rights and feelings of others; a lack of tact shows a lack of consideration for their feelings and rights.—Sunday-School Times.

***

Postmaster-General Gary has announced himself in favor of the immediate establishment of a system of postal savings banks in this country. He proposes a commission to which the matter shall be submitted, and which will consider the various systems in operation throughout the world, and report as to the most available system for this country. It is quite likely that a bill for the establishment of a system will be introduced into the next Congress.—New York Advocate.

***

Figures fail to express the quality of work. The regeneration of one heathen may mark a greater work of grace than the conversion of a thousand who have a Christian civilization as their heritage, and are invested by an atmosphere laden with sympathetic influences. One Roman Catholic is a type of that entire church, and one heathen has in him all the roots of heathenism. God speed our missionaries who preach a gospel that can save to the uttermost!—Review of Missions.

***

As the people in some sections are so panic stricken that they refuse to receive New Orleans papers lest they may thereby become infected, we present the following which shows that there is no danger from that source:

Postmaster-General Gary has authorized the announcement that all mails leaving New Orleans, in any direction, are thoroughly fumigated under directions prepared by Surgeon-General Wyman, of the Marine Hospital service, and issued by the second assistant postmaster-general. There is no danger, he added, of yellow fever's transmission through the New Orleans mails.

***

It is said that a great orator once gave this advice to a young speaker (Mr. Pitt to Lord Wellesley) who asked his counsel: "You are more anxious about words than about ideas. Remember that if you are thinking of words, you will have no ideas; but if you have ideas, words will come of themselves." That is true as regards ordinary eloquence. It is no less true in considering the eloquence of religion. In theology, in religious conversation, in religious ordinances, we ought as much as possible to try to get beneath the phrases we use, and never to rest satisfied with the words, however excellent, until we have ascertained what we mean by them.

***

Miss Helen Culver, whose gift of four biological laboratories, costing $325,000, and an endowment fund of $700,000 to the University of Chicago, was formally handed over to that institution a few days ago, said in commanding the enterprise: "This is the happiest moment of my life. I believe this money could not have been utilized to a nobler purpose than to devote it to that science whose object is to assuage the sufferings of humanity and to make life enjoyable here on earth." These words reminds us that one of the notable signs of our times is the increasing number of men and women of wealth who have learned the joy of beneficence, who have realized that their riches are held by them in trust, and who have felt the exalted pleasure which comes to a human soul when it imitates the spirit and ministry of Him who said, "It is more blessed to give than to receive."—Central Advocate.

MUL-EN-OL

is the greatest known Remedy for Pain.

Always have a bottle in the house. Sold everywhere.
Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

Centenary Building Fund.

MINDEN HEARD FROM.

The second response to the call to the Epworth Leagues of our Conference to assist in getting up a repair fund for our college has been received from the League at Minden. Through their secretary, Bro. E. L. Stewart, the young Methodists of that town send in ten dollars as their subscription. We always had faith in North Louisiana. It is the land of our nativity, and we are not ashamed of it. Let us hear from others. If you can't bring the money yourself, send it by means of the postoffice. In spite of the quarantine, we still get our mails. We've heard from the northern and southern branches of our Conference; now let the next response be from the "Middling" Methodists! THOS. CARTER.

Jackson, La., Sept. 23, 1897.

Grenada Collegiate Institute.

As the yellow fever excitement came on while we were in the midst of our opening and kept a large number of pupils from entering, it was deemed best to suspend literary work till after the excitement should pass off. The excellent sanitary condition and remarkably good health of Grenada is such that we can safely resume just as soon as the quarantine is raised. The date of the new opening will be duly given. The Conservatory of Music is in full operation now. All time will be made up and the full course taught by the same excellent faculty.

J. W. MALONE, President.

A KLONDYKE GOLD MINE AT HOME.

DONT BURN YOUR MONEY!

A GREAT CHANCE TO MAKE MONEY. IMPROVE IT.

We are pleased to call the attention of our subscribers to the most marvelous invention of the nineteenth century. It is known as the Self-Heating Flat Iron and is unlike any device that is invented to iron with. As flat irons are usually heated on the cooking stove, you consume a large amount of fuel unnecessarily, because to heat two or three irons hot enough for ironing you have to heat up the whole stove and keep it hot. This makes the room hot and makes ironing one of the most unpleasant, unhealthy and dreaded labors of the household, besides consuming a large amount of fuel. With the self-heating flat iron all is changed. The iron is heated by a small burner in the iron, which maintains a perfect even heat, so it is impossible for you to burn the clothes you are ironing. You do not have to run from stove to table to change irons, nor do you have to iron in a heated room, but can get in the shade and cool. It costs only a half a cent an hour to keep your iron hot. The handle is always cool, the iron is light and of convenient size and you have no trouble in getting it just the proper temperature. This is an all-important feature; if iron is too hot, it makes the starch so miserably yellow that it dishearteus many a tired wife and mother, and not only does it discolor the starch, but burns the clothes. It saves your wives' saves your cash—saves your clothes—saves your fuel. Wherever the Self-Heating Flat Iron has been seen it has created the greatest excitement and it is easily estimated that over one million of these irons will be required to fill the demand. It is low priced, simple in construction and can not get out of order. How many millions of tired, worn-out women whose back and limbs have ached after several hours ironing would not sacrifice a new bonnet or a new dress or some other luxury to secure an iron that has so many advantages. Experienced canvassers state "they never seen anything sell like the Self-Heating Flat Iron;" they make from $15.00 to $100.00 a week selling it without any trouble.

We would advise any of our subscribers who may want a perfect Self-Heating Flat Iron for their own use, who may want to make money, or who may be out of employment and who may desire a nice clean business with plenty of money, to write to J. F. Casey & Co., 1151 St Charles St., St. Louis, Mo., as there will be an immense demand for the self-heating flat iron this Summer, as the hot weather comes on. Everyone will want one and a great deal of money can be made selling them. Agents easily make from $15.00 to $30.00 a week and find it the easiest thing in the world to sell.

The company is composed of well-known business men of St. Louis and any of our readers will be fortunate to secure a position with them.

"THE LIGHT OF THE WORLD:

OR,

OUR SAVIOUR IN ART."

Cost over $100,000 to publish. Contains nearly 200 full-page engravings of our Saviour, direct from the world's great paintings by Great Masters. Agents are taking from three to twenty orders per day. The book is so beautiful that when people see it they want it. "FIRST GLANCE AT THE PICTURES BROUGHT TEARS TO MY EYES. 12 orders first day. Cleared $150 first week's work with this book."—J. C. BOYD. "A DREAM OF LOVELINESS. 48 orders first week."—B. WARD. "MOST BEAUTIFUL BOOK I EVER SAW. 27 orders first three days."—ALENA FARR. "77 ORDERS FIRST TEN DAYS' WORK."—J. O. SIKWAN. "Some high-grade man or woman of good church standing should secure the agency here at once," says every editor, "as $500 can soon be made taking orders for it." Finest book for Birthday and Christmas Gift ever published. Bound in Pearl White and Gold, in Royal Purple and Gold, and in Levant Morocco and Gold. Size, 10x12 inches. Also a man or woman of good church standing can secure position of Manager of this territory, to devote all their time to employing and drilling agents and corresponding with them. Good salary. Address for full particulars, A. P. T. ELDER, Publisher, 278 Michigan Avenue, Chicago, Ill.

In Old Mexico.

Miss Belle Kearney, who has been so fitly designated as "The Frances Willard of the South," will spend November and December in the Land of the Montezumas, reaching Chihuahua about Nov. 16, and the City of Mexico about the second week in December, and will sail over the Gulf of Mexico from Vera Cruz back to New Orleans. We trust all missionaries of whatever nationality or church, all the way from Chihuahua to Vera Cruz, will mark these dates, and wherever possible gather English-speaking audiences to hear this thrilling, eloquent and earnest advocate of temperance and righteousness. And where English-speaking audiences can not be gathered, furnish her the very best of interpreters and invite all the most cultivated and appreciative Spanish-speaking people to hear her.

There are few countries in the world much more in need of such work than Mexico. The fermented sap or milk of the pulque plant is as great a curse to the masses of Mexico as Vodka is to the 80,000,000 Russian peasants. The gorgeous pictures of the pulque shops, frescoed within and without, with whole families—fathers, mothers and children—all drinking together, mothers failing in the streets of the City of Mexico, and immense railroad trains one after another pulling into the city loaded exclusively with this blighting, stupefying curse, still haunt our memory after a decade of years. The children of the schools who go home to dinner and drink their noon supply of pulque are in the afternoon really less susceptible to learning and culture than sober puppies or pigs.

Few American women have ever so impressed England and New England as this gifted daughter of Mississippi, of whom the whole South may be very justly proud. Lady Henry Somerset regards her as one of the most effective platform speakers of all the temperance workers of to day. Miss Kearney will give the readers of the Advocate the benefit of her observations in that unique and picturesque Southern Republic beyond the Rio Grande. Again we say to all missionaries, patriots and philanthropists in that land, to give her the right hand of fellowship and a broad-gauge right-of-way, and we will stand surety for the satisfactory results of her work.—St. Louis Advocate.

Whitworth College.

Whitworth College opened its thirty-ninth session, on Sept. 8, with an enrollment of 65 boarding pupils. The spread of yellow fever and consequent quarantine regulations have prevented any growth in our patronage, but the work of the class-room is going on satisfactorily. We are in no danger of infection. Our town being high and removed from all swamps, and having passed through the great epidemic of 1878 without a single case of yellow fever, our patrons have a right to feel that their daughters are safer here than they would be in their own homes.

We urge upon all our patrons who were out off by the fever to send us their daughters as soon as the quarantine regulations will permit. We have made arrangements to give the young ladies who come in late extra care, so that they may complete the year's work satisfactorily.

JNO. W. CHAMBERS, Pres.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER, 813 Poucher St., New Orleans.

TOPIC FOR OCTOBER.

ST. PAUL'S DOCTRINE OF THE HOLY SPIRIT.

OCT. 3.—CONVICTION FOR SIN. (Rom. viii, 20, 27; ix, 1, 2; I. Cor. ii, 10-12.)

1. The references given have nothing whatever to do with the subject. Patience is one of this writer's virtues that has been considerably exercised because of his relation to the Epworth League Topic Card. We would say a good deal if we said all we think. We have decided, however, to "let patience have her perfect work," and feeling assured that when this topic card is exhausted, she will have accomplished it, we are strengthened in our resolve to 'grin and bear it."

2. Conviction for sin is the result of a divine illumination of the heart. The Holy Spirit shows the soul its own sinfulness. There is probably no experience of the human being that is more terrible than to feel its own wretchedness and guilt. The anguish comes not so much from a view of the black record of the past as it does from a sight of the black and guilty heart of the present. To tear the heart from the bosom and fling it away would be relief. "O, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

3. Conviction for sin is a necessary preliminary to salvation. Man will not give up his sin unless he is first convinced of it. As this is God's work, it is always done. The restlessness and lack of peace in the universal human heart is partly due to this conviction—to the feeling that it is not right and ought to be. From an exterior point of view the world seems placid in its sin, but the waters of the heart are troubled.

4. The natural channel for the forces generated by conviction is repentance unto faith. These are but different stages in the same process. Conviction, repentance, faith, complete the circle from God back to God. But man has power to arrest this movement—to quench the Spirit. What an awful power and responsibility! One way of quenching the Spirit is by simple resistance, but by far the more effectual way is by giving the awakened soul another stupefying draught of sin. We know a young man in this city to-day who, some years ago, was under deep conviction for sin. After resisting the moving of the Spirit for several days, he went deliberately and bought a lottery ticket, and immediately the Spirit left him. He said that as soon as he sinned, he was bothered no longer. And, so far as we know, he has not been "bothered" since that day. "Grieve not the Holy Spirit of God."

DOTS.

Let the Leagues all over the State send dots to the editor of this column. We know too little of each other. There is little of the connectional spirit. This ought not to be.

Dryades League is the only one in the city thus far to send any items of news. They supply an efficient organist to the Douglas Mission.

Bro. E. H. Prescott and wife have returned from Manitou, Col., where they spent the honeymoon. Bro. Prescott is very much improved in health.

"Sufficient unto the day is the evil thereof." Trust in the Lord, and don't worry.

"A spiritual giant may be buried under a load of gold."

The quarters of an hour decide the fate of a battle.—Napoleon.

A Correction.

The papers in Vicksburg and Memphis, in reporting yellow fever cases, say we have had one suspicious case, and that one is my son, Bennie B. Parker. Our dear boy has been very sick indeed with malarial fever, but never had any symptom of yellow fever. In fact, there never was a time in the history of the city of Jackson when there was as little sickness of any kind as now.

For fear that this report may injure the business and educational interests of our city, I make this correction. J. S. PARKER.

Jackson, Miss., Sept. 23, 1897.

Brodie's Liver Pills

FOR

Biliousness, Dyspepsia, SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.
Price, 25c. a Box.

I. L. LYONS & CO., Prop's,
NEW ORLEANS LA.

WANTED—High-grade woman of good church standing willing to learn our business; then to act as Manager and Correspondent here; salary $900. Enclose self-addressed stamped envelope to A. P. T. ELDER, General Manager, 278 Michigan Avenue, Chicago, Ill.

WANTED—High-grade man of good church standing willing to learn our business; then to act as Manager and Correspondent here; salary $900. Enclose self-addressed stamped envelope to A. P. T. ELDER, General Manager, 278 Michigan Avenue, Chicago, Ill.

54 YEARS RECORD

The Mutual Life Insurance Com'y

OF NEW YORK.

Purely Mutual Company. No Capital Stock.

IN FIFTY-FOUR YEARS—

Has paid for death claims	over 178	millions of dollars
" " to living members	over 258	" " "
Holds in trust for living members	over 222	" " "
Total payments and accumulations	over 658	" " "

Exceeding by 195 millions of dollars the record of any other Life Insurance Company in the World.

Post & Bowles. New Orleans, La.,
Managers for Mississippi and Louisiana.

WHITWORTH COLLEGE, Brookhaven, Miss.

The session of 1897-8 has opened with an enrollment of 65 boarders. Never before in the history of the College has it been able to offer such excellent advantages in the departments of

PIANO, VOICE, VIOLIN, ART, ELOCUTION, STENOGRAPHY AND TYPE-WRITING, BOOKKEEPING, SCIENCE, MATHEMATICS, ENGLISH, MODERN LANGUAGES, LATIN AND GREEK.

Many young ladies who expected to be with us on Sept. 8th were prevented by yellow fever. COME as soon as quarantine regulations will permit. SPECIAL CLASSES will be formed for your benefit. YOU can afford to come.

Board, washing and tuition from Oct. 15th to Commencement, $110
Board, washing and tuition from Nov. 1st to Commencement, $105

For Catalogue address REV. J. W. CHAMBERS, A. M., President, Brookhaven, Miss.

The Holman Self-Pronouncing S. S. Teacher's Bible.

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CONTAINS THE FOLLOWING HELPS TO THE STUDY OF THE BIBLE.

Concordance, with Contexts, over 40,000 References; Index to Persons, Places and Subjects, 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analyses of the Old and New Testaments.

A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

TWELVE FULL-PAGE MAPS IN COLORS.

Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. All the valuable "Helps to the Study of the Bible" contained in the Oxford Bible are retained.

The only Teacher's Bible with a self-pronouncing text. No similar Bible was ever obtainable heretofore; in fact, no publishers ever attempted its publication.

"The essence of fifty expensive volumes, by men of sacred learning, is condensed in these 'Helps.'"

The large-type (Bourgeois) edition sells to persons who are not subscriber for $3.75. Our subscribers get it, conditions specified below, for $2.35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell at $2.75. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1.00.

In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to September, '98. (A little later it will be October, '98.)

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Address REV. W. C. BLACK, 512 Camp St., New Orleans, La.

Some publishers are putting off Bibles on their subscribers which they claim are just as good as the Holman. There is no other as good. It has all the Oxford helps and the self-pronouncing feature besides. Every person, whether educated or uneducated, needs help in pronouncing Bible names. The Holman Bible gives you the pronunciation, not in an appendix where it has to be hunted up, but in the book itself wherever the name occurs. Paper and binding are excellent. See offer on our fifth page.

Port Allen, La., September, 1897—I have suffered for a long time with liver complaint, and Hood's Sarsaparilla cured me. I gladly recommend it.—Angla Coges.

HOOD'S PILLS cure sick headache. Easy to take, easy to operate.

First Shot Fired by Farragut's Fleet.

On the twenty-eighth of May, 1862, Vicksburg was bombarded by Commodore Farragut's fleet, which, having come up from New Orleans, was anchored around the bend below the city. A number of shots were fired which fell short. At last, however, the Federal gunners succeeded in getting the range of the city, and a 24-pound Parrott shell came crashing into the Crawford Street Methodist Church. This shell is now to be seen embedded in the south wall of the church, and is a familiar sight to residents and visitors to this city.

In view of the proposed demolition of the old church and the erection on the same site of a new building, the disposition of the historic shell has become a matter of interest. It has been suggested that it might be sold to some person interested in collecting relics of the Civil War, or to some museum of war relics.

The Building Committee of the new church have decided to invite correspondence with any party interested, with a view to the sale of the shell.

Please address R. W. Conway, chairman, Vicksburg, Miss.—Vicksburg Herald.

Directory of Methodist Preachers in New Orleans.

Rev. H. H. Ahrens, No. 734 Nashville Ave.
Rev. L. A. Reed, No. 339 Baronne St.
Rev. J. M. Alford, No. 1014 Tchoupitoulas St.
Rev. J. F. Foster, No. 1235 Josephine St.
Rev. H. W. Knickerbocker, No. 813 Poucher St.
Rev. S. S. Keener, No. 2106 Baronne St.
Rev. R. H. Wynn, No. 431 Pelican Ave. Algiers.
Rev. J. L. Pierce, No. 1729 Jackson Ave.
Rev. H. R. Singleton, No. 1123 Antonine St.
Rev. J. T. Sawyer, No. 1212 Constantinople St.
Rev. J. F. Seurlock, Chartres and Lafayette Ave.
Rev. P. H. Fontaine Hampson and Short Sts., Carrollton.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

We have bought the Wyatt College here and at Meridian, but have closed out the one at Meridian, and are now prepared to give students the very best commercial training to be had anywhere.

Scholarship, $30.

Catalogue sent on application.

N. J. HARRIS, President,
Jackson, Miss.

Low Vacation Rates.

Every day from June 1 to September 30, inclusive, the Queen and Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limit October 31, 1897.

This route offers tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments.

Inquire of your nearest Queen and Crescent ticket agent for descriptive matter, rates and full information.

A. F. BARNETT, G. P. A.
R. H. GARRATT, A. G. P. A.,
No. 210 St. Charles St., New Orleans, La.

The old year is fast slipping back behind us. We can not stay it if we would. We must go forth and leave our past. Let us go forth nobly. Let us go as those whom greater thoughts and greater deeds await beyond.—Phillips Brooks.

Werlein

$75 to $100

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On slightly used and Shop-worn Pianos.

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Philip Werlein, Ltd.,

614-616 Canal, · NEW ORLEANS, LA.

....Pianos

It amalgamates perfectly with the most delicate cooking; that's why itissogood for chafing dish use.

A little in boiling water makes refreshing beef tea (bouillon) at once.

Just the thing to keep in the house, is

Liebig COMPANY'S Extract of Beef

FREE.

We direct special attention to the following remarkable statements.

For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed: took cold on the slightest exposure, eyes were weak and discharged great deal of mucous, was deaf in right ear, suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.

34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes, and "stopped-up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in '92. It stopped the roaring pain and soreness, fully restored my hearing, for five years have been free from Catarrh.—WM. F. BOWERS, Howell, Ark.

"Whereas I was Deaf, Now I Can Hear."

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.

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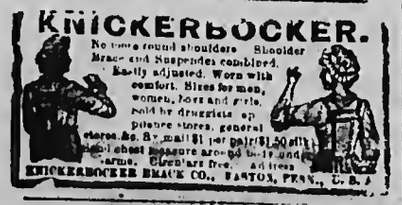

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MOTHER, HOME, AND HEAVEN.

BY MARY J. MUCKLE.

There are three words that sweetly blend,
That on the heart are graven:
A precious soothing balm they lend—
They're Mother, Home, and Heaven.

They twine a wreath of beauteous flowers,
Which, placed on memory's urn,
Will e'en the longest, gloomiest hours
To golden sunlight turn!

They form a chain whose every link
Is free from base alloy;
A stream where whosoever drinks
Will find refreshing joy!

They build an altar where each day
Love's offering is renewed;
And peace illumes with genial ray
Life's darkened solitude!

If from our side the first has fled,
And home be but a name,
Let's strive the narrow path to tread,
That we the last may gain!

A Boy Who Worked Up.

One day, many years ago, a bright boy found employment in a photograph gallery in Nashville, Tenn. His wages were small, but he took good care of them, and in the course of time he had saved up a snug sum of money. One day a friend, less thrifty than he, came to him with a long face, and asked for a loan of money, offering a book as security. Although the other knew there was little probability of his ever being repaid, he could not refuse the request.

"Here is the money; keep your book and repay me when you can."

The grateful lad went away in such haste that he left the book behind. The kind youth examined the volume with enriosity. It was a work on astronomy, by Dick, and it so fascinated him that he sat up all night studying it. He had never read anything which so filled him with delight. He determined to learn all that he could about the wonders of the heavens. He began thenceforth to read everything he could obtain relating to astronomy.

The next step was to buy a small spy-glass, and night after night he spent most of the hours on the roof of his house studying the stars. He seemed, second hand, the tube of a larger spy-glass, into which he fitted an eye-piece, and sent to Philadelphia for an object glass. By and by he obtained a five-inch glass, which, as you know, is an instrument of considerable size.

Meanwhile he worked faithfully in the shop of the photographer; but his nights brought him rare delight, for he never wearied of tracing out the wonders and marvels of the worlds around us. With the aid of his large spy-glass he discovered two comets before they were seen by any of the professional astronomers, whose superior instruments were continually scanning the heavens in search of the celestial wanderers. This exploit, you may well suppose, made the boy famous. He was invited by the professors in Vanderbilt University to go thither and see what he could do with their six-inch telescope. In the course of the following four years he discovered six comets. He was next engaged by the Lick Observatory. With the aid of its magnificent instrument he discovered eight comets, and last Summer astonished the world by discovering the fifth satellite of Jupiter. He invented a new method of photographing the nebulæ in the milky way, and has shown an originality approaching genius in his work in star photography.

Perhaps you have already guessed the name of this famous astronomer, which is Prof. E. E. Barnard (now in charge of the Yerkes Observatory of Chicago University), and this is the story of how he worked up.—Chicago Record.

Echoes.

All boys and girls have, at some time or other, enjoyed listening to echoes. An echo is a sound wave, reflected and repeated by striking an opposing surface. There are some very remarkable echoes. A writer in 1766 declares that near Milan there was an echo that repeated the report of a pistol shot sixty times, but no such echo is now known. Sir John Herschel states that there was an echo at Woodstock Park that repeated seventeen syllables in the daytime and twenty at night. In 1839 Dr. Page noticed one at Belvidere, in the State of New York, that repeated three syllables eleven times, and that with great distinctness; and also in Fairfax county, Va., that repeated thirteen syllables three times.

Other wonderful echoes are those of the Welterhorn, or Jungfrau, one near Coblentz, and one at the lakes of Killarney. There is a gallery in Europe called the "whispering gallery," because anything uttered in the faintest whisper is echoed back in very loud tones.

But there are other echoes besides those of the voice. Our spirit, actions and looks are reproduced in those around us, and hence may be said to be echoed back. The boy who goes out with a bright, happy face will see his good humor reflected in other faces; but he who goes out sullen and frowning will be apt to find frowns upon every face he meets. I have somewhere read of a little boy who, with a scowl on his face, looked into a large and beautiful mirror. Of course he saw a scowling boy, and, not stopping to notice that it was only himself, became very angry; the boy in the glass also became angry, and only when the real scowling boy, in a fit of temper, had broken the mirror did he discover that he had struck at his own image. Grown persons, like this silly boy, often go through life angry at others, when it is themselves at fault. Kindness awakes kindness, and bad temper provokes the same evil spirit in others. At the great day of judgment the words and deeds of a lifetime will be echoed back. How important it is that we only utter pure, truthful and loving words, and that we perform only kind and noble deeds! There are echoes before the day of judgment. Youth decides the character of our later years, for old age is the echo of early life.—Rev. Jesse L. Gilbert, in Sunday-school Advocate.

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The Sunshiny Woman.

When we come to count over the qualities that endear our friends to us, almost all of us think first of cheerfulness. The sunshiny man or woman, who brings a bright thought or word, or even a glad smile with them, are always welcome as the flowers in May. Each heart knoweth its own bitterness, each soul has its own troubles and trials and vexations, and so we turn to the one who can lighten our sadness with the radiance of a cheerful spirit.

Sunshine of the soul is largely a matter of cultivation, for there are but few so unfortunate as not to have had some grief. The selfish sit down and brood over their sorrows. They give themselves up to fits of despondency and moodiness, and are a kind of moral wet blanket on the pleasures of all with whom they come in contact. They tell you their sorrows and bedew you with their tears until it seems that there must be a kind of luxury of woe in which they rejoice.

After all, the cheerful spirit is but an example of "that brave attitude towards life" of which Stephenson wrote. It is a courageous bearing of inevitable burdens. A determination not to fret, and not to add to the sorrows of the world the griefs of one's own heart.

A woman who had had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirit, once said in explanation: "You know I have had no money. I had nothing I could give but myself, and so I made the resolution that I would never sadden anyone else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word, or a bright thought to carry with them. And happiness makes happiness. I, myself, am happier than I would have been had I sat down and bemoaned my fate."

This gospel of happiness is one that every woman should lay to heart. What it means to a man to come home at night to a cheerful wife, no one but he who has had to fight the hard battle of life knows. If he is prosperous, it is an added joy; but it is in misfortune that it shines like a star in the darkness. A complaining wife can kill the last bit of hope and courage in a sorely troubled heart, while a cheerful one gives new courage to begin the fight over again.

The mother who lets her children grow up to be moody and discontented, subject to blues and sulks, is failing in her first duty. She is handicapping them in the race of life. Cheerfulness is one of the prime requisites to success and happiness. The sunshiny man or woman has everyone for a friend, for this sad old earth must borrow its mirth, it has sorrow enough of its own.—Selected.

How to Abolish Worry.

How can worry be abolished? That is the question which we propose to answer. Simply drop the morbid idea that causes it and put in its place a true thought. Let go of it! If it comes back again, kick it out as you would a robber entering your room. Whenever it appears drive it away. Stamp your feet on the floor. Clinch your fists if need be, but in some way oust it. Do not let it have possession of the chambers of the mind, to leave its evil effects. But do not fail to put other ideas, other thoughts in its place. If not, other and perhaps worse ideas involuntarily come in and fill the void, and the last state of the person may be worse than the first.—Journal of Hygiene.

Loose talk seems to be one of the hardest habits to break and to overcome, when once established; that is, the habit of talking in a way that, if it is not exactly vulgar, borders on it and is an insinuation of vulgarity. A great many people think it is not wrong to laugh at a vulgar insinuation or a sentence that may have two meanings, and very much of this goes on among both sexes, unfortunately. The consequence is that our young boys and girls grow up with loose ideas, and only a little start in this line is necessary to make great inroads on pure thoughts, and pure lives even; for if one's talk is impure, either by inference or openly, it is sure to contaminate the character and hurt the influence.

We know of some excellent Christian people, otherwise, who have not yet overcome the habit of telling an occasional story that borders on vulgarity, and who would not hesitate to laugh at someone who told a story that insinuated, at least, something vulgar.

There needs to be a strong stand taken by God's people on this question, for it means so much. Let us remember that this is one of the devil's keenest and easiest ways of hindering the work of Christ in the hearts of his followers.

But what we have said is entirely aside from a great and powerful reason why we should not indulge in anything of this kind—because the world looks on astonished and disgusted, and puts us down at once as hypocrites, if we do, or say, or countenance such things.—Exchange.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The world is not a playground; it is a schoolroom. Life is not a holiday, but an education. And the one eternal lesson for us all is how better we can love. What makes a man a good cricketer? Practice. What makes a man a good artist, a good sculptor, a good musician? Practice. What makes a man a good linguist, a good stenographer? Practice. What makes a man a good man? Practice. Nothing else. There is nothing capricious about religion. We do not get the soul in different ways, under different laws, from those in which we get the body and the mind. If a man does not exercise his arm, he develops no biceps muscles; and if a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigor of moral fibre, nor beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character—the Christ like nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice.—Professor Drummond.

Memories bring gladness or sadness according to their moral element. To revisit the scenes of one's earlier life recalls memories which give pleasure or give pain. Every remembered act of kindness toward another, or of opportunity improved, is a precious treasure. Every recalled instance of misdoing, or of neglected occasion of helping others or of gaining good, gives an added pang of hopeless regret. Memories are a permanent investment, and, once made, they can not be changed. Now is the time to make such investments for future income. The words and deeds of to-day will bring a steady return for the coming years.—Sunday-School Times.

The successful people in this world are commonly those who make the most of their opportunities. That martial mastiff, Frederick of Prussia, defied half of Europe to conquer him for seven bloody years, simply by his intuitions of the right moments, and his prompt use of them. His famous pupil, Napoleon, was the king of opportunities; he used to say: "There is a crisis in every battle, a ten or fifteen minutes on which the fate of the battle depends. To gain this is victory, to lose it is defeat." In every battle of life there are pivot occasions on which the greatest interests are depending. The loss of these never can be retrieved.—Selected.

Recently a Bradford man gave his wife a mammoth lamp for a birthday present. She gave it his name, and when he asked why, she replied: "Well, you know, dear, it is handsome to look at, requires a good deal of attention, is sometimes unsteady on its legs, is liable to explode when half full, flares up occasionally, is always out at bedtime, and is bound to smoke."—Exchange.

The more godly a man is, the heavier often doth he find his crosses, for the pain of exile is the greater because of his love.—Thomas a Kempis.

Hygiene.

Sleep after Eating.

Advocates of the after-dinner nap have a powerful, and to them all-convincing, argument in the fact that most animals sleep immediately after eating. Yet the propriety of such a habit among human beings bids fair to be an open question for some time to come.

One authority has recently added his mite to the collection of statistics upon this interesting subject by making a series of experiments upon two persons of normal digestive abilities.

The stomachs of these two persons were emptied a few hours after meals, some of which had been followed by sleep and others not, and the contents analyzed.

The normal stomach acts upon its contents by churning them about, and in this manner subjecting every particle to the action of the digestive fluids.

The above-mentioned investigator found, as the result of his experiments, that the constant effect of sleep is to weaken the churning movements of the stomach, while the acid quality of the digestive juices is at the same time increased.

On the other hand, he found—what is quite as interesting—that simple repose in a horizontal position stimulated the motions of the stomach without increasing the acidity of its juices.

The conclusion reached by this experimenter was that while a recumbent position after eating is not to be regarded as harmful, but in the majority of cases as beneficial, one should be cautious about sleeping directly after a meal. Especially should this caution be observed in cases where the stomach is naturally weak, or where there is an over-acidity of the digestive fluids.

When all is said, however, the above experiment proves little more than that in such matters each person is a law unto himself, that the after-dinner nap differs in no respect from other habits, which can be indulged in with impunity by some, while they work havoc with the health and happiness of others. Rest after eating is certainly beneficial, both from a rational and a physiological standpoint. Whether sleep can be advantageously indulged in is a question that must be determined by the individual himself by careful experiment.—Youth's Companion.

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40 YEARS THE STANDARD.

IT IS EASY TO TELL.

People who fail to look after their health are like the carpenter who neglects to sharpen his tools. People are not apt to get anxious about their health soon enough. If you are "not quite well" or "half sick" have you ever thought that your kidneys may be the cause of your sickness?

It is easy to tell by setting aside your urine for twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. Too frequent desire to urinate, scanty supply, pain or dull ache in the back is also convincing proof that the kidneys and bladder are out of order.

There is satisfaction in knowing that the great remedy, Dr. Kilmer's Swamp Root, fulfills every wish in relieving weak or diseased kidneys and all forms of bladder and urinary troubles. Not only does Swamp-Root give new life and activity to the kidneys—the cause of trouble, but by treating the kidneys it acts as a tonic for the entire constitution. If you need a medicine take Swamp-Root—it cures. Sold by druggists, price, fifty cents and one dollar, or by sending your address and the name of this paper to Dr. Kilmer & Co., Binghamton, N. Y., you may have a sample bottle of this great discovery sent to you free by mail.

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AT THREESCORE YEARS AND TEN.

BY REV. B. F. WHITE.

Years threescore, plus three and seven,
I have traveled toward heaven;
Childhood, led by parent hand,
Toward the blessed, happy land;
Boyhood's feeble, suffering day
Saw me staggering up the way;
Youthhood saw me climbing still
Up the charming, holy hill;
Manhood, led by the Savior's hand,
Up heaven's steeps, so pure and grand;
In riper years the battle strong
Seemed very hard and very long;
In age I saw the mountain peaks
Of which the Master often speaks;
Now light from every heavenly hill
Doth my trusting spirit thrill
With hope and peace and God-like love
Akin to that which shouts above;
Look! look! the gates of pearl are open wide,
And in I'll sail on sweeling tide.
Come all who've heard my warning voice,
And with me now and e'er rejoice.

Floyd, La., Sept 3, 1897.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

ENOCHS—JOHN FLETCHER ENOCHS, the subject of this paper, was born in Rankin county, Miss., May 25, 1827, and died at his home in Copiah county, Miss., Aug. 3, 1897. He was a son of John R. and Mrs. Polly Enochs, who were the parents of a large family of substantial Methodist children. He was converted at the old Sardis Church, in his native county, in the year 1845, and about the same time united with the church, then being a youth of eighteen years. His conversion was thorough, and he developed into an intelligent, active, and strong Christian manhood.

In early life he was married to Miss Rebecca Jane Black, a lady in every way worthy of him, whose strong character and beautiful Christian life were a benediction to her husband and children, and are a fond and pleasant memory to her many surviving friends and relatives. Ten sons and one daughter were the gifts of God to bless this happy couple. Three of these sons, with their saintly mother, preceded the husband and father to the better world.

In his advanced years he was married to Mrs. Cornelia Bridges, who survives to mourn the loss of an affectionate husband.

Our departed brother provided well for his household, and was venerated and loved by all the members of that happy circle. There were features in his character and life that deserve to be held in remembrance. He was a man of industry and perseverance, and succeeded well in his worldly affairs. His strict integrity gave him the confidence of business men of his acquaintance. His strong convictions and moral courage made him positive and forceful in his character. He sometimes came in conflict with his brethren; but his heart was warm and generous, and he was always ready to make the "amende honorable" when he saw that he was in the wrong. While he may have seemed somewhat unyielding in his views, he held in his noble Christian heart no malice for those who differed with him. He was a friend of the widow and of the orphan, entered into the sympathies of those who were in sorrow, and extended a helping hand to those who were in need. As a steward of the manifold grace of God, he sought to use his Lord's money, placed in his hands, to do good, and to glorify his Master. He was zealous of good works. In the prayer meeting and in the Sunday-school he was an efficient laborer. He believed in protracted and camp meetings, and entered heartily into the revival enterprises of his church.

As one of the founders of the Hennington Camp Meeting, he freely expended brain, muscle and money upon the enterprise, and did more, perhaps, than any other man to establish it. His efficiency in maintaining perfect order on the campus, his unbounded hospitality in his tent, and his earnest labors around the altar among the penitents, are worthy of the imitation of the present generation. He had a Christian home. He carefully trained up his children in the way they should go. He endeavored to shield them from the corrupting influences of the world, and to gather about the family the hallowed influences of the Sabbath and of the sanctuary. The surviving children of that home rise up to call him blessed.

For several years before his death failing health put a stop to his active labors, but he had grace to suffer as well as to do the will of his God. The Captain of his salvation was made perfect through suffering, and he patiently accepted the discipline of affliction that he might be perfected for a habitation in heaven. He could not talk much during these weary months, but his face would often glow with the rapture that thrilled him under the inspiration of Christian conversation, a hymn, or a prayer. At last the weary wheels of life stood still, and his soul returned to God. We buried his body at Bethesda in hope of the resurrection of the just. W. B. LEWIS.

TAYLOR—Mrs. MARGARET EDNA TAYLOR (nee Melbourne) was born at Snowhill, Md., about eighty-one years ago. Her family were among the earliest families in that section, and her father was a staunch old Methodist of the early Wesleyan type.

Bro. Melbourne's home was always open to the Methodist preacher, and many a weary itinerant enjoyed the cheer and welcome of his fireside and board. Among his guests were many of the early worthies of the [illegible] Bishops Garretson and Lorenzo Dow were frequently at his home.

Bro. Melbourne was for many years a class leader, and fond of going to camp meetings. Amid such surroundings as these Sister Taylor was reared, and, as a consequence, she gave herself to God in early life. She became a member of the Methodist Church in 1830 at Snowhill, the appointment being in the bounds of the Philadelphia Conference.

She married Mr. Sewell Taylor in 1843 at Snowhill, and came to New Orleans to live the same year. On coming to New Orleans she united by letter with the Poydras Street Methodist Church, Rev. Mr. Nicholson being the pastor. At the burning of the Poydras Street Church she placed her membership at Carondelet Street, and afterwards, in the latter part of the fifties, she deposited it at the Felicity Street Church, where it remained until her death.

She knew many weeks, or we may say months, before her death that she was not to live very long, and proceeded to set her house in order. I saw her last some weeks before her death, and while conversing she told me that she knew she was not to live very much longer, and, consequently, had seen to having her tomb built. She seemed to have no fears of death, and was living much in the past. Her conversation was of her childhood and the gracious times she used to have at the camp meetings back in Maryland.

On the night of her death she was seized with one of the paroxysms attendant upon her trouble—angina pectoris—and as time was scarce, Rev. S. S. Keener was sent for, her pastor living at a greater distance. He not being at home, Rev. S. C. Byrd, of the Presbyterian Church, was called in. Mr. Byrd had prayer with Sister Taylor, which she seemed to enjoy. The services at her funeral were conducted by her pastor.

The above notice of Sister Taylor by Rev. Jno. F. Foster, her pastor, is all that need be said. I found her a member of Poydras Street Church in 1848, when I was stationed there. She was a very unobtrusive, firm Methodist, refined and gentle in all the relations of life. Mr. Taylor and wife kept an open house for the preachers, and greatly enjoyed their presence. They were warm, personal friends of my daughters and sons, and showed it by many delicate attentions. My family grew up to respect and love her. I doubt not she graces the court of God's elect in the realm above as she did the church below.

J. C. KARBER.

BLANKS—MARY LESTELLA BLANKS, daughter of C. D. and Olevia Blanks, and granddaughter of Rev. T. Z Blanks and Rev. Alfred Pace, died Sept. 8, 1897. Little Mary was born near Sunflower, Lauderdale county, Miss., July 1, 1889.

Mary will be greatly missed at Sabbath-school, where she was a regular attendant, always answering to roll-call by repeating some passage of Scripture; but while we miss her sweet voice here, we know that she has gone to join the redeemed saints of earth, who have gone before.

Grieve not, fond parents; your darling has gone from you, but you will some day meet her "over the river," where there are no more sad partings with loved ones.

M. W. ETHRIDGE.

Hookston, Miss.

WHITTINGTON—Little RUBIE, daughter of John E. and Minnie Whittington, of Zachary, La., was loaned to her parents by the Lord on the twenty-fourth of July, 1897, and called home to God, Sept. 16, 1897, aged one month and twenty-two days.

Her stay with her parents was short here, but if they are faithful, the association will be resumed in heaven and continued through eternity.

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." THOS. J. UPTON.

FORSYTH—JOSIE FOUNTAIN, youngest son of Rev. W. G. Forsyth and Mary Zion Howell—his wife—died at the parsonage in Pearlington, Sept. 13, 1897, after a short, but fatal attack of cholera infantum. He had only been with us one year and nine months. He was a bright, interesting child, but the opening flower, now closed to mortal sight, blooms with amaranthine beauty and glory in the Eden above. His fond parents and grandparents miss him so much, but by God's grace we will meet him again in the sweet by-and-by. Until then, good-by.

HIS GRANDFATHER.

WILLIAMS—Resolutions of respect from Hester's Chapel Epworth League on the death of Mr. WILLIAM P. WILLIAMS, who departed this life Aug. 9, 1897:

Whereas, Our heavenly Father, in his wise providence, has seen fit to take from us our esteemed brother, William Williams; And, whereas, We deeply deplore his loss and lament his death; therefore, be it

Resolved, That in the death of Bro. Williams, Hester's Chapel Epworth League feel one of its most faithful members and active leaders.

Resolved, That our Sunday-school has been deprived of a punctual scholar and an interested worker.

Resolved, That the community has been bereaved of a noble young man whose pure and spotless character we commend.

Resolved, That it is to the great satisfaction of his relatives and many friends that he stated before death that he was going to heaven.

Resolved, That we tender the grief-stricken family and relatives our heartfelt sympathy and condolence.

REV. D. SCARBOROUGH, P. C.,
For Committee.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars; free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists; 75 cents.
Hall's Family Pills are the best.

We recommend the Piney Woods Dairy, 2050 Magazine St., to all who desire good country milk delivered in bottles.

The Road to Klondike

is a long and hard one.
It's much easier to get

GOLD DUST

from your grocer. Sold everywhere and cleans everything. Made only by

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NEW ORLEANS, LA

LIVERPOOL and LONDON and GLOBE
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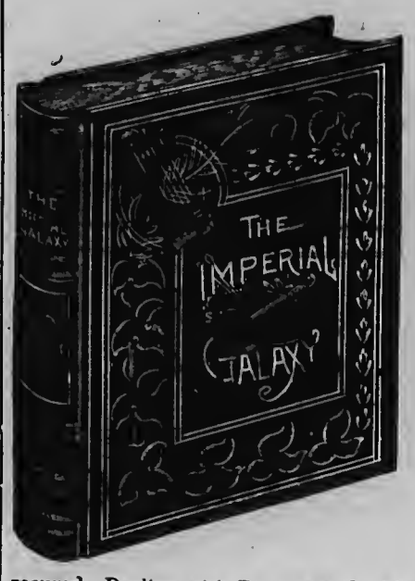
Office in COMPANY'S BUILDING, Corner Carondelet and Common Sts

HO! EVERYBODY!



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CHARM THE FANCY,
ENRICH THE INTELLECT
AND IMPROVE THE LIFE.

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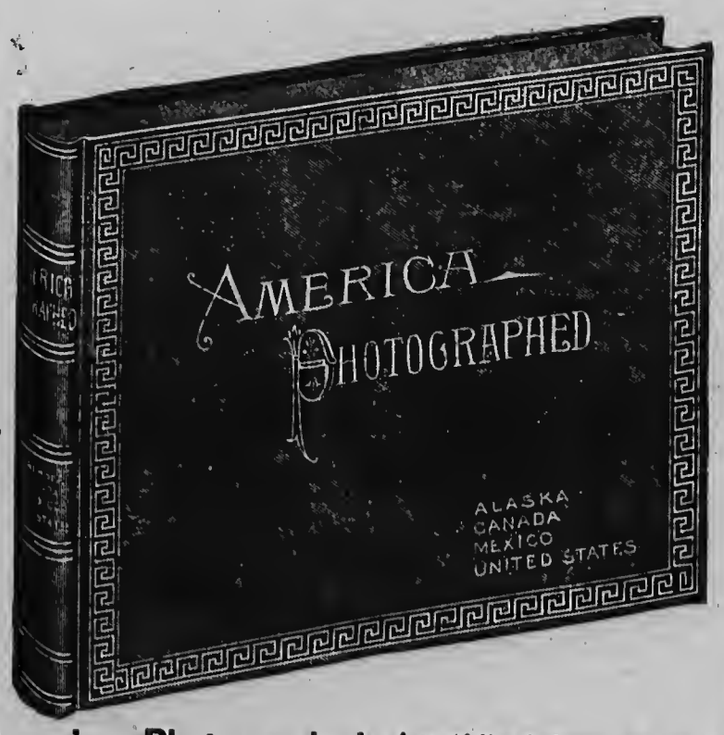

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A Magnificent Presentation Book! A book for the Fireside, the Office, the Library. A series of Living Pictures, interesting alike to the traveller and the "home body." Each photograph accompanied by descriptive matter.

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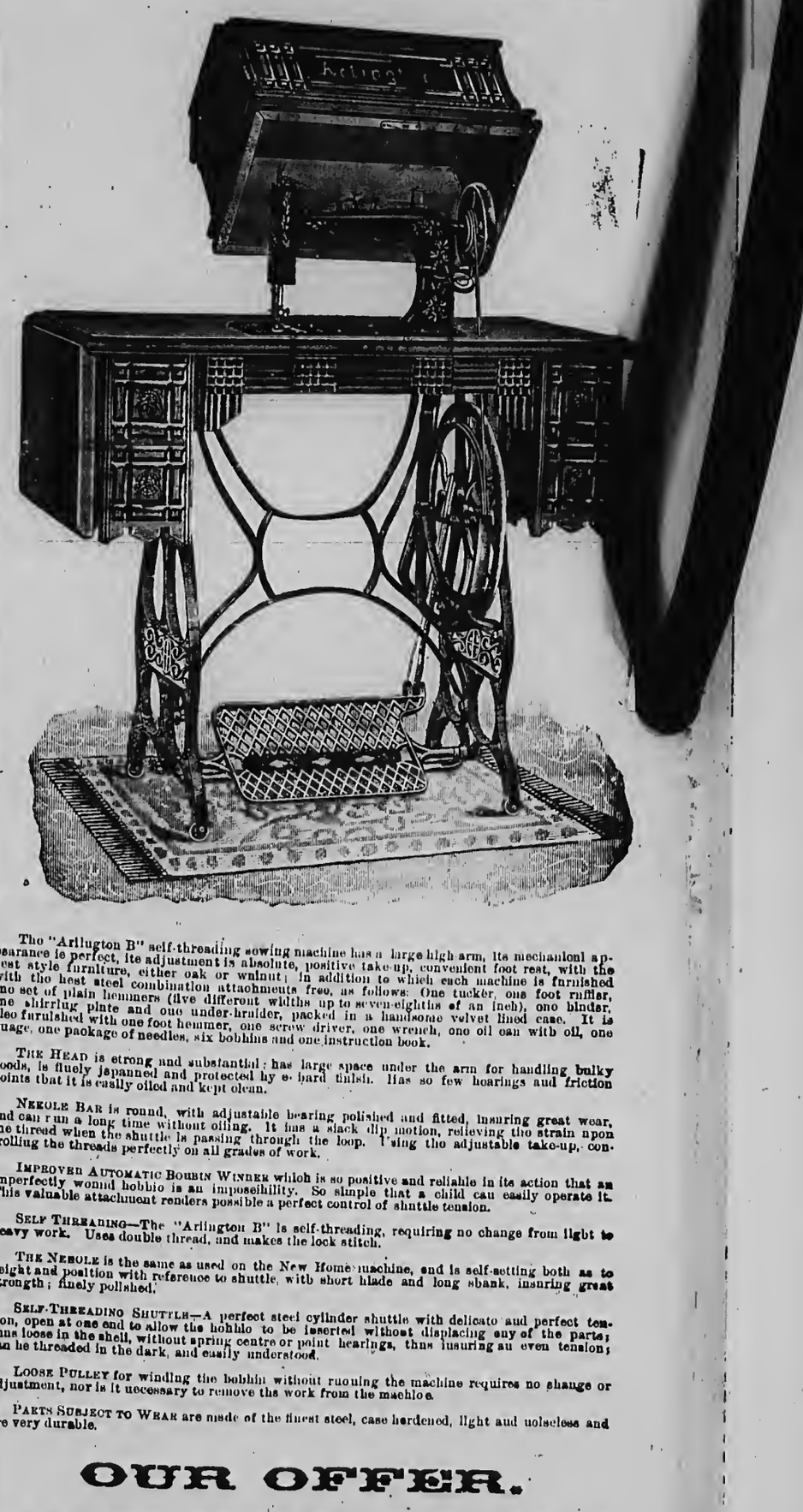
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address
REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

DOMESTIC.

The superintendent of police of this city has been requested to resign by the mayor.

Telephone competition in Wabash reduced the cost of the service to 66 cents per month.

A Kansas City Packing House is putting up 1,500,000 pounds of beef for the Japanese army.

College Station, a little town near Birmingham, Ala., was wiped out by fire on Sept. 28.

The New York police are to enforce the law against the sale of drinks in concert and music halls.

In view of the fact that about every other place in Louisiana has closed its gates against New Orleans, the little city of Covington presents a most praiseworthy and admirable exception.

The value of the salmon taken from Alaskan waters annually amounts to twice the sum paid to Russia for the territory.

Cardinal Gibbons is said to have given his approval to the movement for the establishment of a Catholic university for women in Washington.

A church building in Chicago is jointly occupied by a Baptist and a Hebrew congregation, the one having services on Saturday and the other on Sunday.

On Oct. 1 the torpedo-boat flotilla which the Navy Department has been getting ready for some time will leave New York on a cruise, extending probably over six months.

General John B. Gordon, who has been much talked of for the governorship of Georgia, declares that he has permanently retired from politics and would not accept a nomination.

Miss Anna Forbes Goodyear, of Boston, well known for her work for the advancement of the poorer classes, is hard at work at present to perfect a plan to establish a farming colony in Washington, where the poor of the East may make comfortable homes.

Beauregard School, in this city, having been set apart by the authorities as a hospital for indigent yellow fever patients, has created a panic in the districts where the school is situated. When some officials and Sisters of Charity from the Charity Hospital went to the place to prepare it for sanitary uses, they were ordered away by a mob of citizens, who threatened to burn the structure before any sick could be placed in it. The hospital corps retired when the buildings were fired. The fire department responded to the call; but it is reported that the mob cut their hose and otherwise obstructed their efforts to extinguish the fire, which burned two outbuildings, although the main building remains unharmed.

ARMSTRONG & McKELVY Pittsburgh.
SCHMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FARNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

THERE is no getting away from the fact that Pure White Lead (see list of *brands* which are *genuine*) and Pure Linseed Oil make the best paint.

Properly applied, it will not chip, chalk or scale off, but will outwear any of the mixtures offered as substitutes. It is, therefore, by far the most economical.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

FOREIGN.

It is reported that the formation of a Russian press association is projected with a view of inducing the government of Russia to relax some of the stringent laws against the freedom of the press.

The British government is about to spend $14,000,000 in the construction of new docks at Simon's Town, Cape of Good Hope. The docks will be of sufficient capacity to hold the largest ironclad afloat.

The legislative body of the Hawaiian Republic, at a recent meeting, decided to ratify the treaty of annexation with the United States, so that all the formality now remaining to accomplish the transfer of the islands to the American flag is the acceptance of the treaty by the United States Senate.

The congress of German naturalists and doctors at Brunswick has asked Emperor William to consent to the equipment of a German South Sea scientific expedition, supported by imperial funds, to cost 300,000 marks.

There is an alarming outbreak of typhoid fever at Maidstone, Kent, England, due to the drainage from a hop-pickers' encampment polluting the water. There are 620 cases, and additional doctors and nurses have been requested.

A decided sensation has been caused in diplomatic circles by Great Britain's notification to the United States that she can not participate in the sealing conference at Washington if Russia and Japan take part in it. The officials of the British foreign office decline to give the reasons for this change of policy.

According to the news received from Egypt, the British government will stop the advance for the present of the expedition into the Soudan for the purpose of reconquering the former provinces of Egypt. This halt in the forward movement is directly due to the revolt in India, which is proving so serious that Great Britain will have use for all surplus troops in that part of the world.

The Central American Republics, according to pan-American diplomats in Washington, are undoubtedly on the eve of a general political upheaval. The success of the revolution in Guatemala, entailing the downfall of Dictator Barrios and the elevation of Prospera Morales to the presidency, is believed to be inevitable, and is likely of itself to bring about a revolution in several of the sister Republics.

Unless people break off from work they will not think about God. Unless the day comes to remind them of their relation to one outside themselves they will fall into slavery to that present. The Sabbath is the security of religion, the weekly stimulant to man's thought about God, and the duties which grow from the thought.—Canon Barnett, of London.

Camp Meeting Calendar.

Camp Meeting.	Begins.
South Mississippi Holiness	Oct. 8
Palmer Creek	Oct. 22

MARRIAGES

ROBERTS—LOUDON.—In Zachary, La., Sept. 15, 1897, by Rev. Thos. J. Upton, Rev. Luther L. Roberts and Miss Mary E. Loudon.

May Heaven's choicest blessings rest upon them!

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.
"How to Prevent Face Humors," mailed free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA RESOLVENT.

BETTER THAN QUININE.

Hughes' Tonic

The Old Reliable, SURE CURE for

CHILLS AND FEVER.

TRY IT. Don't take any Substitute. 2 sizes, 50c. and $1. For Sale by Druggists.

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(INCORPORATED.)

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.
BLUINE CO., Box 3, Concord Junction, Mass.

Ann Arbor Church and Parlor Organs.

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The Best in the United States.
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AGENT FOR THE SYMPHONION MUSIC BOXES WITH Interchangeable Disks

Weber, Emerson, Hardman, Ludwig
LOW PRICES. PIANOS. EASY TERMS.

JUNIUS HART, - - - 1001 and 1003 CANAL ST.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Sherard's	Oct. 1
Duncan	3, 4
Dickerson's Chapel	10, 11
Shipman's	16, 17
Lehrton	17, 18
Clarksdale	24, 25
Lake Cormorant	26
Laconia	31, Nov. 1
Greenville circuit	7, 8
Greenville	14, 15
Hollendale	20, 21
Shaw's	22

J. W. DORMAN, P. E.

CORINTH DIST.—FOURTH ROUND.

New Albany cir., at Wall's Chapel	Oct. 2, 3
Guntown cir., at Pleasant Valley (Tu.)	5
Iuka station	10, 11
Iuka circuit, at Burnsville (Thurs.)	12
Blue Springs cir., at Blue Springs	16, 17
Ripley circuit, at New Hope	22, 24
Ripley and N. A. station, at Ripley	24, 25
Corinth cir., at Box's Chapel (Thurs.)	28
Jonesboro circuit, at Falkner	30, 31
Brown's Creek circuit, at Siloam	Nov. 6, 7
Pleasant Ridge cir., at New Hope (Tu.)	9
Saltillo circuit, at Shiloh	13, 14
Booneville circuit, at —— (Wed.)	17
Marietta circuit, at Prospect	20, 21

Pastors will please see to it that the trustees are prepared to answer Question 24.

HESLEP R. TUCKER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Crawford	Oct. 2, 3
Starges	9, 10
Starkville circuit (Wed.)	13
Columbus circuit	16, 17
Columbus station	17, 18
Brooksville	23, 24
Cedar Bluff	30, 31
West Point	31, Nov. 1
Mahren	6
Shuqualak	7, 8
Stapleton (Thurs.)	11
Winstonville	13, 14
Tibbee	20, 21

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Verona	Oct. 2, 3
Aberdeen circuit	9, 10
Shannon	16, 17
Quincy	22
Amory	23, 24
Nettleton circuit	28
Fulton	29
Tremont	30, 31
Sparta	Nov. 4
Houston mission	5
Buena Vista	6, 7
Houston and Wesley	13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks circuit, at Victoria	Oct. 2, 3
Ashland circuit, at Mt. Pleasant	9, 10
Cornersville circuit, at Cornersville	16, 17
Mt. Pleasant circuit, at New Salem	23, 24
Pontotoc circuit, at Mt. Pleasant	30, 31
East Holly Springs circuit, at ——	Nov. 6, 7
Holly Springs circuit, at ——	13, 14
Abbeville circuit, at Abbeville	20, 21

J. D. CAMERON, P. E.

SARDIS DIST.—FOURTH ROUND.

Nesbit	Oct. 2, 3
Courtland	(Fri.) 8
Batesville and Wesley	9, 10
Longtown	(Thurs.) 14
Como	16, 17
Tyro	(Fri.) 22
Wall Hill	23, 24
Pleasant Grove	30, 31
Pleasant Hill	Fri.) Nov. 5
Cockrum	6, 7
Arkabutla	13, 14
Burgess	(Fri.) 20, 21
Eureka	

T. C. WEIR, P. E.

GRENADA DIST.—FOURTH ROUND.

Banner, at Tabernacle	Oct. 2, 3
Paris, at Hunter's Chapel	9, 10
Toccopola, at Liberty Hill	16, 17
Slate Springs, at Atlanta	23, 24
Chapel Hill	(Tues.) 26
Pittsboro, at Big Creek	(Thurs.) 28
Elizey, at Young's Chapel	30, 31
Strathmore	Nov. 6, 7
Charleston	13, 14
Tatum, at ——	(Tues.) 16
Grenada circuit	(Thurs.) 18
Water Valley cir., at Wyatt's Chapel	20, 21

H. C. MORRHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton station	Oct. 2, 3
Indianola	9, 10
West	16, 17
Dublin and Brooklyn	23, 24
Carrollton circuit	30, 31
McNutt	Nov. 6, 7
Black Hawk	13, 14
Sidon	20, 21

J. R. STONE, P. E.

DURANT DIST. FOURTH ROUND.

Popiar Creek, at Friendship	Oct. 2, 3
Sallis, at Salem	9, 10
Belzona, at Belzona	16, 17
Walthall, at Walthall	23, 24
Eupora and Mabum, at Eupora	24, 25
Ethel, at Marvin Chapel	29
Ackerman, at Liberty Hill	30, 31
Ebenezer, at Center Point	Nov. 6, 7
Salem, at Macedonia	12
Rural Hill, at Rural Hill	13, 14
Chester, at Salem	13
Louisville, at Louisville	20, 21

J. H. MITCHELL, P. E.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Barlow	Oct. 2, 3
Woodland	9, 10
Fayette	18, 17
Washington	23, 24
Brandywine	30, 31
Mt. Carmel	Nov. 6, 7
Oak Grove	13, 14
Jefferson Street	20, 21
Wesley Chapel	21, 23
McNair	27, 28

Trustees will please make their reports according to the Discipline.

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton, at B	Sat., 11 A. M. Nov. 6
Yazoo cir., at Mt. Carmel	Sun., 11 A. M. 7
Yazoo City	Sun., 7 P. M. 7
Madison, at P. River	Sat., 11 A. M. 13
Sharon, at S	Sun., 11 A. M. 14
Canton	Sun., 7 P. M. 14
Camden, at Shrock	Mon., 11 A. M. 15
Lake, City and Lodi	Sat., 11 A. M. 20
Silver Creek and B. Lake	Sun., 11 A. M. 21
Flora	Wed., 11 A. M. 24
Tranquil	Sat., 11 A. M. 27
Fannin	Sun., 11 A. M. 28
Capitol Street	Sun., 7 P. M. 28
Terry	Mon., 11 A. M. 29
Jackson—First Church	Mon., 7 P. M. 29

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Binnsville, at Scooba	(Sat., Sun.) Oct. 16, 17
Vimville, at Curtis' Ch'l	(Sat., Sun.) 23, 24
North Kemper, at Blairs' Ch'l	(S., S.) 30, 31
DeKalb, at New Hope	(Sun., Mon.) 31, Nov. 1
Chunkey, at Chunkey	(Wed.) 3
Linwood, at Hopewell	(Sat., Sun.) 6, 7
Neshoba, at Sandtown	(Sun., Mon.) 7, 8
Daleville, at Soule Ch'l	(Sat., Sun.) 13, 14
Rose Hill, at —	(Sat., Sun.) 20, 21
South Side, at S. S.	(Tues., 7:30 P. M.) 23
East End	(Wed., 7:30 P. M.) 24
Toomsuba, at Center Ridge	(Fri.) 26
Porterville, at —	(Sat., Sun.) 27, 28
Lauderdale, at Lauderdale	(Sun., Mon.) 28, 29
West End	(Mon., 7:30 P. M.) 29
Central	(Tues., 7:30 P. M.) 30

Pastors will please see that Questions 24 and 26 are answered according to the Discipline, and that local preachers have written reports of their labors.

C. G. ANDREWS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Harriston, at Harriston	Oct. 2, 3
Rocky Springs, at Rocky Springs	9, 10
Bolton, at Clinton	(Fri.) 15
Utica, at Utica	16, 17
Port Gibson	(Thurs.) 21
Hermanville, at Hermanville	23, 24
Mayersville, at Beulah	30, 31
Crawford Street—Vicksburg	(Tues.) Nov. 2
South Vicksburg	(Wed.) 3
Warren, at Wesley Chapel	6, 7
Satartia, at —	13, 14
Edwards, at —	20, 21
South Warren, at Porter's Chapel	27, 28

J. M. WEEMS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Georgetown	Oct. 2, 3
Summit, at Summit	8, 10
Adams, at Adams	9, 10
Wesson	16, 17
North Wesson	16, 17
Caseyville, at Caseyville	23, 24
China Grove, at China Grove	30, 31
Martinville	(Sat.) Nov. 6
Hazlehurst	7
Gallman, at Gallman	12, 14
Crystal Springs	13, 14
Pleasant Grove	(Fri.) 19
Bogue Chito, at Bogue Chitto	20, 21
Brookhaven	25
Whitestown, at Bethany	27, 28
McComb City	27, 28

E. H. MOUNGER, P. E.

BRANDON DIST. FOURTH ROUND.

Newton and Hickory, at Newton	Oct. 3, 4
Shiloh, at Shiloh	9, 10
Steen's Creek, at Marvin	16, 17
Lake, at High Hill	20
Westville, at Goshen	23, 24
Decatur, at Decatur	30, 31
Trenton, at Polkville	Nov. 6, 7
Raleigh, at Fairmount	8
Montrose, at Montrose	10
Carthage, at Carthage	13, 14
Walnut Grove, at Walnut Grove	14, 15
Clarksburg, at Lindsey's Chapel	20, 21
Morton, at Pelahatchie	21, 22
Hillsboro, at New Providence	27, 28
Forest, at Forest	28, 29

W. W. SIMMONS, P. E.

Forest, Miss.

SEASHORE DIST.—FOURTH ROUND.

Whittington, at Palmer C. G	Oct. 2, 3
Columbia, at C	9, 10
Biloxi station	16, 17
Pearlington, at P	23, 24
Galloway, at Isabella	30, 31
Moss Point station	Nov. 6, 7
Americus, at Salem	(Tues.) 9
Escatawpa, at Zion	(Thurs.) 11
Ocean Springs and Scranton, at S	13, 14
Gulf Port	20, 21
Vancleave, at V	(Tues.) 23
Bay St. Louis, at L. B	(Thurs.) 25
Hattiesburg	27, 28

C. A. POWELL, P. E.

ENTERPRISE DIST. FOURTH ROUND.

Pachuta, at Pachuta	Oct. 9, 10
Energy, at Hopewell	16, 17
Heidelberg, at Liberty	(Fri.) 22
Vossburg, at Vossburg	23, 24
Mathersville, at Salem	30, 31
Eastabuchie, at Eastabuchie	(Fri.) Nov. 5
Ellisville and Laurel, at Laurel	6, 7
Leakesville, at —	(Wed.) 10
Wayne mission, at Vick's Mill	(Fri.) 12
Waynesboro and State Line, at W	13, 14
Mt. Carmel	(Thurs.) 18
Williamsburg	(Fri.) 19
Fuller	20, 21
Shubuta, at Quitman	(Fri.) 26
Enterprise and Stonewall	27, 28

L. CARLEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue	(11 A. M.) Oct. 3
Parker Memorial	(7:30 P. M.) 3
Dryades Street	(11 A. M.) 10
Tchoupitoulas St., Gretna and Gouldsboro, at Tchoupitoulas St.	(7:30 P. M.) 10
Louisiana Avenue	17
Carondelet Street	24
White Castle	31
Algiers	Nov. 7
Rayne Memorial	14
Plaquemine and Donaldsonville, at D.	21
Craps Street, Slidell and Pearl River, at Craps Street	24
Moreau Street	28
Covington and Talisheek, at Covington	Dec. 5
Lower Coast, at Wesley	8
Felicity Street	12

The local preachers will please be present with written report of their labors.

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Wilson, at Gayden	Oct. 2, 3
Slaughter, at Slaughter	3, 4
Franklinton, at Fisher's	9, 10
East Baton Rouge, at Deerford	16, 17
Zachary	17, 18
St. Helena, at Darlington	23, 24
Pine Grove, at P. G.	(Thurs., Fri.) 28, 20
Ponchatoula, at Springfield	30, 31
P. Vincent at Bayou Barbary	(W., T.) Nov. 3, 4
Medows and Antioch, at Medows	6, 7
Live Oak, at Live Oak	13, 14
Baton Rouge Second Church	20, 21, 22
Baton Rouge—First Church	21, 22
East Feliciana, at —	27, 28
Clinton	28, 29
Amite City, at Kentwood	Dec. 4, 5
Bayou Sara, at Concern	11, 12
Jackson	11, 12

R. W. TUCKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Valley, at Blacker Chapel	Oct. 2, 3
Holmesville, at White Hall	9, 10
Calhoun	15, 16
Ruston	16, 18
Lisbon, at Mt. Zion	17, 18
Summerfield, at S	23, 24
Vienna	30, 31
Vernon, at Wesley Chapel	Nov. 1, 2
Gansville, at Antioch	6, 7
Bienville, at Bienville	12
Homer, at Homer	13, 14
Farmerville, at F	20, 21
Downsville, at D	27, 28
Jiluden, at M	Dec. 4, 5
Arcadia	9
	11, 12

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 50, Question 24, of Discipline.

B. T. CREWS, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Mooringsport, at Mt. Zion	Oct. 2, 3
Jordan St. and Greenwood, at J. St.	9, 10
First Church—Shreveport	10, 11
North Bossier, at —	16, 17
Pelican, at Pelican	23, 24
Caddo, at —	30, 31
Grand Cane, at Grand Cane	Nov. 6, 7
Holly Grove, at —	13, 14
Pleasant Hill, at P. H.	20, 21
Fort Jessup, at Bayou Scie	27, 28
Mansfield	Dec. 2, 3

Let all the officials attend their Quarterly Conferences, and let extra efforts be made to have full reports.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Master's Chapel	Oct. 9, 10
Columbia	10, 11
West Alexandria	16, 17
Alexandria	17, 18
Simsport	23, 24
Cottonwood	25
Natchitoches	Nov. 6, 7
Jena, at Young's School-house	10
Spring Creek, at Fellowship	20, 21
Pineville	23
Winfield	30
Dry Creek	Dec. 4, 5
Washington	11, 12
White Chapel	12, 13

V. D. SKIPPER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—preaching	Sept. 12
Opelousas—Quarterly Conference	Nov. 3
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 10
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 2
Morgan City—Quarterly Conference	Nov. 24
Crowley—preaching	Oct. 10
Crowley—Quarterly Conference	Dec. 14
Franklin	Dec. 1
Indian Bayou	Oct. 16, 17
Prudhomme City	23, 24
Plaquemine Brulee	30, 31
Broad Street—Lake Charles	Nov. 7, 8
Jackson Street—Lake Charles	13, 14
Lake Arthur	20, 21
Grand Cheniere	27, 28
Patterson	Dec. 2
French Mission	4, 5
Jeanerette	8
Abbeville	9
West Lake	10, 11

H. O. WHITE, P. E.

"My wife has been using Ayer's Hair Vigor for the past five years," writes Dr. L. F. Barrows, Sycamore, Ill., "and it has restored her hair from gray to its natural color, keeps it glossy, and prevents it from falling out." Ayer's Hair Vigor is a scientific hair-dressing.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

TEARS FOR THE LOST.

BY REV. DR. HENRY C. M'COOK.

'Tis well to weep when wasted time has flown,
And bounteous years have left no worthy gain;
To mourn that Spring looked back on fields unsown,
Or Autumn on ungathered sheaves of grain,
And passing bells are healing on the ear
With only this refrain, "A lost, lost year!"

'Tis well to weep when fathers are no more;
When from the prophet's lips the prayer has died:
When, overcome at last, the chieftain yields,
And owns him victor whom his life defied;
When voiceless is the bard's enrapturing tongue,
And death has hushed the inspired poet's song.

But tears are vain, save as they wash away
The earthliness that our spirits stain,
The dust that blurs our vision of to-day
And duties that to-day brings in its train.
If at the old low level life remain,
Nor rise to loftier heights, our tears are vain!
Who mourns the fathers dead, the prophets slain,
Yet lives a fruitless life, he mourns in vain.

He weepeth well who learns from grief to live
As lived the saints who see the Savior's face.
The worthiest honors that the sons can give
Their hero fathers, is to fill their place.
The passing bell has ceased its mournful toll:
Hark! on the throbbing air rings loud and clear
A rising bell! Awaken, O my soul,
And occupy for God the new-born year.

Communications.

Samuel Wesley.

BY REV. GEO. G. SMITH, D. D.

Samuel Wesley was born just as Puritanism received its death-blow, and he lived to see the first Methodist Society organized. He was the link which bound the two periods together, and his history well told is the history of that transition time. Few men ever had such an ancestry. His grandfather and father were scholars and Puritan ministers. His mother's father was Dr. John White, a Puritan minister who was a member of the Assembly of Divines. His father, after the Restoration, had been ejected from his small parish, and, driven from place to place by his persecutors, he was often imprisoned and always in peril. At last he found a home in an obscure section, where he had a small congregation of his own people, to whom he ministered secretly until he died at the early age of thirty-four. He left a dependent and almost friendless family of several children, of whom afterward we hear of two—Dr. Matthew Wesley, a physician of London, and Samuel. Samuel was born in a trying time for a Dissenter, just after his father's ejectment from his little church. His father was, however, not without friends, and one of them who had a vacant house in Preston gave him a home in it, and in this village Samuel spent his first fifteen years till the death of his young father. The persecution of the Dissenters made them cling all the more to each other, and free schools were provided by their county for the education of those who were dependent, and Samuel Wesley had good advantages in school during his boyhood. At fifteen he was sent to London to the academy of Mr. Veal, and afterward of Mr. Morton, where he was a schoolmate of Daniel De Foe. Young Wesley was very bright and sprightly, and always intense in his nature and impulsive in his temper. He was a good hater of the Church of England, which so dealt with all his kindred. By its cruel persecutions his venerable grandfather, John White, had been robbed and exiled from his parish. His grandfather and his father had both been ejected from their parishes, and his early childhood had been filled with remembrances of the cruel harassments and imprisonments of his good father. If ever a young fellow was justified in feelings of bitterness toward any people, he was for his feeling toward the Establishment. In this he found large sympathy. The academy of Mr. Morton, filled with young Dissenters, was evidently not the retreat of saints, and sainthood did not flourish in those degenerate days, among either Dissenters or Churchmen; and while the Churchmen repaid the Dissenters with heavy interests for all they had endured during the twenty years of Puritan rule, the Puritans paid them back in hate and vituperation. One of the favorite weapons of attack was the jingling lampoon, and young Wesley, who even then had a knack at rhyming, was employed by some of the older men of his party to assail the Churchmen with insulting and witty lampoons. John Wesley, his son, says that it was while he was engaged in this work that he became convinced that he was in the wrong company, and so changed his colors, Dr. Clarke and Mr. Tyerman following. Samuel Wesley's own statement said he became so disgusted with the bitterness and the licentiousness of his associates, who had a calf-head club, and whose politics had entirely swallowed up their piety, that he determined to break away and make a radical change; and, much to his brother's disgust, and the grief of his mother, and the anger of his deserted party, he broke away from Mr. Morton's school and made his way to the hostile camp at Oxford. He did what Robert South and Robert Leighton had done before him, and what Susannah Annesley did after him, and what many a man has done since his day. We become some time so well assured that things are wrong around us that we take it for granted that they must be better in the camp of our foes, and so desert our flag to fight under another. The motives which led a youth not twenty years old to take so radical a step, and a youth, it may be, whose piety was not of the deepest kind, we may not fully know; but whatever was the motive, the change was a complete one, and the English Church never had a son more loyal than was this Puritan renegade. He, of course, had nothing to look for from the Puritans, and had no prospect of help from the church to which he had gone; but the sturdy young man, with few shillings in his pocket, went to Oxford determined to make his way through the university, and he did it, and after having fairly won his degree and secured ordination, he left Oxford with more money in his pocket than he had when he reached there, and not only was he an ordained priest, but he had entered the field of authorship as a poet. His book of poems was called "Maggotta," and this uncanny name was, perhaps, as well suited as any other to title a very inferior lot of satires. They are only now valuable because they show the lively humorous side of young Wesley's disposition. The book, however, was coarse enough and humorous enough to sell; and, unlike most poets, Wesley made money out of it, so said his printer, which is more than can be said for his more ambitious works; but "Maggotts" deserve everlasting remembrance on the part of the Methodists, for it was through it that Samuel Wesley became acquainted with and finally married Susannah Annesley. Dunton, the printer and publisher of "Maggotts," had married her older sister, and Dunton introduced his customer to the young maiden. She was the daughter of a Dissenter as he was the son of one, and she had become as staunch a church woman as her affiancod was a church man; and when he was twenty-five years old, and had a chaplaincy which paid him $150 per year, he married. This was in the first days of William and Mary. His wife was of noble blood, had been brought up in the best society of London, and was remarkably handsome. The sprightly, poetic, somewhat easy-going young priest was devoted to his young bride; and while both were poor, there was a promise before them of success in life. Samuel Wesley was not exactly like the vicar of Bray, but he had the art of adapting himself to the powers that were; and though he had been an enthusiastic friend of James II., he soon was as much devoted to Mary, his daughter, who supplanted him, and to her great husband, William of Orange. The Marquis of Normandy gave him a little parish in Lincoln, in which county he spent most of his life, and it may be of some comfort to those Methodist preachers who have poor parsonages and small salaries to take a peep into the home of the highly educated, gifted Wesley and his no less highly endowed wife of two years. He says he lived

"In a mean cot composed of reeds and clay,
Wasting in sighs the uncomfortable day.
Near where the inhospitable Humber roars."

Here, on a salary of $250 per annum, he lived until five children were born. There were only two hundred parishioners and no congenial surroundings, and the fair young wife, with five children to care for, had a weary time. There was much leisure for him, and he used it, and added to his scanty income, editing the Athenian Oracle. It was a production somewhat like Notes and Queries, and the erudite editor answered all kinds of questions, and gave his views on all kinds of subjects. Wesley had little work to do in his small parish, and gave himself to literary work almost entirely. He began life by writing jingling rhymes, and his hand did not lose its cunning amid all the unpoetic surroundings of Ormsby, and he found inspiration for a life of Christ in rhyme. This he dedicated to Queen Mary, and, perhaps, through the influence of his friend and patron, the Marquis of Normandy, it was presented to her, and she in turn gave Wesley the living of Epworth, which, however, he did not enter upon until she had been dead two years. The best friend of the young rector can not acquit him of being very much of a toady. His easy nature led him to pay high tribute to those who were in high place, and though the Marquis of Normandy was an agnostic and a libertine, he was Wesley's staunch friend until at last the self respect of the rector could no longer yield to the demands made upon it, and there was a breach. The free thinking and free-living nobleman lived in open sin with a mistress who was on his country place, while the marchioness was in London. This woman would seek the companionship of the rector's wife. The testy little clergyman, finding her in his wife's company, and knowing how distasteful it was to her, took the intruder by the hand and led her to the door, and out of it. This made her angry exceedingly, and led to Wesley's leaving Ormsby. It requires but little fancy to picture not "Sweet Auburn, loveliest village of the plain, and the village pastor with his forty pounds a year," but Ormsby, with its straggling hamlets in the fens of Lincoln, one hundred and fifty miles from London; the beautiful young wife, with her five living children; the straw-thatched cottage; the hustling, dreaming poet-priest; the rude parishioners; the lifeless, dreary, monotonous church services, and the weary life of these, perhaps the only cultivated people in all the section, will be well conjectured.

Correspondence.

Epworth League Echoes and Orphans' Home Notes.

BY REV. THOMAS B. CLIFFORD.

From report of the Salisbury (N. C.) District Conference we clip the following: "The growth of the Epworth League is especially noticeable. It has found its way into every charge, and the brethren are demonstrating its adaptability to the country as well as the town. The influence of our annual League gatherings is felt in every charge."

During a recent visit to Meridian we had the privilege of attending a devotional meeting of the "Central" League. Questions were propounded by the leader relative to the life and labors of the Apostle Paul, and readily did the Leaguers respond with the correct answers. The attendance was large, and all joined in singing the hymns selected. Two young ladies and two young gentlemen were called upon to offer prayer. We were impressed with the language and tone of their prayers. They evidently were acquainted with the Lord, and we felt that their desire was—to commune with God, and not simply to address the congregation.

While in Brookhaven on Orphans' Home business we received a cordial invitation from President Chambers to address the college League on Sunday afternoon. We appreciated the opportunity of looking into the faces of so many representative daughters of Mississippi and talking to them of the wonderful possibilities of the womanhood of to-day. At the close of the service many of the newly registered students gave their names for membership in the Whitworth Female College Epworth League. Miss Lolia Jones, the efficient president of the League, seems well fitted for the responsible position to which she has been elected, and we pray that grace and wisdom may be given to her and the other officers, that, together with the hearty co-operation of all the members, this college League may be one of the most efficient in all the land.

A preacher serving one of the poorest circuits in the State (speaking after the manner of men) has written, calling our attention to the fact that he will have a League rally in the bounds of his charge some time in October, and urges us to be present. He concludes by saying: "I want you to take a collection for the Orphans' Home; can give you a good collection." May God bless this faithful preacher who is so ready to co operate in all the work of the church! If we can possibly make arrangements to reach the section of country where he labors, we will count it a privilege to accept the extended invitation.

Since our last communication to the ADVOCATE anent the

ORPHANS' HOME,

we have visited

YAZOO CITY,

this prosperous little city being the scene of our labors on the first Sunday in September, where, morning and night, we endeavored to preach the gospel of the Son of God to large and intelligent congregations. The only thing that marred the pleasure of our visit was the ill health of the pastor, Rev. L. S. Jones. We were pained to see our friend and fellow-laborer so indisposed. His health record in the past is a good one. In thirteen years he only missed six appointments. For this reason his present sickness is doubly hard to bear. Let the brethren everywhere pray that he may soon be restored to a full measure of health. The claims of the orphanage were presented, and $150 in cash and good subscription was the ready response to our appeal. Bro. R. L. Bennett, cashier of the First National Bank, though a busy man, was not too busy to collect and hand us the following day more than $100 of the amount subscribed. Such efficient and consecrated laymen are an invaluable assistance to any preacher. Our home was with Dr. Blundell, whom we discovered to be of direct English descent, and it goes without saying that this knowledge increased our interest in each other, and added to the pleasure of our otherwise delightful sojourn in this hospitable Mississippi home.

Our plans and appointments for several weeks following this engagement were made to visit charges in Seashore district, but on reaching Meridian we found the

YELLOW FEVER SCARE

so bad, consequent upon the development of certain suspicious cases at Ocean Springs, and necessarily our journey in that direction was stopped. The only course to pursue was to wait at Meridian until we could correspond with preachers in other parts. While tarrying in the Queen City we were royally entertained in the elegant home of our former friends, Bro. B. F. Ormond and family.

By return mail we received letters from Revs. B. F. Jones, of Brookhaven, and J. A. Leech, of Brooksville, each extending a most cordial invitation to visit their charges the second and third Sundays in September, respectively. Accordingly we left Meridian en route to Brookhaven, and found that at Jackson quarantine regulations had already been established. However, we reached

BROOKHAVEN

safely Saturday eve, Sept. 11, and found Bro. Jones at the depot ready to escort us to his well-arranged parsonage. Here we lodged till Monday, and to this good brother and his estimable wife (nee Linfield) we are indebted for many courtesies and a delightful sojourn. Sunday morning your correspondent occupied the pulpit, and enjoyed the privilege of preaching to an attentive congregation, partly composed of the faculty and student body of Whitworth Female College. The Catholics are strong in Brookhaven. They have a church, chapel, and school.

The Methodists are moving up financially under the skillful leadership of Rev. B. Frank Jones, and are now planning to remodel their ante-bellum church building. Notwithstanding this fact, they pledged $55 to the Orphans' Home, most of this amount being paid the following day. Bro. Jones suggested that a committee be appointed to canvass the entire town, whereupon this thoughtful pastor announced the names of those who during the week following would solicit funds from the people of Brookhaven for the furnishing of our Home at Water Valley.

Monday morning we learned that the

QUARANTINE

restrictions were becoming very rigid in some places, so that your agent deemed it advisable to go directly to Kosciusko (if he could get there) and remain with his family until the scare was over and the quarantine raised. On boarding the train we ascertained that the scarcity of passengers was partly due to the fact that at State Line all who had tickets for any points in Mississippi were compelled to get off and remain in the camp of detention for several days. At Jackson (or rather a mile this side) we stopped at the quarantine station. Here passengers and baggage were disposed of as though it were a regular station. Added to this, however, was the surveillance of police officers and physicians, who had been appointed to examine. At Canton we found many persons waiting to take the north bound train, though they held tickets for Southern points. No one was allowed to leave the train at Durant except to board the train on the branch road for Aberdeen, etc. As Kosciusko had not yet quarantined, we were allowed to get off. This is, however, the last train from the South since our arrival that has been allowed to land either express or passengers. Nearly all towns in Mississippi have quarantined against the trains, so that the agent of the Orphans' Home is now at Kosciusko with his family "waiting till the clouds roll by," having barely escaped from being withheld in some "camp of detention."

Kosciusko, Miss., Sept. 26, 1897.

Selections.

Superannuated.

No occupation, profession or pursuit rewards its aged and disabled members so meanly, and stingily, and heartlessly, as does the ministry in the church of God. It would be more correct to say that few employers reward their disabled servants so meagerly as the church of God rewards its faithful ministers who have grown gray and crippled in its service. The soldier of any civilized power goes forth to fight, knowing that if he falls in battle, his wife and little ones will receive needed succor from the government. Even he, himself, if he survives his ability to earn bread, may rely upon a sufficient pension to supply all his bodily needs. The seldiers of army and navy, and the members of our metropolitan police, look forward to the day when, after twenty or thirty years of hard service, they may retire on a pension or half pay. But no such haven of rest awaits the tired and battle-scarred soldier of Christ—none, at least, in this world. He no sooner spends his youthful force in preaching the gospel, sometimes against great obstacles and discouragements, when some day he sees the beginning of gray threads in his hair, and the merest trace of a furrow in his cheek or brow, and forthwith there begins to haunt him the suggestion of an awful fate. Like a fringe in a prairie where vegetation ceases and a desert begins, he sees the fatal "dead line" grow distinct and more distinct in the distance. "Superannuated!" That long, but sharp and stinging word begins to smite his ears, and henceforth he works on faithfully, but fearfully, lest some tyrannical and officious church member or committee may come to him and, with soft words of deceit, tell him that he is working too hard, that he is really too old, and that the interests of the church demand a change. Cruel and heartless is this conspiracy of church deacons, elders, stewards, or whatsoever "influential members" are responsible for such a scene. "Superannuated!" Strike that word from our sacred literature and speech, or else brand it deep into that remorseless system which grinds hope and life and manhood out of a faithful body of men who are constantly toiling underneath its ominous shadow.—Ram's Horn.

A Slender Dependence.

It is a serious fact that a pastor has to depend upon the pleasure of his people in order to retain his position with them any considerable length of time. He is greatly affected by the likes or dislikes of the members of his church. Just think of it! Is it not a humiliating, grovelling situation? But who can deny it? In the great majority of cases, when you ask why a certain pastor has left the church which he last served, you will be told that it was because he was not liked very well by a part of the church at least. In very many instances pastors have resigned because two or three "leading members" did not like them, and the dislike has not been based upon any vital defect in the pastor's character, nor on his preaching false doctrine, nor neglect of duty, but rather upon some incidental personalities. Sometimes a dislike is occasioned by the pastor's refusal to consult some of the "leading brethren" concerning all of the affairs of the church. This affronts their officious propensities, and they soon determine upon getting rid of the pastor and securing one who will pay due deference to their opinions and tastes. Again, many a pastor incurs the dislike of the influential members of the church because of his honest and plain preaching. He dares to proclaim the whole truth and spare no one. He does not abuse anyone, and yet the truth which he utters hurts the tender spots on some of the members—perhaps the official and officious ones—and then a disturbing dislike of the pastor gets under way. And very likely the dislike is shown in a refusal to pay anything more for the pastor's support. Is it not sad? Why, it is a fact that some pastors will sacrifice almost everything for the sake of pleasing their people and thus retaining their pastorates. This is a slender dependence, and it is a very frail thing to rely upon. Every member of a church ought to be governed by principle in relation to the pastor, and not by their likes or dislikes.—C. H. Wetherbo, in Western Advocate.

FLING OUT THE BANNER!

BY BISHOP DOANE.

Fling out the banner! Let it float
Skyward and seaward, high and wide;
The sun shall light its shining folds,
The cross on which the Savior died.

Fling out the banner! Angels bend
In anxious silence o'er the sign;
And vainly seek to comprehend
The wonder of the love divine.

Fling out the banner! Heathen lands
Shall see from far the glorious sight,
And nations crowding to be born,
Baptize their spirits in its light.

Fling out the banner! Sin-sick souls
That sink and perish in the strife
Shall touch in faith its radiant hem,
And spring immortal into life.

Fling out the banner! Let it float
Skyward and seaward, high and wide;
Our glory, only in the cross;
Our only hope, the Crucified!

Fling out the banner! Wide and high,
Seaward and skyward, let it shine;
Nor skill, nor might, nor merit ours;
We conquer only in that sign.

Communications.

Confusion of Tongues.

It is a long time since the earth revolved, a single empire with a man at the head. Adam, in his incumbency of Eden, is the sole historical example of a single ruler over an universal empire. "Let him have dominion," has been spoken once only in the full sense. The fate of the first and some subsequent attempts at empire is the subject of this study, with the engine of destruction showing at each ruin. In Adam's case the sceptre was placed in his hand by his Maker. The cause of his ruin, a confusion of tongues, Satan and Eve in complicity.

At Babel, some while from the Deluge, a universal republic declared itself. "Let us build a city and a tower, and make us a name," said this ambitious community, with Shem among them to tell of the flood scarce dried. With these would-be founders of empire the sceptre was to be snatched by spirits defiant of God, proposing to build on brick and slime instead of on faith. Their work stopped, they were dispersed; not because the brick gave out, nor the hands lost skill, but because they did not understand each other. Their speech was confused; such interference was fatally sufficient.

After many happenings the Christian church, nourished in faith, from slender commencement grew and established its structure at Rome. Then, with more than a thousand years of life and success, there arose again the ambition of universal empire. "Let us create of the Church of Rome one perfect, comprehensive dominion, temporal and spiritual," in effect said the fathers, forgetting that they were merely sons. As with the blast of horns at the mouth Jericho's great walls shuddered and fell, so Rome shook at the sound from a mouth. Luther, Melancthon, in opposition, traversing ancient applications of doctrine—the great spiritual empire divided and went fragmentary.

To-day the observer, pessimist possibly, declares the tendency to be again towards universal empire. But into which of the great energetic divisions of men shall we look—the world or the church? Well, both, says the sober observer. At the world first—the world represented by Christian civilization. To get its classing as opposed with the church, the world must seem the beneficiary to a marvelous degree of Christian civilization, but it must omit the term "Christian." The world, then, represents a civilization, braced, buttressed powerfully with Christian safeguards, but rejecting the Christian—"having the power, but denying the form."

The service of the world is not in dispute. It is granted to be mammon. Universal empire under the rule of mammon. From the doorway of the striker, the deadly odors of the sweat-shop and crowded tenement, the fields of farmers suffering from mortgages and low prices, the pessimist sees mammon vigorously prosecuting empire. The shifting view shows assemblies, National and State, muzzling and subdued under selfish influences pressing from within and without. The great republican motto, "Greatest good to greatest number," is become a partial palimpsest, with "greatest" erased and "least" written over the erasure.

Another view exhibits the operators of mines and manufactories in conflict among themselves, forced by competition to save money by cheapening labor, since cheap materials can not be afforded. These views cover much ground, over which in growing disorder the world is running and fretting, with mammon witnessing and directing it all.

This aim must fail; no universal government grows, rock-like in soundness, forth on such foundation. But why? The minerals lie open in the mines to the miners, the oceans to the ships, the halls to the congresses; materials and handiwork are not disturbed. Confusion of tongues—these different people, subjects of mammon, do not understand one another.

And the other division—the church. Here, by the prophecies of God, is the kingdom for throne and sceptre. Here, "high over all," sits the "King in his glory." Saint and angeloi (messengers), ambassadors, heirs—rich terminology expressive of the church and her furnishings. "Shall become the kingdom of our Lord and his Christ." "The earth shall be filled with the glory of God as the waters cover the sea." Richer promises than terminology. Yes; here is the ground for the universal empire. Is it here? What delays it? Are the bugles of the heralds, the trappings of the embassy, the skirmish-line of the army; are these alone to be seen and heard 3,000 years since the speech of the prophecies, 2,000 years since the King came and said, "Now are these words fulfilled in your ears?" If so, why? There are causes for effects, reasons for conclusions, grounds for doubts. Must "confusion of tongues," which overthrew Eden, discontinued Babel, reduced Rome from the whole to fragments, from empire to provinces, which checks the prosperity of the world under mammon—is this fatal engine to be turned against the church under God? Well, says the observer, look. Look over the church, not one now, but many. Look at each in turn.

No. 1.—Dogmas of extreme unction, immaculate conception, mediation with the Mediator, purgatories and phylacteries. Wonderful structure upon pillars remotely useful according to the great direction.

No. 2.—Dogma—hydrostatics, the only energy of value; dilution to weakness, yet standing sturdily.

No. 3.—Election, dogma of limitation, doing violence to the invitation, "Come unto Me, all."

No. 4.—Dogma—theory versus practice, schism begun, bigotry promising.

David's misfortunes attending the numbering of Israel appear a dimly conspicuous background. The present menace lies not alone in numbering the people. Such statistics result in tax and war levies of many qualities. In numbering the blessings of God technically, danger showed at once in the rift or cleft which is widening to the measure of a "great gulf," fixing, if not "fixed," between brethren.

Yet (the writer is Methodist) the beginnings of No. 4 are magnificent. The motto of Methodism, "The world is the field," claims universal empire as the terms, "Church of England," limited the energies of another church. Success sat at the prow of clearage into all waters. Faith, hope, love—the latter deeply emphasized according to direction—nourished the tree to wonderful fruitage. Dogmas for one and a half centuries seemed less, and divine inspiration more. Breadth, width, depth, height; where lie the boundaries about the kingdom as declared through John Wesley?

Alas for earth and for heaven! Confusion of tongues is checking the building and dispersing the people. We can not understand each other.

WM. HENRY.

Aug. 20, 1897.

Paul's Thorn in the Flesh.

In a recent number of the NEW ORLEANS ADVOCATE, "Rex," in writing about the last Sam Jones Camp Meeting, remarks: "Later a brother spoiled an otherwise good sermon by calling for those addicted to alcoholism, the tobacco habit, etc., to come to the altar, promising them an entire salvation from the desire for these things—a promise frequently made, and always without the warrant of God's Word. God is not more considerate of the people in our day than he was to St. Paul, whom he refused to deliver from the 'thorn in the flesh,' assuring him that 'My grace shall be sufficient for you.'" Leaving us to infer that all the people are not dead who are silly enough, or wicked enough, to imagine that Paul's "thorn" was some miserable sin, or some abominable, filthy habit, from which he had not the fortitude and Christian grace to refrain; nor would God interpose to rescue him. Such an intimation is to miserably slander this noble, clean, pure servant of the Lord Jesus Christ. Hear him: "For God hath not called us unto uncleanness, but unto holiness." (I. Thess. iv, 7.) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. iii, 17.) Imagine Paul smoking, chewing, drinking "in the name of the Lord Jesus!"

But what was "this "thorn"? Allow me to say emphatically: 1. It was no sin Paul was in the habit of committing. 2. It was no impurity, or moral or physical uncleanness, in which he indulged, or with which he was defiled. This much I insist on as true, and capable of abundant proof, perfectly satisfactory to any truly Christian and honest mind. Some references to his history, the persecutions he endured, and to his own writings, may help us in deciding as to what this thorn really was, and throw light both upon his own desire to be rid of it and the design of the Lord in permitting it to remain, while he furnished grace to enable Paul to bear it.

First, notice the date. (II. Cor. xii, 1–10.) Fourteen years carries us back to Paul and Barnabas' first missionary trip, and in Acts xiv, 19, we find Paul stoned, drawn, doubtless by the heels—like a dead dog—out of the city. Later certain disciples go out and gather round him, no doubt viewing the corpse, and lamenting his unfortunate death. God raises him up, and he goes on his way preaching the gospel.

Let us now fill in some certain accompaniments of such an occurrence. Bruised, battered, mangled, gait-shambling, unsteady, eyes nearly out, teeth gone, speech rendered difficult, and almost incomprehensible—what an object! How humiliating to a sensitive nature! The God that raised the dead Paul—sent his spirit back from the third heaven—could also remove these disagreeable reminders and these serious drawbacks. So Paul prays (who would not?) thrice, but the answer comes, "My grace shall be sufficient for thee, for my strength is made perfect in (your) weakness," not in sin nor impurity. "Most gladly (then says Paul) will I glory in my infirmities."

A few other references may make the matter still clearer. II. Cor. x, 10: "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." Gal. iv, 13–15: "Ye know how through infirmity of the flesh I preached the gospel unto you. . . . And my temptation, which was in my flesh, ye despised not nor rejected. . . . I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me."

Certainly, with these plain Scriptures before us, it is unnecessary to cast such an imputation upon the character of this holy man of God as to insinuate that he was either a wine-bibber, a glutton, a tobacco-soaked devotee, or even a fit companion for such characters.

F. D. VAN VALKENBURGH.

Pineville, La., Sept. 17, 1897.

Reminiscences of the Life of Rev. E. W. Yancey, of the Louisiana Conference,

WHO DIED A FEW MONTHS SINCE.

I was born in Cumberland county, Va., Aug. 20, 1818. When about 15 years of age my parents sent me to live with an elder brother, who was publishing a county paper in the village of Oxford, N. C., expecting me to learn the printer's trade. My school privileges had been few, and my education so imperfect that I could scarcely read. I remained in Oxford about eighteen months, when my brother sold his interest in that paper and moved to La Grange, Tenn., and I accompanied him. During this time my religious training was quite meagre; both of my parents being irreligious till I was twelve or fourteen years of age, when they united with the Baptist Church, and most of the family also. My brother with whom I lived was a Presbyterian. During my stay in Oxford I did not attend religious services at all. There was but one church—Presbyterian—there. Having been taught by my mother to avoid bad company and not indulge in flagrant acts of wickedness, I was not led away into such habits, although other apprentices in the same office were very profane and gambled to the extent of their means. I never indulged and led a moral life for a boy. My brother and I left Oxford, N. C., about the fifteenth of October, 1832 or 1833, and reached La Grange, Tenn., Dec. 25.

Soon afterward my brother began the publication of the Western Whig and La Grange Herald. I continued to work in the office and kept up my moral habits, having selected as a companion a young man who was a strict member of the Methodist Church; but I did not attend church. I made the acquaintance of an apprentice who lived with a pious member of the Methodist Church. He was expected by his "boss" to attend the services of the church, and through his influence I began attending the Methodist Church, with no particular object in view, except to be in company with my friend. Church-going soon became a habit, and instead of lounging around the office on Sunday, I made my way to the house of God. The station preacher, J. C. Parker, preached three times and held prayer every week. About this time a memorable prayer meeting was commenced, held at private residences, participated in by Baptists and Presbyterians, and well attended. Some time in February, 1836, a Quarterly Conference was held in the station; the presiding elder, G. W. D. Harris, and the station preacher of Memphis, W. D. F. Sanries, being present. Sanries and Parker continued the meeting for eighteen days, which resulted in about one hundred conversions. I attended regularly at night; became convicted, went to the altar several nights and was converted. I found a peace that quieted all my fears and filled me with love not only to the Giver of all good, but extended to all men, and I constantly rejoiced in a consciousness of my acceptance with the blessed Redeemer. After reflection I thought it my duty to unite with the church; but what church was not so easily decided. I had been baptized in infancy, but raised under Baptist influences. I consulted my brother, also leading members of the Methodist Church, and, having my doubts removed, I united with the Methodist Church, and have never regretted the choice.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. M. H. Morrison..Shreveport

Miss Sallie Smylie, Aug. 24: "I have just had a letter from Mrs. Trueheart giving some information, which I send you for the ADVOCATE: 'The local Board at Nashville was called together to consider the resignation of Miss Sallie Reynolds, of our China Mission, which was accepted with regret. Miss Reynolds will soon be married to Rev. Gilbert Reid, of the Northern Presbyterian Church, whose work is in Peking, China. Miss Reynolds will leave Shanghai, Sept. 6, and her marriage will take place at her own home. While we regret to give her up, our wishes for her happiness are sincere, and we hope she may do as good work for others as she has done for us. She has given five beautiful and successful years to our work in China.

"'Miss Rankin's friends are glad to know she is well, though she can not leave her work long enough to visit our home societies.

"'Miss Haygood is not so well, and is spending the month of August in Japan.

"'Miss Helen Richardson is on her way home for a much-needed rest. Rev. C. K. Marshall's daughter will accompany her. Her father, educated in this country, is sending her now to school.'

"Please insist on auxiliaries sending their quarterly reports to district secretaries as early as possible.

"Miss Norville spent two days with Mrs. Chatfield en route to Mexico. Our society (Meridian Central) gave her a very nice reception. She seemed to appreciate it very much, and we did so much enjoy having her in Meridian, if only a short time. Our society has not been very active during the Summer, but held regular meetings, and kept up the interest, and are now ready to get to hard work.

"Mrs. Watts, secretary of Meridian district, is doing good work; has accomplished much good since Conference. I have not heard from others, but hope they are doing the same."

Sept. 6, Miss Mary Andrews: "McNemar funds are coming in slowly. Miss Sallie Smylie is arranging for a 'spelling-bee' for this auxiliary."

Sept. 13, Miss Sallie Smylie: "I enclose a letter to your auxiliary, which you will please read to them at your next meeting. I am anxious to become identified with each auxiliary, and know of no better way than writing to them.

"Our societies here are doing very nicely. I had arranged to go down on N. O. R. R., but the yellow fever has caused me to delay my visit.

"The Shubuta society sent me a beautiful present for Leila McNemar—a case of knife, fork, tea and dessert spoons, napkin ring—all silver—and six napkins."

We are much pleased to see the improved and handsome appearance of our annual Minutes. Auxiliaries should have the Minutes read at the first meeting, with items from nineteenth Annual Report, and endeavor to have every member of the church read them, not forgetting to furnish pastors with a copy of each.

We enjoyed reading Mrs. Trueheart's complimentary notice, in Annual Report, of Mrs. R. R. Parker's "Juvenile Entertainment," "which has given satisfaction wherever read."

Burtonton Auxiliary has had each year $10 credited to it for the McNemar fund. The first of this month $5 was remitted to Conference treasurer for that fund. One new member past quarter.

Again the Burtonton Auxiliary of W. F. M. S. is called on to mourn the death of its members. God, in his divine providence, has taken from our midst our dear Sister Mary Greenlee, and we feel we should offer some tribute of respect to her precious memory; therefore, be it

Resolved, That we deplore the loss of our dear sister, but humbly bow in submission to our heavenly Father's will, knowing he doeth all things well, and our loss is her eternal gain.

Resolved, That we extend our heartfelt sympathy to her bereaved family in their irreparable loss, praying her children may emulate all that was good and noble in their dear mother; that her grandchildren be consecrated members of the church of which she was so long an honored member.

MRS. FANNIE JOHNSTON,
For Society.

Mrs. J. P. Drake, Bay St. Louis, Sept. 3: "The Bay St. Louis Auxiliary held a public meeting in the Main Street Methodist Church, Wednesday evening, Aug. 25. The pastor, Rev. J. P. Drake, delivered an address on the leavening power of the gospel, with special reference to woman's hand in the diffusion of the leaven, and closed by briefly naming the five weights and ten wings to modern missionary effort. The president, Mrs. A. P. Joyner, followed with one of her bright, characteristic speeches, intermixed with readings from the Annual Report of the Woman's Board, giving the present condition of our mission fields. A leaflet with the suggestive title, 'How Much?' was read by Mrs. L. B. Turner, and one on 'Individual Responsibility and its Rewards,' by Mrs. M. E. Joyce.

"An opportunity was then given the audience to make a free-will offering to our McNemar fund, which was promptly and liberally met.

"We adjourned, feeling much encouraged, and resolved to hold another and, we hope, even more interesting meeting in November.

"I have not had time to travel or organize on my district yet. I hope to do something the latter part of this month."

One of Mrs. R. R. Parker's plans is to appoint an agent in each auxiliary to report for our column on postal every quarter.

MRS. E. D. JONES.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Mississippi Conference Baby Roll.

Annie Lucile Heath, Robert Victor Jones, Byron F. Martin, Rena May Van Buren, Ashburn Jones White, Wonnabelle Rowland, Eugene Hinton, Charles Hinton, Douglas Rose Capps, Julia Priestly Jones, Ernest Barnes, Corinne Barnes, Mary Gladys Barnes, Master Roy Leon Clarke, James Jones Cowan, Beatrice F. Maxey, Stella Colhoun, Sarah Lincoln Brown, Sudie Frantz, Sue Randolph Davidson, Frank Johnson Frantz, Francis Stuart Harmon, Lex Brome, Colon Stephen Brown, John Wesley Cope, Duncan Harmon Cope, Robert Howe Harmon, Francis Stuart McInnis, John Turner, R. J. Turner, Jr.; Emily S. Turner, Bessie Randolph, Carrie Ellis, Annie Ellis, Clarabel Drake, William Lambuth Drake.

CLARA H. COPE,
Conf. Cor. Sec.

Selections.

The Bible.

The Bible is for use, not for admiration. We do not save life by complimenting the cook, but by eating his bread—the best compliment we can give him. Every chapter, every verse, every word should be introduced by the question, What is this to me? What use can I make of it?

Make use of the Book. Don't study Abraham in order to stir up an admiration over Abraham's character, but to get more of Abraham's faith. Don't study Joseph that you may compare him with a modern grain speculator, but that you may know how to overcome as he overcame. The man who studies the gospels to admire the life of Christ does nothing more than half the infidels in all ages have done.

We can not lay too much stress on this point. The Bible is a personal message. It speaks to a congregation of one. It is not concerned about reaching the masses or the classes; it is after the individual. The right way to read the Bible is the selfish way. Some people shove Genesis off on the antediluvians, Exodus off on the Egyptians, Jonah off on the Ninevites, nine tenths of the remainder off on the Jews, retaining for their own portion the twenty-third Psalm and a few other passages that "never say a harm word about nobody."

There is hardly a chapter in the Book without its personal message to the reader. If Moses is talking to Pharaoh, there is plenty of Pharaoh-spirit in us to take every word to heart. If he is talking to the Israelites, he hits us so close that we almost expect to hear our names called. We can not put ourselves in the place of any man to whom God has spoken without having his words burn their way into our hearts.—Exchange.

Life's Little Days.

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We can not carry this load until we are threescore and ten. We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and gives us one of the blessed secrets of brave, true, holy living.—Golden Censer.

"Sing, sweet nightingale," said a shepherd to the silent songstress on a lovely evening in Spring. "Ah," replied the nightingale, "the frogs make such a noise that I have lost all pleasure in singing. Dost thou not hear them?" "I hear them, indeed," returned the shepherd; "but thy silence is the cause of my hearing them." What a lesson to Christians! Their silence too often allows the words of the unbeliever to be heard.—Exchange.

Praise takes in, in its wide range, enjoyment of present, remembrance of past, and anticipation of future blessings. Prayer points the only way to heaven; praise is already there.—H. More.

WALL PAPER.

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Editor Christian Advocate.

The Words of Jesus.

TO THE WOMAN OF SAMARIA.

BY REV. W. S. HARRISON.

It was about noon. All nature drooped in the heat of the Syrian sun. Jesus, with his five or six disciples, was returning to Galilee. Fatigued by his long walk, and oppressed by the heat, he sat thus, weary as he was, on the seat under the alcove by the famous well which Jacob gave to his son Joseph. The disciples had gone to the town to buy food. Jesus sat alone and mused

It was a sacred place. The landmarks were suggestive of incidents in the history of his race. In the beautiful valley spread out before him flowers filled every available space. The fields of wheat, "white unto the harvest," dotting hill and dale, stretched far in the distance, adding beauty to the landscape. Ebal and Gerizim, the renowned historic mountains, with their varying shades of gray rock and green foliage, invited the eye. Beyond us the clear blue sky, whose hallowed ministries have so often calmed the troubled soul and reassured the baffled mind when rudely shaken by the storms of earth. Imagination in lowly attitude would linger near to behold the Man in this hour of his wonted rest. He is evidently in thoughtful mood. Some gifted chisel, or inspired brush, has missed its supreme opportunity, else long ago the Teacher by the well had adorned a place high among the masterpieces of art.

Scarcely five months since his baptism; yet what a rush of experience since then! He had conquered the tempter in the wilderness. All Galilee had been astounded by his miracle at the wedding feast. Jerusalem had been shaken by his wonderful miracles, his authoritative teaching, and his bold, not to say rash, cleansing of the temple! The brief ministry in rural Judea had been such a phenomenal success as to arouse the Pharisees to more active hostility. John had been cast into prison, and Jesus himself found it prudent to leave Judea. His work had scarcely begun, yet portentious clouds were gathering round the horizon of his life. But on this day, by the well in Samaria, there is peace. The careless rest of the sandaled foot on the rocky floor; the relaxed fingers on the tunic as both lay on the knee; the smooth forehead; the restful mouth; the far-away look of the deep blue eyes; the unconscious pose of the majestic form—all show that body is resting and that the mind is thinking.

But the revery is broken. A woman of the town comes to draw water. This called the Master, now rested, back to natural wants. He said, "Give me to drink." She looked at him with surprise. Perhaps there was a slight resentment in her tone as she asked, "How is it that thou, a Jew, asketh drink of a Samaritan woman?" Here was an opportunity to sow the seeds of the kingdom. The woman was ready to receive instruction; he to give it. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him and he would have given thee living water." Something in his words or manner made a favorable impression. For she now used a title of respect, which she had failed to do at first: "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof, and his sons, and his cattle?" The reference here to the patriarch was no doubt prompted by the words, "living water," as implying something superior. Jesus so understood it: "Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

All the promises of God imply the co-operation of the human will. As long as the Christian uses the means of grace the divine life is a well of water in him constantly springing up to refresh and fructify the soul. The woman was interested, but had only a vague conception of his meaning. She asked for the water of life, but coupled with it the childish reason: "That I come not hither to draw." Jesus said, "Go call thy husband, and come thither." She replied, "I have no husband." This brought the needed occasion for him to unveil her life of sin and sorrow. "Truly thou hast spoken. Thou hast had five husbands, and he whom thou now hast is not thy husband." She at once felt that she was in the presence of a prophet. This turned her mind towards religion. Like common, frail humanity, she began with the minor questions of difference between the Jews and Samaritans. Sectarian controversy is much prone to take the place of the deeper questions which affect heart and life. But Jesus replied with startling seriousness: "Woman, believe me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father." Place adds nothing to worship; it is no more acceptable because offered in this place or in that.

"Ye worship that ye know not; we worship that we know: for salvation is from the Jews." Jerusalem was the nursery of true religion. Those who worship according to the intent of that establishment serve the Father according to wisdom. Salvation is from the Jews, but not for them exclusively. Salvation comes from that source for all the world.

"But the hour cometh, and now is when the true worshipers shall worship the Father in spirit and in truth, for such doth the Father seek to be his worshipers. God is a Spirit, and they that worship him must worship him in spirit and in truth." Jesus tells the very nature, the substance of God: He is Spirit. We define words by their synonyms. The one word which best stands for "spirit" is "life." He who pervades and upholds all things is pre eminently the living God. He is Life—unlimited, pure, unmixed, self-sustained life—the efficient and all-sufficient source of all life. This asserts, in the natural order of things, a truth that is going to stand to the end of time. Life is antecedent to organization. It goes before and is the cause of organization. Never was there a living organism that was not made by life. The cell truly is the first form of life, but life was there before the form. Life makes the first and the last cell.

As to the nature of worship, nothing could be more explicit. It sets aside forever all claims of forms and ceremonies, of places and attitudes, as essential in the worship of God. The woman was profoundly moved. But one thing prevented acceptance of a truth so grand, confirmation by the Messiah, the Christ. She was loyal to the chief expectation of her race. Her difficulty was respected. "I that speak unto thee am He." She felt in her very soul it must be true.

The disciples, returning, were surprised to find him talking with the woman; but no one questioned him a word. There was visible in his countenance a fervor which awed them into silence. The woman was so impressed with his teaching that she left her water pot, and, going hurriedly to the city, she bore such earnest testimony that the men turned out even in the midday heat to see the wonderful Man. The disciples urged him to eat, but he said: "I have meat that ye know not of. My meat is to do the will of Him that sent me and to finish his work." Then came the tumultuous procession headed by the woman who had wakened their interest. There was no time to eat or drink—only time to preach the Word of Life. And so effectively was it proclaimed that at their earnest solicitation he tarried two days, and many believed.

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The Reception of a Pastor.

As our Conferences will soon be held, and many of our preachers will be moved to new fields of labor and thrown among strangers, I have concluded that a letter on this subject would not be amiss. Very much depends on the reception of a pastor as to the good he may or may not do. Meet the new preacher with a cordial reception, make him feel that he is appreciated by providing him with a comfortable home, and seeing his larder well filled, and it will spring all his energies, and fill him with the earnest desire and determination to do the best work of his life. It relieves him of temporal care, and his time can be devoted to his entire work. The flock should, just as soon as possible, become acquainted with the new preacher, and let him know that he may depend on each one of them; not by so many words, but by acts, for actions speak louder than words. Show him you have an interest in his work and welfare. If this course is adopted and pursued to the end, success is almost a certainty.

Our preachers are sensible men, and men of experience with men and things of the world. Their calling and extensive acquaintance necessarily makes them so. Then don't meet the preacher with a forlorn face, dole out to him how poor you are; but, notwithstanding all your poverty, you have always given more than some other brother (mentioning his name) who never gives anything, while you, if you had it, would see all the demands of the church paid, yet you are not able to do much.

If you begin this, you greatly discourage the brother. Then he has met with so many like you that has never paid a cent, he can not help but look at you suspiciously and place you in the list of others who have doled him out the same sad affair in other places.

Again, do not hold up the lack of spirituality in the church and the shortcomings of different members. If you do, he is most assuredly going to watch you closely. He has had many experiences like this, and found the individual making the complaint about the only one on the work that was much out of the way.

Do not express the sad state of your feelings that he was so unfortunate as to be sent on your work, that everyone is poor, and for your part you can not see how he is to live. This writer was met once with the above lamentation, but with a tearful promise that they would do the best they could. They carried me to the grave of a former pastor to show me how much they cared for him. They had just promised to care for me the best they could. I could not help the feeling of horror that I might expect to be buried also.

When your pastor comes, as Aaron and Hur held up the hands of Moses, stand by him and hold up his hand. God will then be in your midst and bless you; and at the close of the year you will be conscious that you have done your duty. UNCLE JOHN.

Zeal should be guided by knowledge. Without wisdom the energy of life may be very easily wasted. Enthusiasts frequently do more harm than good. It is useless to hoist the flood gates of spiritual life and power unless there is a channel to give the stream direction. Preachers and teachers need to learn this lesson. Many a well meant sermon has proved unfruitful through lack of judicious presentation. Much teaching has become an unmitigated evil because of the absence of scientific methods. Zeal without knowledge incurs only reprobation.—Texas Advocate.

The man who is blown up by a hidden mine of explosives may have seen things that should have aroused his suspicions, but heedlessly put them aside as of no moment. It is the same with the sickness that ends in death. Insidious disorders of the digestion and bilious spells are passed by as of no moment. In themselves these complaints may not be dangerous, but if neglected their cumulative effect is terrible.

The man who neglects the little disorders that are the signs of approaching ill-health is walking over a hidden mine that may cause his death. The explosion will come in the guise of consumption or some other deadly disease. Dr. Pierce's Golden Medical Discovery cures all disorders of the stomach and liver. It cures 98 per cent. of all cases of consumption, bronchitis, asthma, laryngitis, weak lungs, spitting of blood, lingering coughs, nasal catarrh and diseases of the air passages. It acts directly on the diseased tissues, driving out all impurities and disease-germs. It is the great flesh-builder, blood-maker and nerve-tonic. There is nothing in the medicine store "just as good."

"Have been in poor health for about seven years," writes Mrs. I. Albert Rakins, of No. 149 Main Street, Dallas, Texas. "Every summer I'd have a bilious attack lasting two weeks, besides headaches all my life, general debility and an inactive liver. I suffered with my bladder and kidneys for five years at least. I could not stand on my feet long at a time until I commenced your treatment. I took Dr. Pierce's Golden Medical Discovery, 'Favorite Prescription' and 'Pleasant Pellets.' They have helped me wonderfully. I had a disagreeable drain and irregular periods. I thought I should go insane sometime. I worried about everything; had the blues all the time and did not care to live. Now I am well."

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THURSDAY, OCTOBER 7, 1897.

We rise by the things that are under feet,
By what we have mastered of good and gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.
—J. G. Holland.

Of what value is a crowded church when there is no gospel in the pulpit?

The safest mode of acting is to employ ourselves with our nearest duty.—Goethe.

Some people seem to think that the only way to be happy is to make somebody miserable.

You needn't pack up any worries. You can get them anywhere as you go along.—A. D. T. Whitney.

The way to lay up treasure in heaven is to spend it for the glory of God and the benefit of humanity.

He is a wise man who takes advantage of every passing opportunity; but he is far wiser who makes opportunities.

The very best panacea for doubt and fear and sorrow of every description is a full realization of the truth that "God is love."

Some people are always finding fault with nature for putting thorns on roses; I always thank her for having put roses on thorns.—Alphonse Karr.

Before you complain that God has not answered your prayers, suppose you stop and inquire whether you have complied with the requisite conditions of successful prayer.

An ill-tempered man often has everything his own way, and seems very triumphant; but the demon he cherishes tears him as well as awes other people.—Arthur Helps.

Men of tender heart and loving sympathy and gentle touch are wanted to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the perishing out of their bondage.—J. R. Miller.

Petty vexations may at times be petty, but still they are vexations: The smallest and most inconsiderable annoyances are the most piercing. As small letters weary the eye most, so also the smallest affairs disturb us most.—Montaigne.

Reverence lies at the bottom of all moral excellence. Flippancy is a barrier to all spiritual progress. Seriousness is the fountain of penitence and reform. The fear of God is the fruitful soil of character and peace.—Texas Advocate.

Books are a guide to youth, and an entertainment for old age. They support us under solitude, and keep us from being a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep.—Jeremy Collier.

The Duty of Hopefulness.

The more hopeful we are the more diligent and courageous we will be. A hopeful man is irrepressible. Hope nerves the arm, quickens the step, and invigorates the soul as nothing else can. Faithful, vigorous service is out of the power of a discouraged man. No great victory was ever won by spiritless, disheartened soldiers. No great invention was ever achieved by an artificer lacking in hope and perseverance. At the very time when ridicule was loudest and failure seemed imminent, Robert Fulton, the inventor of the first steamboat, was undaunted in his hope of success. Though difficulties remain to be overcome, and triumph be yet in the future, the hopeful toiler may rejoice at his work.

"His joy is not that he has got the crown,
But that the power to win the crown is his."

No man has so great reason to be hopeful as has the Christian, because so long as he trusts in God, and continues in the path of duty, all things work together for his good. Christianity alone among the religions of the world offers that which is worthy of the highest hope. The practice it enjoins is "profitable unto all things, having promise of the life that now is, and also of that which is to come." In truth, it is impossible to be a true Christian without being hopeful, for the gospel is above all things a message of hope and gladness. However dark the night of sorrow, or severe the affliction, or grievous the distress, the Christian can be joyful and hopeful, for he knows that God orders all things aright, and that no good thing of all that he promises shall fail.

As Dr. Joseph Parker has well said: "The righteous man lives by hope, and his hope is already a realization of the soul. In the mere letter his hope may or may not have come to pass, but it brings with it the deep and serene assurance which no merely superficial circumstances can agitate or destroy. He knows that though sorrow may endure for the night, joy will come in the morning." An ever-increasing source of hope is the realization that God has never forsaken us or disappointed us. Those who have put him to the test know that his mercy is boundless and his grace is superabundant. The fact that God has led and sustained us through the sorrows and temptations of the past gives assurance that the same love and care will ever follow us. God's never-failing promises are the colors that compose the bright, unfading rainbow of hope in the Christian's sky.

"The hope of unjust men perisheth," because it is ill founded, being based upon the shifting sands of temporal good instead of upon eternal verities. Hope respects blessings to come, and brings distance and futurity into nearness. It is faith projected into the future. Faith, on the other hand, accepts and appropriates the good possible of present attainment, and makes the invisible and unrealized real. It furnishes the buoyant atmosphere upon whose bosom hope may wing her lofty flight.

When distress and danger are at hand as at present, many Christians talk and act as if God had resigned his throne, and committed everything into the hands of the prince of evil. The gospel of our Lord, however, gives no room for pessimism. Its leaven is to work until the whole world is leavened with its light and peace. Its glory is to cover the whole earth. Its power is great enough to transform and graciously renew every heart, and eradicate every evil from the world. Its grace can lighten every burden, sanctify every affliction to our good, bring joy out of pain, strength out of weakness, and victory out of defeat. Truthfully has it been said: "The peculiarity of the Christian religion is that it is most to us when we need it most. The night can not frighten it; the storm has no effect upon its courage; death owns its sovereignty, and retires before its approach." Christianity enkindles a hope that survives all losses and disappointments, that burns brightly when all other hopes have faded into nothingness, in that time of trial joyfully sees the coming of better things—a hope that pictures heaven and eternal life as glorious realities soon to be enjoyed. When darkness is deepest and misfortunes are sorest, the child of God can "rest in hope," knowing that in due time every one of his trials will pass away, and that better things are further on.

Just at this time when business is stagnated and great distress and anxiety prevail over a large portion of the South on account of the yellow fever pestilence, gloom being depicted on nearly every countenance, there is a splendid opportunity for the display of Christian hopefulness as well as helpfulness. The present evils will last but for a short while, and in the course of a few months they will be largely forgotten. However grievous our ills, in most instances they might be far worse. The fever now prevailing is the mildest ever known. If instead of counting up and dwelling upon the evils we have to suffer, we would number the blessings we enjoy and those we have a right to hope for, a gracious change would be wrought in our feelings. If our spirits are weighed down by sore troubles, let us remember that God will help us to bear them, and that they will soon pass away.

As Christians, we can not be hopeful unless we are in the path of duty. The man, however, who lives in close communion with God can not help being "strong in hope;" for God is the foundation and object of all hope, and gives assurance that "all things are for our sakes."

Yellow Fever.

The following table shows the yellow fever situation up to Tuesday morning at the principal points of infection:

	Cases.	Deaths.
Biloxi	243	10
Edwards	326	15
Scranton	56	6
Mobile	93	15
New Orleans	341	36

It will be seen from the above table that the fever is on the increase in this city. Yet we repeat what we have said before that, considering the vast number of people who came here from Ocean Springs after the fever broke out there, the number of cases is wonderfully small. Three hundred and forty one cases in a city of 270,000 inhabitants is really a very small percentage. It is, of course, possible that the fever may yet become epidemic here, but it is certainly not so now; and as cold weather may be expected within a few weeks, there is good reason to hope that it will not become so. The death rate continues remarkably low. Thirty-six deaths out of 341 cases makes a death rate of little more than ten per cent. The death rate in '78 was more than 29 per cent.

It has now been just about a month since the disease first made its appearance in this city. Thirty-six deaths in 30 days in a city of 270,000 inhabitants is insignificant. It is a simple fact that the number of deaths in this city from all causes, yellow fever included, was less in September, '97, than in September, '96, when there was no yellow fever. We firmly believe that the low death rate and the slow spread of the disease this year in comparison with former years is due not half so much to a milder type of the disease as to the system of quarantine and disinfection in use here. If anybody and everybody had been allowed to come and go at will into sick-rooms and to attend funerals, as in former years, the number of cases would have been many fold greater and the death rate also. This is the opinion of many leading lights in the medical world.

Population should always be taken into the account in estimating the spread as well as the virulence of the disease. For instance, many persons reading in the papers that New Orleans and Edwards have had about the same number of cases, seem to think that the fever is as bad in one place as in the other. A very little reflection will suffice to show that this is an egregious error. Edwards has a population of 600, and has had 326 cases—fifty-four per cent. New Orleans has a population of 270,000, and has had 341 cases, which is a little more than a tenth of one per cent. In order that New Orleans may equal Edwards, she must have more than 145,000 cases—a slight difference.

Magazines for October.

HARPER'S MAGAZINE.

Harper's, for October, includes the following articles: "The Strategic Features of the Gulf of Mexico and the Caribbean Sea," by Captain A. T. Mahan, U. S. N.; "The Golfer's Conquest of America," by Caspar Whitney, illustrated by A. B. Frost, E. C. Peixotto, and Henry McArthur; "Kilauea, the Home of Pele," by Professor William Libbey, illustrated from photographs taken by the author "The Century's Progress in Chemistry," by Henry Smith Williams, M.D.; and "The Future of Railroad Investments," by W. A. Crane.

ST. NICHOLAS MAGAZINE.

An account is given of a garden party at Shakspere's house, and "Rare Ben" Jonson is one of the guests. Aside from the serial features, there are many stories and sketches for the casual reader.

CENTURY MAGAZINE.

Hon. Theodore Roosevelt contributes a paper to the October Century on "The Roll of Honor of the New York Police," his article being one of the series in this magazine on "Heroes of Peace." A paper, by Miss Anna L. Bickneli, treats of "Marie-Antoinette as Danphine." Joseph Pennell writes appreciatively of "The Art of Charles Keene." Dr. Mitchell's novel, "Hugh Wynne," is concluded in this number.

Suffering of the Poor.

New Orleans, Oct. 2, 1897.

In times of distress man's heart should warm toward his fellow-man. Nothing tends more to broaden one's sympathies and cause the growth of the nobler impulses than the doing of deeds of mercy and charity. Does not the present condition of many of our people warrant the suggestion that the lovers of their kind should take counsel together to devise some means of relief for the unfortunate poor who are suffering? Many families are quarantined by the presence of yellow fever in their homes, and the bread winners denied the opportunity of waging their daily battle for sustenance. Others have been deprived of situations on account of the paralysis which is threatening the commercial life of the city. Men with willing hands and nothing to do stand all the day idle. All this means sorrow and want in many a home, and the grim question of daily bread is pressing with startling force upon weary and heart-sick fellow-beings. Can we afford to stifle our better nature and turn a deaf ear to these eloquent appeals for help? 'Tis true every financial interest here is suffering as never before in years, but the loss of money should not imply the loss of that "pearl of great price" which St. Paul said was the greatest virtue. Will you not add the weight of your influence to this suggestion and concentrate the efforts of the few into a well-ordered and directed movement, which will enlist the active support of the big-hearted people of New Orleans, and, like a beneficent Nile, overflow the valleys of want and suffering?

F. A. DICKS.

The above is clipped from a recent issue of the Times Democrat. The writer, F. A. Dicks, is one of the leading business men of this city, being the president of the wholesale drug firm of Finlay, Dicks & Co. He is a prominent layman in our church, having served Jefferson Street, Natchez, in an official capacity for many years. We heartily commend his utterances to the public. There is already much destitution in the city, and will be a great deal more, brought about partly by the yellow fever, but chiefly by the quarantine regulations which have produced about such a stagnation of business as was never known here before.

What College?

That is now the urgent question in the homes of our people. It will be decided soon. Allow us to help to a right decision. The college to which you send your boy or girl should be:

1. A college where honest work is done. Education is a foundation business. If there be fault or flaw in it, the damaging result will appear in all after-life.

2. It should be a college where the teachers are men and women of highest character and unblemished life. A dissipated teacher is a dangerous teacher. He can not prevent the evil influence of his life.

3. It should be a college whose teachers are decided and devoted Christians. Our State has suffered too much from unchristian guides of the young. You can not afford to risk your child with any teacher who does not fully believe the truth as it is in Jesus, and who does not live a godly life. An unorthodox teacher will not settle the faith of your child, but may shake it most ruinously.

4. It should be a college where Christianity is definitely taught, where Christ's words and work determine all issues.

Is a single one of these points unnecessary? If one be omitted, the college is unsafe. Brother, sister, do not let any other consideration decide you. Send to Christian colleges—colleges true to God beyond the shadow of a doubt.—Southern Advocate.

The Real Status of the Morrison Case.

Bishop Wilson ruled that the conduct of H. C. Morrison had cut him off from the right of appeal to the Annual Conference. Charges of maladministration were preferred against Bro. Reeves, the presiding elder who presided in the trial before the Quarterly Conference at Lexington. The Minutes of said trial were found so defective as to vitiate the proceeding, and the case was, therefore, remanded for a new hearing. Meantime, Rev. H. C. Morrison was told by friends that if he would sign a statement to be laid before the Quarterly Conference such as they presented to him, the demands of law would be satisfied and the case settled without further trial, and for such settlement they procured his signature to the following:

"I did not believe I was violating law when I held the Dublin meeting. I did not intend contumacious conduct by continuing to preach after my suspension. I have never intended defiance to church law. If restored to its membership and ministry, I will remain loyal to the church and obedient to its discipline while I continue in its connection. I am willing to make this statement before the investigating committee."

The case thus falls back to the Quarterly Conference at Lexington, restoring Rev. H. C. Morrison his credentials, but leaving him still suspended under charges. It is reported that the statement of Bro. Morrison will be accepted by the Quarterly Conference and the charges withdrawn. If so, then the case will be ended.—Arkansas Methodist.

Belong to Your Own Church.

Other things being equal, the man who is loyal to his lodge is likely to be a more useful citizen than the indifferent church member. The trouble with some people is that they do not belong to anything. They have a temporary, uncertain association with some lodge, society or church, but they can get along without it, and it can get along without them. Intelligence seeks co-operation. Every sane person who believes in an unseen Power that "makes for righteousness," that would lift humanity to a higher plane, should seek the co-operation of others to make that power known in the world. And what a great privilege it is to belong to the world-wide movement that has for its object the spread of the Christian religion! The most healthful, happy social life is found in connection with this movement, and opportunities for the greatest personal power and usefulness. True, it is a way of self-denial, but there is no other so direct a road to true happiness.

Every church member should, at least, belong to his own church. He should be pulling somewhere, and be known as one to be depended upon. It is too late in the history of the world to discount the power of organization. If every loosely connected church member would in reality join his or her church, the Christian forces of the world would be more than doubled.—Methodist Herald.

In the course of his recent sermon at the close of fifty years' continuous ministry in one church, Dr. Richard S. Storrs said that if he were asked to describe the controlling aims of his ministry, he would answer: "My steadfast and controlling aim has been to bring an influence from the spheres celestial, declared to us through Christ, to act on the minds and hearts, on the spirit and conduct of those to whom my ministry has been rendered; so that life, by God's grace, should be ennobled in them and in myself, and souls made in his image be lifted to closer fellowship with him."

NOTES.

We are pleased to be able to report that Sister S. S. Keener is on the road to recovery.

***

Bro. H. H. Almons has recovered from his recent illness and is at his post in the pulpit and elsewhere.

***

All the preachers of the New Orleans district are at their post of duty. Bro. L. A. Reed, however, is still unable to preach.

***

Rev. J. L. Pierce occupied his pulpit last Sunday to the delight of his congregation. His family will remain in Kentucky a few weeks longer.

Rev. Sam Q. Bass has just closed a two weeks' meeting for Rev. C. P. Moss, the meeting resulting in nearly one hundred accessions to the different churches.

***

Although Dr. Sawyer is quarantined away from his country appointments, he has been kept quite busy looking after the vacant pulpits of brethren who were either sick or absent.

***

The most of the unkind criticisms which we utter against other people serve only to reveal the hardship and coarseness of our own natures. Censure is easy; epithets of abuse and denunciation are numerous in every language. It takes little effort to indulge in malignant thrusts.—Pittsburg Advocate.

***

The following dispatch was received too late for insertion in last week's issue. Our readers will be pleased to learn that Bros. Galloway and Emery and their families have passed safely through the pestilence. The Lord be praised!

Sympathy and prayers of brethren appreciated. Wife and I improving.
J. G. GALLOWAY.

***

Information gathered from the leading officials of forty-five railroads employing 200,000 men shows that, without exception, the companies regard habitual drinking as hurtful to the efficiency of the service, and that they forbid the use of intoxicants to employees while on duty. Fourteen of the roads require total abstinence from intoxicants for all men connected with train service.—Presbyterian.

***

Nothing could be better for raising the spiritual life of a congregation and leading it on to a higher life than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands!—Mackay, of Uganda.

***

Contentions are easily started. Combustible materials are found on every side. In the church, in the home and in society the quick temper, the suspicious mind and the susceptibility to slights exist and take fire upon the slightest provocation. He who wishes to stir up strife has only to drop the irritating word, or revive the embers of old feuds, or provoke the sensitive, and he will have warring factions in a ferment to his heart's content. On the other hand, peace can only be maintained by proper self-control, a loving disposition and kindly offices.—Presbyterian.

***

We should studiously cultivate a contented frame of mind. Practice makes perfect here as well as elsewhere. To complain of the weather is to impeach the wisdom and benevolence of God. To rail at human life is to arraign the administration of the Most High. If we do not like our lot, let us make it better. If we can not make it better, let us submit to the inevitable. When we reflect how little we deserve and how much we have, we ought to cease our foolish and wicked repining. The grace which breathed a serene contentment into the heart of Paul can tranquillize our own.—Texas Advocate.

***

Did you ever think of this? Many heap roses upon a coffin when the form within is lifeless and knows nothing about it. Do you do this? If so, you doubtless think of the opportunities to show love and appreciation before death took your friend away. Pray do not again keep roses for the death, when it is best to give them to the living. Give roses to beautify homes, to beautify minds, to beautify hearts; roses of all colors, roses of knowledge, roses of sympathy, and roses of love. They gladden hearts. They lessen trials, increase happiness, and sweeten life in every way. They help those who receive them to grow purer, nobler and more heavenly minded. They benefit you more than words can tell. Blessed is the cheerful giver—he who gives time, money, instruction, kind words, sympathy, or anything else for the good and ennobling of others. Yes, strew roses of knowledge, roses of peace, roses of happiness, roses of love.—The Baptist Herald.

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CURES PAIN

Some Reflections Suggested by "Rex."

In the ADVOCATE, of Sept. 16, "Rex," in writing up the Sam Jones Camp Meeting, says: "The choir....gave us excellent music, albeit we should have preferred more of the old fashioned Methodist revival hymns. But we do not blame them. I have met ministerial members of the Mississippi Conference who do not know 'When I can read my title clear,' who would be astonished to hear 'On Jordan's stormy banks I stand,' and never dreamed that 'Come, humble sinner, in whose breast a thousand thoughts revolve,' was in existence."

Now, Bro. "Rex" does not state the number of preachers in his Conference to whom this charge applies; therefore we do not know whether they are many or few; but we do know that there are some in other Conferences that may be included in that class. To what extent the allegation is applicable it is not our purpose to undertake to say, but it suggests some thoughts that we deem to be worthy of consideration at this time when singing has become more an act of entertainment than of worship, song making more a profession than an inspiration, and song-book vending more for pecuniary gain than for religious service.

In the multiplicity of songs that are being constantly put forth and soliciting favor, there is so much that is trashy and nonsensical—and some that is heretical—that it is needful for those who are set for the defense of the faith and the maintenance of a pure worship to be very careful as to what is used in their congregations.

Just at this point some of our pastors are too indifferent. They give but little attention to the matter, and seem unconcerned as to the appropriateness or matter of what is sung in their religious services. If "somebody" sings "something," it matters not who, nor what, nor where it comes from, it suffices. These things ought not so to be. There needs to be improvement in some places and by some people.

With our Church "Hymn and Tune Book" and "The Young People's Hymnal" we have a sufficiency and variety of the choicest songs and music of the day, both old and new, for all occasions and services, whether preaching, prayer meeting, Sunday-school, Epworth League, revival meeting, home worship or private devotion. These books have only to be properly studied and used by our preachers and people to be deservedly appreciated. "In all our congregations let the people learn to sing and use our own hymn and tune book." (See Discipline 1894, page 101, paragraph 226.)

The hymnody of our church should be carefully studied by all our preachers, until they are not only versed in the letter, but imbued also with the spirit of those blessed songs and melodies by which thousands of souls have been brought into the joy of salvation, sustained amid trials, comforted in afflictions and cheered in their heavenly pilgrimage.

It is the judgment of this writer that our Hymn Book should be replaced in the course of study for preachers on trial, where it was until a few years ago. Will Bro. "Rex" join us in a memorial to the College of Bishops for this purpose? This would be a step toward preventing the calamity which he forebodes when he says: "These inspired poetical renditions of the gospel of our Lord are rapidly following the class meeting and the spirituality of Methodism to the shades of the past." Let us think on these things.

NORTH MISSISSIPPI.

NOT EXACTLY RIGHT is the way thousands of people feel. It is because their blood is poor. Hood's Sarsaparilla, the One True Blood Purifier, will promptly set them right.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripe. All druggists.

Whitworth College!

GRAND CONCERT.

Once again has Whitworth College proven that she deserves the support of Mississippi and all our Southland.

Monday evening, Sept. 20, at 8:30, the faculty of Whitworth's Conservatory of Music gave a grand recital in Calisthenic Hall. Prof. Louis Décker, director, showed his powers as teacher of piano in the performances of his daughters. They played his own compositions, and they lost nothing in comparison with other numbers of famous old masters. When Prof. Decker himself sat at the piano the master shone forth in his brilliant execution of two of Chopin's productions. His interpretation, delicacy of touch, distinctness of tone, wonderful expression, called forth a response of what is highest and best in every lover of art. The applause was certainly very flattering and gratifying. Miss Furlow Anderson delighted her audience with her rich voice, exquisite modulation and clear enunciation. Her rendition of "Nymphs and Fauns" (Bemberg), "The Vainka's Song" and Mercadante's "Ah! S'estinto, ancor mi vnoi," drew forth storms of applause. This sweet Georgia singer has won for herself a splendid reputation. Miss Alice A. Hunt won the hearts of the people last year with the sweet strains of her violin. Her numbers at this recital—"Scenes de Ballet" (de Beriot) and Larghetto (Mozart)—were enjoyed more than ever. Her encores were still richer treats. Truly, Miss Hunt in the violin department is a grand success. In the absence of the teacher of the elocution Department, Miss Carrie Terry, graduate of elocution, Whitworth College, gave several numbers. This was her first appearance before a Brookhaven audience as a teacher. Miss Terry is one of Brookhaven's charming young ladies. Her work is thoroughly artistic, and her readings were a delight to her hearers. Especially did she excel in dialect—"Gets Dhore" (Dutch dialect), Adams; "She Liked Him Rale Weel" (Scotch), Wanless.

The audience, which was a highly cultivated one, showed intense appreciation of these artists. Should we attempt a criticism of the present faculty as compared with former years, we would say that the changes have all been for the better.

We are glad and rejoice that Whitworth, so long the pride of our Methodism, still holds rank with the foremost college of the country.

ONE OF THE AUDIENCE.

East Mississippi Female College.

MR. EDITOR: I wish to say to your readers that the delay of the opening of the college has been a blessing to us in that it gave us time to complete our new addition. We would certainly have been in a dilemma had school opened on time, having engaged many more pupils than the old buildings would hold. We are getting everything in fine shape for the opening, which will be as soon as the quarantine is raised.

The plasterers are now at work, and will soon have the building ready for occupancy. The new rooms will be delightful. The new furniture has arrived and is now being put up ready for use. The white enameled iron beds, with wire springs, new mattresses, etc., will make the best possible furniture from a sanitary standpoint, and at the same time will give everything a neat, attractive appearance.

We are glad the delay came before school opened. All pupils will have an equal showing. We will teach the full session. We ask every pupil to be ready to come immediately when notified. The outlook for the college is very bright indeed. We have applicants from ten States, attracted doubtless by the superior talent we are employing, and the fine religious record of last session.

J. W. BERSON, Pres.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER, 813 Foucher St., New Orleans.

TOPIC FOR OCTOBER.

ST. PAUL'S DOCTRINE OF THE HOLY SPIRIT.

OCT. 10.—THE MIRACLE OF REGENERATION.

(1. Cor. vi, 11; Gal. iii, 14; v, 5.)

1. A miracle is something which happens within nature, not as the effect of some inherent cause, but as the result of a supernatural agency working through or by the subordination of nature's laws. There is no adequate cause for the divine life in human heart to be found in nature, which is presumptive proof of its supernatural origin. It is as much a miracle as raising the dead—indeed, it is a raising from spiritual death.

2. Even Mr. Huxley admits that the theory of "Spontaneous Generation" has been disproven by scientific experimentation, and to-day the law of Biogenesis (life comes from pre-existing life) is dominant. "Ye must be born from above," is but an individual expression of this law. We can not grow up into spiritual life, but must be lifted up.

3. Regeneration is the work of the Holy Spirit; but it does not follow that man is inert under the operation as the clay in the hands of the potter. While man is not the cause of regeneration, there is a definite work for him to do which is the essential condition of it. This work is "repentance toward God and faith toward our Lord Jesus Christ." God is always ready to do his work. Are you ready to do yours? The responsibility for your condition rests upon you.

4. "Old things have been done away; behold all things have become new." The life of sin has been superseded by the life of righteousness, the unclean heart has been cleansed. The regenerate life, spiritual life, and eternal life are one and the same. At regeneration we begin to live a life the same in kind that we shall live after death. Its degrees are marked upon an infinite scale.

DOTS.

Don't forget to send in items of news before Friday of each week.

A very interesting business session of the Louisiana Avenue League was held last Friday night. Things are getting in shape for the fall campaign.

Tchonpitoulas Epworth League held their regular business meeting on Friday, Sept. 24. There was a very good attendance, and a keen interest in the work was manifested. Encouraging reports of work done were read from each department. This League—the youngest one in the "fold and fellowship"—is anxious to be taught, and have arranged for social gatherings, for the purpose of reading, and learning "what they believe and why," that they may "continue in the things which they have learned and have been assured of."

We clip the following account of a social given by Algiers League from the Times Democrat:

The Epworth League held their regular monthly meeting last Friday night at the Methodist Church. The following interesting programme was given: Opening address, Miss Ethel Rhodes; recitation, Miss Annie May Kern; dialogue (Maiden and Weathercock), Miss Callie Daniels and Homer Rhodes; recitation, Master Eddie Skelly; vocal solo (The Rainy Day), Miss G. Hutchinson; the Poet's Calendar, by twelve children; vocal solo (The Village Blacksmith), Miss Hulse; the Children's Hour, by nine children; song (The Arrow and Song), Rev. R. H. Wynn; recitation (Hiawatha's Famine), Miss D. Dowling; song (The Bridge), Mr. James Heap; reading, Miss A. Elwell; reading, Master Archie Skelly; vocal duet, Miss G. Hutchinson and Mr. Jas. Heap; song, Rev. Feitel. Four additional members were added to the already large membership of this prosperous League.

Most men break down when afflicted with rheumatism. If they would try Salvation Oil, they would find relief at once.

A boy was passing a saloon the other day, and seeing a drunken man lying in the gutter in front of it, he opened the saloon door, and said: "Mister, your sign's fell down." The saloon keeper chased the boy half way down to the engine-house, but could not catch him.—California Independent.

Although many remedies are pushed into the market by spicy advertisements, Dr. Bull's Cough Syrup still takes the lead.

Brodie's Liver Pills

FOR

Biliousness, Dyspepsia, SICK HEADACHE, WEAK STOMACH, —AND ALL— Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.
Price, 25c. a Box.

I. L. LYONS & CO., Prop's,
NEW ORLEANS LA.

Notice.

We, the trustees of said camp ground (South Mississippi Holiness), met and extended the time of holding our camp meeting to Nov. 28, 1897, on account of the yellow fever epidemic on the coast.

A. B. SAUCIER, Sec.

Saucier, Miss., Sept. 26, 1897.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK, 512 Camp St., New Orleans, La.

54 YEARS RECORD

The Mutual Life Insurance Com'y OF NEW YORK.

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IN FIFTY-FOUR YEARS—

Has paid for death claims	over 178 millions of dollars
" " to living members	over 258 " " "
Holds in trust for living members	over 222 " " "
Total payments and accumulations	over 658 " " "

Exceeding by 195 millions of dollars the record of any other Life Insurance Company in the World.

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Managers for Mississippi and Louisiana.

WHITWORTH COLLEGE, Brookhaven, Miss.

The session of 1897-8 has opened with an enrollment of 65 boarders. Never before in the history of the College has it been able to offer such excellent advantages in the departments of PIANO, VOICE, VIOLIN, ART, ELOCUTION, STENOGRAPHY AND TYPE-WRITING, BOOKKEEPING, SCIENCE, MATHEMATICS, ENGLISH, MODERN LANGUAGES, LATIN AND GREEK.

Many young ladies who expected to be with us on Sept. 8th were prevented by yellow fever. COME as soon as quarantine regulations will permit.
SPECIAL CLASSES will be formed for your benefit.
YOU can afford to come.

Board, washing and tuition from Oct. 15th to Commencement, $110
Board, washing and tuition from Nov. 1st to Commencement, $105

For Catalogue address REV. J. W. CHAMBERS, A. M., President, Brookhaven, Miss.

5000 RAZORS GIVEN AWAY!

Special offer, 5000 handsome imported Sheffield steel razors absolutely FREE, only one to each person. Sheffield Razors are known the world over as the best razors made, selling as high as $10.00 each. To introduce into every home our shaving soap which beautifies the skin, removes pimples, blotches and all facial eruptions, leaving skin soft & smooth as a baby's, delicately perfumed after a shave. We give above razors ABSOLUTELY FREE. Send 10 cts. silver or stamps, for sample cake of soap and we will send one at once securely boxed prepaid. Each razor is highly finished with handle artistically worked in gold.

Why we do this. Some firms spend thousands of dollars advertising their goods in the magazines, when we make an offer, we mean it, knowing you will appreciate the present and show our goods. Address BORDEN CO., Mfg. Agts, New York City, P. O. Box 2352.

The Holman Self-Pronouncing S. S. Teacher's Bible.

Divinity Circuit, Round Corners, etc.

CONTAINS THE FOLLOWING HELPS TO THE STUDY OF THE BIBLE.

Concordance, with Contexts, over 40,000 References; Index to Persons, Places and Subjects, 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analyses of the Old and New Testaments.

A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

TWELVE FULL-PAGE MAPS IN COLORS.

Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. All the valuable "Helps to the Study of the Bible" contained in the Oxford Bible are retained.

The only Teacher's Bible with a self-pronouncing text. No similar Bible was ever obtainable heretofore; in fact, no publishers ever attempted its publication.

"The essence of fifty expensive volumes, by men of sacred learning, is condensed in these 'Helps.'"

The large-type (Bourgeois) edition sells to persons who are not subscriber for $3.75. Our subscribers get it, on conditions specified below, for $2.35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $2.75. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1.00.

In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to September, '98. (A little later it will be October, '98.)

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Address REV. W. C. BLACK, 512 Camp St., New Orleans, La.

Delhi District.

This has been a very extraordinary year thus far on my district. We emerged from the last year in great poverty resulting from the drouth. Although the drouth in my district was reported far worse than it really was, still it left the people in unusual poverty. The dronth of last year was followed by the overflow of this year, which affected quite a large portion of our most fertile country. We, however, have in general fine crops of cotton, with excellent crops of corn, except in the overflowed portions, where there is literally no corn. We have begun to pick the cotton; a very few have sold a bale or two; and the yellow fever, with the quarantine, is upon us, and our farmers are shut out from the cotton markets. The result of the whole is: the people have had almost no money this year up to this time. Of course, the finances of the church have suffered very much. My preachers are and have been at their posts, but are now estopped from their work, as they are not allowed to pass from place to place, on account of fear of being exposed to the fever, and taking into the families of communities where the fever does not exist.

We are hoping that much of the rumor is unfounded, and that the necessity of quarantine will soon pass away. I think that most of my preachers have a large part of the general collections in subscription; and if a kind Providence gives us speedy relief from these difficulties, we will, at least, be able to make fair reports, financially, at Conference.

We are succeeding nicely in organizing Epworth Leagues on the district, and I have good reason to think we will report not only "one" League at Lake Providence, but more than "one" on some of the charges, and at least "one" on nearly every charge in the district. We are having very successful revivals on many of the charges; genuine, solid revivals in the church, and a moderate ingathering of new members. Our ingathering last year at some places simply left almost none to gather this year. One of our oldest and most successful pastors says: We succeeded on that line so well last year, that but little material was left to draw from this year. Our preaching generally has had for its object the building up of the membership in the knowledge of our doctrines, and the practice of Christian duty in the homes, in the social circles and in the public work of the church.

Let me say, in conclusion, we think our Discipline needs no change with regard to our pastoral relations to our dear local brethren. We are all evangelists, and, as such, are ready, by the grace of God, to help conquer the world for Christ.

B. F. WHITE.

Floyd, La., Sept. 20, 1897.

In this dark world of sin and pain
We only meet to part again;
But when we reach the heavenly shore
We there shall meet to part no more.

Gifts of the Poor.

The Central Methodist says:

Dr. W. A. Chandler closed a speech in connection with the laying of the corner-stone of the Library building of Emory College thus: "But they will bear me witness that the small gifts of the poor, especially the gifts of itinerant preachers, have been most constant and generous. A college sustained by such a constituency can never die. Emory College is made deathless because encompassed by arms of love. 'Many waters can not quench it, neither can the floods drown it.'"

This is not only true of the college, but of every other institution of the church. By the devotion and faith of our self-forgetting and self-sacrificing preachers, both local and itinerant, the enterprises of the church are carried forward. This is made possible by the fact that there is a vast multitude of true and loyal men and women who know their Lord and are ready for every good word and work. We know of a certain educational enterprise where $80,000 was raised, and the largest sum of this amount was $400, the balance being made up of sums from twenty-five cents up. Leadership, intelligence and devotion are the prerequisites to success on any line of church enterprise.—Nashville Advocate.

Do You Want Gold?

Everyone desires to keep informed on Yukon, the Klondyke and Alaskan gold fields. Send 10c. for large Compendium of vast information and big color map to Hamilton Pub. Co., Indianapolis, Ind.

Little Things of Life.

Why is it that we so easily forget that the little things of life are what make it easy or hard? A few pleasant words, a warm handclasp, a cordial letter, are simple things; but they are mighty in their influence on the lives of those about us, adding a ray of hope to many disconsolate hearts, giving a bit of courage to disappointed, weary ones, and helping to make our own lives sweeter at the same time.

Few people seem to realize how much the little attentions of every-day life mean to their associates in the home, the church, the business place. It is generally a lack of consideration which makes one forget the small courtesies, but lack of consideration is really one form of selfishness, and selfishness is considered a desirable quality. Remember that the little things in life, whether good or bad, count for more with those we love than we ever know, and we should be watchful of our actions and our words.—Christian Observer.

There are several ways of numbering our days. One way is merely to count them off as we tear off the daily leaves of our calendar. Each evening a man has one day less to live. But that is not true numbering. Another way is merely to count the days into the aggregate of life. A man is one day older—but that is all. He is no better. He has left no worthy record on the day's page. The true numbering is that which fills the days as they pass with records of good and beautiful living, and with lines of growth in character.

There is little good in worrying over the failures of the year, but we ought to learn from our past. He is the wise man, not who makes no mistakes, but who does not repeat his mistakes.—J. R. Miller, D. D.

Some publishers are putting off Bibles on their snbscribers which they claim are just as good as the Holman. There is no other as good. It has all the Oxford helps and the self-pronouncing featnre besides. Every person, whether educated or uneducated, needs help in prononncing Bible names. The Holman Bible gives you the pronnnciation, not in an appendix where it has to be hnnted np, but in the book itself wherever the name occnrs. Paper and binding are excellent. See offer on onr fifth page.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

We have bought the Wyatt College here and at Meridian, bnt have closed out the one at Meridian, and are now prepared to give stndents the very best commercial training to be had anywhere.

Scholarship, $30.

Catalogue sent on application.

N. J. HARRIS, President, Jackson, Miss.

Low Vacation Rates.

Every day from Jnne 1 to September 30, inclnsive, the Qneen and Crescent Ronte will sell excursion tickets at low rates to the Monntains and Seashore; return limit October 31, 1897.

This ronte offers tonrists the most perfect train service in the Sonth. Through Pnllman sleepers on solid vestibnled trains with latest appointments.

Inqnire of yonr nearest Queen and Crescent ticket agent for descriptive matter, rates and fnll information.

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THE MOST SUCCESSFUL REMEDIES OF EUROPE.
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None genuine unless signed "BLANCARD, 40 rue Bonaparte, Paris." ALL DRUGGISTS.
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EPPS'S
GRATEFUL—COMFORTING.
COCOA
BOILING WATER OR MILK.

Home Circle

HOME.

BY JAS. MONTGOMERY.

There is a land of every land a pride,
Beloved by Heaven o'er all the world beside;
Where brighter suns dispense serener light,
And milder moons emparadise the night;
A land of beauty, virtue, valor, truth,
Time-tutored age, and love-exalted youth.

The wanderiog mariner, whose eye explores
The wealthiest isles, the most enchanting shores,
Views not a realm so beautiful and fair,
Nor breathes the spirit of a purer air;
In every clime the magnet of his soul,
Touched by remembrance, trembles to that pole;
For in this land of Heaven's peculiar grace,
The heritage of nature's noblest race,
There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest,
Where man, creation's tyrant, casts aside
His sword and sceptre, pageantry and pride,
While in his softened looks benignly blend
The sire, the son, the husband, brother, friend.

Here woman reigns: the mother, daughter, wife,
Strew with fresh flowers the narrow way of life!
In the clear heaven of her delightful eye
An angel-guard of loves and graces lie;
Around her knees domestic duties meet,
And fireside pleasures gambol at her feet.
Where shall that land, that spot of earth be found;
Art thou a man?—a patriot?—look around:
Oh, thou shalt find, howe'er thy footsteps roam,
That land thy country, and that spot thy home.

Be Slow to Judge.

Be not swift to judge others. Whenever the supposed errors or weakness of others are brought to our notice, let us hesitate—let us postpone reflecting upon them. Possibly some slight prejudice may mislead us, and thus innocent persons may suffer. Wait. In our cooler moments, when an opportunity is given us to know their early training, their present surroundings, and their secret motives, we may be constrained to modify our first unfavorable impressions. We all need just such leniency from others. Our best efforts, those that are most productive of good, are sometimes the occasion of present adverse criticism. If only hasty judgment is suspended for a season, time will cause such a reversal that our cause may be justified before all men. That which may have seemed positively wrong at the first, subsequently is acknowledged to be an evidence of our integrity? "All things whatsoever ye would that men should do to you, do ye even so to them." To be kind to all men, considerate of them in their struggles, slow to convict them of wrong-doing, silent when the cause of righteousness will not suffer by delay—this is Christian nobility. Wait. Choose the more excellent way. If our charity for others "suffereth long," we shall be enriched by a divine reaction of love in our own hearts, a blessing that is beyond all price.

Mr. Gladstone in a New Light.

The Rev. Newman Hall tells in The New Age, recently, an interesting story of Mr. Gladstone, related to him by Sir Francis Crossley. When Mr. Gladstone was Chancellor of the Exchequer he used to go to the church of St. Martin's-in-the-Fields, which, as many people know, overlooks Trafalgar Square. One day Sir Francis was dining with the vicar, who had recently been to see a sick crossing sweeper. The vicar asked the crossing sweeper if anyone had lately visited him.

"Yes, Mr. Gladstone," answered the invalid.

"But how came he to see you?" asked the vicar.

"Well," answered the crossing sweeper, "he had always a nice word for me when he passed my crossing, and when I was not there he missed me. He asked my mate, who had taken my place, where I was, and when he heard that I was ill he asked my address, and when he was told he put it down on paper. So he called to see me."

"And what did he do?" asked the vicar.

"Why, he read some Bible to me and prayed," was the answer.

What does it profit a man to be the landed proprietor of countless acres unless he can reap the harvest of delight that blooms from every root of God's earth for the seeing eye and loving heart? And who can reap that harvest so closely that there shall not be abundant gleaning left for all mankind? The most that a wide principality can yield to its legal owner is a living. But the real owner can gather from a field of golden-rod, shining in the August sunlight, an unearned increment of life. We measure success by accumulation. The measure is false. The true measure is appreciation. He who loves has most.—Henry Van Dyke, D. D.

"How did Grassgrow do with his book on "Success in Farming'?"

"Splendidly. The book paid for all he lost on the farm."—Judge, New York.

The Pill that Will.

"The pill that will," implies the pills that won't. Their cure is legion. The name of "the pill that will" is Ayer's Cathartic Pill. It is a pill to rely on. Properly used it will cure constipation, biliousness, sick headache, and the other ills that result from torpid liver. Ayer's pills are not designed to spur the liver into a momentary activity, leaving it in yet more incapable condition after the immediate effect is past. They are compounded with the purpose of toning up the entire system, removing the obstructing conditions, and putting the liver into proper relations with the rest of the organs for natural co-operation. The record of Ayer's Pills during the half century they have been in public use establishes their great and permanent value in all liver affections.

Ayer's Cathartic Pills.

Successful Office Boys.

An editor of a great city daily was speaking a few days ago about the service of his office boy. "I don't believe there is a person in the building who has anything against the boy," said he. "Arthur is always on time, always ready and quiet, and thoroughly reliable."

Some one who stood by took the occasion to ask a question: "Is it really true that a boy who is responsible and willing is always noticed?"

"O, yes," said the editor; "noticed almost at once, and all over the office."

"But what are his chances about being promoted? In a large office I should think there would be really little chance, yet one continually sees it stated that reliable boys are sure to be promoted."

The editor answered with decision: "The chances are almost certain. I should say they are certain. A boy who is reliable and willing to work, and who shows a disposition to do his best, is sure to be promoted as fast as he deserves to be. Of course, in our office we have all sorts of boys—boys who are shiftless and have no interest in their work, who stay a short time and drift away. That sort of a boy doesn't count. But now Arthur has been with us two years. In all that time he has been keen and business-like, ready to do anything, always pleasant and prompt and capable. The boy before Arthur was much the same sort of a boy. He grew interested in the typewriter. He stayed after hours and practiced on it till he became thoroughly skilful with it. That boy is now the business manager's stenographer. The two boys before him are clerks in the counting-room. Still others are at work in the building in good places. It is entirely true that a boy who means to make the most of himself can do it. We're looking for just those boys."—Exchange.

The Cost of a Boy.

It would be a good thing for all boys, and girls, too, to get some idea—in real figures of what their parents do for them. P. B. Fisk gives a lecture on the cost of a boy. He computes that at the age of fifteen a good boy, receiving the advantages of city life, will cost, counting compound interest on the sum invested, not less than $5,000. At twenty-one he will not cost any more unless he goes to college, when he will cost nearly twice as much. A bad boy costs about $10,000 at twenty-one, provided he does not go to college. If he does go, he costs as much more.

Mr. Fisk thinks that girls are nearly as expensive as boys. The computation, however, comprises only the pecuniary cost of raising a boy. The value of a mother's tears and the father's gray hairs are beyond the reach of figures to express. The money side is far the lesser of the two.

And when a man has put ten or twenty thousand dollars into a boy, what has he a right to expect of him? What is fair? Is it fair for the boy to work himself to death, to run, jump, play ball, or do anything in such a way as would disable him or break him down? Is it fair for him to despise his father and neglect his mother? Is it fair for him to ruin himself with drink, defile himself with tobacco, or stain himself with sin? Some of us have put about all our property into boys and girls; and if we lose them, we shall be poor indeed; while if they do well, we shall be repaid a hundredfold. Boys, what do you think about the matter?—Selected.

The Child Is Dead.

The child is dead. You may put away its playthings. Put them where they will be safe. I would not like to have them broken or lost; and you need not lend them to other children when they come to see us. It would pain me to see them in other hands, much as I love to see children happy with their toys. Its clothes you may lay aside; I shall often look them over, and each of the colors that he wore will remind me of him as he looked when he was here. I shall weep often when I think of him; but there is a luxury in thinking of the one that is gone, which I would not part with for the world. I think of that child now, a child always, though an angel among angels. The child is dead. The eye has lost its lustre. The hand is still and cold. Its little heart is not beating now. How pale it looks! Yet the very form is dear to me. Every lock of its hair, every feature of its face, is a treasure that I shall prize the more as the months of my sorrow come and go.—Rev. S. Irenæus Prime, D.D.

One of the sure ways of accomplishing too little is by expecting too much. To one who knows men no truth is more patent than the limitations of men of power. Some men are so profound that we despair of measuring their possibilities, but they are like the narrow vein of gold-bearing quartz—very deep down they go, but the line on each side of them is a hard, fast line of limitation. Other men cover vast fields and wide ranges of learning and power, so that, as we survey them, their capabilities outrun the horizon of our view. But only a few inches or yards below this promising surface is a definite line of limitation. They are only a thin stratum. Both sorts, and mixed sorts, and all sorts, must be viewed and estimated by their limitations as well as by their capabilities. No power, human or other, can be utilized to the best advantage, if we lose sight of the lines of limitation. Within those lines of limit any power can be developed to unlimited effectiveness and utility.—Sunday-School Times.

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Ease of manner must be gained early in life if it is to be genuine and not an affection. Sensitive little ones readily become self-conscious and awkward if they are teased about their appearance and peculiarities. So we should be careful to avoid fixing their minds upon any defect, and not criticise them too much. Gracefulness is largely a matter of confidence, and to make a child timid and fearful of giving offense in whatever he says or does, is to place him at a disadvantage all his life.—Childhood.

The Bible has been too often treated as if it belonged to some other planet than this—separated from all the literature of the world and locked up with skull and crossbones in a closet of its own. I have no patience with this sort of thing. The figures and men of this book are the figures and men of to-day.—Rev. W. L. Wells.

Sorrow is our John the Baptist, clad in grim garments, with rough arms, a son of the wilderness, baptizing us in bitter tears, preaching repentance; and behind him comes the gracious, affectionate, healing Lord, gathering the wheat into the garner.—Bishop Huntingdon.

Advancing Views of Heaven.

When I was a boy I thought of heaven as a great, shining city, with vast walls and domes and spires, and with nobody in it except white angels, who were strangers to me. By and by my little brother died, and I thought of a great city, with walls and domes and spires, and a flock of cold, unknown angels, and one little fellow I was acquainted with. He was the only one I knew in that country. Then another brother died, and there were two whom I knew. Then my acquaintances began to die, and the number continually grew. But it was not until I had sent one of my little children back to God that I began to think I had a little interest there myself. A second, a third, and a fourth went; and by that time I had so many acquaintances in heaven that I did not see any more walls and domes and spires. I began to think of the residents of the Celestial City. And now so many acquaintances have gone there that it sometimes seems to me that I know more in heaven than I do on earth.—Selected.

Cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful and wit good-natured. It will lighten sickness, poverty and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.—Addison.

Hygiene.

Rest While You Rest.

Form develops first from rest and the strength that comes of rest. A tired, weakly figure will sag and bend and want elasticity. Overworked figures settle down and lose two inches of height by the pressing together of the parts of the body. That is why women seem and are shorter after middle age. On rest depends the length and suppleness of limb, and women should know how to take advantage to secure rest and conserve strength. Girls must be trained to take rest at proper seasons, whether they feel tired or not, and the woman must continue this exact and special care of herself as the foundation of her well-being. A day or two laying off at the right time, having her breakfast in bed and spending the day in the luxury of a wrapper and a lounge, will make the difference between a blithe, active creature the next few weeks, or one who goes about with a constant ache and fatigue.

Dr. Hosmer, the father of Harriet Hosmer, the sculptor, one of the acutest of New England physicians, used to drive around the circle of his practice in housekeeping seasons telling women to lie down and rest when tired, as half an hour at full length on a lounge would refresh the whole body more than three hours sitting in a chair. The periodical rest should be insisted on by every mother as long as she lives to watch over her daughter. Without it shoulders grow broad and the gait dragging. With rest the step is elastic, the form well upheld, the bust firm, the limbs retain elegance and shape. Work while you work and rest while you rest, should be the rule for every girl and woman.

After advising the duty of rest, it will sound strange to urge the value of hard work in keeping a good form, but the two supplement each other. Hard work is not overwork, but rapid, steady work that pulls muscle into play and sends the blood and sweat flowing finely. Perhaps you will bear better what that polished physician and man of the world, Dr. Weir Mitchell, says on the subject: "I think it fortunate when women are so situated as to have to do things about the household which exact vigorous use of the upper extremities. Nothing is a better allay against nervousness or irritability in anyone than outdoor exercise or pretty violent use of the muscles."—New York Journal.

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Some Glances at Munsey.

Were the writer a professor of homiletics, he would certainly use Munsey's sermons as a text-book in his lectures. He has faults, painful ones; all the more so because of their collocation or occurrence with such great excellences. It is as though a most superb mosaic of rarest gems had one or more very common stones in it; or, for a better illustration, it reminds us of that gorgeous palace that Aladdin built of pearl and ruby, sapphire, diamond, and other gems, and left an unfinished window to illustrate the helplessness of his father-in-law (a king) to complete it in proper magnificence. It is a thankless, most distasteful task to say anything but in praise of Munsey. But he is so dangerous, from his greatness, that some of his faults ought to be noted.

As long as we speak our language, and books live, we will read Munsey. "Thither as to a fountain other sons will repair, and in their urns draw golden light." Particularly will students of divinity hang over his pages in rapture. This is why one ought to take up his sermons, one by one, comment upon their faults (a few have, perhaps, none), deeply engrave their merits, and discriminate their excellences with due emphasis. We can only glance at some of his defects and excellences, waiving, vindicating our praise or criticism by elaborate vindication. Munsey uses some words utterly not in the language! He has almost a pruriency for neology. He uses some that are obsolete, some that are rare, some that have a meaning that is secondary and remote in his application, and that jar you, nearly mislead, and mar the symmetry of his periods. He very often drives one to the dictionery to see his meaning. He has a taint of certain traits of Ossianism (Macpherson) in an occasional strain of tawdriness, flamboyancy and stridency, lumidity, inflation. He has a distressing propensity for grandiloquence, piling pleonasm upon pleonasm, sometimes, to achieve it. He is, now and then, grotesque. He occasionally mixes incongruously, gratingly upon the taste, the beings of heathen mythology and of Christianity. He is (rarely) incongruous in his figures of speech—mixed metaphors. He sometimes misuses words—misterms. His syntax—rarely—is at fault. He sometimes clogs the movement of his periods by secondary thoughts and too much detail. He is at times obscure, if not unintelligible, in his metaphysical abstruseness, and has too great a bent for metaphysical exegesis. His fonits of taste, ripening judgment and reading would have greatly improved, if not eradicated. There is most conclusive evidence of this where there is an elaborate description of the creation of man inserted by Bishop Keener, "against the taste and intention of its author," as the Bishop says in a foot note, page 118, series first. The intended omission contains some most gorgeous word-painting, its personalities fresh and beautiful as Venus rising from the sea, or like Burke's most lovely comparison of the Queen of France, Marie Antoinette: "Just above the horizon, glittering like the morning star, full of life and splendor and joy." But his taste told him it was not in keeping. Now, if one will notice the rhetorical progress his taste and judgment had made between the composition of that passage and the decision to eliminate it, he will have a criterion (vague in measure, but vast) to estimate potentialities of development in a chastity of style and taste by after years and culture.

Notwithstanding our criticism, it must be said that there must be accorded a great degree of liberty (or license) to the sallies of greatness to "brains entranc'd and full of ecstacies." We must not be captious at the irregularities or deviations from nice taste of some of his work. As to the vagaries of his wing, it should be remembered that he was often not "standing on the earth," but "rapt above the pole." And we will do well to remember such precepts as great men enunciate with reference to the high privileges of genius in certain moods. Emerson tells us "the vision of genius comes by renouncing the too officious activity of the understanding, and giving leave and amplest privilege to the spontaneous sentiment." And, in higher strain, in connection with, perhaps, the finest figure of speech in our language; in Erskine's speech in behalf of Stockdale: "It is the nature of everything that is great and useful, both in the animate and inanimate world, to be wild and irregular, and we must be contented to take them with the alloys which belong to them, or live without them. Genius breaks from the fetters of criticism, but its wanderings are sanctioned by its majesty.... Tempests occasionally shake our dwellings and dissipate our commerce, but they scourge before them the lazy elements, which, without them, would stagnate into pestilence."

Superannuates.

I saw in a church paper, a few days ago, that a Methodist Bishop said that a superannuated preacher was as much entitled to a support, under the law of the church, as he was, or any other preacher. It does seem that a preacher who entered the ministry when young, spent his life down to old age, decrepitude and affliction, poor, having to retire from the work, should be supported. I believe all good, right-minded persons will say so. Do they get a support? Let us see. One hundred and fifty dollars is about the avarage assessment in our Conference for the support of the superannuated preachers. Out of that they have to get themselves a home, furnish the same, pay the taxes, insurance, table expenses, clothing, medicine, doctor bills, dig wells, put up fences. They get no marriage fees, no poundings by the good people, no buying goods at cost. On the other hand, I believe the avarage assessment in our Conference for the support of our pastors ranges from six to sixteen hundred dollars. House furnished, no tax to pay, no insurance, no well to dig, no fence to put up. They get marriage fees and poundings, sometimes their larders filled, and other compliments, and yet at the end of the year they have little or no money. Then how is that poor old worn-out preacher going to live on one hundred and fifty dollars, provided he gets it? Well, it looks as if they ought to get one-fourth as much as the pastor, but they get taffy in abundance. A bag of potatoes will do them more good than the taffy. Taffy is sweet, but it don't put shoes on his old wife's feet. The church does not know how the old worn-out preacher lives—whether he is starving or not; neither does it care. We judge from action; but, glory to God! they are not lost sight of by angels and God.

Now, I ask the question again, Are they entitled to a support under the law, and do they get it? I would like if some one would not be afraid to answer it. A. B. Nicholson.

We recommend the Piney Woods Dairy, 2050 Magazine St., to all who desire good country milk delivered in bottles.

FROM THE WORK.

Rev. M. E. Tamlin, Shuqualak, Miss., Sept. 25: "We have just closed an excellent meeting at Clearman Chapel, a new and elegant country church four and one-fourth miles west of Shuqualak. There were six accessions to the Methodist Church, and a general toning up of believers. Several said it was the best meeting they ever attended. We can't get help here now from abroad. The pastor did the preaching. The Lord filled the new temple, and we all rejoiced. 'Praise ye the Lord.'"

Rev. F. N. Sweeney, Pine Grove circuit, Baton Rouge district, Sept. 27: "I began a meeting at Pipkin's Chapel on Friday night of the seventeenth instant, and closed on Thursday, the twenty-third. I was assisted by Rev. W. H. Harvell, L. P., and Rev. J. J. Kelly, of Live Oak. These brethren did good and faithful work. There were several conversions and fourteen accessions to the church; raised sufficient means to repair the church-house, and two-thirds of my Conference claims subscribed, for which we give God the glory."

Rev. A. B. Nicholson: "Our last camp meeting at Crystal Springs was, in my judgment, the best we have had. There was not as great enthusiasm as I have seen there before. The preaching was not to that end. The main effort was to the unconverted, with fine success. There was supposed to be between seventy-five and one hundred conversions. Bro. Lowrey certainly is a great and useful minister of the gospel of Christ. He don't regard himself a boss, and try to drive the people. He is truly religious; full of faith and the Holy Ghost; without a hobby. The congregations were larger than ever before; most attentive, well behaved; more tenters, better accommodations, great improvements on the grounds. It was prophesied that the Chautauqua would kill off the camp meeting; but so far it appears to be a great advantage in improvements and accommodations. We have now the grandest camp ground in the South, with flattering prospects of still greater improvements in the future. I was told there were ninety-nine cottages; some of them large, roomy, good-looking buildings; better than many of us have to live in. There is an artificial lake, one steam barge, with a number of small row-boats; the lake full of young fish. They talk of building a large hotel by the next meeting. The Chautauqua was said by those that know to be quite a success. With the State Normal School attached, it will make Crystal Springs Camp Ground the great public resort in the State or in the South—that is, if there gets no fly in the lock. Put these three elements together, conserved and sanctified by the religious influence of the camp meeting, and what a grand enterprise it will be!"

Rev. Geo. W. Huff, Escatawpa, Miss., Sept. 29: "Yellow fever is making hard times for us in this part of the country. Shot-gun quarantine, yellow fever and no money is about all a fellow can bear. I am trying to work some for the Advocate. I send you a few names to-day; expect to send more next week. Our people are very nearly all in the woods. When I was a boy I use to hear people talk about the woods being full of run-away niggers; but the negroes are all at home now, and the white folks are trying the woods. A yellow-fever panic is in many respects the next thing to a civil war. It paralyzes business, stops the circulation of money, and demoralizes the people. Our dear, good people have provided provisions in abundance for me and family, but money is scarce. We closed a good meeting on our work just at the time the yellow fever broke out. Rev. I. W. Cooper, D. D., and W. T. Beall, M. D., did the most of the preaching. The straight, old-fashioned gospel of Jesus was preached to the people by these men of God, and it found its way to many a heart, and sixteen persons came forward and united with the church. I bless the Lord for such preachers as Cooper and Beall. I love our evangelists, our local preachers, and, above all, I love our pastors. I love our church. I believe it is the best church on earth. I love old-time religion that saves men from sin, and gives us the Spirit of Christ. The new 'patent' is all right for some people, but, like many other things, it makes some people cranky. But, with all of our cranky ways, and ups and downs in life, may we all meet in a better land!"

OBITUARIES.

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DOYLE—Essie Edwina Doyle was born in Centreville, Miss., April 9, 1835, and died at her father's home in Rosaum, Miss., July 24, 1897, aged twelve years three months and fifteen days.

Little Essie was taken violently ill with that most insidious disease, congestion; and though all was done that loving hearts, tender hands and skilled physicians could do, yet in a few short, but anxious and painful hours, the cruel monster, Death, claimed her as his victim.

She was bright and happy in disposition, of a precocious mind, attracting the attention, calling forth the admiration, and winning the love of all with whom she was associated; kind and gentle as a sister, loving and obedient as a daughter, faithful and true as a friend. Essie loved the church and Sabbath-school, and had been working for some time, with great prospects of success, for a Sunday-school prize; but God, in his infinite wisdom, said, "It is enough; come up higher." And instead of a prize of an earthly nature, which perisheth in a day, God has given her a crown of life, which fadeth not away.

Dear Essie is not dead. She has gone to be with Jesus in that land of the blest, "where the wicked cease from troubling and the weary be at rest," and "where sin and sorrow are felt and feared no more."

May the Lord's sustaining grace and comforting spirit be given the loved ones in this hour of sorrow and bereavement!

W. M. Stevens.

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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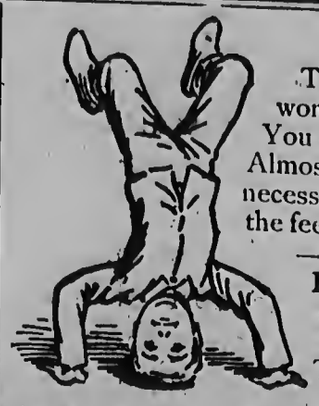

Doing "stunts."

That seems to be the case with the women who are washing in the old way. You can stand on your head, for instance. Almost everyone could do it, if it were necessary or desirable. But standing on the feet is more natural and more sensible—and easier. So with soap and Pearline. Everyone can wash with soap—many do. But washing with Pearline is easier and more sensible. The hard work of soap is neither necessary nor desirable. Everyone should give up the use of soap and should use Pearline. 543

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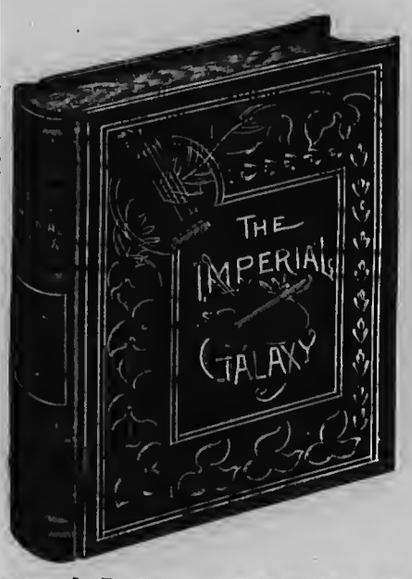

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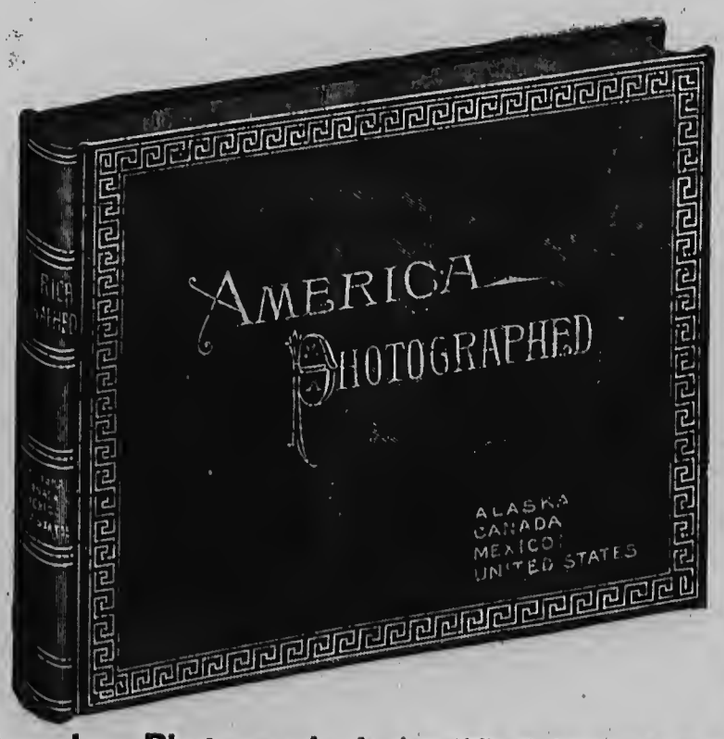

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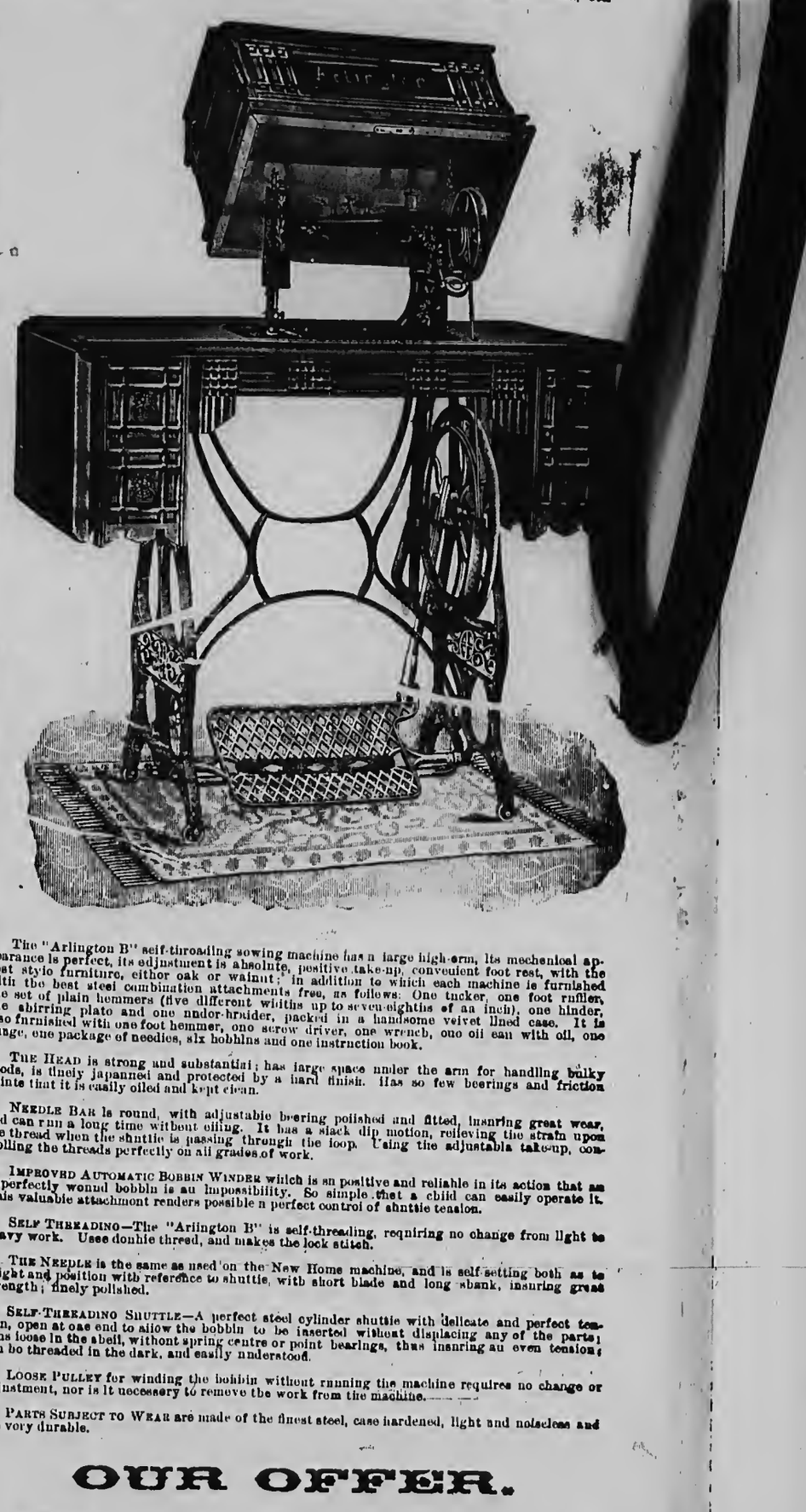

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The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

DOMESTIC.

The present Republican administration has given offices with a lavish hand to colored men in the South.

The superintendent of police of this city, who was requested by the mayor to resign the position, has sent in his resignation.

The American Geographical Society, like the Academy of Design and the Historical Society, is to have a home in New York. It has a fund of $400,000 already on hand, and a site will soon be selected.

The ninety-five millionaires who have purchased Jekyl Island, on the Georgia coast, and spent more than $1,000,000 in building a magnificent clubhouse, cottages, game preserves, etc., on it, are very much disturbed by the proposition of the State to purchase Sapello Island, which adjoins Jekyl, and making a penal colony of it.

An evening high school for women has been opened in New York. There are already many applications for admission, among them women whose ages range from 16 to 55, who are employed during the day.

The Knights of Pythias have raised $12,000 for a monument to John F. Rathborne, the founder of the order. It will be placed in New Forest Cemetery, in Utica, the owners of the cemetery having donated a plot of ground for the same.

Governor Ellerbe, of South Carolina, has signed proclamations doing away with liquor constables and spies in that State, and throwing the responsibility for the enforcement of the dispensary law on the municipal and county authorities; also removing the metropolitan police of Charleston, so as to place that city on an equality with the other cities of the State.

W. C. Brann, editor of the Brann's Iconoclast, was the victim of a mob of 200 students of Baylor University, a Baptist Institution in Texas, last week. Brann, under threats of death, was compelled to sign a statement declaring that an article appearing in the October number of the Iconoclast, and reflecting on Baylor University, was untrue, and promised that he would leave town.

About 400 Chinamen have been landed in San Francisco during the last five months, and have been given free entry in the guise of "merchants and students." They are now all working in various parts of California. These laborers have nearly all come in on certificates issued in Macao, a dependency of Portugal, and which, under an opinion of the attorney-general of the United States, delivered May 20, 1896, must be recognized as prima facie evidence of the right of their bearers to land.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, LOCKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

DON'T be penny wise and pound foolish by buying the "just-as-good mixtures," "so called White Lead," or other substitutes for Pure White Lead.

In painting, the cost of labor so far exceeds the cost of material that the best only should be used. The *best* is Pure White Lead (see list of brands which are genuine) and Pure Linseed Oil.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

The question of a supply of labor for the gathering of the sugar crop is an all-absorbing one now. Every town, railway station and crossroads settlement in every parish of the State is surrounded by a shotgun cordon, each local quarantine being operated on its own account and against every other, so that it is absolutely impossible to move laborers from one place to any other place on any account.

Hon. James Wilson, Secretary of Agriculture, visits the Tuskegee Normal and Industrial Institute, Tuskegee, Ala., of which Booker T. Washington is founder and principal, Wednesday, Nov. 17, 1897, for the purpose of delivering an address at the formal opening of a new building to be devoted to training in agriculture, horticulture, dairying, etc. This is the first building in the negro schools to be devoted to agricultural purposes.

During this week there will meet in Davenport, Iowa, one of the most important interstate bodies in which this State is interested, namely, the Western Waterways Convention. The object of this organization is to bind together the States of the Mississippi Valley in the work of securing the improvement of waterways and harbors by bringing such pressure to bear upon Congress and the National Government as will best insure prompt attention to such matters and liberal appropriations therefor.

FOREIGN.

The much-coveted music prize known as the Mendelssohn stipendium, has been won in Berlin by Miss Leonora Jackson, an American competitor.

It is said that Captain-General Weyler has been recalled from Cuba. His successor has not yet been officially announced.

The horses of the German cavalry regiments are to be entirely shod with paper shoes, recent experiments as to their durability having proved very satisfactory.

Six villages near Tung Chow, China, containing over 80,000 inhabitants, have been destroyed by floods. The number of drowned is estimated by Chinese authorities at 15,000 to 20,000.

The outcry against the new naval bill, which contemplates an appropriation of 410,000,000 marks, to be distributed over seven years, and the construction of a score of vessels, of which ten are to be large ships, appears to have caused the German government to pause.

Camp Meeting Calendar.

Camp Meeting.	Begins.
Palmer Creek	Oct. 22
South Mississippi Holiness	Nov. 28

MARRIAGES

TOOKE-SHEHEE.—At the residence of the bride's parents, Arcadia, La., Sept. 15, 1897, by Rev. Wm. Schnhle, Mr. J. Wimberly Tooke, Jr., and Miss Maude Shehee.

NESOM—JONES.—At the parsonage at Pine Grove, La., Sept. 26, at 10 A. M., by Rev. F. N. Sweeney, Mr. J. D. Nesom to Miss Katie Jones, both of St. Helena parish, La.

WADLEY—BUCKLEY.—At the home of Mrs. Emily Atkinson, aunt of the bride, in Summit, Miss., Sept. 29, Rev. W. M. Wadley, pastor of the Presbyterian Church, Waxahachie, Texas, to Mrs. M. H. Buckley.

The universal prevalence of scrofula is a fact well known to physicians. The only medicine that has hitherto proved a specific for this dreadful complaint is Ayer's Sarsaparilla, which expels every germ of poison from the blood. You can not begin to use it too soon.

SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure.

CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Skin-Tortured Babies," free.

SKIN SCALP and Hair Beautified by CUTICURA SOAP.

BETTER THAN QUININE.

Hughes' Tonic

The Old Reliable, SURE CURE for

CHILLS AND FEVER.

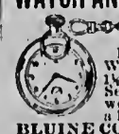
TRY IT. Don't take any Substitute. 2 sizes, 50c. and $1. For Sale by Druggists.

ROBINSON-PETTET CO,

LOUISVILLE, - - - - KY.

(INCORPORATED.)

WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post paid, and a large Premium List. No money required.

BLUINE CO., Box 3, Concord Junction, Mass.

Ann Arbor Church and Parlor Organs.

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The Best in the United States.

Sold on Easy Terms.

AGENT FOR THE SYMPHONION MUSIC BOXES WITH Interchangeable Disks

Weber, Emerson, Hardman, Ludwig

LOW PRICES. PIANOS. EASY TERMS.

JUNIUS HART, - - - 1001 and 1003 CANAL ST.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Dickerson's Chapel	Oct. 10, 11
Shipman's	16, 17
Lehrton	17, 18
Clarksdale	24, 25
Lake Cormorant	26
Leconia	31, Nov. 1
Greenville circuit	7, 8
Greenville	14, 15
Hollondale	20, 21
Shaw's	22

J. W. DORMAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Iuka station	Oct. 10, 11
Iuka circuit, at Burnsville...(Tues.)...	12
Blue Springs cir., at Blue Springs	16, 17
Ripley circuit, at New Hope	23, 24
Ripley and N. A. station, at Ripley	24, 25
Cornith cir., at Box's Chapel (Thurs.)	28
Jonesboro circuit, at Falkner	30, 31
Brown's Creek circuit, at Siloam	Nov. 6, 7
Pleasant Ridge cir., at New Hope (Tu.)	9
Saltillo circuit, at Shiloh	13, 14
Booneville circuit, at —...(Wed.)...	17
Marietta circuit, at Prospect	20, 21

Pastors will please see to it that the trustees are prepared to answer Question 24.

HESLEP R. TUCKER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Sturges	Oct. 9, 10
Starkville circuit	(Wed.).. 13
Columbus circuit	10, 17
Columbus station	17, 18
Brooksville	23, 24
Cedar Bluff	30, 31
West Point	31, Nov. 1
Hebron	0
Sanqualak	7, 8
Singleton	(Thurs.).. 11
Winstonville	18, 14
Tibbee	20, 21

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen circuit	Oct. 9, 10
Shannon	16, 17
Quincy	22
Amory	23, 24
Nettleton circuit	28
Fulton	29
Tremont	30, 31
Sparta	Nov. 4
Houston mission	5
Buena Vista	6, 7
Houston and Wesley	13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Ashland circuit, at Mt. Pleasant	Oct. 9, 10
Cornersville circuit, at Cornersville	10, 17
Mt. Pleasant circuit, at New Salem	23, 24
Pontotoc circuit, at Mt. Pleasant	30, 31
East Holly Springs circuit, at —	Nov. 0, 7
Holly Springs circuit, at —	13, 14
Abbeville circuit, at Abbeville	20, 21

J. D. CAMERON, P. E.

SARDIS DIST.—FOURTH ROUND.

Courtland	(Fri.)..Oct. 8
Batesville and Wesley	9, 10
Longtown	(Thurs.).. 14
Como	10, 17
Tyro	(Fri.).. 22
Wall Hill	23, 24
Pleasant Grove	30, 31
Pleasant Hill	(Fri.)..Nov. 5
Cockrum	6, 7
Arkabutla	13, 14
Burgess	(Fri.).. 19
Eureka	20, 21

T. C. WEBB, P. E.

GRENADA DIST.—FOURTH ROUND.

Paris, at Hunter's Chapel	Oct. 9, 10
Toccopola, at Liberty Hill	16, 17
Slate Springs, at Atlanta	23, 24
Chapel Hill	(Tues.).. 20
Pittsboro, at Big Creek	(Thurs.).. 28
Eilzey, at Young's Chapel	30, 31
Strathmore	Nov. 6, 7
Charleston	13, 14
Tatum, at —	(Tues.).. 16
Grenada circuit	(Thurs.).. 18
Water Valley cir., at Wyatt's Chapel	20, 21

H. C. MORRHAN, P. E.

WINONA DIST.—FOURTH ROUND.

Indianola	Oct. 9, 10
West	10, 17
Dublin and Brooklyn	23, 24
Carrollton circuit	30, 31
McNutt	Nov. 6, 7
Black Hawk	13, 14
Sidon	20, 21

J. B. STONE, P. E.

DURANT DIST.—FOURTH ROUND.

Sallis, at Salem	Oct. 9, 10
Belzona, at Belzona	10, 17
Walthall, at Walthall	23, 24
Eupora and Maburn, at Eupora	24, 25
Ethel, at Marvin Chapel	29
Ackerman, at Liberty Hill	30, 31
Ebenezer, at Center Point	Nov. 6, 7
Salem, at Macedonia	12
Rural Hill, at Rural Hill	13, 14
Chester, at Salem	18
Louisville, at Louisville	20, 21

J. H. MITCHELL, P. E.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Woodland	Oct. 9, 10
Fayette	10, 17
Washington	23, 24
Brandywine	30, 31
Mt. Carmel	Nov. 6, 7
Oak Grove	13, 14
Jefferson Street	20, 21
Wesley Chapel	21, 22
McNair	27, 28

Trustees will please make their reports according to the Discipline.

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton, at B	Sat., 11 A. M..Nov. 8
Yazoo cir., at Mt. Carmel	Sun., 11 A. M. 7
Yazoo City	Sun., 7 P. M.. 7
Madison, at P. River	Sat., 11 A. M.. 13
Sharon, at S.	Sun., 11 A. M.. 14
Canton	Sun., 7 P. M.. 14
Camden, at Shrock	Mon., 11 A. M.. 15
Lake City and Lodi	Sat., 11 A. M.. 20
Silver Creek and B. Lake	Sun., 11 A. M. 21
Fiora	Wed., 11 A. M.. 24
Tranquil	Sat., 11 A. M.. 27
Fannin	Sun., 11 A. M.. 28
Capitol Street	Sun., 7 P. M.. 28
Terry	Mon., 11 A. M.. 29
Jackson—First Church	Mon., 7 P. M. 29

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Binnsville, at Scooba	(Sat., Sun.)..Oct. 16, 17
Vimville, at Curtis' Ch'l.	(Sat., Sun.).. 23, 24
North Kemper, at Blairs' Ch'l.	(S., S.).. 30, 31
DeKalb, at New Hope.	(Sun., Mon.)..31, Nov. 1
Chunkey, at Chunkey	(Wed.).. 3
Linwood, at Hopewell	(Sat., Sun.).. 6, 7
Nesboba, at Sandtown.	(Sun., Mon.).. 7, 8
Daleville, at Soule Ch'l.	(Sat., Sun.).. 13, 14
Rose Hill, at —	(Sat., Sun.).. 20, 21
South Side, at S. S.	(Tues., 7:30 P. M.).. 23
East End	(Wed., 7:30 P. M.).. 24
Toomsuba, at Center Ridge	(Fri.).. 26
Porterville, at —	(Sat., Sun.).. 27, 28
Lauderdale, at Lauderdale	(Sun., Mon.) 28, 29
West End	(Mon., 7:30 P. M.).. 29
Central	(Tues., 7:30 P. M.).. 30

Pastors will please see that Questions 24 and 26 are answered according to the Discipline, and that local preachers have written reports of their labors.

C. G. ANDREWS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rocky Springs, at Rocky Springs	Oct. 9, 10
Bolton, at Clinton	(Fri.).. 15
Utica, at Utica	16, 17
Port Gibson	(Thurs.).. 21
Hermanville, at Hermanville	23, 24
Moyersville, at Beulah	30, 31
Crawford Street—Vicksburg	(Tues.).. Nov. 2
South Vicksburg	(Wed.).. 3
Warren, at Wesley Chapel	6, 7
Satartia, at —	13, 14
Edwards, at —	20, 21
South Warren, at Porter's Chapel	27, 28

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

(Exigency Schedule.)

Columbia, at C	Oct 30, 31
Lumberton, at L	Nov. 0, 7
Bay St. Louis, at L. B	Wed.. 10
Ocean Springs, at S	Thurs... 11
Escatawpa, at Zion	Sat.. 13
Moss Point station	Sun.. 14
Americus, at Salem	Tues.. 16
Vancleave, at V	Thurs.. 18
Biloxi station	19
Pearlington, at P	20, 21
Whittington, at Coleville	Tues.. 25
Gulf Port, at Mell	Wed.. 24
Galloway, at McLaurin	Fri.. 26
Hattiesburg station	27, 28

C. A. POWELL, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Summit, at Summit	Oct. 8, 10
Adams, at Adams	0, 10
Wesson	10, 17
North Wesson	16, 17
Caseyville, at Caseyville	23, 24
China Grove, at China Grove	30, 31
Martinville	(Sat.)..Nov. 6
Hazlehurst	7
Gallman, at Gallman	13, 14
Crystal Springs	13, 14
Pleasant Grove	(Fri.).. 10
Bogue Chitto, at Bogue Chitto	20, 21
Brookhaven	25
Whitestown, at Bethany	27, 28
McComb City	27, 28

E. H. MOONGER, P. E.

BRANDON DIST. FOURTH ROUND.

Shiloh, at Shiloh	Oct. 9, 10
Steen's Creek, at Marvin	10, 17
Lake, at High Hill	20
Westville, at Goshen	23, 24
Decatur, at Decatur	30, 31
Trenton, at Polkville	Nov. 6, 7
Raleigh, at Fairmount	8
Montrose, at Montrose	10
Carthage, at Carthage	13, 14
Walnut Grove, at Walnut Grove	14, 15
Clarksburg, at Lindsey's Chapel	20, 21
Morton, at Pelahatchie	21, 22
Hillsboro, at New Providence	27, 28
Forest, at Forest	28, 29

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST. FOURTH ROUND.

Pachuta, at Pachuta	Oct. 9, 10
Energy, at Hopewell	16, 17
Heidelberg, at Liberty	(Fri.).. 22
Vossburg, at Vossburg	23, 24
Mathiesville, at Salem	30, 31
Eastabuchie, at Eastabuchie	(Fri.)..Nov. 5
Ellisville and Laurel, at Laurel	0, 7
Leakesville, at —	(Wed.).. 10
Wayne mission, at Vick's Mill	(Fri.).. 12
Waynesboro and State Line, at W	13, 14
Mt. Carmel	(Thurs.).. 18
Williamsburg	(Fri.).. 19
Fuller	20, 21
Shubuta, at Quitman	26
Enterprise and Stonewall	27, 28

L. CARLEY, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—FOURTH ROUND.

Franklinton, at Fisher's	Oct. 9, 10
East Baton Rouge, at Deerford	10, 17
Zachary	17, 18
St. Helena, at Darlington	23, 24
Pine Grove, at P. G.	(Thurs., Fri.).. 28, 29
Pouchatonla, at Springfield	30, 31
P. Vincent at Boyou Barbary	(W., T.) Nov. 3, 4
Medows and Antioch, at Medows	8, 7
Live Oak, at Live Oak	13, 14
Baton Rouge Second Church	20, 21, 22
Baton Rouge—First Church	21, 22
East Feliciana, at —	27, 28
Clinton	28, 29
Amite City, at Kentwood	Dec. 4, 5
Bayou Sara, at Concord	11, 12
Jackson	11, 12

R. W. TUCKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Holmesville, at White Hall	Oct. 9, 10
Calhoun	15, 16
Ruston	17, 18
Lisbon, at Mt. Zion	23, 24
Summerfield, at S.	30, 31
Vienna	Nov. 1, 2
Vernon, at Wesley Chapel	0, 7
Gonsville, at Antioch	12
Bienville, at Bienville	13, 14
Homer, at Homer	20, 21
Farmerville, at F.	27, 28
Downsville, at D.	Dec. 4, 5
Minden, at M.	9
Arcadia	11, 12

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 50, Question 24, of Discipline.

B. T. CREWS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—preaching	Sept. 12
Opelousas—Quarterly Conference	Nov. 3
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 10
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 2
Morgan City—Quarterly Conference	Nov. 24
Crowley—preaching	Oct. 10
Crowley—Quarterly Conference	Dec. 14
Franklin	Dec. 1
Indian Bayou	Oct. 10, 17
Pendhoumie City	23, 24
Plaquemine Brulee	30, 31
Broad Street—Lake Charles	Nov. 7, 8
Jackson Street—Lake Charles	13, 14
Lake Arthur	20, 21
Grand Chenier	27, 28
Patterson	Dec. 2
French Mission	4, 5
Jeanerette	8
Abbeville	9
West Lake	10, 12

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FOURTH ROUND

Dryades Street	(11 A. M.)..Oct. 16
Tchoupitoulas St., Gretna and Gombo boro, at Tchoupitoulas St.	(7:30 P. M. 16
Louisiana Avenue	17
Carondelet Street	24
White Castle	31
Algiers	Nov. 7
Rayne Memorial	14
Ploquemine and Donaldsonville, at D.	21
Crape Street, Slidell and Pearl River, at Crape Street	24
Morgan Street	28
Covington and Talisheek, at Covington	Dec. 5
Lower Coast, at Wesley	8
Felicity Street	12

The local preachers will please be present with written report of their labors.

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—FOURTH ROUND

Jordan St. and Greenwood, at J. St.	Oct. 9, 10
First Church—Shreveport	10, 11
North Bossier, at —	16, 17
Pelican, at Pelican	23, 24
Caddo, at —	30, 31
Grand Cane, at Grand Cane	Nov. 6, 7
Holly Grove, at —	13, 14
Pleasant Hill, at P. H.	20, 21
Fort Jessup, at Bayou Scie	27, 28
Mansfield	Dec. 2, 3

Let all the officials attend their Quarterly Conferences, and let extra efforts be made to have full reports.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND

Master's Chapel	Oct. 9, 10
Columbia	10, 11
West Alexandria	16, 17
Alexandria	17, 18
Simsport	23, 24
Cottonwood	25
Natchitoches	Nov. 6, 7
Jena, at Young's School-house	10
Spring Creek, at Fellowship	20, 21
Pineville	23
Winfield	30
Dry Creek	Dec. 4, 5
Washington	11, 12
White Chapel	12, 13

V. D. SKIPPER, P. E.

DROPSY TREATED FREE

Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials and 10 DAYS TREATMENT FREE by mail. Dr. H. H. Green's Sons, Specialists, Atlanta, Ga.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

Christian Advocate.

VOL. 44.—NO. 41. NEW ORLEANS, THURSDAY, OCTOBER 14, 1897. WHOLE NO. 2147

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

JUST FOR TO-DAY.

BY CANON WILBERFORCE.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for to-day.

Let me both diligently work,
And daily pray;
Let me be kind in words and deed,
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to overcome my flesh,
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for to-day.

Let me in season, Lord, be grave;
In season gay;
Let me be faithful to thy grace,
Just for to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

Communications.

Samuel Wesley.

BY REV. GEO. G. SMITH, D. D.

SECOND PAPER.

The free thinking, dissolute marquis did not allow his displeasure at the treatment of his mistress to rob her of his regard for his chaplain, who probably held the place in the London house, where things were a matter of prayer. The wife and four little children were, perhaps, not unwilling to leave the straw-thatched cottage of Epworth for London, in which the literary rector drove his busy pen. The marquis somewhat penitent marqnis sent him twenty guineas, and the countess gave him five, and in 1697 he was inducted into the living of Epworth, in Lincoln also. The journey to Epworth, to which he next went, was not a change to the best, but to the better. On a fertile, but glorious flat reclaimed from the sea stood the church and glebe were located. The rector was now about forty years old, and though the good wife had had seven children, she carried with her only four—three bright little girls and one sturdy little boy, Samuel—to her new home. The house they lived in was what we of to-day would have called a hewed, double-storied log cabin. It was built of heavy oaken timbers, and covered with thatch. There was a glebe, and there was all the ontcome needed. The income was largely from the glebe and from the living. Adam Clarke's father, who had come to cultivate the hills of northern Ireland according to the directions of Virgil's "Georgics," was a better farmer, it may be, than Samuel Wesley; but the glebe must be made productive, or the household would suffer. Susannah Wesley, well-bred and brought up in the hall, had little skill, it may be, in managing maids. Mr. Payser would have taught her many a homely lesson about management, but there was no Mr. Payser. The children were to be educated, little Samuel was now old enough to begin Latin, and Patty was showing promise of what she would be, and the good rector was in his study getting out another book of poems; so his wife had little time to see after the cows. She had little sunshine in this dreary life. The brusque, bustling, High Church rector, with his testy ways and his quick temper, had little attraction for his parishioners, and they disliked him cordially. They burned the house, and then accused him of burning it himself. There came regularly, and with fearful frequency, children to the home, until there were born in all nineteen of them.

It is a sad fact that men least fitted to do some things are the men most prone to attempt them, and Samuel Wesley, while he, no doubt, thought himself a poet of moderate gifts, and, perhaps, not a learned theologian, although he was a farmer of remarkable ability, he borrowed money, and died deeply in debt at a time when an unpaid debt meant a prison. His mother was living, and he had to aid her. His wife was not able to do anything but nurse her children, and he knew nothing of how to manage these difficulties, and so he became more and more involved. His aristocratic friends came to his rescue, and sent him help time and again; but he was not a thrifty nor a shifty man, and his struggle with debt was a life long one. He wrote severely against his old friends, the Dissenters. They had educated him in his youth and fed his poor old mother, and of their party his father and grandfather and great-grandfather had belonged; but the impulsive little man, anxious to please those with whom he was allied, attacked his early friends in no gentle way, for he revealed in a letter some family secrets better not told.

The great revival of religion in the early and middle parts of the seventeenth century was at an end, and the beginning of the eighteenth was a time of fearful religious deadness. The domination of the High Church party in the days of Anne was to succeed the more conservative rule of Tillottson, and the Low Churchmen of the days of William and Mary. Politically, Samuel Wesley was allied with the High Church party; religiously, he seems to have held the moderate view of Tillottson and Burnell. The Dissenters were his creditors, and he so involved himself in trouble by intermeddling with an election, and at last he was thrown where he had feared for some years he would at last land—in a prison. He had a sad time while he was there. A miscreant stabbed his cows, his brave house-dog was mutilated, his flax was burned, his chaplaincy was taken away, but his friends rallied to him, and $750 was collected to pay him out of prison, and in four months he was home again. In his distress his gentle wife sent him her rings (it was all she had), but he sent them back, and thanked God for other ways of deliverance. Sturdy Samuel, his oldest boy, was now at Westminster, and surely it proves the absurdity of the cry against free education by the church as robbing men of manhood to know that Samuel Wesley, John and Charles, would never have secured an education at all unless it had been given them.

The home at Epworth, with the good Susannah and her ten loving children, gives a picture of the best type of an English rectory. We see that, as Isaac Taylor said, that there was a condition of things in England in the homes of even the Churchmen who were classed as High, which the Evangelicals are not willing to recognize.

After the second fire Samuel Wesley built his new parsonage. It was a really commodious and comfortable home. Not long after the new rectory was built it had a strange visitor, whom the family called "Old Jeffrey." They thought he was a ghost. All kinds of absurd and unaccountable things were done by him. He moved furniture, he made the trenches dance on the table, he pulled the coverlets off of the beds. Robin, the servant man, concluded he would see if the dog could not detect him; but when Old Jeffrey began his tricks the mastiff whiningly crept into Robin's bed. Old Jeffrey turned the corn-mill, but, to Robin's disgust, there was no corn in it. Who was he? John Wesley, Adam Clarke, Robert Southey, Luke Tyerman and Isaac Taylor have failed to tell, and I am sure I can not say who he was.

The little rector, I have said, was a testy man, as was his sons, John and Charles, and the good wife was a woman of her own head, and there can be little doubt of the fact that she was in her sympathies a Jacobite. William was joint ruler with Mary, but he was king because she was queen; but Mary was now dead, and the form of prayer was changed, and when the rector prayed for "our king," the rector's wife did not say "Amen." Her silence, whenever the petition was made, was noticeable, and the testy husband said, "I notice you did not say 'Amen' when I prayed for the king." "No," she said. "And why?" said he. "Because he is not my king." "Well," said the indignant spouse, "if we are to have two kings, we will have two beds," and he mounted his pony and rode off to London to convocation. He was, it may be, thoroughly penitent before he reached the metropolis, and he came back a gentler man. That she yielded, no one can suppose; that he did, no one can doubt. Dr. Clarke says the vexed Samuel remained away a twelve-month; but the Doctor, as Mr. Tyerman shows, was evidently mistaken. I think Mr. Tyerman is disposed to reject the whole story of the good old Doctor; but it is likely it was true in part. "Your father and I," said the good Susannah, "can hardly ever see things in the same light," and the good Samuel never had a doubt that in all these questions he was always right. He was not able to furnish his house but scantily; and, despite the help of his friends, his debts crept steadily upward. The story of his life is the story of an impulsive, warm-hearted, guileless child of nature struggling with disaster; but Samuel was educated, and was making his way and helping Charles. The poetic, beautiful, gifted girls married always beneath them, and always unhappily—all save the gentle cripple, who married John Whitelamb, and died at the birth of her first child, and one who married a Quaker. We can get a view of the great rectory just after it was built in 1709. The poorly clad, poorly fed girls—all of them intellectual, and all of them educated, and some of them beautiful; of the saintly wife, worn with care; of the two bright boys, John and Charles, and, last of all, of the rector, smoking his pipe, delving in old volumes for his notes on Job, soliciting subscribers for his magnum opus, dictating to his amanuensis, planning for the copper plates which were to illustrate his great book, smiling broadly over some merry freak of little Charles, or answering some question for little John, so dear because so nearly lost in the fire. There are no companions for the rector's family in these fens; no congenial associates for his children, and in their books they find all their friends. Thus the life moves on. Now and then he goes to a convocation, and now and then a Bishop makes him a visitation, and now and then some neighboring rector crosses his threshold; and once snarling, snappish brother Mathew, who had little use for High Church parsons, especially when they were as thriftless as his brother Sam, came to see him. As he grew older he softened in spirit. He asked the Dissenters to forgive, and meekly said he had been too tart. He heard good news from John at Oxford, and Charles, his poetic boy, who was there, too. Samuel was doing well teaching. The girls had not done well, but girls were not matters of much concern in those days; and now John comes as his curate, while Charles was at college. Epworth and Wroote were not pleasant charges, but these are better than most clergymen had, and, perhaps, John can get the rectory when his father must leave it. He has his fellowship, but the rectorship is worth a great deal more.

For twenty-five years the good Samuel was at work on Job. His friends were aiding him to get a good list of subscribers for the great Latin dissertation. He kept his family on scant supplies that he might make this dissertation his monument. He employed learned scholars to help; he bought costly books; he hired costly engravers; he worked on until gout came, and then palsy followed, and at last he finished it, and with his three hundred subscribers to supply, he sent the great folio to the press, and then died. John was going to sail for Georgia. When he was on the eve of his visit he gave the presentation copy, with its dedication, to Her Majesty the Queen. She was Caroline, wife of George II. Mary and Anne, and now Caroline, had each received now evidences of the good rector's regard for queens.

The parishes of Wroote and Epworth, where Samuel Wesley preached for forty years, seem to have been but little affected by the leaven of Puritanism, and were certainly not much affected by the labors of the church parsons, if we are to judge from what John Wesley says. The people came to the parish church on Sunday morning and heard the brainless Ingham declaim on paying debts, or heard a learned dissertation from the rector, and that was all. John Wesley, shut out from his father's pulpit, preached from his father's tombstone, and did more good in one sermon than the old rector had seemed to do in a life-time.

Samuel Wesley was always religious in his way, and while genial in spirit and somewhat latitudinarian in his views, and, perhaps, too tolerant of lax livers, if they were noblemen, he was anxious to know the truth, and anxious to do what he thought God demanded of him. He would, but for his sons, have been forgotten long ago with the men of his kind; but they have kept his memory green. They knew him, and revered him, and all Methodists feel a kindly glow when they think of the old rector of Epworth and Wroote, because he was the father of John and Charles Wesley.

Correspondence.

Letter from West Virginia.

MR. EDITOR: Have wanted to write a few lines to the ADVOCATE for quite a while, but have postponed the pleasure until I am about ready to start back to the dear home in Mississippi. While I have not written the ADVOCATE one word since here, I have read it carefully, and with pleasure, week after week.

Last Spring I noted with much sorrow the distresses of the brethren in the Delta district; have watched the progress of things during Summer, and am now in deep sympathy with you all in the excitement and danger you suffer by reason of the fever. Have been grieved to know of the serious illness of many of the brethren of the North Mississippi Conference during the year, and am more than grieved at the decease of Bros. Lyter and Howell. They were good men, and death to them was no more than a promotion to better things. I believe that at a distance we can enter into closer sympathy with our friends in their affliction than when near to them.

I have been in West Virginia nearly eight months. These months have been pleasantly and profitably spent. My work has been very agreeable to me by reason of many existing conveniences here, and the warm friendship and love of the people. Never before have people treated pastor more courteously. My heart is sad at the thought of saying farewell.

Bluefield is quite a picturesque place of 7,000 people, situated at the base of the East River Mountains. It has many of the conveniences of a great city, such as telephone, telegraph, waterworks, street cars, daily paper, and a mayor and town council. With the last enumerated I have become very intimately, if not pleasantly, acquainted. "Blood has been on the moon," and more than once have I heard their war whoop. To what will men not resort sometimes to put saloons on a town. Thanks to Him who giveth us the victory, we are still dry.

There are ten white churches in town, and they are alive in advancing the morals of the community and in checking every movement calculated to work harm to the people. The M. E. Church, South, is strongest, having two places of worship and numbering a membership of more than 700. The town is full of Methodists. They swarm on the streets and crowd the churches—theaters and circuses, too, often. A moment here: It almost "runs the life out of a fellow" to keep abreast of this "crooked and perverse generation." Have used the Discipline—other things, too—since here trying to get men to respect the church and their obligations to it.

Bluefield is a great railroad center. The Norfolk and Western Railway Company has over forty miles of track within the corporate limits of the city. This is the weighing place of the thousands of tons of coal and coke taken weekly from the mines of the celebrated "Flat-Top Coal Regions." Round-house, power-house and repair shops here. In them hundreds of men find employment daily. Oh, the ceaseless din and quarrel of these mogul giants! How this thunder pulse-beat of Vulcan, this continuous puffing and blowing, how it grates upon the weary ear! Once more to lie down in the green pastures and to be led by the still waters of my native State—once more, and I shall be satisfied.

This country is proverbially healthy. Above the sea 2,500 feet, no miasmatic breath poisons our atmosphere, not a malarial germ, not a gnat, not a mosquito, not a "jack-o-me-lantern" in a hundred miles of here, I dare say. Among us the chill is a stranger, "without influence and hope in the world." But we are not exempt from all the ills of life. We have earthquakes to scare, engines to explode, and slow fever to kill. Withal, things are nearly evenly balanced in this world, so far as climatic conditions and natural advantages are concerned. The sweet English tongue at home, in contrast to the painful jargon which one often hears in this mixed populace, will atone for any lack which the people of the South may suffer in other respects.

A word about this Conference. It is long, broad, and tall—on the tops of these great mountains. The preachers here—those I have met—are a princely set, broad-minded and good-hearted. They are up to date in church work and in the affairs of the world. Their eyes are wide open, and never a danger signal floats the air without their notice, e'en though it be one which warns of transfers to come. They have been courteous and generous to me, and as I take my leave for a fairer clime I extend the parting regrets, "Here's a sigh for those who love me."

Bro. Long—our own man—is presiding elder of the Radford district. Into this position he was placed last Conference. I mean it when I use this new expression (?) concerning him, "He is the right man in the right place." Six years ago he came to this Conference. In this time joy and sorrow have blended in the picture of his life. Last Spring his wife was called home, and for the past two months his little James has been very low with "the fever." Though occupied by such sorrows, he has gone bravely on "doing the work of the church." In saying good-by to this dear friend, "I kiss his hand and drop a tear."

Would like to write about the resources and climate of this great country, but your space and patience forbid.

I start home Tuesday, three days from now. No sea-sick Irishman was ever more anxious to set foot on the Emerald Isle than I am to mingle again with friends in Mississippi. Glorious parallels!

L. M. BROYLES.

Bluefield, W. Va., Oct. 1, 1897.

Grenada Collegiate Institute.

NEW OPENING, OCTOBER 13.

As the yellow fever scare came up in the first weeks of our opening, making it impossible to get in all our pupils, and as the excitement was so intense that it was impossible to keep all those we had, I deemed it best to suspend the school until the alarm should in a measure pass off. Everything is now quiet throughout the northern part of the State, and absolutely no travel from infected districts. The lateness of the season and the successful confinement of the disease to the points first exposed render it perfectly safe to begin our school work at Grenada.

Please notice the following particulars:

1. The same excellent faculty will be retained.

2. The full course will be taught and all lost time will be made up by running later in June.

3. There is almost no sickness in Grenada—none at all of a serious nature—and the sanitary conditions is as nearly perfect as it can be made anywhere.

4. Grenada now has an abundant supply of excellent artesian water and a complete system of waterworks, sewerage and electric lights in full operation.

All pupils are requested to come Tuesday, October 12, armed with a health certificate. I will in person meet all the trains and see that they have no trouble in getting off. Special classes will be organized for those who can not come till a later date. All I ask is that the friends and patrons of the college stand by us in this time of emergency.

J. W. MALONE, President

The undersigned cheerfully testify that the city of Grenada is absolutely free from any serious sickness, and little or none of any kind, and that the sanitary condition is most excellent.

We now have an abundance of excellent artesian water, and the waterworks and sewerage system is in full operation, thereby making assurance doubly sure on the question of health. There is no healthier town in the State than Grenada.

J. W. YOUNG, M. D.,
County Health Officer.
G. W. TRIMBLE, M. D.,
Member State Board of Health.
T. J. BROWN, M. D.
S. D. G. SCRUGGS, M. D.
B. C. ADAMS, Mayor.

Letter from a Prisoner.

It is quite a novelty, as well as an inconvenience, to be imprisoned in one's own home, with no communication with the outside except through guards and the welcome visits of the ADVOCATE.

I am glad to see the pastors of the several denominations are at their post of duty, and that some of these, especially of our own church, have returned from their Summer's vacation to be with their afflicted people. It requires a little grit, as well as grace, to return thus when friends and congregations urge one to remain away. It is far better, however, for the end to find one at the post of duty. Elijah, the "rough and ready" of the Old Testament, did not run from yellow fever, but he did run from an angry woman. He must have felt somewhat humiliated when the Lord found him in the mountains far from the field of duty, and said, "What doeth thou here, Elijah?"

This epidemic, and its many evils, like many things we dread, is worse in anticipation than realization. I hope our people, wise and otherwise, will well agree to disagree and work together until science or frost settles the matter. H. R. SINGLETON.

Excitement is not enjoyment; in calmness lies true pleasure. The most precious wines are sipped, not bolted at a swallow.—Victor Hugo.

A PRAYER 230 YEARS OLD.

O! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast.
That by each deed and word and thought,
[illegible] brought.
But what are wishes? Lord, mine eye
On thee is fixed; to thee I cry:
Wash, Lord, and purify my heart,
And make it clean in every part;
And, when 'tis clean, Lord, keep it, too,
For that is more than I can do.
—Thomas Elwood: A. D. 1639.

Communications.

Tempted.

BY MRS. C. H. ELLIS.

"There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it."

"Our High Priest" is touched with a sense of our infirmities, for he was in all respects tempted like as we are; therefore, the more accessible to our complaints. In the days of Romish inquisition, when a victim was on the rack, a physician was appointed, continually, to examine his pulse, that the sufferer's powers of endurance might not be exceeded; and when Satan stretches us upon the rack of temptation, the Great Physician, self-appointed, stands with reviving cordial near, and watches every pang, carefully examining our condition, strengthening us to endure by supporting grace, that through the trial of our patience, faith, we may become perfect. And when the death dew breaks upon the pallid brow, the spirits droop, the strong tension of the pain-wrung muscles relaxes, and grim despair, at the bidding of his master, proceeds to clutch his victim, the heavenly Physician whispers, "It is enough," draws back the curtain that conceals the way of escape, and, folding his precious arms of love about the sufferer, bears him to relief. "Jesus is touched with the feeling of our infirmities." He hears those earnest cries, he sees that agony of spirit, and he feels for the soul rent by Satan's malice. That mother bending anxiously above the couch of her fever-stricken one, bathing tenderly the purpled cheeks, hushing the fretful moans with loving assiduities, is not more compassionate than our Savior.

Think not, strong man, that the wrestling agony of your spirit, when you cast yourself in all the abandonment of grief upon the clay-cold corpse of thy loved one, is unnoticed or unfelt by Jesus. He who shed the tear of sympathy at Lazarus' grave knows what you feel, and holds the supporting cordial for your affliction.

Think not, sorely tempted believer, that "God hath forgotten to be gracious," and the waves of sorrow must surely close above your head. When the hour seems darkest, the case most hopeless, God interferes, and the unexpected way opens to our astonished view.

Think not, weary, drooping man of God, because the church is cold and growing worldly, sinners impenitent, and the Conference year wearing into eternity, opportunity slipping from your grasp, and the burden of souls weighing heavily, that the midnight wrestling is unnoticed; the faithful hedging of the spiritual enclosure, lest its boundary be overstepped, forgotten. The exceeding wickedness of the Israelites greatly afflicted Elijah, and he mourned over it. In vain he preached; in vain withheld the rain, and threatened the rebellious people with all the horrors of famine. Blindly they continued the worship of Baal, and Jezebel slew the prophets of the Lord and sought Elijah's life. Sin sat in high places. But was it all in vain? Had God forgotten his people? The faith that waked the ripples of repentance in Elijah's day shall roll its waves of increasing volume to the farthest shore of time. But Satan did not show the prophet this. "Where is now thy God?" he tempted. "Where are all the promises to Israel? The prophets are slain. You, alone, of all that serve your God, are left. Think you he will smile upon a wicked and rebellious race who trample on his mercies and make his forbearance a license for their iniquities? If the interposition of Moses scarcely restrained him from destroying them, can you prevail when they are sinning against greater light and knowledge? Wedge not such a feeble shield between God's vengeance and its objects. Stand out of the way! Let Ahab enjoy Naboth's vineyard and Jezebel reap the fruits of her blood-thirsty vengeance. Let God's judgment fall! Quit vexing your righteous soul from day to day with the sight of enormities you can [illegible] prevail against. There is a dronth, even, of God's mercies; an end of infinity's patience."

And poor, troubled, vexed human Elijah drew his mantle about him, fled to the forest, and threw his quaking, doubting, fearing self beneath a juniper; but God, pitying, forbearing, tender God, who gave his only begotten Son to die for them, did not forsake them. Wise devil!

Conceal that knowledge from the fainting, despairing prophet; buried in the forest's depths, hungry, worn, tempted beside the brook, the devil hard after him.

"Away from Jezebel's emissaries, eh? How much safer are you here?" suggests satanic malice. "Hear you the fierce roaring of that lion for his prey? The forest is alive with beasts athirst for blood. You can't rest here; needn't seek it. You are weary; God gives you the cold earth for a couch. Baal's priests have luxurious cushions. You are hungry; how will you satisfy your appetite? A sumptuous feast of sacrifices regales the priests of Baal. Give up the struggle, unite with them. The devil cares for his own. Do not try to do better than the world you live in. Seems to me the yoke you bear is iron clad. Why are none of your neighbors called to such self-sacrifice?"

Ah, the policy of satanic wisdom! It lets us see but one side of the shield. "Is not your master a little hard? The prince of this world aids his subjects all he can, but your God withdraws even the comforting assurance of his presence when your afflictions seem heaviest, your temptations hardest to endure. 'If I only had the cordial of his sustaining smiles,' say you, 'I could bear this;' but when you pray, the heavens are as brass. Your petitions mount no higher than your head. He veils himself from your longing vision. Is not this a little hard? You have not sinned. Like Job, you hug the consolation of your integrity. You are in the path of duty, and see no reason for the withdrawal of his presence. You arrayed the sacrifice upon the altar, and God sent down the consuming fire, and all Israel were in wild acclaim: 'The Lord, he is God! The Lord, he is God!' and Baal's prophets were slain. You, seemingly, crowned with a mighty triumph, were master of the situation. Where is now your God? Vanquished by a woman, you lie here forsaken."

But Jesus, mighty Conqueror, standing at the right hand of the Father, receiving good gifts for man, ordered out the royal coach of heaven, and its fiery steeds, to honor his faithful follower, and with a powerful baptism of the Holy Ghost and fire summoned triumphing Elijah to the marriage supper of the Lamb.

The devil practices the same old method of siege and assault that tested Elijah's strength. "There hath no temptation taken you, but such as is common to man." He practiced the same arts upon our Savior when he told him to cast himself from the rock to prove his divinity, and command the stones to be made bread to satisfy his hunger. Nothing new in the "fiery trial" which almost crushes your mortal frame and bows your spirit down; nothing new, although the prince of darkness suggests that it is a little hard that it should come in this peculiar form and with such attendant circumstances. Surely no other mortal ever did have just such a trial. You could have borne a little less, or a little different, and you could bear this if you could see any good to arise from it. If it made you more patient, more humble, there would be some reason for it; but, on the contrary, you grow worse beneath the stroke, rebellious. It creates a murmuring, peevish spirit. Does it, thou subtle tempter? Nay! The evil is there, and God shakes the vessel that you may perceive the lees at the bottom. Beware of saying to the potter, "What makest thou?" lest presumptuous questioning mar the clay in the moulder's hand.

There is no misfortune comparable to a youth without a sense of nobility. Better be born blind than not to see the glory of life.—Theodore Munger.

Our Sunday-School and Colportage Work in North Mississippi Conference.

Never was there greater need than now of thorough religious teaching and a liberal distribution of religious reading matter in order to the leading of our people, old and young, to an intelligent Christian faith and life.

For these purposes we have two wisely planned and effective agencies at work in the church—to wit: the Sunday-school and colportage. These interests are so nearly related in design that they may very consistently be correlated in operation. Together, as well as separately, they should by all possible means be promoted in every pastoral charge and community. The success attained in our Conference, in each of these lines of work, is quite gratifying, but there remains much to be accomplished; yet nothing but what may be done by proper diligence and concert of action. No part of our church work can be made a success by the action of one person alone, however faithful and energetic he may be. There must be responsiveness and co-operation, else the results aimed at will not be achieved.

We expect to be able to report progress in each department of our work for this year. To this end we most earnestly invoke the concurrence and aid of all our fellow-laborers during this last quarter of the Conference year. If all concerned will act well their part, we shall come together at Oxford "rejoicing and bringing in the sheaves" of inspiring results. As to our Sunday-school work, there needs to be extension until we have, at least, one perennial school in operation at every church within our bounds. According to reports, last year, as published in the Minutes, there were, at least, 99 churches in 50 charges without Sunday-schools, by districts, as follows: Sardis, 3; Winona, 1; Grenada, 17; Durant, 10; Columbus, 15; Aberdeen, 13; Corinth, 19; Holly Springs, 11; Greenville, 10. We note with pleasure that there were reported in 21 charges 32 more schools than churches. In this report the Greenville, Winona and Durant districts rank foremost. These estimates are made from reports by pastoral charges; not the totals, as in the Minutes.

It is in order for the presiding elders and pastors to use all endeavors to be able to report this year a school at every church. Let this question be emphasized in the Quarterly Conferences, and see if some means can not be employed to establish schools in the delinquent churches. It may be that some schools that run during the Summer, but had suspended, were not reported. This should not so be. Let all schools that have existed for any length of time during the year be reported in the annual statistics. Let pastors and superintendents see to it that no schools hibernate. Before going to Conference see that arrangements are perfected for continuance through the Winter, and that the literature for the first quarter, at least, of next year is ordered. If this is left for the new pastor, the probabilities are that it will not be attended to in time, because of his moving and being unacquainted with the details of the work. The continuance of the Sunday-schools in the country through the Winter lingers on the interest maintained or generated during the months of October and November. And let it be borne in mind that their perpetuity is necessary in order to their greatest efficiency. How important, therefore, that all means be used in due time to this end! More anon.

G. W. BACHMAN,
Colporter and Sunday-school Agent.
Kosciusko, Miss., Sept. 29, 1897.

Correspondence.

A Remarkable Traveler.

MR. EDITOR: On the evening of the sixth of July, in company with my mother and son—Mrs. Wm. Finn and Bennie B. Parker—I left our home in Jackson, Miss., for a visit of some length to Nashville, Tenn., the home of my daughter, Mrs. Wilbur F. Ford, and incidentally to visit the Tennessee Centennial and other places of interest in and around the far-famed "Mecca" of Southern Methodism.

The writer does not for a moment suppose that anyone outside of her own family circle can be specially interested in an account of her Summer wanderings; but the many friends of my mother in Mississippi and Louisiana may be pleased to hear of what must be regarded as a remarkable Summer's experience for one now in her eighty-second year. You, Mr. Editor, may remember "Aunt Finn" as the friend of the boy-preacher, "Warren."

During [illegible] my mother was our almost constant companion in rides and drives about the city, visiting Vanderbilt University, Belmont College, the Publishing House; dear, lovely Mt. Olivet, where repose the ashes of our dead, besides attending the different churches, visiting friends and relatives, and more than once taking a jaunt into the country. She spent several whole days at the Centennial, studying with discrimination its marvelous array of exhibits. The Tennessee Centennial is second only to the World's Fair in Chicago, and that merely with respect to the extent of the grounds and number of its buildings.

Nashville is now the second city of the South, claiming a population of 115,000. I was informed that there are no less than seventy-five institutions of learning, so that Nashville may well be called the Athens of the South.

The latter part of August we bade a regretful adieu to loved ones, and turned our faces toward the far South. From the mountains to the coast, from Nashville to Mississippi City, via Chattanooga, Meridian, Hattiesburg, and thence down the Gulf and Ship Island railroad, is a long run—thirty-six hours, including a detention of several hours at Hattiesburg, where we were the grateful recipients of delightful courtesies at the hands of Bro. and Sister Peebles, the occupants of the parsonage, and other friends. Almost phenomenal has been the growth of this ambitious little city, now claiming, I believe, a population of 5,000. So numerous were the new and substantial-looking brick buildings, and so attractive the handsome residences which have sprung up on every hand, that at first we felt a little bewildered and not quite sure of our bearings. We had the pleasure of a few minutes' chat with Bro. C. A. Powell, the popular presiding elder of the Seashore district. Our thanks are due him for appreciated courtesies.

If there is a lonelier country than that through which the Gulf and Ship Island railroad passes, I have not found it. Pine forests stretch away endlessly on every side, in striking contrast with the magnificent mountain scenery and fertile valleys through which we had just passed. However, the future may hold vast possibilities for this as yet undeveloped section. Towns are springing up along the route, and much money has been invested in the lumber business.

Our first visit was at a point eighteen miles above the coast, where my daughter, Mrs. David B. Hover, was temporarily sojourning. A delightful "outing" to the coast in company with my mother and Mrs. Hover, and a visit to friends in Mississippi City, formed a fitting finale to a Summer of unalloyed enjoyment. The drives down the beach behind "Dan," the faithful family horse, who carried us swiftly, but safely for miles and miles on the shell road, with other pleasant incidents of the trip, were enjoyed by my mother with all the zest of a much younger person.

On the ninth of September we again said a tearful "good-bye" to dear ones, and turned our faces homeward, reaching Jackson just in time to avoid being shut out by the restrictions of quarantine, and in time to nurse our youngest son, the Benjamin of our home, through a critical illness.

During an absence of more than two months we were on a dozen or more different trains, traveling sometimes all night. My mother rarely complained of weariness or fatigue, notwithstanding the fact that she could never be induced to take a "sleeper," declaring them her pet aversion, but would, with her traveling shawl for a pillow, repose comfortably on her seat, declaring herself next morning as quite rested and refreshed. I scarcely remember to have heard her complain of fatigue, not even after spending a day at the Centennial grounds, when, of course, we were most of the time "moving on." Is not this a remarkable record for one of her advanced age? Thanks to a kind Providence for bringing her home, seemingly, in perfect health, and for all our "journeying mercies."

The point of interest in all this for those who are growing old, and wish to do so gracefully, is this: My mother has not drunk at the fountain of perpetual youth, only in the sense that she has never outgrown the enthusiasm of earlier life; has never lost her interest in passing events, nor in the notable characters of her day; but, by constant reading, has kept in touch with the world around her. Her thoughts and affections have centered not in herself, but in those about her; consequently, her mental faculties are unimpaired, her affections fresh, and her "memory green." MRS. J. S. PARKER.

Jackson, Miss., Sept. 29, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. M. E. Parker, of Mississippi Conference
Mrs. E. E. Kennedy, of Louisiana Conference

Why Should the Pastor's Aid Be Embraced in the Woman's Parsonage and Home Mission Society?

For the same reason that the greater should include the less, or that a whole is made up of all its parts. In any church where there is a live, active Parsonage and Home Mission Society, with the pastor and members heartily in sympathy and co-operation, the pastor has more aid in a moneyed way and in numberless other ways than in any other church in the country, where there is merely a Pastor's Aid Society. The very prime function of the Woman's Parsonage and Home Mission Society is to aid the pastors and to build up the church of which it is the auxiliary, spiritually and every other way. It is most astonishing that all our pastors in the M. E. Church, South, do not see and realize this. It is solely because they do not investigate the workings of the society, and give to it its proper place in the church as has been done by the General Conference.

Our Bishops, without an exception, all recognize its worth and recommend it to the preachers by repeated articles in the church papers, etc. Yet, strange to say, some of our preachers do not yet think it of sufficient importance to encourage the women of their churches to organize and work in it; and some go even further and oppose the work. We hope and pray that these men will have their eyes opened to the responsibility resting upon them in so doing, for there has been no movement undertaken in the M. E. Church, South, for the last twelve years that God has more signally blessed in all of its departments. It has not been but a short time since two of our largest societies in one of our Conferences have been obliged to disband and send word to the General Secretary's office that they did so because their pastor encouraged them to believe that a Pastor's Aid Society was sufficient. If any person will read the Constitution and By-laws in this booklet and the "Hints to Presidents of Auxiliaries," they will see that the Pastor's Aid is included under "Local Church Work," which means that committees are appointed by the auxiliaries in any church to assist the pastor in visiting the sick and strangers and new members, distributing from the church collections and their own private collections to the wants of these persons. They also carry books, papers, leaflets, pamphlets, etc., to persons who need them. Moreover, they raise money by various means to furnish churches, pay on church debts, furnish parsonages, and one-half of the dues of each member ($1.20 a year) is retained in the home Conferences for the building of parsonages in the home Conferences. Are not these specific works aids to pastors in just the same way and to the same extent as those furnished by the Aid Society proper? One small auxiliary we know of contributed in a year and a half more than $400 for various purposes, one item being $40 to pay on their church debt.

Now, while the Parsonage and Home Mission Society does all the local work done by the private little church societies, it also has a broader scope, and brings the members of each auxiliary in touch with the whole great cause of home missions now being carried on in the M. E. Church, South, at large.

Those women who can not afford to the pay dues, nor contribute toward any part of the work except their private church claims, can be local members of the Parsonage and Home Mission Society, and have the advantages of hearing and learning about our connectional work, and the advantages of having all their church work reported, which gives inspiration and encouragement in Christian work, as well as in all other kinds of work. There are very few of us who can not afford to pay $1.20 dues each year. (Lay aside two pennies a week, and you will have about that amount.) And by thus becoming a connectional member, you lend a helping hand to one of the grandest works in which you were ever engaged. It was only last Fall that one of our worthy ministers was sent to a little place where there was no parsonage and no place to take his wife, and they wrote to the headquarters of our society (not to the M. E. Church, South) that he and his wife were literally living in an old buggy in the day-time, taking their meals wherever they could, and sleeping in anybody's house that would let them in. This was not from the far West, but right in one of our largest Southern States. Can we sit up in our comfortable homes and believe that God's ministers by the hundred are thus homeless, and yet refuse to join this society and say that we are content to have merely our own Pastor's Aid Society? May God grant to broaden our views, deepen our sympathies, and give us greater zeal in his cause!

We copy the above from the little booklet, "Helps." It is better than anything we can say on this subject.

Again, we would urge the pastors on Oct. 17, to preach a sermon on "Home Missions," and instruct the people of the needs and importance of this branch of our work.

Let Pastor's Aids, or Ladies' Aid Societies take this occasion to fall into line and become connectional. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." CLARA H. COPE,
Conf. Cor. Sec.

Selections.

There is nothing which will give a chance for rest to the overtired nerves so surely as a simple religious faith in the overruling, wise, and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we can not help that we often do the most of our spending. A simple faith in God, which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that he cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have like the clematis, in climbing for yourself, but lay hold on things which are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great, everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.—Anna C. Brackett, Harper's Magazine.

A man crossed the Mississippi on the ice; and, fearing it was too thin, began to crawl over on his hands and knees in great terror; but before he gained the opposite shore, all would front, another man drove past him gaily, sitting upon a sled loaded with pig iron. And that is just the way most of us go up to the heavenly Canaan; trembling at every step lest the promises shall break under our feet, when really they are secure enough for us to hold up our heads and sing with confidence as we march to the better land.—New York Advocate.

Love is like the diamond—pure white. Other graces shine like precious stones of nature, each with its own hue of brilliance; the diamond uniting all colors with the beautiful and simple white. Love, uniting all graces, is "the fulfilling of the law," the beauty of holiness, "the image of God."—The Standard.

The Bible has ever been and is a power in the world. It has determined the course of history. It has overthrown false religion wherever it is known. It is the parent of modern civilization. It is the only guarantee of social order, of virtue, of human rights and liberty.—Charles Hodge.

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Columbia Annual Conference.

The thirty-second session of the Columbia Annnal Conference, M. E. Chnrch, Sonth, convened at Roseburg, Oregon, Sept. 9, 1897. Bishop R. K. Hargrove was present, and presided throughont the session to the eminent satisfaction of all concerned. The Bishop is a great favorite ont here on the coast with both preachers and laymen. The Conference adopted a strong resolution requesting his return to preside over this Conference again next year.

After the various committees had been appointed, Question 20 was called, and the preachers began to give in their reports. The year had been one of toil, suffering and privation; but many of the reports indicated progress along all lines of church work.

The citizens of Roseburg took quite an interest in the Conference proceedings, which was attested by the large andiences that attended not only the religions services at night, but also the business sessions during the day.

Resolntions were adopted by the Conference thanking the citizens of Roseburg for the kind manner in which they had entertained the preachers and lay delegates.

With the exception of one or two trivial incidents, the session was pleasant and harmonions throughont, the Bishop presiding with ease and dignity, while brotherly love, grace and peace abounded.

The presence of Dr. E. E. Hoss, editor of our great connectional organ, was an inspiration to the Conference. His sermons, lectures and wise counsel on the Conference floor will be long remembered by the preachers, laymen, and the citizens of Roseburg, who were fortunate enough to hear him. One evening he lectured on "The Forces of Power in Methodism," which was a masterpiece of logic and pure English. He captnred the hearts as well as the ears of his auditors

The Conference emphasized the importance of extending the circulation of our own Conference organ, "The P. M. Advocate," and also our great Nashville Advocate. Every Methodist shonld subscribe for and read both of these papers.

On Sunday morning we had a delightful love-feast, in which many testimonies of love for the Master were given, after which Bishop Hargrove preached a grand sermon.

At this Conference prominence was given to the interests of missions and the W. P. and H. M. Society. On Friday evening Mrs. Hargrove addressed the Conference npon the subject which lies so close upon her heart, the question of aiding and building homes out in this Western conntry for the preachers to live in. Doubtless many of the preachers, especially those who have families, feel interested in this snbject.

On Saturday evening the missionary anniversary was held, and Rev. C. B. Mosely, of Kobe, Jepan, delighted the audience with a capital address on mission work in Japan.

When the time came for the election of delegates to the General Conference, Rev. H. S. Shangle and Prof. W. A. McGhee were chosen. Two better selections could not have been made.

C. W. Huff and J. T. Cotton were admitted on trial into the traveling connection.

Rev. R. C Oglesby having died during the year, a suitable memorial service was held Sunday evening, and several of the brethren spoke of the worth and character of the deceased.

At the conclnsion of this service, Question 41 was called, and after some brief remarks Bishop Hargrove read out the following

APPOINTMENTS.

WILLAMETTE DISTRICT.

H. S. Shangle, P. E. Albany and Tangent, John L. Jones; Brownsville, W. Millicon, supply; Junction City, D. C. McFarland; Independence, T. P. Haynes; Oregon City, W. L. Molloy; Dallas and Dixie, J. M. Peters; Corvallas and Peoria, W. J. Fenton; McMinnville, J. M. Turner; Harrisburg, H. A. Wood, supply; Lewisville, P. A. Moses; Tillamook, to be supplied.

ROSEBURG DISTRICT.

R. A. Reagan, P. E. Roseburg, J. T. Cotton; Oakland, to be supplied; Myrtle Creek, C. E. Kirk; Grant's Pass, J. A. Crutchfield; Medford, J. F. Wallace; Applegate, C. W. Huff; Klamath Falls, to be supplied.

COQUILLE DISTRICT.

W. B. Smith, P. E. Coquille City, W. B. Smith; Myrtle Point, C. U. Cross; Bandon, to be supplied.

Coquille district was made at this Conference. In addition to several places left to be supplied, there is yet much nnoccnpied territory, and any yonng preacher who may desire to come ont here will do well to write to Rev. R. A. Reagan, Roseburg, Ore., or to Rev. W. B. Smith, Coquille City, Ore., or to the nndersigned.

C. W. HUFF.

Williams, Josephine Co., Ore., Sept. 28, 1897.

FROM THE WORK.

Rev. N. J. Roberts, P. C., Franklinton circuit, Sept. 29, 1897: "We have jnst closed onr round of protracted meetings, by which there was much good done. There were many conversions, reclamations, reconciliations, and fifty-five accessions to the church. We were assisted in three of these meetings by Bros. G. D. Anders, C. W. Crisler, H. B. Trevilion. These brethren did us faithful and efficient service. Their preaching was of the right type and of a high order. They greatly endeared themselves to us all. The meeting at Mt. Hermon was held by the pastor. We began Sunday and closed Friday, preaching two sermons each day. I never witnessed a more gracious meeting. I never saw the work of the Holy Spirit so manifest. The church wonderfnlly revived, many souls saved, and twenty-seven accessions to the church. Of this nnmber are persons from fifteen to sixty years of age. To God be all the glory."

Rev. C. C. Grisham, Toccopola, Miss., Sept. 28, 1897: "This is my third year on this work—my old home. The Lord has been good to us. We have a good people, a good home. This has been one of the best years with us on the work. We are on rising gronnd. We have on the work six churches, five prayer meetings, five Sunday schools, two missionary societies. One Epworth League at Toccopola in fine condition. They (the Leaguers) aim to paint onr church here soon; have the money subscribed. We have had glorious revivals this year; have had about 140 conversions, 90 additions by letter and on profession, baptized 42 adults, 14 infants, a good many family altars erected. A great many young people are working in the church as they never have before. To God we give all the praise. We have two more meetings to hold. We expect Bro. H. C. Morehead, onr faithful presiding elder, with us in one of them. Onr collections are behind. We hope to see you, Doctor, at Oxford in November at onr Conference."

Rev. B. P. Fnllilove, P. C., Corinth circuit, North Mississippi Conference, Oct. 5, 1897: "I have closed out my ronnd of protracted meetings—seven in number. I was ably assisted in my two first meetings by Bro. S. B. Cox, of Jonesborough circuit. Bro. Cox is one of onr very best young preachers. He is very plain and pointed. Any preacher desiring help will do well to get Bro. Cox. My next three meetings I held myself, with some local help, which was good. Bro. M. H. Honnoll held my next meeting. Wife and babe were sick at the time and prevented my being with him in bnt one service. Had a good meeting; several conversions and accessions. If any preacher wants some one to defend the doctrines of Methodism, get Bro. Honnoll. He is a power. My last meeting at Marvin Bros. Smith and Babb, both local, assisted me in that meeting, which resnlted in 24 conversions and 19 accessions to our church. We have had in all between 50 and 60 conversions and 40 accessions to our church. Many new family altars have been erected, and some prayer meetings organized. May the good Lord continue his blessings upon us! To God be all the glory. May the Lord bless the ADVOCATE!"

C. H. McMinn, Terza, Miss., Sept. 29, 1897: "I am glad to announce the good work done by Evangelist Sam Q. Bass on the Eureka circuit, of which Rev. C P. Moss is pastor in charge. I have lived on the work twenty-three years, and can safely say that there were never before as many conversions on the entire work—to say nothing of individual work, healing bad feelings, etc.—as has been done by this wonderful man at these two places. I have been directing the music for Bro. Bass since he came to Panola county, and shall continue to do so for some time to come. Since the very good, harmonions, and Christianizing meeting at Mt. Olivet has closed, and in which nearly one hundred souls found Christ, the mighty work of God has been working aronnd the hearts of the people at Mt. Terza under the same direction, and is accomplishing some fine results. Mr. Bass seems to be one of God's special agents. We came to Mt. Terza Monday night, Sept. 20. The organ was ont of repair. The people were divided into two classes, and neither could sing. Could not get bnt four or five in the choir, and they were old folks. Religion was at a low ebb. The first sermon that came from the blazing lips of this God-called man were as throwing red-hot coals of fire on a block of chilly ice. Thank God the pictnre is changed now. The church has awaked, the organ has a more melodious tone, the choir has grown larger and proclaim the glad tidings of God in a brighter and in a more intelligent way. A large number of these people have been heated to a red heat by taking God's sunshine in their souls, and look as if they were God-called and heavenward bonnd."

Rev. Robt. H. Barr, P. C., Vinville, Miss., Oct. 5, 1897: "I have just closed my fonrth and last protracted meeting on Vinville charge. The first was held in Angnst (second Sabbath) at Pleasant Hill, six miles south of Meridian. I was assisted by Bros. R. F. Witt, of Brandon, Miss., and H. G. Hawkins, of South Side, Meridian, who preached with power and spiritual life that swept the congregations into a spirit of ecstasy and trinmph. It is said that it was one of the most spiritual meetings ever held at that place. The second was held at Curtis' Chapel the first Sabbath in September. I was assisted by Bro. F. M. Parker, of Jackson, Miss., who preached strong sermons. Bro. Parker is good help, and any man would do well to get him to help in his meetings. The meeting at the above place mentioned was not what we hoped to see. The third was held at Coker Chapel the second Sabbath in September. I was assisted by Bro. D. G. W. Ellis, who preached some of the most wonderful sermons that I have ever listened to from any man. I unhesitatingly claim that he is one of the strongest preachers in the Mississippi Conference. This meeting resulted in spiritual good. The fonrth was held at Woy Not the fourth Sabbath in September. I was assisted at this place by Bros. G. H. Galloway and D. G. W. Ellis, of Meridian. The preaching was first class from the toginning to the end I can truthfully say that it was the most spiritual meeting that I have attended this year. Men and women were stirred to the depths of their souls. There were many who promised to seek a higher life in the spiritual world. Many thanks to these dear brethren for their services in these meetings. To God be all the glory!"

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THURSDAY, OCTOBER 14, 1897.

The highest duties oft are found
Lying on the lowest ground.
In hidden and unnoticed ways,
In household works, on common days.
—Selected

Idle men tempt the devil to tempt them.—C. H. Spurgeon.

When both parties to a contest are wrong it is right for outsiders to be neutral.

The highest success is a failure if it is not in accordance with God's plans.

The Bible is a letter from God, and every soul that loves the Lord delights to read it.—Selected.

Treat your enemies as the Bible directs, and they will become your friends—i. e., if their friendship is worth having.

One point in the devil's favor is, that theaters are generally better ventilated than churches.—Ram's Horn.

As soon as a man is down there are plenty to triumph over him. A hare can sport with the beard of a dead lion.—C. H. Spurgeon.

Happy is he who has laid up in youth, and held fast in all fortune, a genuine and passionate love of reading.—Rufus Choate.

Cross-bearing is not some great achievement performed once in a life-time. It is the continual discharge of duties that are distasteful.

That man deceives himself who pleads want of opportunity as an excuse for neglect of duty. Where there is no opportunity there can be no duty.

Some people regard the Bible as a very fine mirror for other people. It would be vastly profitable for all such to make the same use of it themselves.

No sin is small. It is a sin against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.—Jeremy Taylor.

While high thinking does not always prevent low living, it is also true that there can be no high and holy living without high and holy thinking.—Rev. James McLeod.

People generally go in the direction they look. If they look upward, they are moving higher. If they continually see the lower and baser things of life, they are traveling in that direction.—Richmond Advocate.

Consider what you have in the smallest chosen library. A company of the wisest and wittiest men that could be picked out of all civil countries, in a thousand years, have set in best order the results of their learning and wisdom.—R. W. Emerson.

Working In Faith.

Work of faith and faithful work go hand in hand. Diligent, painstaking service depends in large degree upon two things, namely: a clear appreciation of the importance and usefulness of the work or duty in hand, and a reasonable hope of success therein. Men are not usually willing to give substantial aid to any project that seems useless or trifling. The realization that the cause for which we labor is both worthy and certain of triumph imparts tireless vigor and determination to the pursuit.

Plans and expectations as regards temporal things, however, are constantly being disappointed. How often men find themselves deceived as to the profitableness of ventures that promise much. They make heavy expenditures of time and money in the hope of great results, but fail to realize them because of misdirected energy and unforeseen difficulties. Many an ardent gold-hunter who sets out for Klondike confident of coming back laden with riches will return empty-handed and in rags. Every man who ever invested a dollar in the Louisiana Lottery flattered himself that he might draw the capital prize, or at least a lesser one. People who emigrate to new countries in the hope of bettering themselves often find that they have exchanged prosperity for penury. If a man has strong faith, however, in the success and profit of any enterprise or form of endeavor, though to others it may appear most impractical and unprofitable, he will labor enthusiastically in its promotion. It is truly astonishing that chimerical schemes find so many and so ready promoters. The repeated attempts to discover the North Pole, while they speak much for the daring and curiosity of men, do not speak well for their judgment. Such zeal is worthy of a better cause.

Though men are continually spending time, energy and money in the pursuit of bootless schemes, though flattering prospects and brilliant hopes of temporal success are frequently dashed to the ground, there is one line of endeavor in which faith and toil are never misdirected, in which success is never uncertain nor disappointing. In laboring for the Lord we can be sure of triumph and of a glorious harvest by and by; for God is not unfaithful to forget our work and labor of love. In no line of work can we be so certain of accomplishing something, of reaping fruit from toil, as in serving the Lord. God himself works in us and with us, and nothing of all that he has promised shall fail.

In spite of the promises of God and the miraculous progress of his kingdom, however, some Christians talk in a disconsolate way about wastage of energy and the failure of prayer and gospel ministration, because perhaps the efforts of God's people and the agencies of grace do not accomplish as speedy, as wonderful, or as clearly manifest results as they had expected. Christians ought to pray and plan and look for large results, but, having done their duty, they ought not to feel discouraged and distrustful when their labor for God seems to accomplish but little. While it is difficult to keep up courage and faith when failure seems to attend our efforts, yet we have great reason to be confident and hopeful at all times; for if God's Word be true, we can not toil in vain. We believe that the law of the conservation of energy holds good in the spiritual world as well as in the physical. Has not God declared that, "His word shall not return unto him void, but shall accomplish that which he pleases, and that it shall prosper in the thing whereto he sends it?" The Scriptures clearly authorize the belief that nothing we do for the honor of God is lost. The exhortation is: "Cast thy bread upon the waters; for thou shalt find it after many days." "Even a cup of cold water given in the name of a disciple shall not lose its reward."

No matter how fruitless apparently labor for God may be, it is inspiring to know that God co-operates with us, and that no effort made in behalf of his kingdom shall fall to the ground. "We shall reap in due season," says the Apostle Paul, "if we faint not." But the harvest will be a hundredfold, yea, a thousandfold greater than the seed-sowing. Everything we do for the glory of God and the good of humanity, whether it be as beneficial as we had hoped or not, is surely honored by the Blessed Spirit and noted by the recording angel.

In estimating the results of Christian work we too often judge by appearances and regard the time element too little. Facts and figures fail to measure the regenerative power of God's kingdom, which "comes not with observation," and works as silently as leaven. Eternity alone can reveal the good done by any agency of grace. The life, the effort, or the movement that we suppose was fruitless, may in the end prove of measureless value and influence. When Christ was crucified on Calvary, looking at it from a human standpoint, it seemed as if his life had been a meaningless sacrifice, his mission a stupendous failure. But now, though nearly nineteen centuries have rolled away, his kingdom stretches from shore to shore, and "is the joy of the whole earth."

In performing the Lord's work let us not think we have failed because visible results fall short of our expectations, or because wondrous changes do not take place at once. "A thousand years are with the Lord as one day." We can not look into men's hearts and see how deep are the impressions made by the truth upon them. Truly "the Lord seeth not as man seeth."

Every time a religious meeting or a religious movement seems to fail, it will not do to grow impatient and charge God's people with unfaithfulness or with sin. There may be hindrances and difficulties for which the workers are not responsible. There may be such perversity and hardness of heart among the sinners that the preaching of a Paul or an Apollos would have no effect. We never know the extent of our influence or the efficacy of our service. A word or a look has sometimes sufficed to change a whole life. Now we "see through a glass darkly;" "we know but in part."

Says Bishop Galloway: "It is a strange coincidence that it was seven years before Carey in India, Judson in Burmah, Morrison in China, Moffat in Africa, or Henry Richardson on the Congo, each baptized his first convert. How severely their faith must have been tested!" Though during those long years of waiting many thought their labor wasted, and their zeal misdirected, yet at last there was an abundant harvest, and a signal vindication of their faith. Though God's servants may be beset with difficulties and limitations, yet "the Word of the Lord is not bound."

Because wicked men will not repent after having been faithfully warned, we are not called upon to mourn over the supposed failure of our prayers and preaching. Some would not repent though one were sent unto them from the dead. Neither should we doubt the efficiency of our service because we do not produce the results just at the time or in the way we look for them. Labor for our own advantage may be thrown away, but labor for the Lord—never. If we do our duty, God will take care of the results.

While labor for the good of others may not produce the intended effect, the benefactor is himself blessed in the doing. Every good deed reacts beneficially upon the performer, whether the beneficiary received it in the proper spirit or not. What an incentive to Christian activity there is in the assurance that not one effort for the Master will be futile, or will fail of reward. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord."

"Thou know'st not which shall thrive,
The late or early sown;
Grace keeps the precious germ alive,
When and wherever strown.

"Thou canst not toil in vain:
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky."

Yellow Fever.

The following is a summary of the yellow fever situation at the principal points of infection up to Tuesday morning:

	Cases.	Deaths.
Edwards	420	24
Biloxi	314	14
Scranton	123	6
Mobile	126	22
New Orleans	616	65

At Edwards the disease is rapidly dying out for want of material, almost everybody having had the fever. Dr. Guiteras, the famous government expert, has found a few cases at Galveston and Houston. In this city the death rate continues low—a little over ten per cent. Of the 616 cases in this city, 257 have entirely recovered, leaving 294 cases now under treatment.

While we would like to believe otherwise, we anticipate an increase in the number of cases within the next few days, owing to a modification of the quarantine regulations. Heretofore the quarantine against infected houses has been continued for five days after the patient was discharged. Hereafter the quarantine will be raised simultaneously with the discharge of the patient, no matter how many persons there may be in the family that are not immune. In our judgment this will largely increase the number of cases. We do not censure the Board of Health, however, for the reason that it is unable, financially, to perpetuate the former policy, its expenses being more than $1,000 a day. Still we have not the remotest idea that the fever will become epidemic. Six hundred and sixteen cases in thirty-seven days in a city of 270,000 inhabitants does not look like an epidemic. During the corresponding period in '78 there were more than 2,000 cases and about 600 deaths.

At Covington.

We spent last Sabbath at Covington, La. Leaving the city at four o'clock on Saturday evening, we reached our destination at half-past six. By invitation of the pastor, Rev. J. B. Kent, we occupied his pulpit on Sunday morning. He sought to lay hands upon us for the night service also, but we preferred to hear him, and were glad that we did so, as he gave us a very unique and striking discourse.

Covington and its neighboring town, Abita Springs, four miles distant, are, so far as we know, the only places within 500 miles of New Orleans that have no quarantine. A considerable section of St. Tammany parish, including these two places, is said to be the healthiest spot in the United States. As we have seen no statistics on the subject, we are not prepared either to affirm or deny this statement. But it is believed in New Orleans not only by the people, but by many physicians of high standing. It is needless to say that this region is now overpopulated with New Orleans refugees. It is said that there are about 1,200 refugees in Covington, 300 in Abita and several hundred more in the country round about. The first New Orleans refugees, several hundred in number, tried very hard to induce the authorities at Covington to quarantine against the Crescent City; but the Covingtonians said, "No, we have taken you in, and we will take in your neighbors as long as there is room." And this they have done. Every hotel and boarding-house is crowded and many private residences as well. There are absolutely no quarantine restrictions. No health certificates are required and there is no fumigation of baggage. In this way these people prove their faith in the salubrity of their climate. They believe that if a few cases were carried there from New Orleans, the disease would not spread. Up to this time there has not been a single case imported—a very remarkable fact.

Monday morning, at nine o'clock, we were in our office in the city, somewhat refreshed by a whiff of country air.

Magnifying the Presiding Eldership.

The presiding eldership is essential to the efficient working of Episcopal Methodism. It is second only in importance to the episcopacy itself. Under a congregational form of government it would be useless. Even under diocesan episcopacy, with life-tenure Bishops holding jurisdiction over one or more Conferences, it would be unnecessary. But neither one nor the other of these forms of government is thought of as a substitute for the form we have. It is sometimes said that "our government must be modified," but no modification yet proposed has commanded general respect. It is certain that the present polity of our church will be maintained for a long time to come. Minor questions may be discussed and change in policy ensue, but the presiding eldership and other things vital in their nature will remain.

The man who fills the office of presiding elder, fit or unfit though he may be, is no unimportant personage, and must be respected for his "work's sake." He is the chosen representative of the episcopacy, appointed to oversee the spiritual and temporal interests of the church, and, "in the absence of the Bishop, to take charge of all the preachers in his district." He exercises executive and judicial functions and ministers to the churches in spiritual things. He ranks the preachers of his district in office, but he is their fellow-laborer, not their master. As he is the Bishop's representative in the field, so he is the representative of the people and the preachers in the Bishop's cabinet where the most important of all our church work is done. Here his voice is heard, his influence felt.

With a limited number of general superintendents, whose business it is to care for all the churches and fix the appointments of the preachers, involving the questions of convenience and fitness, it is easy to see that without intelligent, well-informed, and impartial presiding elders, representing the people on the one hand and the preachers on the other, the work of satisfactorily caring for the church could never be accomplished. An officer so important, and on whom so much depends, deserves everything at the hands of those whom he serves. His work should be magnified.

This subject was forcibly impressed on our mind recently by one of our most popular and successful preachers. We beg our brother's pardon for thus making use of his thoughts, but they are worthy of widest circulation. His idea was that the presiding elder's success depended much on the preacher in charge, and he did not hesitate to say that one reason why presiding elders do not succeed in some charges is because of the indifference of the pastors—not to the man, for "glorying in men" does not enter into his creed, but to his office and work. He thought preachers ought to magnify quarterly meeting occasions: keep the Friday fast, and hold special services in advance of the presiding elder's coming, and thus prepare the way. With such preparation the presiding elder's preaching is always acceptable and profitable. A warm reception by the pastor, and hearty co-operation, together with cordial hospitality and prayerful hearing on the part of the people, will stimulate any godly presiding elder. His whole being, mental and spiritual, will be sprung, and he will do his best; and as long as such treatment is kept up he will continue to improve.

The treatment of the presiding elder thus recommended can be accorded by any preacher in charge, no matter what he may think of the ability and fitness of the person for the office. He can afford for his own sake, and for the sake of his church, to hold up the hands of the man who is "over him in the Lord." Success is desired above everything. If the presiding elder and preacher in charge are appointed to labor together for the common good, it is certain the highest degree of success can not be achieved unless they are one in spirit and one in aim. The strongest presiding elder will be largely shorn of his might and weakened in his influence among good and loyal Methodists if the pastor fails in his duty.

Were we disposed to appeal to a lower motive for magnifying the presiding eldership than that of the spiritual good of the people, we would say that, as the presiding elder oversees the temporal interests of the church, he can largely influence the people in the matter of the pastor's support, both in fixing and raising the amount of the salary. If so, it must be that the more the office is magnified the greater must be the influence of the man who fills it, and the more he can help the preacher under his charge. But if only such selfish motives lead to co-operation, the work of both presiding elder and pastor as ministers will fail. Let there be co-operation for the good of all concerned, but mainly for the good of the church.

Magnify the presiding eldership. Let the pastors give the man who fills the office their prayers, sympathy, and earnest co-operation, and exhort the people to be like-minded; and whether we have large districts or small ones, his support will come so easily and cheerfully, and his work will be so successful and gratifying, that we will cease to hear of friction or the burden of support.—Nashville Advocate.

Mississippi Conference Postponed.

MR. EDITOR: Please publish the enclosed telegram from Bishop Wilson postponing the session of the Mississippi Conference, and oblige all concerned. Truly yours,

C. G. ANDREWS.

Baltimore, Md., Oct. 7, 1897.

Rev. C. G. Andrews, D. D.:

Time of Mississippi Conference is changed to Dec. 30.

A. W. WILSON.

This action is eminently wise. We do not doubt that the time of holding the North Mississippi Conference will also be postponed. Quarantine regulations will no doubt be removed before the last of November; but finances will be fearfully behind.

NOTES.

Rev. James Healy, of the Los Angeles Conference, has been appointed to San Bernadino, Cal.

***

Rev. T. H. B. Anderson, of the Pacific Conference, has been transferred to Missouri, and stationed at Richmond.

***

Mrs. Jennie Mayson, sister of Rev. J. F. Foster, is very seriously ill of a chronic disease from which she has been suffering for some time.

***

Rev. J. F. Foster, pastor of Felicity Street Church, is in bed with the prevailing fever. We are pleased to learn, however, that his attack bids fair to be a mild one.

***

We are pleased to be able to state that Sister S. S. Keener is convalescent. Before the close of the present week Bro. Keener will doubtless be released from his quarantine prison and will resume the duties of his pastorate.

***

At the late session of the St. Louis Conference Rev. Hampton R. Singleton was removed from Washington, Mo., to Malden, Mo. He was married Oct. 6, to Miss Hattie Thena, of Arcadia, La., Rev. J. A. Mills officiating. May Heaven's richest blessings attend them through life.

***

Miss Ruth Singleton, daughter of Rev. H. R. Singleton, was stricken with the prevailing fever several days since. For a time she was very dangerously ill, but is now convalescent. She will probably be up in a few days. Bro. and Sister Singleton, though exposed by constant nursing, are quite well.

***

We are glad to be able to report that Dr. M. J. Magruder, a prominent young physician of this city, and one of the leading officials of Louisiana Avenue Church, has recovered from his attack of yellow fever. Dr. Magruder caught the disease by visiting patients who were unable to pay anything for his services.

***

Miss Belle Kearney recently gave several lectures in Salt Lake City, one of them being delivered in the Mormon Tabernacle. Tremendous audiences greeted her on every occasion, and she was shown distinguished attention by the most prominent citizens. We congratulate our readers on the prospect of receiving another of her delightful letters soon.

***

Under the wise and aggressive leadership of Rev. W. M. Williams, Gallman circuit, Mississippi Conference, is decidedly prospering. Successful revival meetings have been held all around the circuit. About fifty members have been added to the church. The assessments for missions have been paid in full, and it is expected that all claims will be met before Conference. Improvements have been put upon the parsonage to the amount of about $300.

***

The Chinese company controlling the launches now running on the Foochow river now offers free passage to all missionaries traveling on its boats. As this was done without any solicitation on the part of the missionaries, it may be accepted as indicative of appreciation of their work on the part of the directors of the company. The family are the principal share-holders and to this family special thanks are due. One fact like this should outweigh whole volumes of ignorant criticism from ungodly globe trotters who are as cynical and as inquisitorious about the triumphs of the gospel at home as in China.—Exchange.

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Our Sunday-School and Colportage Work in the North Mississippi Conference.

(Continued from Second Page.)

The importance of enlarging our Sunday-school work, to the extent of at least one all-year-round school for each church, having been set forth, we proceed to consider the necessity of proper organization in order to efficiency. "Organization is not a thing to admire, but to work. And yet a well-organized and well-managed Sunday-school, like a well-constructed machine, is the only one that can do the best work." (See "The Model Sunday-School," by Geo. M. Boynton—page 48.)

It is not the much, but the wise, organization that achieves the best results; therefore, great care should be exercised in the selection of officers and teachers, that the most capable and faithful persons available be chosen.

"The organization here considered develops teaching power in the church, and gives it proper application in the school-room. The great majority of schools have enough of piety, intelligence and zeal at hand to achieve reasonable success; and yet how many of them live at a poor dying rate! how many die outright for want of organization! There is a loss of vital power for want of a wise adjustment of the various working parts." (See "The Sunday-School and Its Methods," by Dr. Lyon—page 131.)

"The fourth Quarterly Conference of each year" is charged with the responsibility of electing superintendents "on nomination of the preacher in charge." The nomination thus made is usually confirmed; hence the greater responsibility devolving on the pastor in selecting "the man who to day stands next to him by virtue of official relation, in point of influence." "The superintendent of a church school is the pastor's first assistant." (Dr. Lyon.) The superintendent should be a devout, studious, broad-minded and aggressive man—one imbued with the spirit of Christ and love of souls.

Likewise should there be much discretion in the selection of teachers for their important work. "They should not be taken at hap-hazard, nor merely as they proffer their services, but selected with care by the church or its duly appointed representative." (Dr. Trumbull, in "Yale Lectures"—page 239.)

The great need in many of our Sunday-schools is men and women of sound piety and consecrated lives, who are well informed in the Word of God and skillful in leading others to study and understand it. There should be constant prayer by the church to the Lord of the harvest for the supply of this want in every place.

We would next call attention to some of the equipments or requisites needed in our Sunday-schools. Of course, every well-regulated school is amply furnished with our current lesson quarterlies and papers, record books, etc.; but this is not enough. Every Sunday-school room should be provided with maps, charts, teachers' libraries and libraries of books for general circulation among the pupils. Every teacher should be provided with our Sunday-School Magazine, and every scholar with the Sunday-School Visitor, and there should be a sufficient supply of song books for all to sing.

We commend for consideration the following paragraph from the last annual report of our Conference Sunday-school Board: "We urge upon our superintendents the purchase for the use of the teachers of some of the many excellent books on Sunday-school methods and history now issuing from our own and other religious presses of the country, as well as technical treatises on pedagogy in general. Our schools are not so well supplied with maps, charts and teaching apparatus as they should be. While all can not be done at once, a general awakening along the lines indicated is desirable in many places." The following books are specially valuable, viz.: "The Sunday-School and Its Methods," $1; "History of Sunday-Schools," 50 cents; Trumbull's "Yale Lectures," $1.50; "Teachers and Teaching," $1; "The Model Sunday-School," 50 cents; "The Teacher and Class," 50 cents.

As to the colportage work we report fair success to date and the outlook propitious for the remainder of the year, until the quarantine shut us in and paralyzed all business.

During the year many new fields have been worked both in the interest of colportage and Sunday-schools, with gratifying results in most places. Altogether we have visited 56 churches in 45 pastoral charges; have attended 5 District Conferences and some preachers' meetings, Sunday-school and Epworth League Conferences, etc., and disposed of innumerable books, tracts and papers, besides preaching and speaking and otherwise aiding in meetings of various kinds. We thank God for his blessings, and all the brethren and sisters who have helped us in the work for their friendly aid.

Notwithstanding the quarantine environments, we hope to accomplish much more before Conference meets. To this end let us hear from the brethren. Send us your orders for books, papers, Sunday-school and Epworth League supplies. By thus doing our colportage work will be advanced, and that in accordance with the will of the general Book Agents.

G. W. BACHMAN,
Colporter and Sunday-school Agent.
Kosciusko, Miss.

A Common Experience.

Scene I.—Mr. Johnson is obliged to give up work, remain in the house and take care of himself on account of a dreadful scrofula sore on one of his limbs.

Scene II.—Mr. Johnson reads a testimonial which tells of scrofulous troubles cured by Hood's Sarsaparilla. He resolves to try it, sends for a bottle and begins taking it.

Scene III.—Mr. Johnson has taken six bottles of Hood's Sarsaparilla. His scrofula sore is cured. He is feeling stronger, has a good appetite and is able to attend to his work. He writes a testimonial telling of his experience with Hood's Sarsaparilla, and recommends it to others.

At Home.

I am now at home resting, nursing a sick child, and watching the yellow fever and quarantine epidemics. I was in Holiandale when the fever broke out and I started for home on first train, and I tell you I had a hard time getting here and a much harder time in staying after I did arrive. I have had experience with both yellow fever and quarantine, and I am not sure just which is the worse. It seems to me that people get crazy at such times. I believe in a reasonable quarantine, but I like common sense in all things. Whisky is killing more people in this land than all the yellow fever, and yet if one raises the yellow flag against it, many are ready to cry out that he is a crank. The Legislature of Mississippi is bound to change her quarantine laws at her next session, for this sort of business is so demoralizing to all lines of work and trade. So far as I am concerned, I have tried to make the best of it. I have read several good books and have enjoyed a much-needed rest. The book I have enjoyed reading most is, "The Family, A Necessity of Civilization," by Dr. Robins. It is a great book, though there are some things in it that I can not indorse. When I read it then I was not surprised that Dr. Smith, of Georgia, charged the author with heterodoxy. It would do me good to see "Gildoroy" get hold of it. Some things written there would make his blood boil. The author teaches that a child born of pious parents belongs to the "godly seed," and is an heir of the kingdom and, therefore, needs no conversion or regeneration. (How is that, Bro. "Gilderoy"?)

We have been thinking a great deal of late about our year's work. We have had some great meetings; but in many places we have found it hard to lead sinners into the kingdom of God. They seemed deeply convicted and would come to the altar for prayer, but we would not be able to lead them into the light. We have usually found where this was the case that either the church was in a cold state or some form of infidelity existed. It is hard to make one feel his need of a Christ when he does not believe in eternal punishment. Then, too, we have sometimes found seekers at the altar and there would not be enough power in the church to bring them into the kingdom. There is no doubt that the church can assist the Holy Spirit in the regeneration of a soul. O that God's people would learn that fact!

Bro. Lewis is hard at work getting ready for Conference. He told us last Sunday that it was only two months till Conference, and we surmised the rest. Bro. Lewis is a fine preacher and a good pastor. We are all pleased with him and hope to get him back another year.

Bro. Malone dismissed his school, and is now patiently waiting on "this here quarantine." The doctor has gone to great expense in getting ready for this term, and it will be a shame if the preachers don't specially, under the circumstances, rally to him. The prospects for the college are fine if the yellow fever don't hold on too long. Bro. Malone will open just as soon as possible.

W. M. McINTOSH.

Epworth League

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TOPIC FOR OCTOBER.

ST. PAUL'S DOCTRINE OF THE HOLY SPIRIT.

OCT. 17.—THE WITNESS OF THE SPIRIT. (Rom. viii, 1-4, 15, 16; v, 1, 2; i, 14, 17; xv, 13.)

1. The witness of the Spirit is one of the distinctive doctrines of Methodism. It is God's testimony to the fact that we are his children—that we are saved. Others may hope they are saved. Methodists know of their salvation by this witness. That God should keep his children in suspense concerning their relationship to him is a thought that dishonors him.

2. The Christian life grows out of a personal relationship to Christ. We trust and love Christ, and, therefore, we live the Christ-life. And this relation is not a one-sided affair. Communion with God involves a reciprocity. Our love to God is answered by his love to us. If God hears us, then we may hear God. If we drop all other considerations, and view this relationship between God and man as that of Father and child, then the witness of the Spirit becomes simple and natural. Mutual love necessitates mutual obligations, and God will surely perform his.

3. Mr. Wesley says: "By the testimony of the Spirit, I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses with my spirit that I am a child of God; that 'Jesus Christ hath loved me and given himself for me'; that all my sins are blotted out, and I, even I, am reconciled to God." The ages intervening have not produced a better statement.

4. There is no other way by which our pardon may be communicated to us than by this "witness of the Spirit." A prisoner may be loosed from confinement, and this may be presumptive proof of the governor's pardon, but he can have no certain knowledge of this fact except as the governor communicates it. God alone pardons, and unless he tells us, we can not know of the fact. Have you the witness of the Spirit?

DOTS.

There are thousands of people in our city thrown out of employment by the quarantine. Many of these are in destitute circumstances. The Charity and Help Department of the League could do valiant service for Christ now. Christ is suffering in his members. Let us do our duty. Your pastor will tell you of cases of distress.

Mr. Willard Cushman, president of the Louisiana Avenue League, is sick. Pray for his recovery.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 23, 1889.

Dear Sirs:—I have used Brodie's Astringen. Cordial in my family, and am using the third bottle. It always acts like a charm upon m children, correcting ailments of the bowe better than any medicine I ever tried. * * Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.
Sold by All Druggists.

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Purely Mutual Company. No Capital Stock.

IN FIFTY-FOUR YEARS—

Has paid for death claims	over 178 millions of dollars	
" " to living members	over 258 " " "	
Holds in trust for living members	over 222 " " "	
Total payments and accumulations	over 658 " " "	

Exceeding by 195 millions of dollars the record of any other Life Insurance Company in the World.

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For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Address REV. W. C. BLACK, 512 Camp St., New Orleans, L

"Presiding Elders and Districts—Some More."

MR. EDITOR: In your issue of the thirtieth ultimo "Beloved" calls for "Presiding Elders and Districts—Some More," which is a little amusing. Having (as we suppose) "fought, bled and died" in the war of 1896, he now pulls himself up out of the grave and gets off at a safe distance, and is laughing to himself how funny it would be to see that fray and not be tangled up in it.

He reminds me of the little boy whose father and mother were quarreling. The little fellow sat crouched off in a corner, and when the man told his wife, if she said a certain thing again, he would slap her jaws, the boy piped out: "Say it agin, mammy; say it agin, mammy. I do glory in a fuss." "Beloved," like the little boy, glories in a fuss, and he wants some one else to do the fighting—at least for this once.

True, there was a good deal of ink spilled over "Presiding Elders and Districts" last year, but the more conservative held the balance of power, and no wreck befell the old ship. She seems staunch enough on that side. "Beloved" will have to try his gun somewhere else.

J. H. SMITH.
Wall Hill, Miss.

It is too bad to spend half of a short life distressed with neuralgia, when a 25-cent bottle of Salvation Oil will cure it quickly.

Over eighteen hundred years ago a poor widow cast two mites into the Lord's treasury. She lives to-day in the larger benefactions which her deed and memory have inspired. A humble disciple poured a vase of precious ointment on her Savior's head. Centuries have elapsed since then, yet many a disciple to-day is stimulated to good deeds for Jesus by the immortal record, "She hath done what she could."—Christian Intelligencer.

Notice.

To the Members of the Woman's Parsonage and Home Mission Society of the Louisiana Conference:

At a meeting of the Conference Executive Committee, it was resolved to postpone the Week of Prayer until further notice. Owing to the prevalence of yellow fever, and the rigorous quarantine restrictions upon all mail going out of our city, we deem it unadvisable to distribute the literature. Auxiliary treasurers will for the present please forward all funds to the Conference corresponding secretary, Mrs. Florence E. Ruse, 3502 Camp St., New Orleans.

MRS. F. A. LYONS, Pres.
MRS. F. E. RUSS, Conf. Sec.

Dr. Bull's Cough Syrup is the best in the market. A single bottle will convince you of its excellence. Try it.

Notice.

No camp meeting at Palmer Creek Camp Ground this year. Cause: yellow fever. G. R. ELLIS, P. C.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block Rochester, N. Y.

NASHVILLE (Tenn.) COLLEGE
FOR YOUNG LADIES.

Opens Fall Session, Wednesday, September 22, 1897, with full Faculty and ample facilities. For special rates, apply to

Rev. GEO. W. F. PRICE, D. D., President.

Some publishers are putting out Bibles on their subscribers which they claim are just as good as the Holman. There is no other as good. It has all the Oxford helps and the self-pronouncing feature besides. Every person, whether educated or uneducated, needs help in pronouncing Bible names. The Holman Bible gives you the pronunciation, not in an appendix where it has to be hunted up, but in the book itself wherever the name occurs. Paper and binding are excellent. See offer on our fifth page.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

We have bought the Wyatt College here and at Meridian, but have closed out the one at Meridian, and are now prepared to give students the very best commercial training to be had anywhere.

Scholarship, $30.

Catalogue sent on application.

N. J. HARRIS, President,
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To Whom It May Concern:

About three years ago I received a sample bottle of "Mni-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

The Many Fail, One Succeeds:

Liebig, the great chemist, succeeded in making that scientific marvel, Extract of Beef, —the essence of all that is best in beef. The makers of

Liebig COMPANY'S Extract of Beef

succeeded, over thirty years ago, under his direction, in making this product so perfect as to secure his endorsement and the right to use his signature on every jar.

There have been many imitations, mostly failures, but none approaching the Liebig COMPANY'S for purity, strength and fine flavor.

FREE.

We direct special attention to the following remarkable statements.

Had catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold: dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—MISS CARRIE BOWERS, Rouseville, Pa.

Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little. My hearing was and is still restored, can hear ordinary conversation and preaching. Rev. Dr. Potter, of this city, has been signally blessed by this treatment in the cure of throat affection.—REV. C. R. PATTISON, Enstis, Fla.

He Threw His Slate Away.

In 1869 I had typhoid fever which left me with Catarrh and totally destroyed my hearing; for 25 years I could not understand a word, or hear a steam whistle, and had to carry a slate so that people could talk to me. In '94 I obtained Aerial Medication and in a week surprised my friends by throwing my slate away, could begin to hear in two weeks could hear loud conversation, in three months could sit by the church door and fully understand every word that was spoken. The wonderful cure astonished my friends as well as myself, for three years my hearing has been perfect and I am entirely free from Catarrh. —EDWARD E. WILLIAMS, Lead, S. D.

Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had La grippe the disease settled in the back of my head and the pain was almost unbearable, now I am cured, and thank God I heard of this treatment, which has no equal. —Miss E. S. ORR, E. Harpswell, Maine.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Cincinnati Herald and Presbyter.*

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THE MOST SUCCESSFUL REMEDIES OF EUROPE.

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EPPS'S COCOA

BOILING WATER OR MILK

Home Circle.

THE OLD FOOT-PATH.

BY MARY D. BRINE.

Oh, dear old foot-path! day by day
You lie 'neath skies of blue or grey;
Across the meadow 'neath the hill,
Where shadows come and go at will.
Safe home from distant lands once more,
My busy memory travels o'er
Long years of mingled joy and pain,
And takes me back to youth again.

Just there beneath yon linden tree
My little sweetheart watched for me,
To greet me with her tell-tale face,
Where love had marked its own sweet trace.
I wonder where that dainty maid
Thro' all these years gone by has strayed;
Or did some new swain's eager feet
A pathway make o'er grasses sweet,

And bend the nodding daisies low,
Whilst two walked slowly to and fro?
Ah, oh, old path, none ever knew
The lovers' secrets trusted you.
Well, Time has many changes rung
Since my young lips its praises sung:
But all unchanged, old friend, are you
To whom my memory still is true.

Your rugged breast is scarred each day
By careless feet which o'er you stray,
And many a hidden foot-path lies
Unnoticed 'neath the changing skies.
Feet that once trod you, now at last
Forever rest—their journey past.
And who may know, old path, if e'er
My feet again shall tread you here?

The Front and Side Door.

Every person's feelings have a front door and side door by which they may be entered. The front door is on the street. Some keep it always open; some keep it latched; some, locked; some, bolted with a chain that will let you peep in, but not get in; and some nail it up, so that nothing can pass its threshold. This front door leads into a passage which opens into an ante-room, and this into the interior apartments. The side door opens at once into the sacred chambers. There is almost always at least one key to this side door. This is carried for years hidden in a mother's bosom. Fathers, brothers, sisters, and friends, often, but by no means so universally, have duplicates of it. The wedding ring conveys a right to one; alas, if none is given with it!

Be very careful to whom you trust one of these keys of the side door. The fact of possessing one renders those even who are dear to you very terrible at times. You can keep the world out from your front door, or receive visitors only when you are ready for them; but those of your own flesh and blood, or of certain grades of intimacy, can come in at the side door, if they will, at any hour and in any mood. Some of them have a scale of your whole nervous system, and can play all the gamut of your sensibilities in semi-tones—touching the naked nerve-pulps as the pianist strikes the key of his instrument. I am satisfied that there are as great masters of this nerve-playing as Vieuxtemps or Thalberg in their lines of performance. Married life is the school in which the most accomplished artists in this department are found. A delicate woman is the best instrument; she has such a magnificent compass of sensibilities! From the deep inward moan which follows pressure on the great nerves of right, to the sharp cry as the filaments of the taste are struck with a crushing sweep, is a range which no other instrument possesses. A few exercises on it daily at home fit a man wonderfully for his habitual labors and refresh him immensely as he returns from them. No stranger can get a great many notes of torture out of a human soul; it takes one that knows it well—parent, child, brother, sister, intimate. Be very careful to whom you give a side-door key; too many have them already.—Oliver Wendell Holmes.

"A Word Fitly Spoken"—Versus Silence.

A man who recently passed through a sorrow which had fallen suddenly with crushing force upon him and his household, said to a friend some weeks after the event:

"In this trouble I have learned one lesson that I shall never forget. When I was in the midst of my sorrow some of my best friends failed to make any expression to me of their sympathy. They met and passed me in silence. I suppose my trouble was so terrible, and they were so shocked, that they hardly knew what to say; afraid of blundering and hurting me by any clumsy attempt to say some comforting word, they did not say anything. I seemed left alone in the world. At the very time when I needed at least a kind and helpful word, or a grasp of the hand, or at least a look of commiseration, I was left in utter desolation to bear my burden alone. The lesson I have learned is this: I have resolved never to omit some expression of sympathy with my friends in affliction. Perhaps I may falter, and hesitate, and blunder, but I will at least try to show that I am carrying in my heart a sense of the loss and pain which my friends have incurred. I would rather blunder than remain silent and allow my silence to be mistaken for apathy."

HALL'S Vegetable Sicilian HAIR RENEWER

does for the hair just what its name says it does—it renews it. Fading, falling, thin locks are stimulated to look fresh and new by its use; nature does the rest.

This bit of homely testimony is worth studying. Many people make a similar error, failing to proffer help and sympathy to people in trouble from the fear that what they say may prove incongruous, or dreading lest their conduct may seem forward and inconsiderate. Their caution is to be respected, but it should not be perverted into a rule of action which ties the tongue and chokes the impulse to speak. It is indeed true that help and consolation proffered in time of trouble need to be administered with tact and delicacy; but the instinct which prompts an act of courtesy and a word of cheer in affliction may ordinarily be trusted to its own instinctive expression. It is better to run the risk of blundering rather than to stand off from our fellow-beings in distress, mute, inert, and seemingly indifferent to their needs. An honest word of kindness spoken to a troubled soul hardly ever proves misplaced. —Exchange.

Growing Old Gracefully.

In a recent Conference love-feast we heard a venerable minister of the gospel say, "It is easy to work for the Master, but it is hard to quit." This witness is true. The activities of the religious life generate a sort of enthusiasm. There is a deep satisfaction in bringing things to pass. We find a sense of power and of delight in the exercise of our faculties. But as the years go by, weakness and relative inefficiency come on with infallible certainty. It is a rare thing for a man of seventy to be able to work with the same vigor and energy that he possessed when he was thirty years younger. Some elderly men can not grasp this fact. Nor should they be seriously censured for their inability to do so. It argues a high spirit in them, that when the trumpet sounds they should wish to go forth to battle, even if they find some difficulty in girding themselves as of yore. We like the veteran whose spirit rises in him when he hears the distant sound of the conflict. But for all this, the time comes when even the strongest must learn to decrease. If they do it gracefully and in good spirit, they will not only conciliate the esteem of all those with whom they are associated, but will also honor their Lord and Master. A sweet-tempered old age is one of the most beautiful things in this world. Patience has its perfect work in the venerable saints, who are suffering the will of the Lord and waiting for their crown. We know many such. To come into contact with them is an inestimable blessing. They make us feel as if heaven were not a far-away place, but a country close at hand. Their unselfishness, their modesty, their gentleness, all these are a revelation of the mind that was in Christ. Blessings on the dear old saints! Long may they linger among us. Let us strive to make their closing days as bright and happy as we can. They have earned the right to claim our esteem and love.—Nashville Advocate.

"I Believe In My Mother."

Such was the language of the old commoner, Hon. Thaddeus Stevens, when in 1868 he was visited by a clergyman, who said to him:

"It is no idle curiosity that has induced me to call on you, but a desire to know your sentiments on the subject of religion. Should you die in this attack, what shall we say about your faith in the Bible?"

Raising himself in bed, adjusting his gown and cap, he said: "The Bible, the Bible—take that away, and there is nothing left."

Pressed with the question as to a personal interest and experience, he said, "I do not profess to have religion in that way, but my old Baptist mother had it, and I believe in my mother." Think of it, mothers: this statesman now nearing the close of life, as he contemplates the future, goes back to his early training and says, "I believe in my mother."

The quaint John Randolph said: "When I try to make myself an infidel, I fancy I feel the hand of my mother on my head and her voice sounding in my ear, as she taught me to say, 'Our Father who art in heaven.'"—Lutheran Observer.

Living by the Day.

My friend, learn to take short views. If you have money enough to-day for your daily wants and something over for Christ's treasury, do not torment yourself with the idea that you will yet fetch up in an almshouse. If your children cluster around your table to-day, enjoy the music of their voices, train them for God, and trust them to God, without racking yourself with a dread that the little ones may be carried off by scarlet fever or the older ones may fall into bad marriages or some other disaster. Faith carries present loads, meets present assaults, feeds on present promises, and commits the future to a faithful God. Its daily song is:

"Keep thou my feet! I do not ask to see
The distant scene; one step enough for me."

So we exhort you again most earnestly to take short views. Let us not climb the high wall till we get to it, nor fight the battle till it opens, nor shed tears over sorrows which never come, nor lose the joys and blessings we have by the sinful fear that God may take them away from us. We need all the grace he can give us for to-day's burdens and to-day's battles. I would not penetrate into the secrets which to-morrow hides if I could. It is far better to know whom we trust, and that he is able to keep all that we commit to him until the last great day.

"Why forecast the trials of life
With such sad and grave persistence,
And look and watch for a brood of ills
That as yet have no existence?

"Strength for to-day is all we need,
For we never will see to-morrow.
When it comes the morrow will be a to-day,
With its measure of joy or sorrow."

—Rev. Theodore L. Cuyler.

How to Prevent Shipwreck.

A certain young woman, told about in the Chicago Times-Herald, teaches a class in a mission Sunday-school. She has a difficult task imparting scraps of religious instruction to her young charges, and often amusing answers are unconsciously returned to questions which she asks. On one occasion she asked her pupils:

"What do the high priests do?"

And received the reply:

"They burned insects before the people," by which the youngster, of course, meant incense.

But one of the funniest experiences, which well shows the queer ideas which the children receive in their lessons, was given when, after a discussion of shipwreck which followed a lesson three or four weeks previously on the well-known story of Jonah and the whale, she happened to ask:

"Suppose a big storm arose at sea and it looked as though you were going to be drowned, what would you do?"

"I would throw a man overboard for a whale to swallow," was the reply.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa Twenty-five cents a bottle.

In that moment when, as to most at some time or other, a kind of despairing feeling comes to you: when energy lags and the heart, bitten by the chill of some disappointment, sinks far below the zero point, then the safety for you, and the sure path into more genial, spiritual weather, is the duty next you. Do that anyway. Even with failing feeling and nerveless hands, compel yourself to do it. Do not put it off. Do not allow yourself bewailingly to wait for better mood. Do the duty next you; or, anyway, try at it. At least a fine sense of accomplishment will come stealing in, a very real consciousness of personal heroism. It is wonderful what strength the duty next one, bravely done or anyway bravely attempted, breeds in one.—Wayland Hoyt, D. D.

At ten years of age a certain boy began to work in a cotton factory. His hours were from six in the morning to six at night. Out of his first week's wages he bought the "Rudiments of Latin." At sixteen he could read Virgil and Horace. Then he went to the university. He died in Africa. He was buried in Westminster Abbey. His name was David Livingstone.

Kidney and Bladder Troubles Quickly Cured.

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root, Sent Free by Mail.

People doctor their troubles and try different medicines so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, scalding irritation. As kidney disease advances the face looks sallow or pale, eyes puffy, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; a sediment or settling is also convincing proof that our kidneys and bladder need doctoring.

The mild and extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful has Swamp-Root been in quickly curing even the most distressing cases, that if you wish to Prove its wonderful merit you may have a sample bottle and a book, both sent absolutely free by mail. Mention CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

Hygiene.

They Hurt the Nerves.

Boys, do you desire to have always good, strong nerves? Then don't use cigarettes. You think they are harmless? They certainly look very innocent—only a roll of white paper with a bit of doctored tobacco inside. But they do weaken the nerves; and, in fact, they have kept many a man from securing a good position on a certain railroad in the West. Read what Mr. George Bannholf, superintendent of the Lindell railway, of St. Louis, says about their use:

"Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front end of a motor as a man that drinks: in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motorman needs all his nerve all the time, and a cigarette smoker can't stand the strain. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good."—Baltimore Advocate.

Diet as an Aid towards Perfection.

Let us suppose that a man chooses that he will have a pure body, and that if he takes advantage of the fact that his body is constantly undergoing changes, what will he do? He will begin to select the materials from which the new body is to be built, and the question of diet will present itself as one of the first subjects for consideration. He will begin to exclude from his food all kinds of food which will build into his body particles which are impure and polluting. He will strike off alcohol, and every liquor which contains it, because it brings into his physical body poisons which deteriorate the tissues, especially the brain, and other impure and disgusting products of decomposition. . . . And so with other articles of diet unfit for human consumption. True, no amount of attention paid to the physical body of the man will of itself give him spiritual life, but why should he hamper himself with an impure body?—Journal of Hygiene.

The Little Late Supper.

Some physicians have declared that a good deal of the prevalent insomnia is the result of an unconscious craving of the stomach for food in persons who have been unduly frightened by the opinion that they must not eat before going to bed, or who have, like many nervous women, been keeping themselves in a state of semi-starvation. Nothing is more agreeable on retiring for the night than to take a bowl of hot broth, like oatmeal gruel or clam soup. This is especially the case on cold Winter nights. Even a glass of hot milk is grateful to the palate on such occasions.—Home Doctor.

Awarded Highest Honors—World's Fair. Gold Medal, Midwinter Fair.

DR. PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

T. J. MURRAY,

RETAIL DEALER IN WOOD AND COAL,

Rampart and St. Andrew Sts.

Stovewood—Ash-Oak load, with kindling, $2.25; Ash and Pine or Oak and Pine, $2; Split Pine, $1.75; Pine Blocks, $1.50; Oak and Pine Blocks, $1.75. Put inside premises. Pittsburg Coal, 40 cents; Gas Coke, 20 cents per barrel for 10-barrel lots.

If You Smell It You'll Want It.

Our Cordova and Rio Coffees, Parched and Ground, have a fragrance that makes folks thirsty for a cup of it. Soon as you catch the aroma you wish it was coffee time.

Costs much less than at regular tea and coffee stores, where shoddy prizes are given with every pound; but it's worth all it costs.

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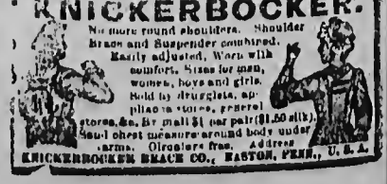

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OBITUARIES.

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HILLIARD—Died on the morning of Sept. 2, at the residence of Mrs. Campbell, in New Iberia, La., Mrs. Mary Walker Hilliard, wife of the late Dr. Robert C. Hilliard, aged seventy-seven years and nine months.

Mrs. Hilliard was one of those rare characters who, if such were possible, might be properly termed a natural-born Christian. Reared by Christian parents, her life was a striking illustration of the promise held forth in the Book of books, "Train up a child in the way he should go, and when he is old he will not depart from it."

When a girl, and at the age of fourteen, she joined the Methodist Church, and for nearly sixty-four years was an ardent and zealous member; but she was no sectarian. Devoted, as she undoubtedly was, both to her church and its teaching, the life and example of Christ were her guide, and her great charitable heart readily embraced all of his followers, of whatever sect or creed.

In the early Spring of 1847 the Doctor and Mrs. Hilliard, in the morning of their youth, bade farewell to relatives and friends in Virginia, and wended their way to the classic fields of the Teche. Arriving at St Martinsville—at that time the Petit Paris of America—they located; he to practice his profession to which he was devoted, and to which he offered up his life, and she to act as wife and helpmeet. And here, and at that time, commenced that life which made so deep an impression in this community. Here, and at that time, was made manifest by that character and life the great similarity of some of the characteristics of the Creole and the Virginian, for, although a stranger, she was welcomed and received as one of their own.

Throughout this long and terrible period of warfare there was no service or sacrifice, however great, she did not readily respond. With only one child of suitable age, her first-born, this Spartan mother buckled on him his sword, and sent him forth—her offering upon her country's altar. Capt. Jno. T. Hilliard fell while leading his company in the great and bloody battle of Shiloh.

Again in 1867, during that terrible epidemic of yellow fever, when death was abroad in our midst, reaping to the right and the left, sparing neither age nor sex; when brave soldiers, who had time and again faced him on the battle-field, were appalled and wavered, this brave little woman, with her husband, at all hours, by night and by day, were ever to be seen at their post ministering to the needs of all, without regard to caste or creed; and when he, her only stay and support, was stricken and fell by her side, did she falter? No. Pointing to the cross of her Redeemer, receiving from him the assurance that all was well, she commended his spirit to God, who gave it, and repaired to the post of duty, and there remained until God, in his mercy, calmed the troubled waters.

O ye who erect monuments of stone and brass to commemorate the virtues of our illustrious dead, pause for one moment and join me in admiration of this beautiful Christian life spent in our midst. Another ancient landmark has been removed, but her example will remain a pinnacle of rectitude and Christian charity, and will be so revered by generations to come. A Friend.

THRELKELD.—The subject of this sketch, Henry Threlkeld, was born in Pontotoc county, State of Mississippi, Nov. 3, 1854. When three years old his parents moved to Lafayette Springs. He was married to Miss Jennie, daughter of Dr. A. L. and Susan Fortune, with whom he lived happily until separated by death, Sept. 19, 1897, in Lafayette Springs, where he spent his life.

Bro. Henry was received into the M. E. Church, South, with his wife, by the writer, in 1888, the church which he loved and honored as none but a true and genuine Christian could. He, like many of us, had his besetments and imperfections. He had a large and kind heart, and to love him was but to know him. He was a friend to all, and all seemed to be a friend to him. He had few enemies, if any; had been a merchant all his business life, and to all his customers was kind and honest in all his dealings. His was the home of the weary itinerant. He talked satisfactory to me about his future state. We believe he has gone to rest. Bro. Henry, farewell till we meet again.

His remains were laid to rest in Shiloh Cemetery, with Masonic honors, in the presence of a large concourse of friends, Sept. 20, 1897, to await the resurrection morn.

Though the church has lost a true member, the fraternity a kind brother, his dear wife a loving and devoted husband, Susie (the only little daughter living) an affectionate father, the community an honorable citizen; but we believe heaven has gained a precious jewel. Then we weep not as we would for those who have no hope. And now may the great Head of the church comfort and console the bereaved ones till we all meet again in the sweet by-and-by! is the prayer of one who loved him. C. C. Grisham.

FRANCIS—Mary Roberta, daughter of J. S. and Laura Francis, was born near Mt. Pleasant Church, east of Crystal Springs, July 18, 1887, and died near the same place, Sept. 14, 1897.

She was sick only three days. Her death was caused by congestion. She was unusually bright and womanly for one of her age. She was very fond of singing religious songs. The evening before she was taken ill she sat on the gallery and sang many songs to the younger children. She loved to read her Bible and pray. She marked in her Bible many passages that were especially striking to her, some of which were Psalms xxiii and xxvii, Isa. xxvi. She was also very domestic for a girl of ten. She seemed to realize that her mother had many labors to perform and many burdens to bear. She was as thoughtful, sympathetic and helpful as a grown person, and seemed it a pleasure to help mother bear her burdens. She was indeed a most remarkable child in many respects. It is indeed hard to give up such a child, but God is our Father, and he knows how to make this affliction a blessing. May she draw all her loved ones heavenward! W. M. Williams, P. C.

RAYNER—September 17, 1896, there came into the home of Bro. and Sister M. L. Rayner, near Hickory, Newton county, Miss., two sweet little buds of promise. The older children seemed almost to idolize the sweet little ones. They had reached the age where they were growing more and more interesting when the Lord came for little Ruth, and, unconscious of the flood of tears that surrounded her, her sweet spirit took its flight, Aug. 23, 1897, to the arms of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."
D. P. Bradford.

TODD—The home of Bro. and Sister J. H. Todd, near Hickory, Newton county, Miss., has been saddened by the death of their bright little boy, Ira Lamar. He was born July 23, 1893; dedicated to God by baptism, Nov. 22, 1896, and died Sunday evening, Sept. 26, 1897.

This bright little flower was only allowed to gladden this home a little over four years. Only one year and ten days before they had buried a sweet little girl. Their hearts are bleeding with sorrow, but they are trusting the God of all comfort. D. P. Bradford.

ROBBINS—Little Frennie May, son of R. R. and Julia V. Robbins, was born March 18, 1897, at which time the mother was taken from this world of sorrow to her home in heaven, there to await the arrival of her little babe, who came to her on the morning of June 16, 1897. Little Freddie was tenderly cared for by his grandparents during his short life.
B. W. Lewis.

MONZINGO—On Sept. 16, 1897, the death angel flew solemnly over the membership of Cotton Valley M. E. Church, South, and peacefully bore away one of its devout and time-honored members, Aunt Patie Monzingo.

At the time of her death, and for some time previous, she was with her daughter, Mrs. Rosa Martin, of Waco, Texas. After the lapse of a few days she intended to return to Louisiana, to her old home, now the home of her son, Mr. E. H. Monzingo; but instead she has gone to a heavenly home, a mansion bright and fair, a haven of rest for the weary saints, where sorrow nor weeping never come; where there is no sin, no parting, no death. Thank God for such a home!

Resolved, That in the death of Sister Monzingo, Cotton Valley Church has lost one of her valiant soldiers of the cross; but our loss is her eternal gain.
Resolved, That while we deeply mourn her loss, we are happy in the thought that she is safe in the arms of Jesus.
Resolved, That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication; also to each of our parish papers. S. L. Cole, for Com.

State of Ohio, City of Toledo, } ss.
Lucas County. }

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure. Frank J. Cheney.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
{Seal} A. W. Gleason, Notary Public.

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What Miss Frances E. Willard says below about alcohol is simply an admirable restatement of well-known facts. They are facts, however, of such momentous import, that they will bear frequent repetition, like many in the Scriptures. Miss Willard says:

"First, modern science proves that alcohol is not helpful to any vital process. It is the enemy of vitality. It overworks the organs with which it comes in contact, including needless friction.

"Second, the appetite for alcoholic drinks is cumulative. It has no power of self-restriction. It grows by what it feeds on. One glass calls for two, two for three, and so on in dangerous ratio.

"Third, the life of a drinking man is apt to be divided into two chapters of a very tragical aerial, in the first of which he could have left off if he would, and in the second he would have left off if he could.

"Fourth, the power of habit is practically omnipotent. The power of will to cope with it has been proved insufficient. The grooves of action are quickly worn. No harm results from doing without alcohol, but absolute good has been known to result from such abstinence."

We often live under a cloud, and it is well for us that we should do so. Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refresh them. Only it behooves us to take care that, whatever cloud may be spread over us, it should be a cloud of witnesses. And every cloud may be such, if we can only look through to the sunshine that broods behind it.—Hare.

The single glass of wine or beer per day, which sufficed at the beginning, will soon be enlarged or repeated. It was enough to start the blood into a gallop yesterday, but fails short to-day, and will not begin to do to-morrow.—Horace Greeley.

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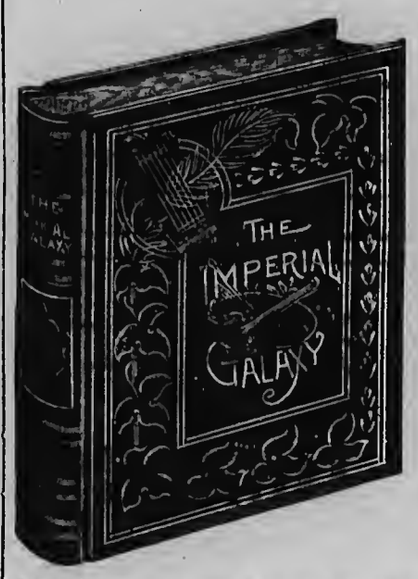

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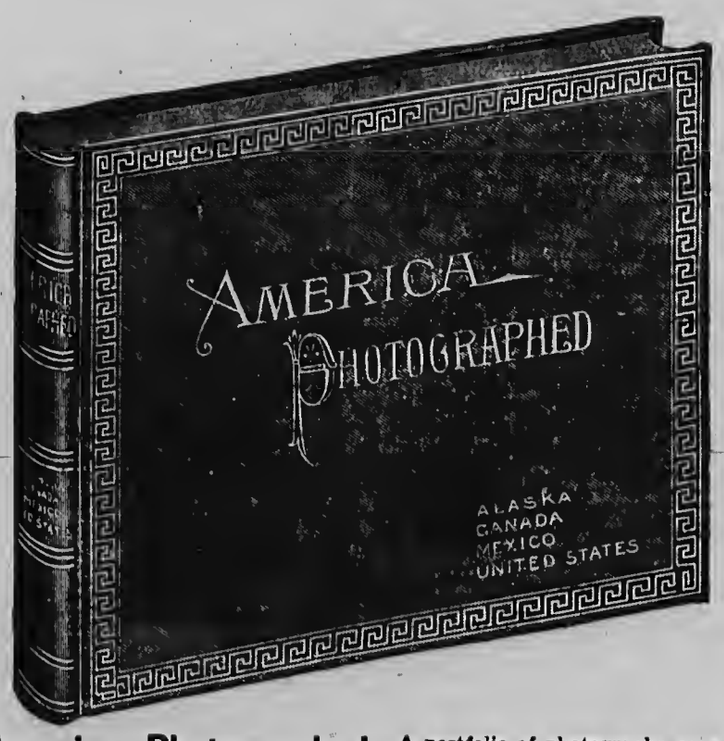

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NEWS OF THE WEEK.

DOMESTIC.

A white rose is to be the distinguishing emblem on the Prohibitionists State ticket in Nebraska this fall.

Johns Hopkins University is in a bad way financially, and the Maryland Legislature is to be asked to make an appropriation in its aid.

Five large buildings and two smaller ones, with all their contents, were destroyed by fire in Detroit on Oct. 7. The loss is estimated at nearly a million dollars.

Judge Reid, of Atlanta, Ga., city court, has recently found it necessary to issue an order prohibiting attorneys from eating peanuts while the court is in session.

The School Board of Valparaiso, Ind., has decided not to employ married women as teachers. It requires from applicants a pledge that they will not marry during the school year.

The broom factory in Colchester is to start up very soon with a full force of blind people. This institution is run by the Connecticut Institute and Industrial Home for the Blind, and will make all kinds of brooms.

The architects of the world have been invited to enter a competition for the new buildings of the University of California. Models and maps of the ground are to be placed at various accessible points, both in Europe and America.

The people of the States along the great northern lakes, and of others to the westward, as well as the inhabitants of many parts of Manitoba, in British America, are suffering terribly from prolonged drouth and from destructive prairie and forest fires.

Dr. Guiteras, the fever expert, has visited Galveston, and declares that yellow fever exists there. The physicians of Galveston emphatically disagree with Dr. Guiteras' diagnoses of cases there, and declare that there is no yellow fever in the town.

Saturday was a red-letter day in the history of the port of New Orleans, as it witnessed the largest outward movement of grain for a single day on record at this or any other gulf port. The total amount of grain exported was 684,284 bushels, including 391,700 bushels of corn, 272,584 bushels of wheat and 20,000 bushels of oats. This grain was cleared in eight steamships, bound for various ports in Great Britain and the continent of Europe.

FOREIGN.

Under the existing laws of the Transvaal, Roman Catholics and Jews can be arrested on suspicion, without warrant. They are also incapable of holding the most subordinate office in the state, and are debarred from participating in the government grant for education.

The uprising in Guatemala is now practically ended. The government has been re-established in all of the twenty-two departments of the country.

Some geographers have been surprised by the recent census in Egypt. The population of 9,000,000 reported exceeds that under the greatest of the Pharaohs.

The proportion of killed to the number of railway travelers is in France one in 19,000,000. England has one in 28,000,000, and in the United States one in 2,400,000.

October 10 was the sixth anniversary of the death of Charles Stewart Parnell. Five thousand nationalists paraded the streets of Dublin to the Bleak Glasnevin Cemetery, where they heaped high the grave of their famous and lamented leader with flowers brought from all the counties of Ireland.

H. M. Stanley has accepted an invitation to be present on Nov. 4, next, at the opening of the railway to Bulowayo. Mr. Stanley will leave England for Africa, Oct. 9.

Mrs. May French Sherman, the African explorer, recently elected a member of the English Royal Geographical Society, is the only woman ever thus honored. She is an American by birth.

The first general national convention of the Irish Independent League, organized by John Redmond, M. P., the Parnellite leader, opened in Dublin, Oct. 11. Eight hundred enthusiastic delegates packed the hall and actively participated in cheering vociferously every point in the speeches which met with their approval and in jeering the names of Dillon, Healy and Davitt, as well as hissing the name of Mr. Gladstone.

Prof. Vallauri, the Latin scholar, left his whole fortune of $400,000 to the Turin Academy of Sciences to found prizes for the best works on physical science and on Latin literature.

The new Spanish Premier, Sagasta, has announced that the pacification of Cuba will be the main feature of his programme. Just how he proposes to carry out his scheme of pacification is not apparent; but, as the first step has already been taken in the recall of General Weyler, it may be safely assumed that he contemplates the abandonment of a policy of repression.

The National Council, by a vote of 98 to 29, has adopted a bill providing for the purchase of the five principal railroads of Switzerland, at a cost approaching a milliard of francs (1,000,000,000 francs, or $200,000,000), for which purpose a loan is projected. In January, 1896, according to official returns, there were 2,304 miles of railroad open for traffic in Switzerland.

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MARRIAGES.

HARRISON—BARNETT.—At the residence of the bride's father, Mr. D. H. Barnett, Barnett, Clark county, Miss., Oct. 6, 1897, by Rev. Rohl. B. Downer, Mr. Chas. Joseph Harrison, of Meridian, Miss., to Miss Lacy M. Barnett.

BATEMAN—COOK.—At the residence of the bride's mother, near Covington, La., Oct. 6, 1897, by Rev. Jno. H. Kent, Mr. Stephen D. Bateman, of Washington parish, to Miss Sallie P. Cook, of St. Tammany parish, La.

PYBURN—McDONALD.—In the Methodist Church, Gonsville, La., Sept. 29, 1897, by Rev. J. H. Brown, Mr. H. P. Pyburn, of Gonsville, to Miss Zula McDonald, of Alexandria, La.

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LOW PRICES. EASY TERMS.

JUNIUS HART, - - - 1001 and 1003 CANAL ST.

Vicksburg District.

The trials of the people and their pastors in this district this year have not been few, and have been severe. In the early Spring the overflow submerged three charges and parts of two others. This was followed by fevers, sufferings and death. Then came the yellow fever, and is now in Edwards, Clinton and Nitta Yuma. The three places are in three different pastoral charges, and threaten every other point in the district. The effects of this fever upon the people of Edwards, and especially in our church, have been most distressing. The faithful pastor, Rev. J. G. Galloway, and his wife remained at their post, visiting the sick, ministering to the dying and comforting the sorrowing, until they both took the fever. But, thanks to "Our Father," they are now up, but as yet unable to do much for their people. How sad it will be when this dark cloud is lifted and the roll of the church at Edwards is called! Of not a few of the best, the long-tried and the always faithful, it will be announced, They "rest from their labors, and their works do follow them." Among these are relatives of this writer, others who have been the closest of friends from childhood, and still others whom I learned to love as their pastor long years ago.

How long this battle against suffering and death must continue none can tell. But until it is over all business and church work must stand suspended by order of the "powers that be." So great is the excitement caused by actual facts and of rumors of danger that it is impossible for me to meet my appointments. We are now in correspondence with Bishop Wilson, and hope he will postpone the time of holding our Annual Conference to a late date in December. The brethren will, therefore, please consider all appointments of Quarterly Conferences canceled until further notice.

J. M. WEEMS.

Vicksburg, Miss., Oct. 9, 1897.

MOTHERS PRAISE Hood's Sarsaparilla, because, by its great blood-enriching qualities, it gives rosy cheeks and vigorous appetites to pale and puny children.

HOOD'S PILLS are the favorite family cathartic and liver medicine. Price, 25 cents.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Shipman's	Oct.	16, 17
Lebrton		17, 18
Clarksdale		24, 25
Lake Cormorant		26
Laconia	31,	Nov. 1
Greenville circuit		7, 8
Greenville		14, 15
Helioadale		20, 21
Shaw's		22

J. W. DORMAN, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon	Oct.	16, 17
Quincy		22
Amory		23, 24
Nettleton circuit		25
Fulton		29
Tremont		30, 31
Sparta	Nov.	4
Houston mission		5
Buena Vista		6, 7
Houston and Wesley		13, 14
Okolona circuit		20, 21

S. M. THAMES, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Oct.	16, 17
Columbus station		17, 18
Brooksville		23, 24
Cedar Bluff		30, 31
West Point	31,	Nov. 1
Hebron		6
Shuqualak		7, 8
Singleton		11
Winstonville		13, 14
Tibbee		20, 21

R. A. BURROUGHS, P. E.

SARDIS DIST.—FOURTH ROUND.

Longtown	(Thurs.)..Oct.	
Como		16, 17
Tyro	(Fri.)..	22
Wall Hill		23, 24
Pleasant Grove		30, 31
Pleasant Hill	(Fri.)..Nov.	5
Cockrum		6, 7
Arkabutla		13, 14
Burgess	(Fri.)..	19
Eureka		20, 21

T. C. WEIR, P. E.

GRENADA DIST.—FOURTH ROUND.

Toccopola, at Liberty Hill	Oct.	16, 17
Slate Springs, at Atlanta		23, 24
Chapel Hill	(Tues.)..	26
Pittsboro, at Big Creek	(Thurs.)..	28
Elizey, at Young's Chapel		30 31
Strathmore	Nov.	6, 7
Charleston		13, 14
Tatum, at ——	(Tues.)..	16
Grenada circuit	(Thurs.)..	18
Water Valley cir., at Wyatt's Chapel		20, 21

H. C. MOREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

West	Oct.	16, 17
Dublin and Brooklyn		23, 24
Carrollton circuit		30, 31
McNutt	Nov.	6, 7
Black Hawk		13, 14
Sidon		20, 21

J. B. STONE, P. E.

DURANT DIST.—FOURTH ROUND.

Belzona, at Belzona	Oct.	16, 17
Walthall, at Walthall		23, 24
Eupora and Maburn, at Eupora		24, 25
Ethel, at Marvin Chapel		29
Ackerman, at Liberty Hill		30, 31
Ebenezer, at Center Point	Nov.	6, 7
Salem, at Macedonia		12
Rural Hill, at Rural Hill		13, 14
Chester, at Salem		18
Louisville, at Louisville		20, 21

J. H. MITCHELL, P. E.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

CORINTH DIST.—FOURTH ROUND.

Blue Springs cir., at Blue Springs	Oct.	16, 17
Ripley circuit, at New Hope		23, 24
Ripley and N. A. station, at Ripley		24, 25
Corinth cir., at Box's Chapel (Thurs.)		28
Jonesboro circuit, at Falkner		30, 31
Brown's Creek circuit, at Siloam	Nov.	6, 7
Pleasant Ridge cir., at New Hope (Tu.)		9
Saltillo circuit, at Sidloh		13, 14
Booneville circuit, at ——	(Wed.)..	17
Marietta circuit, at Prospect		20, 21

Pastors will please see to it that the trustees are prepared to answer Question 24.

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Fayette	Oct.	16, 17
Washington		23, 24
Brandywine		30, 31
Mt. Carmel	Nov.	6, 7
Oak Grove		13, 14
Jefferson Street		20, 21
Wesley Chapel		21, 22
McNair		27, 28

Trustees will please make their reports according to the Discipline.

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton, at B	Sat., 11 A. M.. Nov.	6
Yazoo cir., at Mt. Carmel	Sun., 11 A. M.	7
Yazoo City	Sun., 7 P. M..	7
Madison, at P. River	Sat., 11 A. M..	13
Sharon, at S	Sun., 11 A. M...	14
Canton	Sun., 7 P. M..	14
Camden, at Shrock	Mon., 11 A. M..	15
Lake City and Lodi	Sat., 11 A. M..	20
Silver Creek and B. Lake	Sun., 11 A. M.	21
Flora	Wed., 11 A. M..	24
Tranquil	Sat., 11 A. M..	27
Fannin	Sun., 11 A. M..	28
Capitol Street	Sun., 7 P. M..	28
Terry	Mon., 11 A. M..	29
Jackson—First Church	Mon., 7 P. M.	29

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Binnsville, at Scooba	(Sat., Sun.)..Oct.	16, 17
Vimville, at Curtis' Ch'l	(Sat., Sun.).	23, 24
North Kemper, at Hialrs' Ch'l	(S., S.).	30, 31
DeKalb, at New Hope	(Sun., Mon.)..31, Nov.	1
Chunkey, at Chunkey	(Wed.)..	3
Linwood, at Hopewell	(Sat., Sun.)..	6, 7
Neshoba, at Sandtown	(Sun., Mon.)..	7, 8
Daleville, at Sonie Ch'l	(Sat., Sun.)..	13, 14
Rose Hill, at ——	(Sat., Sun.)..	20, 21
South Side, at S. S.	(Tues., 7:30 P. M.)..	23
East End	(Wed., 7:30 P. M.)..	24
Toomsuba, at Center Ridge	(Fri.)..	26
Porterville, at ——	(Sat., Sun.)..	27, 28
Lauderdale, at Lauderdale	(Sun., Mon.)	28, 29
West End	(Mon., 7:30 P. M.)..	29
Central	(Tues., 7:30 P. M.)..	30

Pastors will please see that Questions 24 and 26 are answered according to the Discipline, and that local preachers have written reports of their labors.

C. G. ANDREWS, P. E.

SEASHORE DIST.—FOURTH ROUND.

(Exigency Schedule.)

Columbia, at C	Oct	30, 31
Lumberton, at L	Nov.	6, 7
Bay St. Louis, at L. B	Wed..	10
Ocean Springs, at S	Thurs..	11
Escatawpa, at Zion	Sat...	13
Moss Point station	Sun..	14
Americus, at Salem	Tues..	16
Vancleave, at V	Thurs..	18
Biloxi station		19
Pearlington, at P		20, 21
Whitlington, at Coleville	Tues..	23
Gulf Port, at McH	Wed..	24
Galloway, at McLaurin	Fri..	26
Hattiesburg station		27, 28

C. A. POWELL, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Wesson	Oct.	16, 17
North Wesson		16, 17
Caseyville, at Caseyville		23, 24
China Grove, at China Grove		30, 31
Martinville	(Sat.)..Nov.	6
Huzlehurst		7
Gallman, at Gallman		13, 14
Crystal Springs		13, 14
Pleasant Grove	(Fri.)..	19
Bogue Chitto, at Bogue Chitto		20, 21
Brookhaven		25
Whitestown, at Bethany		27, 28
McComb City		27, 28

E. H. MOUNGER, P. E.

BRANDON DIST. FOURTH ROUND.

Steen's Creek, at Marvin	Oct.	16, 17
Lake, at High Hill		20
Westville, at Goshen		23, 24
Decatur, at Decatur		30, 31
Trenton, at Polkville	Nov.	6, 7
Raleigh, at Fairmount		8
Montrose, at Montrose		10
Carthage, at Carthage		13, 14
Walnut Grove, at Walnut Grove		14, 15
Clarksburg, at Lindsey's Chapel		20, 21
Morton, at Pelahatchie		21, 22
Hillsboro, at New Providence		27, 28
Forest, at Forest		28, 29

W. W. SIMMONS, P. E.

Forest, Miss.

ENTERPRISE DIST. FOURTH ROUND.

Energy, at Hopewell	Oct.	16, 17
Heidelberg, at Liberty	(Fri.)..	22
Vossburg, at Vossburg		23, 24
Marion ville, at Salem		30, 31
Eastabuchie, at Eastabuchie	(Fri.)..Nov.	5
Ellisville and Laurel, at Laurel		6, 7
Leaksville, at ——	(Wed.)..	10
Wayne mission, at Vick's Mill	(Fri.).	12
Waynesboro and State Line, at W		13, 14
Mt. Carmel	(Thurs.)..	18
Williamsburg	(Fri.)..	19
Fuller		20, 21
Shubuta, at Quitman	(Fri.)..	26
Enterprise and Stonewall		27, 28

L. CARLEY, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—FOURTH ROUND.

East Baton Rouge, at Deerford	Oct.	16, 17
Zachary		17, 18
St. Helena, at Darlington		23, 24
Pine Grove, at P. G.	(Thurs., Fri.)..	25, 26
Pouchutoula, at Springfield		30, 31
P. Vincent at Bayou Barbary	W., T.]	Nov. 3, 4
Medows and Antioch, at Medows		6, 7
Live Oak, at Live Oak		13, 14
Baton Rouge Second Church		20, 21, 22
Baton Rouge—First Church		21, 22
East Feliciana, at ——		27, 28
Clinton		28, 29
Amite City, at Kentwood		Dec. 4, 5
Bayou Sara, at Concord		11, 12
Jackson		11, 12

R. W. TUCKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Calhoun	Oct.	15, 16
Ruston		17, 18
Lisbon, at Mt. Zion		23, 24
Summerfield, at S		30, 31
Vienna	Nov.	1, 2
Vernon, at Wesley Chapel		6, 7
Gunsville, at Antioch		12
Bienville, at Bienville		13, 14
Homer, at Homer		20, 21
Farmerville, at F		27, 28
Downsville, at D	Dec.	4, 5
Minden, at M		9
Arcadia		11, 12

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 50, Question 24, of Discipline.

H. T. CARWS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—preaching	Sept.	12
Opelousas—Quarterly Conference	Nov.	5
New Iberia—preaching	Sept.	19
New Iberia—Quarterly Conference	Nov.	20
Lafayette—preaching	Sept.	17
Lafayette—Quarterly Conference	Nov.	2
Morgan City—preaching	Oct.	24
Morgan City—Quarterly Conference	Nov.	10
Crowley—preaching	Oct.	14
Crowley—Quarterly Conference	Dec.	1
Franklin	Dec.	
Indian Bayou	Oct.	16, 17
Prudhomme City		23, 24
Plaquemine Brulee		30, 31
Broad Street—Lake Charles	Nov.	7, 8
Jackson Street—Lake Charles		13, 14
Lake Arthur		20, 21
Grand Cheniere		27, 28
Patterson	Dec.	4, 5
French Mission		6
Jeanerette		9
Abbeville		10, 11
West Lake		

H. O. WHITE, P. E.

Christian Advocate.

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Rev. W. G. Black, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATT R.

TRUST.

BY MAY KINGSLEY BRADLEY.

Could we lift the veil of the future,
Would visions fair we see,
Or a picture of anguish, of sorrow,
That, mayhap, we thought never might be?

In our blind and heedless fashion
We stumble and fall and rise;
Would our pathway be any smoother
Did we know what before us lies?

God leads. Though we stumble and falter,
Rough paths give but strength to our feet.
In his infinite wisdom the Master
Tempers the storm, the cold and the heat.

Trust him? Yes. Though the way may be dreary,
Though weary and faint we oft roam,
His way is our way, if we love him,
His way will at last bring us home.

Communications.

Letter from "Gilderoy."

Where is Rev. R. M. Davis at? What does he hold and teach on the subjects of original sin and the moral status of infants? He is the most logical and metaphysical man I know, and perfectly independent in his thinking, preaching, and writing.

In the ADVOCATE, of Sept. 30, he replies to "Gilderoy," and to Dr. Miley, and to the standard authors of our Methodism for the past one hundred years. He undertakes to show that they have been "absurd" in their teaching on the "guiltless, but depraved state of human nature." This is a grave charge at a late day against a long line of great and good men.

"Gilderoy" had expressed the consensus of Methodist and Arminian opinion in this statement, "Man is a depraved being in a guiltless or justified state." Bro. Davis says, "As well as I now remember, this expresses the true views of the authors named"—the standard authors of the church. As quoted by Bro. Davis, Dr. Miley reaches identically the same conclusion, with this additional statement, "Depravity is moral ruin." Bro. Davis holds that the terms of this statement of the condition of the race are "incongruous and absurd." He then proceeds to show the "incongruity and absurdity" of this proposition or statement. Bro. Davis makes out his case to his own satisfaction, and demonstrates that our Methodist authors have been guilty of an "absurdity" all these years of our history. I looked, but looked in vain, for some statement of the question by Bro. Davis that would be neither "incongruous nor absurd." It is high time in our history that we had a statement above the suspicion of "absurdity." I know of no man more competent, or under greater obligation to give us such a form of words, than Bro. Davis. His criticism so far is destructive. It destroys a phrase that has served to express our faith for more than a century. It is time now for Bro. Davis to give us something constructive—something proof against logic.

In all matters of logic and on all questions of metaphysics I sit at the feet of Bro. Davis to learn. If I am not mistaken in the terms used, Bro. Davis is guilty of precisely the same "incongruity and absurdity" that he charges home and logically proves on "Gilderoy," Dr. Miley and the standard authorities of our church. If I can make out my case as well as Bro. Davis made out his, then his own arguments will upset his own statement and show him to have been guilty of an "incongruous and absurd" utterance. This will be an awkward predicament for a profound logician and metaphysician to be in, but it will be fair—fair to stand him up in the same corner where he placed others. If I am not mistaken, Bro. Davis has sawed off the limb on which he himself stood.

Let us see. "Gilderoy" says, "Man is a depraved being in a guiltless or justified state." "This is the true view of the standard authors of our Methodism." Dr. Miley says, "Infants under the gospel dispensation are guiltless, and so in a state of justification, though in a condition of depravity, which is moral ruin." R. M. Davis says, "While it is true depravity is not sin, yet it is a sequence of sinning, and is the sure and certain evidence of an antecedent unlawful act, as well as a present ruined condition."

In this Bro. Davis states identically the proposition he so logically combats. He is as deep in the mud as Dr. Miley is in the mire—"ruined condition," "guiltless depravity," and the rest. Dr. Miley calls it "moral ruin," and R. M. Davis a "ruined condition."

Notwithstanding Bro. Davis' skill in logic and his large information in metaphysics, I am glad to see that what he does remember of the old books of theology saves him from blundering when he comes to make a constructive statement of some theological question. So much for the old books, even when they are not well remembered.

In this round, and by methods intensely logical, Bro. Davis has proved too much. He has proved his own statement to be "incongruous and absurd." When he gets himself untangled from the toils of his own net I will see what I can do for the release of "Gilderoy," Dr. Miley, and the standard authors of our church.

In conclusion, I would like to ask Bro. Davis a few questions suggested by his statement of this subject. What Methodist author or preacher ever said that depravity is sin in the sense of an act, or sinning? What one ever denied that it was a sequence of sinning? Do they not all hold that depravity is sure and certain evidence of an antecedent unlawful act? Do they not all hold that depravity is a present ruined condition? What are you fighting about anyhow? Have you gotten crossways with yourself?

GILDEROY.

The Siege of Vicksburg.

Vicksburg has renewed the experiences of thirty-five years ago, and is again in a state of siege. Just north of the national cemetery, where the encircling hills touch the lake, at every hour of the day and night may be heard the notes of a bugle, and the call passes from post to post until the word has circled the city to the river front below. Near the point where the Federal lines were driven back in the Chickasaw Bayou fight camp-fires are gleaming. Not far from the old "rock-house," on the Jackson road, where war held high carnival in the long ago, soldiers walk their beats or stand watchful at their posts. Within a stone's throw of the ruins of that massive fort on the railroad, which Stephen D. Lee held with such persistent courage, sentries keep their watch. Along the river front, beneath the hills that once bristled with Confederate cannon, pickets pace to and fro, and challenge each other with the passing hours. A white tent, marking the location of "Post No. 31," is standing near where "Whistling Dick" thundered his red-mouthed welcome to the Federal gun-boats, and not far away another post stands in the shadow of the hill, from which the siege gun, "Lady Davis," fired the shot that sunk the ram "Cincinnati."

Within the city there is excitement intense, but quiet, and the pressure of suspense, so trying to the souls of men. Business activity has almost ceased, many of our non-combatants have fled to places of safety, while the citizens who have remained talk only of the dreaded enemy and the chances of escape. There is no suggestion of surrender, and every day of safety adds to the spirit of hopeful courage that marks the people. But "Vigilance" is the watchword, and the foe whose presence is reported north, south, east and west of us will find no entrance into our city if the watchful efforts of our people can prevent it. Such is Vicksburg's condition to day—surrounded by the enemy, but watchful, trustful, hopeful, and, up to this time, free. Our enemy is not an army of "blue-coats," but the dreaded plague whose terrible visitation in 1878 we remember, and of whose return we are afraid. The lateness of the season and the apparent efficiency of our quarantine regulations justify the hope of escape; but what a day may bring forth no one can tell. But if this city and other localities, up to this time uninfected, should continue so, what desolation and loss have already befallen our people! Not to speak of the loss of life, and considering the question only as seen in an uninfected town, the cost is incalculable. Traffic is suspended, the boats and trains are tied up, business is paralyzed, the work of the church is hindered, moral restraints are weakened, time, money and energy are expended in flight or in methods of protection, many of the humbler classes are reduced to want, and general demoralization is superinduced.

The position of Vicksburg, while one of peculiar peril, has not been without its compensating blessing, in that it has given the people an opportunity to minister to the stricken communities around us; and, be it said to their credit, every call has been answered in a way worthy of a people who, having themselves been sufferers, remember now those who are in distress. The quarantine laws have been enforced to the hardship of some of our people, but in no case has selfish timidity been allowed to obstruct the exercise of generous sympathy.

Our pastors have all remained at their posts, and our day services have been remarkably well attended. Our night meetings, at the suggestion of the health authorities, have been discontinued for the present.

A. F. WATKINS.

Vicksburg, Miss., Oct. 8, 1897.

Selections.

Will We Heed the Lesson?

It was a wise man who said, "In the day of adversity, consider." If God be good, why are we so afflicted? is a question which now presses itself upon every thoughtful believer in Divine Providence.

Admitting that our ignorance or our carelessness has brought this pestilence upon us, did not God create the germs and endow them with power to harm us? There is no dodging of this argument except by stark atheism. If there is a living God, he is supreme in every sphere. The only Book in the world which gives us any intelligible idea of God assures us that the "curse causeless shall not come." If there is one doctrine in the Old Testament Scriptures which is clearer and stronger than any other, it is the doctrine that every blessing follows upon obedience to God; that every form of calamity, affliction and curse is the inevitable consequence of disobedience, and that all these are sent by the direct will and purpose of God for the discipline of his people in righteousness. A hundred passages of Scripture might easily be adduced wherein it is explicitly affirmed that God is the author of the afflictions as well as of the blessings which come upon men. We cite a few only: "Behold, I set before you a blessing and a curse: . . . a blessing if ye obey, . . . and a curse if you will not obey." (Deut. xi, 26–28) "He made a way to His anger; He spared not their soul from death, but gave their life over to the pestilence." (Ps. lxxviii, 50.) Here it is positively said that God uses pestilence to punish those who disobey him.

Does it not behoove us, then, at this time to inquire wherein our sins have provoked the displeasure of God? Have we not been given to covetousness, which is as the sin of idolatry before God? Have not many been over-reaching their neighbors in trade and oppressing the hireling in his wages? Have not the poor been envious of the rich? Have we not withheld what we owed for the support of God's cause and for the extension of his kingdom? Have we not all professed belief in God with our tongues, while our actions belied the utterances of our lips? Have we not all loved the world unduly and forgotten God? Have we not shown our low and selfish conceptions of all higher and eternal things by desecrating the day which God requires us to keep holy? In keeping the Sabbath, in its highest sense, every man is in large degree a law unto himself. Merely not working is but half, and the lower half, of the heavenly task. Our Sabbath keeping is at once the manifestation and the measure of our sense of God. Every man's Sabbath is his present heaven—type of what he may expect hereafter. Few of us reach the delectable height of "not doing our own ways, nor finding our own pleasure, nor speaking our own words," on the Lord's day—"making the Sabbath a delight, the holy of the Lord, honorable."

On the other hand, behold everywhere the profanation of the Sabbath. Shops are open, goods are sold, wicked indulgences are encouraged, men are travelling for business or for pleasure, and in a thousand ways manifesting their disregard for God's laws. Mails and freights are transmitted and handled; steamboats and railway trains, the people's great agents and servants, rush on regardless of the day, working thousands of poor laborers to death. Now, on this point two things are clear: first, that God places special emphasis on the law of the Sabbath, punishing signally his people for its violation; and, second, that physical science and experience have demonstrated that the Sabbath rest is necessary to the highest welfare of man. Sabbath labor wears out the body and starves the soul, and is a sin against God and man. The holy day furnishes the only time space for a church on earth. Without it God would cease to be worshiped. No Sabbath, no church; no church, no Bible; no Bible, no God; no God, no religion, but rank heathenism and free diabolism. All of God's commandments are "for our good always."

Are not the comparatively light afflictions now upon us a warning to us all to cease from our sins? Does not this widespread quarantine say to us from God, "Be still, and know that I am God"? We have said we have not time to keep the Sabbath; business requires all our time. But now God makes man's laws to enforce his own, and say to every man: "You shall be still. Be still! lest you carry evil to your neighbor." What a lesson, suggesting to every man the danger of communicating moral as well as physical evil to his neighbor!

Happy shall we be if we can take a hint. Let us stop and turn away from our sins, and learn that fires and floods, droughts, strikes and pestilences are but expressions of God's wise and just displeasure at our wickedness. Let us learn that our work could be better done in six days than in seven, and that we are losing more money—all of us—by this quarantine than we have gained by working on Sabbaths in twenty years. Let us learn that all our disregard of God's laws tends perpetually to weaken his authority among men, and to drive all sense of him from the earth; and that if we will repent and amend our ways, his truth and power are pledged to give us temporal and spiritual prosperity.

W. L. C. HUNNICUTT.

Gloster, Miss., Oct. 6, 1897.

—Times-Democrat.

Conviction is worthless till it converts itself into conduct.—Carlyle.

Quarantine against It.

We recently passed through a town which was quarantined against the world. We saw the guards with their shotguns on the roadside, and it recalled old times when pickets and scouts met you on every highway. We had clean health papers, and were allowed to pass through, but not to stop off. It was all right. We did not blame the people. The terrible results of a yellow fever epidemic some years ago justify such stringent measures to keep it out. But what struck us as a gross inconsistency was that, while guarding the roads with shotguns to keep out the yellow fever, this particular town let the saloon have right of way, and licensed the liquor traffic, which is infinitely more deadly than the yellow fever. No sane man, who reflects on the subject, if compelled to choose between the yellow fever and the liquor traffic, could hesitate to choose the fever. One saloon is a greater curse to a community than a center of infection. It means more coffins, more tears, more poverty, more ruin than the scourge of yellow fever. Yet we shoot the one if it tries to enter, and license the other. There is, perhaps, nothing in all the range of human inconsistencies greater than the stupendous folly that tolerates—yea, encourages—the saloon by granting it the protection of law. Let the energies of the young manhood and womanhood of the land be directed to the extirpation of this evil, and let us not rest until we have rooted it out of our fair land. Let there be no compromise with it. Oppose it always, and with all the earnestness of the life. Put your whole soul into an inflexible purpose to destroy the saloon. It is blighting the country with a terrible curse, and we are responsible for it to the extent that we fail to exert ourselves to exterminate it. Treat it as we do the yellow fever. Quarantine against it. We do not say use the shotgun on it, but we do say use the ballot, and agitate until public sentiment will rise in solid mass to put it down forever.—Epworth Era.

For the Pessimist.

I was talking with a business man within the last week, a man in the prime of life, who has been connected with the financial side of a business life for twenty years. It is a business that involves the management of twelve great stores in and out of Boston. And he said to me in this conversation: "Why is it that good conduct is never mentioned as a matter of news? Let a man default or go wrong somewhere, and it is blazoned all over the land, and people get the notion that everybody is doing it." He said concerning his own business that, during the last twenty years, in the management of these twelve large stores, they had not lost, on an average, one per cent. a year through dishonesty or carelessness, and the loss has been generally less than one-half of one per cent. That is, after you had taken out all the carelessness and dishonesty, almost one hundred per cent. of honesty and good judgment remain. And he expressed it as his opinion that this would be found to be equally true in other businesses as well as his own. But the man who thinks he has a knowledge of the world, and who finds out that somebody has cheated him, and so believes that all the world is cheating, is simply cheating himself; and the illusion is in supposing that people are not, in the main, honest.—M. J. Savage on "Disillusions."

Preparing the Sermon.

Justice Brewer, of the Supreme Court, recently addressed the students of the Yale Theological School, emphasizing the point that ministers should not write their sermons. If he would advise them not to read their sermons, he would come nearer the mark. But the most careful writing is almost essential to good preaching. It leads the preacher to verify his Scripture references, so that he shall quote his Bible correctly; it gives him opportunity to select illustrations that are apt, and to consider carefully the dress or aspect under which they shall be presented; it enables him to arrange his thoughts in such a way as to be remembered both by himself and the hearers. Then let him make himself master of the line of his argument, and preach without notes.

Does he complain that he can not remember his sermon unless he has notes? If not, is there not something faulty in the sermon itself? If he can not retain it one day, how will he expect his hearers to remember it?

We have known of several ministers who have lost their charges because of their neglect of careful preparation. Friends saw the restlessness of their congregations under unstudied discourses, and foresaw the necessity of an early resignation of the pastorate, mainly on this account. In these days of increasing intelligence in the pew, the greatest care in preparing sermons is a necessity.—Christian Observer.

One of the most useful and praiseworthy members of society is the man who laughs at other people's jokes. The fellow that is all the time laughing at his own witticisms is an intolerable nuisance, but the gentleman who can appreciate another person's humor, particularly our own, is entitled to our highest consideration and respect. When we have brought forth the very finest specimen from our repertory of old jokes, and there is a look of blank amazement on the faces of the crowd, it is as refreshing as a morning breeze, as soothing as the balm of Gilead, to have some keen-witted friend burst out with a hearty ha! ha! As the contagious smile weaves itself around the other's faces, and as they begin to look upon us not as a fool, but as a fountain of entenesa which they were unable to comprehend, we feel like throwing our arms around our generous assistant and hugging him as his mother used to do. I move we organize a public society with a badge something like the cross of the Legion of Honor, for the express purpose of appropriately rewarding those public benefactors who are sharp enough and unselfish enough to see and enjoy another man's jokes.—Methodist Herald.

Mr. Moody is so far right when he says that it is the sins and errors of the church which are hindering the conversion of the world. Some of them are indicated by the events which broke up Paul's work and sent him to Jerusalem. Others exist now, and it is our duty to find out what they are; but it is as true now as it was then, that the chief causes of delay are to be found in the church itself and not in the world of unbelief. But with all the hindrances of sin and schism, the kingdom of God moves on. As never before, the church is fairly, if not magnificently, awake to its duties. The thousands of Achans, and of disciples neither hot nor cold, and of disciples divergent and quarrelsome, can not annul the power of the promise of Christ, which accompanied his last command, that he would be with the scores of true apostles who go out into all the world. The kingdom of God hastens on by virtue of the faithfulness and in spite of the hindrances of the church.—Independent.

Lord, preserve me calm in my spirit, gentle in my commands, and watchful that I speak not unadvisedly with my lips; moderate in my purposes, yielding in my temper, and at the same time steadfast in my principles.

WHY IS IT?

BY FATHER RYAN.

Some find work where some find rest,
And so the weary world goes on;
I sometimes wonder which is best,
The answer comes when life is gone.

Some eyes sleep when some eyes wake,
And so the dreary night hours go;
Some hearts beat where some hearts break.
I often wonder why 'tis so.

Some will faint where some will fight;
Some love the tent and some the field;
I often wonder who are right—
The ones who strive or those who yield.

Some hands fold where other hands
Are lifted bravely in the strife;
And so through ages and through lands
Move on the two extremes of life.

Some feet halt where some feet tread
In tireless march a thorny way;
Some struggle on where some have fled;
Some seek when others shun the fray.

Some swords rust where others clash;
Some fall back where some move on;
Some flags furl where others flash
Until the battle has been won.

Some sleep on, while others keep
The vigils of the true and brave;
They will not rest till roses creep
Around their names above a grave.

Communications.

Panic—Fevers and Else.

Our Southland is under one of the hardest ordeals ever endured—specially the territory of our ADVOCATE. In last analysis it is due to causes set forth in an able article lately contributed by our philosophic and saintly Dr. Hunnicutt to the Times-Democrat, "It is the Lord's doing, and marvelous in our eyes." But there are scriptural and scientific reasons leading to it. We doubtless need chastisement. That it comes through our own folly, carelessness or cowardice should only make it strike home more forcibly on our consciences. That a highly contagious fever was allowed to sweep through one of our "coast resorts" for months, with no warning to adjacent towns and country, suggests the thought that our public servants chiefly on guard at that point have been remiss in some way. We give them all the benefit of the doubt, and set it down to a lack of understanding. The science of diagnosis does not seem to have progressed as far as we had hoped. Covetousness or self indulgence must have broken through quarantine regulations, and brought the seed of all this woful harvest to our shores. Then the inveterate tendency to look only at immediate profit and pleasure kept back a full report of what should have come abroad weeks earlier than it did. Since the first declaration of "experts" that the disease is "yellow fever," what a mighty—nay, awful—change! Extremes have met, and our poor human nature has made a sad exhibition of its fallibility. No war or pestilence heretofore known has produced a wider or wilder panic. A thousand or twelve hundred people crowding on one train, Sept. 6, was but the opening symptom of a fever twofold more destructive than that which is now recognized as a mild form of yellow fever. Its mildness was already well known when the panic began, and during its continuance. For a smaller percentage of deaths to "cases" has seldom been recorded in any contagious disease. Still, towns have been nearly depopulated and business paralyzed.

As a Mississippian, I am ashamed to rewrite what has been reported as occurring in and about our capital city. We must make allowance for exaggeration. Yet enough is true to make us who love our State to blush. Men who were greatly needed in such exigencies abandoning home and business and fellow citizens as if pursued by giant hobgoblins. But, worst of all, was "man's inhumanity to man" in forbidding trains freighted with help for a deeply stricken community from passing through their limits. You might suppose that men in high official position believed a freight train to be loaded down with fever germs when it had not passed within one hundred miles of an infected district.

But I turn from contemplating such conduct to bespeak the further sympathy and aid of the generous and true—and many such we have among us—toward a place which has suffered far more severely than any other. My recent delightful home, Edwards, has been sorely stricken. Like a thief in the night the fever finds its way simultaneously to every quarter of the town. The gifted, the wealthy, the strong and the good have been the sufferers in large measure. You, Mr. Editor, have known and loved most of those whose taking away has brought such a void into our lives. Our tears mingle with those of other denominations whose brotherly love was precious to us. But 'tis only natural we should feel most keenly the losses within our own fold. There is special pathos in the removal of the Noblin brothers, "R. H." and "C. H."—so long associated in close residence, nearness (or oneness) of business relationship, unity of purpose in building up the moral and material interests of their loved church; alike faithful in advancing all that really helped the community. Their present pastor will, no doubt, furnish a worthy obituary of each of those whom we shall not see again this side of heaven. But I must lay this little chaplet on that new-made double grave: Two more faithful stewards and kindly thoughtful friends have never blessed my ministry or sweetened social life than these two men of God. Several others dear to our hearts and useful in their generation have been called away. May God stay his afflicting hand, and send consolations of his grace to all the sorrowing in that sorely smitten community! And may all the living lay to heart the lessons God would thus teach! Yours in sorrow,

J. P. DRAKE.

Bay St. Louis, Miss., Oct. 9, 1897.

Growth Again.

It seems to me that it should be clear enough to everyone who has given the subject of growth any thought whatever, that in animate growth there is an increasement of the tissues in the embryo, and in all organisms there is an increasement of cells, etc., and that this increasement, or growth, is from within outward, and not by accretions from without inward, or to, as some have supposed. Growth by accretions is peculiar to inanimate matter, such as crystals, etc., for each inanimate substance is increased by an addition of homogeneous particles which are held together by the law of molecular attraction, while animate bodies are increased, or grow, from within by the life with which they are invested. There is, it is true, such a growth in animate nature as that of accretions, but it is not the norm of animate increasement. In other words, when two or more animate bodies grow together in the sense of an interweaving of their tissues one with another, then there is growth by accretions. This finds illustration in the growing together of two or more fingers and toes. Perhaps every reader of this remembers to have met with some one who had two fingers or two toes grown together; such a growth is a growth by accretion. Feeling satisfied that my thoughts on physical growth are clear enough, I shall proceed to show at once what Mr. Wesley, Clarke, Watson, and our blessed Savior taught the new birth, or regeneration, to be. In other words, did they teach that a person is holy when born again? Let us see: Mr. Wesley said, "To be born again is to be inwardly changed from all sinfulness to all holiness." (Notes on New Testament—page 218.) Again, Mr. Wesley says, in speaking of the new birth, "It is the change wrought in the whole soul by the almighty Spirit of God, when it is created anew in Christ Jesus, when it is renewed after the image of God, in righteousness and true holiness." (Wesley's sermons, vol. — —page 405.)

Clarke says: "The new birth, which is here spoken of, comprehends, not only what is termed justification or pardon, but also sanctification or holiness. As this new birth implies the renewing of the whole soul in righteousness and true holiness, it is not a matter that may be dispensed with. Heaven is a place of holiness, and nothing but what is like itself can enter into it." (Clarke's Com.—pages 530 and 531.)

Watson says, in speaking of the new birth: "It is a moral, and not a physical, change which is spoken of, both by our Lord and by the apostle; and if a moral change from sin to holiness, then is the natural state of man from his birth, and in consequence of his (natural) birth, sinful and corrupt." (Watson's Inst. —page 400.)

Our Savior said, "Except a man be born again (from above), he can not see the kingdom of God." (John iii, 3.) Wesley and Clarke, as we have already shown, understood our Savior to mean, except a man became holy; and to be sure that they were right in understanding the new birth means holiness, we have only to refer to Paul, who said, "Holiness, without which no man shall see the Lord." (Heb. xii, 14.) So we see that everyone who has been regenerated, or born again, is holy according to Wesley, Clarke, Watson, and our Savior. When made holy by the new birth, our Lord wants us to grow in the grace and knowledge of Christ, perfecting holiness in the fear of God.

Now, let everyone prove by their writings and life that they have been born again before they claim a higher state.

ISAAC L. PEEBLES.

Correspondence.

Letter from California.

MR. EDITOR: Conference is over. The session was held in Oakland, San Francisco's Brooklyn, as last year. In fact, it seems to be settled that we are to have a fixed place of meeting. The plan has some advantages. At least twice as many of our friends from the interior were in attendance as last year, and the attendance will doubtless grow. It looked for a time as if the newspapers would run us out. Somebody seems to have given some newspaper man (or woman) to understand that there were some differences among us, and in proof of the fact placed Dr. Steel's letters in his hands. A reporter was sent to scent a sensation, and a sensation it must be, whether or no. Flaring headlines announcing "Elders at War," "A Methodist Row," and such like, were placed above what was claimed to be our proceedings, but what was in reality statements of what never took place. We read the newspapers for the news. How are we to know when we get them? We did have a little breeze, but the session was more harmonious than was expected, and the brethren kept their tempers. The friction grew out of an attempt upon the part of the presiding elders to suppress evangelists. As the names of each of four of these officers were called, their official character was challenged, and questions put to the Bishop, such as: "Is it lawful for a presiding elder to issue a circular letter to the preachers of his district, forbidding them to employ in revival meetings local preachers of good standing in our own church, though they live without the district?" "Has a presiding elder a right to direct the services of a church when he is personally absent?" etc. The answers are understood to justify the presiding elders. Some among us who endorse the episcopal decisions believe, nevertheless, that some of the presiding elders made too free use of their prerogatives. The laity are well-nigh unanimous in this opinion. The clerical members were about equally divided. I am persuaded that the crisis has passed, and henceforth we will have peace. Both sides will modify, and extremes will meet. So mote it be.

Our reports showed a small loss in membership. This was expected. Preachers' salaries and collections all short. The revival in finances came too late to enable us to come up to former figures. The W. P. and H. M. and W. F. M. Societies had made progress. The missions among Chinese and Japanese residents of the State, inaugurated at our last Conference at the instance of Mrs. Hargrove, are succeeding beyond our most sanguine expectations. Bro. McKnight, the superintendent, had his Japanese class out one evening, and they sang, read, prayed and spoke before the audience. The Chinese Mission at Salinas is even more advanced. These object-lessons are the very best missionary sermons. This work should have been begun years ago, but "better late than never." Is there a better way to reach China and Japan?

We received several transfers, and several went from us. T. H. B. Anderson, D. D., went to the Missouri Conference; H. C. Christian, C. W. Hoag, and C. L. McClenland were transferred to the Los Angeles Conference, and D. M. Edwards to North Georgia. Los Angeles gives us W. E. Vaughn and J. F. G. Finley. Christopher C. Black comes from Kentucky. Several other brethren were introduced who had come since our last session. Two were received on trial—one a graduate of Randolph-Macon and Vanderbilt. T. A. Atkinson had gone to the M. E. Church, but to counterbalance the loss, we received C. W. Archer from the Baptist Church. Four had died: S. Brown, B. H. Russell, E. H. Robertson, and J. G. Shelton. I have written before of all save Bro. Shelton. Like the others, too much can hardly be said in his favor. He was superannuated at our last session. B. F. Burris superannuated. He has been for years one of our most successful pastors, and we can ill afford to spare him.

Bishop Hargrove is one of the best-natured presiding officers I know of. If he was ever harsh, he is mellowing wonderfully. Mrs. Hargrove and Miss Bennett accompanied the Bishop in the interest of the work of the women, but the latter was called home by sickness in her family before Conference. Mrs. Hargrove helped us not a little.

Preachers and laymen left for their respective homes and fields of labor full of hope. This scribe returns to Hollister to finish up his quadrennium. He could not have been better pleased.

Our delegates to the General Conference are: Clerical—W. F. Coffin and J. C. Simmons, with John Hannon for alternate. Lay—J. P. Strother and L. P. Farmer, with B. Campbell and G. V. Northup for alternates. Good men, all.

We are praying that Mississippi and Louisiana may be saved from the yellow fever scourge. God forbid that the experiences of '78 should be repeated! I was in Mississippi then.

My little book, "Two Epistles," is being kindly received by my brethren. It is endorsed by both "second-blessing" advocates (extremists excepted, of course) and their opponents as "providentially adapted to the wants of our time." It was written out of the fullness of my heart, which was earnestly longing for the unity of the spirit among the preachers and members of our church. I am sure I will be pardoned for quoting from a letter from "Gilderoy": "Your pamphlet, 'Two Epistles—I. To Professors of Perfect Love; II. To Opposers of the Second Blessing,' with compliments of the author, came to hand the night before last, and I have read every word of it with a glowing heart and with great personal profit. I believe this is the most opportune and calmly considered utterance we have had on this great and important subject. I could heartily wish that a copy of this pamphlet were put into the hands of every man, woman and child in all the churches and in all the land who has interest enough in the subject of holiness to read anything at all on the subject. It need not matter whether they have the interest of interest or the interest of opposition. I congratulate you on having made your meaning clear, on having maintained a Christian spirit, and on not having taken sides. It is evident that you are not a partisan. . . . Your book stirred me, drew me to you, made me feel like we were kinfolks, and so I have opened my heart and poured it out as I rarely do."

An edition of 5,000 copies has been printed. I wish every layman who reads this would send thirty cents, and every preacher twenty-five cents, to Messrs. Barbee & Smith, and get a sample copy. Then, if you think it worth circulating, ten or more copies will be sent, carriage prepaid, for 22½ cents per copy.

W. P. ANDREWS.

Hollister, Cal., Oct. 1, 1897.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss
La. Conf.....Mrs. M. H. Morrison..Shreveport

Interesting Items from the Foreign Secretary.

The extension of work in the foreign field by the Woman's Board, at the last annual session, gives general satisfaction. Korea is a most inviting, promising field, and already located there are some true and faithful workers from China, who feel a sincere interest in the welfare of our Board, and have given much of thought and time and skill to its advancement.

Mrs. J. P. Campbell will sail, Aug. 14, for Korea, and will have charge of our opening work. Mrs. Campbell's record in China as our missionary insures success in the new field. Her extensive tour among the home societies greatly endeared her to our hearts, and recommended her to our respect. Last year she traveled many miles, organizing societies, putting life into dead ones, and animating the dying. Thousands will follow her with their prayers, as she again bids adieu to home, and crosses the ocean with the gospel message to our Korean sisters. She leaves early in August, that she may visit her former field of labor, pack up her things, preparatory to moving to Korea, and attend the annual meeting in Shanghai in October.

The lot purchased by the Board is in Seoul, the capital of the little kingdom, the seat of the recently opened mission of our General Board.

Miss Waters, who has been at home for some months recruiting, will sail about the twenty-sixth of August. Miss Williams, recently appointed to China, will go out at the same time.

It was thought best that Miss Helen Richardson, who has been in China seven years, should come home for rest. When she returns to China her sister, appointed at the last meeting of the Board, will go with her.

Miss L. V. Wright will take her place at Laredo Seminary in a few weeks, where her work lies for the present.

Miss Norville is still at home, resting after some years of service, but as soon as possible she will take charge of the new school in the City of Mexico.

Miss Churchill is already at her post in Saltillo, Mexico. Miss Leonora Smith is in Brazil, giving fine promise of being one of our most valuable missionaries. Miss Lulie Ross has returned to Juiz de Brazil. She went out in company with Bro. Wolling and family and Bishop Galloway. During the past year, under the charge of Miss Perkinson, our Juiz de Fora school has had its most successful session. A larger music class, a larger number of pupils in the various departments quite encourages the Board to believe that this school may after all be a power for good, and its returns justify the expenditures. An effort has been inaugurated at Piracicaba in our seminary there to make the income meet the current expenses. This is a move in the right direction, and if successful, the Board may move forward more rapidly in extending the work and enlarging its borders.

Cheerful notes from our China work compensate for all we expend upon it in sacrifices or self-denial. The conversions, the increase of scholarships and Bible women, the multiplication of schools, the hopeful, happy testimonies of our missionaries there, all give cause of rejoicing, and make the faithful women at home, who are striving to sustain the various stations, more anxious to do more in their societies. Is it too much to say that the night of discouragement, so long resting like a pall upon our China Mission, is being lifted, and the day-star is far above the horizon?

Miss Martin, as well as others in China, declares: "I am so happy in my work. I would not be anywhere else in the world. It is such a sweet privilege to tell these souls of Jesus. I long to have full command of the language, that I may be more efficient."

(To be continued.)

Selections.

Christ and Character.

When Jesus grounds his religion on character he gives a radiant proof of his sanity and wins at once the suffrages of reasonable men. There is nothing on which we differ so hopelessly as creed; nothing on which we agree so utterly as character. Impanel twelve men of clean conscience and average intelligence and ask them to try some person by his opinions, and they may as well be discharged at once. They will not agree till the Greek Kalends. Ask them to take the standard of conduct, and they will bring in a verdict in five minutes. They have agreed in anticipation. Just as he approximates to the beatitudes they will pronounce the many good; just as he diverges will they declare him less than good. Were anyone to insinuate a reference to his opinions, it would be instantly dismissed as an irrelevance, and worse, an immorality, an attempt to confuse the issues of justice. According to the consistent teaching of Jesus, a Christian is one of the same likeness as himself, and nothing will more certainly debauch the religious sense than any shifting of labels, so that one who keeps Jesus' commandments is denied his name, and one in whom there is no resemblance to Jesus receives it on grounds of correct opinion. One can not imagine our Master requiring the world to accept a disciple on the ground of the man's declaration of faith; he would offer to the world the test of the man's life. When one puts in his faith as evidence he is giving a cheque on a bank beyond reach; when he puts in his character he pays in gold. The reasonableness of Jesus carries everything before it. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." "Wherefore by their fruits ye shall know them."—Intelligencer.

The Bible.

Don't confine yourself to one part of the Bible. We may have our favorite chapter as we have our favorite chair, but we ought not to tie ourselves to either. All Scripture is profitable, but all Scripture is not equally profitable under all circumstances. We may read Ecclesiastes until life becomes a groan; or Leviticus until everything smells of blood; or Proverbs until religion seems only a system of morality; or Revelation until Christ seems divested of his humanity. The Bible is not many books, but one Book, and it must be read in all its parts if it is to provide complete nourishment and all-sufficient light.

Don't forget the context. Some texts are little Bibles and can be detached without injury. But others are like eyes—symmetrical and seemingly complete in themselves, but when you take them out of their sockets the light is gone.

Don't symbolize. The thing was done to death by our fathers and should never be resurrected.

Don't run warm metaphors into cast iron molds. Don't clothe the Jew in American garb. Don't take the warm figurative language of the East for cold, scientific Darwinian statement. You must put yourself in the place of an oriental if you would understand the hard sayings of Jesus. "If any man come unto me and hate not his father" never sounds in cold English as it does in a warm Eastern language.

Don't try to explain away the supernatural. When you explain that away you will have nothing left but the two lids of the Book.

We sometimes hear references to the "highest New Testament standard" of experience and life. We question the propriety of the expression. It seems to imply that a variety of standards are recognized by Christ as legitimate. We do not so read his words. Thorough-going loyalty is fundamental to the New Testament conception of a follower of Jesus. No one can be his disciple without forsaking all. And this same attitude must be steadily, consistently maintained. The amount covered by the word "all" will continually enlarge as the disciple goes forward, and this will necessitate a constant deepening of the consecration; but he may and should be equally loyal from beginning to end. If he is, then under the ever-advancing light the self-life will perpetually diminish and the Christ-life perpetually develop, Christ being from year to year more and more fully formed within. Thus while each moment all our conscious needs are met in Jesus, our unconscious selfishness is increasingly being shined upon and so purged away.—Zion's Herald.

Many things happen which we can not understand, but if we love God, we have a right to believe that he is in all of them; and just as surely as we have that belief, it will give us constant and perfect peace. Not a trouble can come to us in this life while we are trusting in God that we will not thank him for when we get to heaven.—Churchman.

A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and downtrodden. But it is a living thing. The great dead stone beside it is more imposing; only it will never be anything else than a stone. But this small blade—it doth not yet appear what it shall be.—Drummond.

We can never see this world in its true light unless we consider our life in it as a state of discipline—a condition through which we are passing to prepare us for another state beyond.—J. W. Alexander.

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An Explanation.

I desire to say a word explanatory of my being away from my work three weeks. The impression is that I was a refugee from the fever. That is positively a mistake. I was out of the city before hearing of the yellow fever at any point Notwithstanding the outbreak of it in the city, at the appointed time I left home against the wish, will and protest of friends and relatives. But, as the brethren know, I was taken sick, and at the suggestion of a physician I remained out of the yellow fever district till I had entirely recovered.

I could have returned one week earlier, with prudence, but I was informed (wrongly, however) that Gretna and Gouldsboro had quarantined against the city and that all public gatherings were forbidden. I wrote to three responsible men concerned in my work to ascertain if these circumstances existed. Some of them replied urging me to come back to the work, but did not give me the desired information about the condition of my work. But as soon as I was informed by my presiding elder that I could go on with the work as usual, I boarded the "cannon ball" and was soon back at my post of duty.

It takes more grace and grit to come back into a thing of this character than to stay when you are caught in it, especially when you hear exaggerated reports. "Distance lends enchantment to the view," ordinarily, but the yellow fever is not very enchanting a hundred miles off

J. M. ALFORD, P. C.,
Tchoupitoulas, Gretna and Gouldsboro.
New Orleans, La., October 13, 1897.

Recently we heard a very sensible preacher in the Methodist Episcopal Church, in Ohio, relate this incident, and it was so novel we allow our readers to see it. On Sunday morning a girl, about twelve years of age, approached him and wished to know if he could baptize her that day, stating that her mother had sent her to find out. He asked her several questions, among others if she was converted. To this she replied, "No, I am not converted, but when you hold your revival next Fall I am going to be then." That struck us as an original idea. She wanted to be baptized at once, and to postpone the giving of her heart and life to Christ and his service, the very thing which baptism represents, until the meeting next Fall. But the preacher wisely refused to accede to her request.—Central Methodist.

FROM THE WORK.

Rev. M. L. Aldridge, Havre, Miss., Oct. 14, 1897: "Bro. Sam Q. Bass closed Sunday in a blaze a great meeting in our community, held for all the pastors of the denominations represented therein, which was a success in every particular. He is a wonderful and powerful man, possessing many requisite gifts in the pulpit and in the altar. I have been a Methodist for fifty years, and a Methodist preacher for thirty-six years, watching closely preachers and the effects of their preaching, and I don't remember to have met such a man in many respects—a man of sound doctrine, full of faith and of the Holy Ghost, earnestly contending for righteousness in all departments of life. Praise God for having permitted me to meet him. Please publish this in your bright paper."

Rev. B S. Rayner, P. C, Fayette, Miss, Oct. 6, 1897: "The Lord is greatly prospering us in Fayette charge. Congregations continue good and appreciative. Nearly every week since June we have had accessions to the church. Total accessions to date, sixty-seven; others pending. Children baptized, thirty-eight; 'more to follow.' Sunday-schools, prayer meetings, missionary societies and Ladies' Aid all doing well. Family altars multiplied four fold, church interest greatly intensified along all lines, morals generally much toned up. We will have a new parsonage soon. Peace and harmony, good-will and brotherly love prevail. We have never before in one year enjoyed so many 'big dinners.' How glad we are for the ability to survive them! Our people generally, with members of other denominations and outsiders, are delightfully appreciative. The pastor is rendering them the best service possible, and he and his family vie with them in appreciation. 'Rejoice evermore!'"

Mrs. L. Crary Sadler, Pearl River, La., Oct. 5, 1897: "In last week's ADVOCATE you have complimented Covington for not having a quarantine in this time that tries men's, women's, and children's souls. The little village station of Pearl River held the key that opened the doors of Covington The East Louisiana train must needs pass through our town to reach Covington, and our town said, 'Pass on.' There is a sort of quarantine regulation to keep out from infected places all visitors; yet the engine and force of the East Louisiana trains—five in number—go to the city every day and back, and remain here at the hotel all night, which is the same as if we had no quarantine at all. There is no excitement here per consequence, and no one has left the place. Some Northerners sojourning here do not seem to be afraid, nor do they have any idea of leaving. We are only twenty eight miles from the city, and with this every-day communication, will it not be the tenth wonder of the world if we escape having the much dreaded fever? While the whole country, and nearly all the cities, are in a frenzy of excitement about the spread of the yellow fever, we have serenely 'possessed our souls in patience,' putting our trust in a higher power than the quarantine. We miss the visit of our beloved pastor, Bro. Reed, but are glad to know he is almost well again. God bless you and the ADVOCATE"

Rev. P. H Howse, P. C., Walnut Grove, Miss., Oct. 6, 1897: "We have held four protracted meetings on this charge this year. Our first was held at Pine Grove. The preaching was done by Bros. H P. Lewis, M. A. Thurman, M. J. McDonald, and J. H Hays. A glorious revival and 11 accessions. Our second meeting was held at Walnut Grove, embracing the second Sunday in August. Bro. D. P. Bradford did the preaching. We had a good meeting; 10 accessions. Our third meeting was held at Beech Springs, fourth Sunday in August. Bro. W. M. Sullivan did the preaching after his arrival Sunday evening, and to the great delight of the people. He dealt some faithful blows. Results: 39 accessions to our church, and some few joined the Baptist Church. At the last service we took a collection for our Conference collections, and secured our claims for that church. Then Bro. James Hays and Bro. Sullivan together raised $25 in cash for the pastor, and this was augmented to about $40 before we left the community. Brethren, if you need help, you need not send for those poor, tramping evangelists Sullivan will beat two of them in his shirt sleeves. Our fourth and last meeting was protracted from our Quarterly Conference. In the absence of our presiding elder the preaching was done by Bros. McBride, M. J. McDonald, and this scribe. It was a union meeting. Bro. McBride is the Cumberland Presbyterian pastor. The people said it was a good meeting. We had no accessions. I think that there are possibilities greater yet to be developed on this charge. Pray for our success in the name of the Master."

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

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FROM REV. C. H ELLIS

September 13 found your correspondent at Meadville, county site of Franklin county. The meeting published for Nebo Church had been removed to this place by the pastor, Rev R. S Gale. The meeting had been well advertised and a large attendance was confidently expected. But the report of yellow fever was sounding a note of alarm, and news of quarantine here and there, with reports of fever at new points, caused such alarm as resulted in a local quarantine at Meadville against all outside of its own limits This was effected on Sept. 17, the day our meeting was to open. I need not write the result.

Oak Grove is about four and one half miles out in the country, and friends there interested in the meeting sent word to Bro. Gale to come there with his workers and to hold the meeting with them. The invitation was accepted, and on Saturday, Sept. 18, the meeting began. For nine days and nights the meeting continued with no little discouragements arising from the fever panic, added to the fact that only a few weeks before Bro Gale, aided by Bro. E. B. Baker, had held a series of meetings in the community, and now farmers were in special press to gather their cotton crops. Many came to Meadville and were turned back by quarantine. God never intends his servants to suffer defeat, so on the meeting went, for victory came the first service and continued to the last. The pastor estimated the number reclaimed, converted or sanctified to be not less than forty.

Following this, at Mount Pleasant, a deserted Baptist Church in an adjoining neighborhood, services were held from Wednesday night to the following Sunday afternoon, resulting in about the same number either saved or sanctified, giving a total of about eighty.

Under most discouraging circumstances services have been held in Meadville the past week. The Word was faithfully preached, and in eternity it may be great fruit will be gathered, though but one definite experience of sanctification was reported and no conversions. Evidence of the good done in the meeting was seen in the prompt payment of the full claim against the charge for various collections ordered by the Annual Conference. A like result was realized at Oak Grove.

In connection with Bro Gale, a special service was held with the Colored M E Church at Meadville. At the close many presented themselves as seekers of entire sanctification and pardon. Their pastor, Rev. H. Roundtree, had been clearly sanctified through hearing the Word at Oak Grove meeting. He pressed the subject on his people in a remarkably clear way. It was a time of heart searching, and some five or six said they would from henceforth be all the Lord's. The next morning a colored sister called at the parsonage and said much in praise of the meeting. She expressed surprise that some of "de white folks could not understand what sanctification is, when it is just clean hands, pure heart, and doing right." How true it still remains: "These things are hid from the wise and prudent, and is revealed unto babes." "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II. Cor. vii, 1) "Clean hands and a pure heart" are indispensable to those who would "ascend into the hill of the Lord or stand in his holy place." (Ps. xxiv, 3, 4)

Here we are held by quarantine regulations from other engagements. Loved ones in New Orleans still safe from the prevailing infection. Praise God for this. Am booked for East End, Meridian, next Sunday, but am advised that I can not go by rail, and the distance is too great to reach there in time by private conveyance. Isaiah xxx, 15, may now be appropriate: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

God bless Bro. Gale and his people for many kindnesses. If the whole church would humble themselves before God in prayer, the scourge would be stayed and a great revival would sweep through city and country

W. H. ELLIS.

Meadville, Miss., Oct. 12, 1897.

Notice.

No camp meeting at Palmer Creek Camp Ground this year. Cause: yellow fever. G. R. ELLIS, P. C.

There is no sense in trying to dodge any sort of trouble around a tree. The only way is to come squarely out and face the difficulty and fight it. If you are sick or half sick, the best course is not to neglect or ignore it, or pretend that it doesn't exist, but to find the proper remedy and use it.

A bilious, dyspeptic condition of the system not only makes life miserable, but it is sure to lead to something worse, unless promptly taken in hand and corrected. It is foolish to attempt to dodge such troubles by any mere temporary expedient. The only sensible way is to get rid of them for good and all by a thoroughly rational, scientific medicine like Dr. Pierce's Golden Medical Discovery.

It cures all disordered, debilitated conditions by its direct action upon the liver and digestive organs; it gives them power to make fresh, healthy blood free from bilious impurities; it drives all disease-germs out of the circulation; it creates solid, muscular flesh and constitutional power.

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THURSDAY, OCTOBER 21, 1897.

Life means—learning to abhor
The false, and love the true.
—Robert Browning.

Every Christian life should be a perpetual song of praise to God.

Every fact that is learned becomes a key to other facts.—E. L. Youmans.

Simplicity of character is the natural result of profound thought.—Hazlitt.

Love looks through a telescope, envy through a microscope.—H. W. Shaw.

The greater your real strength and power, the quieter it will be exercised.—J. R. Lowell.

Knowledge in itself may be worth very little; but knowledge guided by wisdom is a priceless treasure.

The very best cure for melancholy or despondency is diligent work to make some one else happy.

It is not always cowardly to run. It is the best thing to do when the devil assails you with an overpowering temptation.

It is not the people who are helping the world who are pessimistic over the condition of things; it is the idle on-lookers.—M. J. Savage.

The Bible is an exhaustless treasury of infinite riches, but these riches are accessible only to those who have the key of faith.

Words are good, but there is something better. The best can not be explained by words. The spirit on which we act is the chief matter.—Goethe.

All the possible charities of life ought to be cultivated, and when we can neither be brethren nor friends, let us be kind neighbors and pleasant acquaintances.—Edmund Burke.

No man or woman of the humblest sort can really be strong, pure and good, without the world being better for it; without somebody being helped and comforted by the very existence of this goodness.—Phillips Brooks.

The conscience requires to be enlightened. God's law is written upon it; but the lettering is like that of an old inscription, where the words are filled up with moss and mould, so that they are apt to be misread and require to be recut.—James Stalker.

A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means of buying them. A library is not a luxury, but one of the necessaries of life. A book is better for weariness than sleep; better for cheerfulness than wine; it is often a better physician than the doctor, a better preacher than the minister, a better sanctuary than a drowsy church.—H. W. Beecher.

Fail Not in Thine Offerings.

People of all classes, church members included, are nearly always ready to find an excuse for not contributing to the Lord's cause. Every other claim is given the right of way before the just demands of the gospel upon our hearts and purses. In times of depression the minister and the missionary are the first and the surest to suffer a shortage in their salaries, which at best are barely sufficient, and are the last to profit by a return to prosperity. The instant people feel the pressure of misfortune or decry the coming of hard times, they begin to practice a niggardly economy in their contributions to the church, or, perhaps, leave them off altogether.

One of the most regrettable things connected with the present distress produced by the yellow fever panic and the rigid quarantines is that the contributions to the church for all its sacred purposes are almost sure to be largely diminished That this is a time of more than ordinary hardship and distress for the people in many sections is clear to everyone. We fear, however, that the falling off in church receipts will be out of all proportion to the evils and losses suffered. There is danger that the people in districts little affected by the evils now being endured will contract the contagion of non-giving, and delude themselves into believing that they can not respond to the claims of religion as at other times. Those who have met with troubles and losses are apt also to magnify their misfortunes, making themselves out greater sufferers than they really are. In fact, there are a great many communities where the so-called losses amount to nothing more than a temporary suspension of business. There will be the same volume of business in the end.

In view of all these things, there is unusual need of liberality and self-denial on the part of Christians everywhere. Money ought not to be spent foolishly or extravagantly at any time, but for Christians to spend it thus at this time is grievously wrong. In many sections fine crops have been raised, and these localities will be prosperous as soon as the abolition of quarantine regulations gives the wheels of commerce a chance to move. Where such is the case, people ought to be profoundly thankful and profusely liberal in their offerings to the Lord. Though a good many will, perhaps, necessarily fall short in their contributions, let not any whom misfortune has overtaken fail to give something to the Lord's cause. Few are so destitute as not to be able to make an offering of some kind. It is a mistake to suppose that because a man is in a tight place, financially, he ought not to give anything to the support and furtherance of the gospel. No man owns all that he makes. No matter how rich or how poor, a part of his income belongs to God, and it is robbing God to use it for any other purpose. We must be just in our dealings with God as well as with our fellow-men. Can we believe that the claims of God, our Creator, Preserver and Benefactor, upon our time, our affections and our possessions are inferior to the claims of our fellow-creatures? Is it possible that our obligation to honor God with our substance is less important than our obligation to render to our fellow-men what is due them? Can we expect God to tide us through financial straits when we let his ministers suffer, and heed not the cry of the widow and the orphan?

All over the country there is urgent need for Christians to consider and practice the duty of systematic benevolence, of giving their best to the Lord, despite reverses and disappointments. The offerings required of the Jews under the Mosaic law were of the first-fruits; of sheep and oxen without blemish, even the poorest of the people being expected to bring the best that he had. Nor have we the slightest reason for believing that the Lord requires any the less of us. If Christians, as nations and as individuals, were more faithful in giving of their substance to the Lord, they would be more prosperous, and would be saved from many dire calamities. It is written: "Honor the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

While so many professed Christians hardly know the meaning of self-denial, and give not their best, but a mere remnant to the Lord, no wonder they receive not his blessing. How pitiably small is the number who act as if they believe that "it is more blessed to give than to receive!" The man who habitually robs God in the matter of tithes and offerings will in the end find that he has gained nothing by it. Are we stronger than God? Are we foolish enough to suppose that if we defraud the Maker of heaven and earth, we shall go unpunished; that we shall be permitted to enjoy in peace that which we withhold from him?

Even in stringent times people have money for things they like, such as wines, tobacco, theatres, circuses, confectionery, chewing gum, etc.; but when it comes to helping the church, one would judge from their talk that they are in grave danger of becoming objects of charity. O, Economy, how much stinginess is practiced in thy name!

One of the best tests of the loyalty and love of a disciple is his readiness to give to the cause of Christ at all times. The more sorely we are pressed, the more our offerings represent, the more highly does our Lord esteem it, and the greater is the blessing upon our own souls. Well has it been said: "Only he gives who smarts, who feels, who gives out of his poverty, and beyond his poverty." "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye, through his poverty, might be rich."

It is a blessed truth that what we give to the Lord is ours forever. It is treasure laid up above that can never be lost, or stolen. How often do Christians who are bent on accumulating property, and who desire to enjoy it as long as possible before doing good with it, see it swept away by fire, flood, or fraud, and lament their folly when it is too late!

If the church and the ministry had to depend upon the contributions of the well-to-do alone, the wheels of Zion would soon come to a standstill. The bulk of the money raised for religious purposes is made up of small offerings. The mites of the poor, the children and the widows, though insignificant by themselves, in the aggregate make a sum of large proportions. Let us, then, not despise the day of small things.

If every Christian would regularly, say every week or every month, lay aside a certain portion of his income to be used for the Lord, he would find it easy to give, and would always have wherewith to contribute.

Let each pastoral charge see to it that there be no shortage in the pastor's salary, or in the other assessments, by reason of negligence, timidity, or stinginess. The cry of "hard times," alas! furnishes not a few ungenerous souls a pretext for not doing their best. Let preachers and stewards made a determined effort to bring up the collections in full. Every claim is worthy, and should be faithfully presented.

A Brutal Exhibition.

Just as we were getting ready to write an article concerning the prize fight given in this city last week, the Daily States came to hand with the following editorial, which expresses our views so thoroughly that we adopt it as our own:

"Tuesday night New Orleans was the scene of another one of those brutal exhibitions termed prize fights, and one of the fighters finally received a blow from which he died before daylight Wednesday morning.

"In an enlightened and Christian age it is a disgrace to our laws that such exhibitions are permitted. They have not a single redeeming feature. Their whole influence is brutal and degrading. We are told indeed by the champions of Fistiana that these contests encourage the 'noble art of self-defense.' They do nothing of the sort. They simply encourage the ignoble art of ruffianism. What protection would a nation or State possess were its citizens a race of prize fighters? Its schools would be soon closed up; its libraries and galleries of art would become musty and worm-eaten; its chivalry turned into the prowess of the tough and its legislation into a code of Queensbury rules. Everything that is noble and beautiful and true and good would sink into decay and contempt in such a nation of bruisers.

"It is a fact recorded by historians that the prize fighters and trained athletes were the poorest and least heroic of the soldiers of Greece and Rome. They had not the courage to face death, and, though highly trained in muscular developments, they were speedily enfeebled by the exposures and privations of the camp and the field.

"There is positively not a thing about a prize fight that should excite the emulation of a boy, or that a good father and Christian mother can commend to their children as examples of courage and virtue.

"These fighters are generally the emanations of the slums, yet grow themselves disgusted with their brutal and vulgar trade. And after every prize fight we have protestations from the brutes that they will never enter the ring again.

"Of course, somebody ought to be prosecuted criminally for the killing of Jack Cummings, but that body should not be the young bruiser who delivered the fatal blow. These creatures are the creations of the community. If there were no respectable demand for these exhibitions, they would not be given. The patrons of the arena are responsible for the murder. But as they all can not be criminally held, the managers of the fight ought to be indicted, tried and punished for murder.

"The parties most responsible for this brutality are the respectable class of patrons, and the more respectable the more responsible.

"It is true, this fight, in the language of the ring, was pulled off for a charitable purpose. But the sweetness and beauty, the loving tenderness of the cause in which it purports to have been given only serves to emphasize the ferocity and brutality of the occasion. When the devil becomes the champion of the Lord, prize fighters may become the almoners of the poor, the destitute and the suffering."

Yellow Fever.

The yellow fever has recently made its appearance at a number of new places—Galveston and Houston, Texas; Bay St. Louis and Cayuga, Miss.; Flomaton, Fla.; Montgomery and Wagar, Ala.; Franklin, Patterson and Baton Rouge, La. The number of cases at these new points of infection is, of course, small, as there has not been a sufficient lapse of time for the disease to spread. Into these places the insidious foe has crept in spite of the most rigid quarantine regulations ever known on the American continent. The how of its introduction into most of these places is a problem which baffles the skill of the medical fraternity as well as the rest of mankind. The first victims in many of these places had not been to any infected point, and had had no contact with infected persons.

The following table shows the situation up to Tuesday morning at the principal points of infection:

	Cases.	Deaths.
Biloxi	411	15
Scranton	103	8
Edwards	463	30
Mobile	170	22
New Orleans	865	100

Contrary to our prediction in last week's issue, there has been a decrease in the number of new cases in this city, although there has been a slight increase in the death rate. The number of new cases between Oct. 5 and Oct. 12 was 275. The number from Oct. 12 to Oct. 19 is only 249—a decrease of 26. In view of the unfavorable weather and the modification of house-quarantine regulations, this is a remarkable showing. Of the 865 cases in this city, 443 are entirely well, leaving only 322 now under treatment.

Want in This City.

Several of the labor organizations of this city have made an appeal to the United States government, through the proper channels, for pecuniary aid for the suffering poor of this city. This call is timely. Persons at a distance can have but a faint conception of the destitution that has been created in this city by the quarantine regulations now in force throughout the Southwest. Business is completely paralyzed. Wholesale merchants, manufacturing establishments and business firms of almost all sorts, as they are doing nothing, have been obliged to discharge a large percentage of their employees. In this way many thousands of worthy people who are both able and willing to work for their daily bread see starvation staring them in the face unless relief comes from some source very soon. If help comes from Washington, it will not come immediately. We, therefore, urge those who are charitably inclined to send their contributions at once to the Organized Charities, Room 701, Liverpool, London and Globe Building, corner Carondelet and Common. The officers of this organization are: W. W. Carre, president; Clarence F. Lowe, vice-president; Herman Meader, treasurer.

Better Service. How Obtained.

The church needs educated preachers. It has some. The churches which pay best get them. Four years in school at $200 a year is moderate education and wondrous cheap. But do we require young men to make this preparation for their work to serve the church for $300 a year? They can get $800 in the store. They can turn to professions that will even give them a good home and money in the bank. A coal digger makes $600 a year on an average, and the coal miners are on a strike, and the poor people everywhere are in sympathy with them. You want an educated man to serve you for half that is paid the coal digger. Only pay your preacher as much as is paid a coal digger and this great need of better service on your charge, brother, will be secured.—Arkansas Methodist.

NOTES.

Rev. L. A. Reed has recovered and resumed the duties of his pastorate.

***

Rev. D. I. Purser, pastor of Valence Street Baptist Church in this city, is down with the prevailing fever.

***

Sister S. S. Keener, since her recovery from yellow fever, has been stricken down with disease of a different character.

***

By a letter from Rev. T. W. Lewis, we learn that the time of holding the North Mississippi Conference has been postponed to Dec. 8.

***

Rev. J. F. Foster had a more severe attack than was at first anticipated. We are glad, however, to be able to state that he is now convalescent.

***

As a great preacher came out of the church on a drizzly day his wife said, "Burn that sermon." Some time after, on a beautiful Spring morning, he used it again, and she said, "Mark that sermon as one of your best."

***

Rev. J. H. Shumaker, the popular pastor of Iuka station, has recently reopened and is now occupying one of the most beautiful church buildings in North Mississippi. He has a consecrated membership who deserve great credit in pushing this enterprise to success.

***

The man who is everlastingly finding fault with his church, local or general, is no friend of the church, however loud may be his professions of love and loyalty. He who ceases to be a helper and becomes a fault finder not only hinders to the extent of his own influence, but he turns others into hindering mote magnifiers.—Selected.

***

Notwithstanding the killing of Cummings at the prize fight on Tuesday night, the twelfth, the Tulane Athletic Club had arranged to give another of these brutal exhibitions on Monday night, the eighteenth. The fight did not come off on account of the sickness of one of the pugilists. It is said that the attorney general of the State will take legal steps to prevent another contest of this sort. All good citizens will hail the day when prize fighting in Louisiana is ended forever.

***

One thing which Justice Brewer said is worthy the attention of ministers. He told them to aim at directness. They should be direct both in the form and in the matter of their preaching. Sermons should not be read, but spoken. "If you want to write, reach the people through the paper. Imitate the lawyer here; be an advocate." Theology is to be preached, but chiefly "those doctrines that control actions," not mediæval speculations or metaphysical abstractions. The average man is growing more and more impatient of the whims and tricks and subtleties of the minister who ignores the facts of human nature. What is demanded is that the minister shall tell what he knows, in the briefest and plainest way he can, and then stop.—Standard.

Bishop Galloway arrived in New York on the fourteenth. When he will arrive at the deserted village on the Pearl, where his home is, we are not prepared to say.

***

What society needs just now is to be pianed down a little with some old-fashioned preaching on the general judgment. We would not find so much fun in playing judge over our neighbors if somebody would remind us now and then of the time when we will have to lay aside our mock robes, and come down from the bench, to be judged along with those we have been judging without authority.—Richmond Christian Advocate.

***

On the twenty-seventh of October, at 4 o'clock P. M., in Carondelet Street Church, Rev. Robert H. Wynn, of the Louisiana Conference, will be married to Miss Alma M. Sawtelle, of this city, Rev. J. L. Pierce officiating. The numerous friends of the bride and groom are cordially invited to attend. No cards will be issued. We extend our heartiest congratulations in advance. May health, happiness and ever-abounding usefulness be their portion through life!

***

Warning the preachers against sensationalism, and pleading for expository preaching, Dr. McLaren, of Manchester, England, deemed by many good judges the greatest preacher of Christianity, recently said: "You may placard the walls upon a Saturday with outrageous titles drawn from the police court reports of last week, or take to other expedients, and you will get a congregation for a while. So you would if you were going to preach a sermon standing on your head. As Dr. Johnson said, long ago, 'Nothing odd lasts.' You stick to expounding the Word of God, and you will find in it a perennial source of freshness."—Zion's Herald.

***

Serious reflection starts the question, Will I be missed when I am gone? Will the home miss me? Will society? Will the church of God? Am I a necessity in the lot where God has placed me, and am I discharging my duties in my proper sphere so well that there will be a real vacancy when death calls me hence? Am I a living tree, shooting out branches for comfort and refreshment to those about me, or bearing fruit for human well-being and God's glory; or am I a worthless, sapless vine, which, when plucked up, will be soon forgotten and treated as of no account? Live to some noble purpose, and be an influential force that can not be spared from the world without a felt loss.—Presbyterian.

***

We sometimes wonder whether the world begins to realize the debt of gratitude it owes to the faithful band of men and women who compose the great army of Sunday-school workers. Out of genuine love for Christ and those whom he died to save, they go forth, oftentimes amid discouragements and always without the hope or expectation of worldly compensation, to sow the seed of the kingdom of God. Largely as a result of their earnest toil, thousands of individual lives are saved from wreckage and final ruin, while whole families and communities and states and countries are saved from those excesses and vices which drown men in destruction. We say all honor to them, and would grasp the hand of each, and bid him go forth to yet larger conquests in the name of our common Lord.—Intermediate Quarterly.

***

He who rightly divides the Word of God must of necessity often utter plain warnings to the wicked—terrible warnings. The Bible abounds with such. But beneath them all there is a vein of tenderness and pity. Jesus denounced Jerusalem in scathing words for its sins, but wept at the thought of the punishment which was to overtake it. If his heart had not been pained by the truth he uttered, his lips would not have been fit to speak it. We who preach have no business to hurl God's awful warnings and denunciations against sinners unless we can feel a tender pity for the impenitent. A preacher who can preach a sermon on the love of Christ without manifesting tender emotion is out of harmony with his theme, but not more so than one who can preach on the everlasting punishment.—J. R. Miller.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

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"Presiding Elders and Districts."

We have just read "Beloved's" piece in the ADVOCATE, of Sept. 30, in which he rather twits us for our writing last year about "Presiding Elders and Districts." Evidently the said "Beloved" did not relish that discussion, and yet he calls for more. He appears to think we got such a drubbing that we fear to tackle the question again. True, oh "Beloved!" But the fear does not arise because Conference came and passed and nothing was done. But when one who has spent years in serving the church ventures to offer some suggestions for the good of the work, and suggestions, too, that find favor among many preachers and laymen, it is not pleasant to have one's character assailed and motives impugned as was done last year.

That "the presiding eldership is organic in Southern Methodism; that the great body of our people are slow to make radical change; that they love the church and are loyal to its institutions," we will not deny. But we fail to see how the fact that the preachers in a Beloved's district gave him "a handsome Conference suit" establishes all three of the above propositions.

However, as "Beloved" seems to think the views brought out in that discussion are confined to a few persons in one Conference, please publish the inclosed letter which appeared in the St. Louis Advocate, giving the views of a Missouri presiding elder. By the way, Bro. Cooper's Conference recently elected him a delegate to the General Conference.

TRAY, BLANCHE AND SWEETHEART.

THE PRESIDING ELDERSHIP.

BY R. H. COOPER, P. E.

It is strange, indeed, that the church has been so slow to change the office or work of the presiding elder. From time to time a murmur of discontent is heard throughout our ranks. The papers teem with articles proposing to eliminate him from our economy altogether, or else to so modify his duties that he will appear in a new role. Many good and wise men have declared him a fifth wheel, or at best, a burden that is very grievous to be borne. Quite often the office is made the subject of jest and the butt of ridicule.

At one of our Annual Conferences a preacher who was being urged to locate, arose and told an anecdote that put the eldership in a most ridiculous light. The Conference cheered him with continued applause and uproaring laughter, and when the Bishop pronounced the benediction, took the old brother out and bought him the best overcoat in town. He was the hero of the occasion.

Last year, in my district, was an old negro man who has been a time-honored member of our church. One Sabbath evening, while the congregation was gathering, this old brother was approached by the janitor of the church, who was also a son of Ham, but a member of the African Methodist, with the statement: "We'll have to go to Conference next week to get our preacher changed, for he's broken up our church entirely."

"That's too bad," responded our brother, in a sympathetic tone.

"Yes," said the janitor, "and if you'll hear me, he broke up five or six churches, root and branch, befo' comin' to this town."

"I'll declah," said our brother in black, "befo' de Lord, I think it's time they was makin' a presiding elder out of him."

But in all seriousness, what adjustment ought to be made of this office? The murmur and discontent arise at two points: (1) The service performed, and (2) the remuneration demanded for it. Many persons are slow to understand why the presiding elder should come to them sixteen times in succession, at short intervals, and conduct all the services, while the pastor sits by in idleness. Sometimes the pastor is bright, sparkling, up-to-date, and in great favor with the public; and sometimes it has been intimated that the elder is dull, tedious, with a wonderful fondness for antiquated subjects that the people manifest about as much interest in as in a last year's bird nest.

These services are not thronged by the multitudes, neither are they numbered as times of refreshing. Empty pews and absent chairs mortify the pastor and the true and faithful who are always there. They will be there when the last roll is called. They sing on these occasions an old hymn that is very appropriate—

"How tedious and tasteless these hours,
That have all lost their sweetness to me."

Then this man of long sermons and small audiences preaches on a cash basis. He has in his very appearance the look of a pious dun. He speaks of money, in private and in public, with the ease of a revenue collector. The exchequer of the church is completely depleted to meet his claim, and he departs to soon return again.

There are two things that, if done, would adjust this office to the changed condition of the church and the country, and would restore it to its former dignity and usefulness.

First. Let the size of the districts be greatly enlarged. Instead of a dozen charges, let it embrace fifty. Why not? This would not cover half the territory of one of the original districts. Then think of the improved facilities of travel and communication. I can go to the telephone and call up every pastor and Official Board and have a conversation with them in a few minutes. The elder could travel throughout these charges and direct and superintend them, and represent them just as intelligently to the Bishop and his council as with the present plan. This would save, in the Missouri Conference, five men to the pastorate and as many thousand dollars to be turned into other channels of church work.

Second. Then let it be understood that none but men of first-class ability can be appointed to this place. A district of fifty pastoral charges would challenge the brains and eloquence of an intellectual giant. He ought to be a general that could marshal armies and inaugurate campaigns. Revival enthusiasm, missionary zeal, educational interests and all the great departments of church work would tax his energies to their utmost.

This work is being done to day by just such men and with marvelous success. I am personally acquainted with one who turned over two districts at the end of the time limit, with all the financial claims paid in full and the entire membership paying $1 per capita for missions.

We are praying that our next General Conference may have grace and wisdom to adjust this part of our machinery to the changed condition of things.

In the meantime, let no uncircumcised Philistine imagine that the elders are sinners above all others in Jerusalem. We have not a monopoly of poor preaching, neither are we responsible for all the complaints that go up to heaven.

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CATARRH IN THE HEAD, that troublesome and disgusting disease, may be entirely cured by a thorough course of Hood's Sarsaparilla, the great blood purifier.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25 cents.

We recommend the Piney Woods Dairy, 2050 Magazine St., to all who desire good country milk delivered in bottles.

Opportunities.

I was one of a disappointed party of twenty-five leaguers who were returning home on last Tuesday night, after having stood in front of a closed and darkened church till we were weary and heart sick, whence we had been called and had gone to meet in the Master's name, to talk about the Master's work, and to plan for more and better work for the Master. In that disappointed group was some of the best spiritual material to be found among our consecrated young people. They had gone there with hearts filled with Christ's constraining love. Some of them—most of them—were bread-winners, and I so well knew just what they suffered from tired and aching limbs. But they had come home from the day's toil, hurried through the evening meal, and made hasty preparation to go. It was quite an event to this little band, this going to a sister church to meet and consult with other workers, and it was a real pleasure to lead this willing little flock; but how sad to see their disappointed faces, their looks of inquiry; how difficult to explain; how hard for them to understand?

On our way home the thought came to me that never was it so important, never so essential, that our Leagues meet as at the present time; never can there be more golden opportunity for our young people to work as now; to be "all for Christ." There is a gloom over the city; there are so many aching hearts, so many hungry ones; so much need and distress. The very reason that our city is filled with sickness, with privation seems to be the more reason for open places of worship; more preaching, more praying, more working, more interest in League work. Must we remain in our homes, in comfort, while the Master's work lies neglected all around us?—while we so plainly hear him calling, "Who will go and work to-day?" He is calling loud and long. Never were the fields so white—a great harvest just now. There is a manifest "turning to the Lord" just now; no better time for a revival in all our churches than this. Blessed Savior, lay the burden of these souls on our hearts. Oh, may the story of Calvary be understood as never before! How the precious time is rushing by! God bless our dear young people in their part of this work. Let us do more than ever. Visit the homes of the poor and needy. Solicit help from those able to help; go in the footsteps of Jesus, who died for you—for these; go with a small package of groceries in one hand and your Bible in the other; brighten these lonely homes; "be all things to these." Read the blessed Word, so full of promise of salvation; kneel and pray with them—they are starving for love and sympathy as well as for bread. You will find no work so compensating as this in the joy and peace in your heart; and when at last we reach the land "where tired feet, with sandals loosed, may rest," with the "multitude which no man could number," our "robes washed in the blood of the Lamb"—if, as we look around, we shall see some of those we have led there, what a joy will be ours, and then to hear: "Ye did it unto me."

L. MEEKINS.

The healing and purifying qualities of Salvation Oil render it the best article for the speedy cure of ulcerated sores. 25 cents.

Gone Home.

The Rev. R. M. Carruth, Jr., one of my most promising young men and a local preacher, was instantly killed on the fifth. He was caught by a belt at his father's gin.

B. H. RAWLS, P. C.

Auburn, Miss., Oct. 11, 1897.

Look out for cheap substitutes! Beware of new remedies. Dr. Bull's Cough Syrup has stood the test for nearly fifty years.

The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives. One task never turns another out, nor ever compels hurried, and, therefore, imperfect, doing. The calm spirit works methodically, doing one thing at a time and doing it well, and it, therefore, works swiftly, though never appearing to be in haste.—Rev. Dr. J. R. Miller.

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TOPIC FOR OCTOBER.

ST. PAUL'S DOCTRINE OF THE HOLY SPIRIT.

OCT. 24.—THE HOLY SPIRIT THE SANCTIFIER. (Rom. viii, 4-14; Gal. v, 22-26; Eph. v, 2.)

1. The word "sanctify" in the Bible is used very frequently with the meaning "to set apart." Christ "sanctified himself"—that is, set himself apart to the work of human redemption. The Holy Spirit is not the sanctifier in this sense of the word, for we set ourselves apart to God's service.

2. Mr. Wesley says that regeneration is sanctification begun. "Regeneration is not only a cleansing from sin, but is the introduction of a new life—the divine life—into the human heart. Sanctification is not only a purification from sin, but includes the coincident development of this divine life. As regeneration is the work of the Holy Spirit, so is sanctification. But as the work of the Holy Spirit in regeneration is dependent upon conditions which we supply, so is it in sanctification. The conditions requisite to sanctification are involved in the term "consecration." God will attend to the sanctification, we must attend to the consecration. Every man may be as good as he wants to be. His consecration is the measure of this desire and at the same time the measure of his sanctification. Entire consecration is the condition upon which God will entirely sanctify. Let us not worry about God's work, but present our bodies a living sacrifice unto him.

DOTS.

Louisiana Avenue League took a collection last Sunday evening at their devotional meeting for the Charity and Help Department, and realized $2.50. A good example to follow.

The appearance of a yellow fever germ in Patterson, La., was the cause of a remarkable burst of enthusiasm on the part of the League.

The "American Federation of Labor" has taken the right ground on the Sabbath question, though it does not do it from religious considerations. It is thinking of "Labor" all the time. It says rightly that "there is no necessity for Sunday work." The labor people demand, not as a privilege, but as a right, that they should have the Sabbath for their own use. It was made for man.—Presbyterian.

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Magazines for October.

LADIES' HOME JOURNAL.

"Inside of a Hundred Homes," the first of a succession of articles picturing interiors of the most artistically-furnished houses in America, is one of the notable features of the October Ladies' Home Journal. Another of special interest introduces "The New Tenants of the White House" through photographs of the McKinley household. Lilian Bell's chat—bright and witty, it is needless to state—of her preparations and departure for Europe is also an interesting feature. Edward W. Bok points out to young men where the best chances of success awaits them, and counsels young women who object to the word "obey" in the marriage ceremony.

AMERICAN REVIEW OF REVIEWS.

The American Monthly Review of Reviews, for October, has several articles of unusual interest to women readers. Miss Frances Willard tells the story of the World's W. C. T. U. movement; Mrs. Elien M. Henrotin, president of the General Federation of Women's Clubs, outlines the benefits of those organizations; Mrs. Sheldon Amos, of England, writes of a London Women's Club, and Miss Mary Taylor Blauvelt contributes an enlightening article on the opportunities for women at the English universities.

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Editor Christian Advocate.

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Home Circle.

AT THE DOOR.

BY EUGENE FIELD.

I thought myself indeed secure.
So fast the door, so firm the lock;
But, lo! he toddling comes to lure
My parent ear with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous, baby knocking, and
"Please let me in—it's only me."

I threw aside the unfinished book.
Regardless of its tempting charms,
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in eternity,
I, like a truant child, shall wait
The glories of a life to be.
Beyond the heavenly Father's gate?

And will that heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"'Tis I, O Father! only I?"

A Young Man's Success.

"The appearance is that only a comparatively small number of people ever quite realize what an easy thing success would be if only they made effective the means to which they have already in hand," writes Rev. Charles H. Parkhurst, D. D., in an article on "The Young Man on the Fence," in the Ladies' Home Journal. "Differences among people in respect to efficiency are far less an affair of resources than they are a matter of getting those resources trained upon a particular point, and of getting that point so close to the eye and the heart that it shall be able to draw those energies along convergent lines, like a sun-glass that will convert ordinary temperature into heat by contracting solar lines to a focus. It is worth a whole fortune to get well stirred up, to get all the energies of one's being drawn out in warm intensity upon a single object. A good deal of the success of even a man like St. Paul is due to that posture of mind and of life which he expressed when he said, 'This one thing I do.' He was wholly drawn in under the power of a single purpose. He was aglow with that purpose. Everything within him was combustible material, which he laid upon the crackling bonfire of that purpose. Success was, therefore, easy to him."

He believes that "when all has been said that admits of being said in regard to a young man's equipment for life, and in regard to what he ought to do and what he ought to eschew, it still remains a fact that his acquisitions and his achievements will depend principally on his way of looking at life, and on the spirit with which he takes hold of life. He can deal with it at arm's length, or he can grip it at short range. He can treat the world as an article of virtu to be elegantly inspected, or he can handle it as a practical commodity to thrust his hands into. He can approach it with an eye of half-supercilious interrogation, or he can come down upon it with a plump bound that means respect, confidence, and the will to have frank commerce with it. There is enough in almost any young fellow to get a great deal into life if he has the disposition to construe things with a degree of seriousness, and by seriousness I do not mean sorriness, but practical earnestness—the spirit, namely, that will prevent his looking upon the world as being little better than an ill-timed joke, awkward enough to make the whole thing uncomfortable, and ludicrous enough to excuse any sophisticated person from concerning himself much with it."—Selected.

Make Yourself Agreeable.

It is the "first duty of man" and woman at a dinner table to make themselves agreeable. This includes not only the effort to be entertaining, but to be an appreciative listener, as well, to what others may have to contribute. It excludes the introduction of all subjects that are likely to excite heated argument, or that may be in the slightest degree obnoxious to any person present. Conscience, as well as "good form," forbids adverse criticism of the absent, or gossip in any of its unworthy forms. It is nothing less than rude to try to monopolize the conversation, and seek to concentrate general attention upon one's self.

Each guest should try to contribute to the cheerful atmosphere of the scene, bringing whatever news of a pleasant nature one has heard for the general benefit. Good stories, bits of information, etc., should be treasured for such occasions, and the briefer these stories are, the better will it be for all concerned. Fault-finding about the weather, teasing and personalities of whatever kind, are not calculated to produce harmony, and should be rigidly excluded from dinner-table conversation. Good digestion will wait on appetite the more surely if these rules be observed.

The A, B, C of table etiquette requires that one shall not attempt to talk while masticating. If addressed unexpectedly, one need be under no embarrassment to dispose of the food in his mouth, if the quantity taken has not been unduly large. If anything has been taken into the mouth which is unpleasant to swallow, it may be disposed of in the napkin without remark, while ostensibly wiping one's mouth. If one desires a second helping of anything, or to have one's cup refilled, it is more courteous to address those at the ends of the table who are serving, than to mention the wish to the person in attendance.—Selected.

How Old are You?

You need not answer the question, madam, for in your case age is not counted by years. It will always be true that "a woman is as old as she looks." Nothing sets the seal of age so deeply upon woman's beauty as gray hair. It is natural, therefore, that every woman is anxious to preserve her hair in all its original abundance and beauty; or, that being denied the crowning gift of beautiful hair, she longs to possess it. Nothing is easier than to attain to this gift or to preserve it, if already possessed. Ayer's Hair Vigor restores gray or faded hair to its original color. It does this by simply aiding nature, by supplying the nutrition necessary to health and growth. There is no better preparation for the hair than

AYER'S HAIR VIGOR.

Rosa Bonheur's Daily Life.

"My life is that of a peasant," writes Rosa Bonheur in a story of her life in the Ladies' Home Journal. "I wake with the day and lie down to sleep almost at nightfall. Early in the morning I stroll in the garden with my dogs or drive my pony cart through the forest of Fontainebleau [in the midst of which is her estate, By]. Toward nine o'clock I take my seat before the easel and work until half-past eleven. Then I breakfast quite simply, and afterward smoke my cigarette, as I run through the daily papers. I resume my work at one o'clock, and at five I go out for a walk. I love to see the sun sink behind the trees of the forest. My dinner is as simple as my breakfast. I finish the day by reading. The books I prefer are those of travel, hunting or historical works. Often I read the Bible.

"Before commencing a picture I study my subject exhaustively, prefacing this work with conscientious studies from nature. I look for the exact sky and the exact ground that will suitably frame the subject, and not until then do I commence work on the canvas. The ever present desire to bring myself nearer to truth, and an incessant research after simplicity are my two guides. I have never grown tired of study. It is to-day, and it has been during my whole life, a happiness to me, for it is with persistent work alone that we can approach the unsolvable problem of ever-changing nature, the problem which more than any other elevates our soul and entertains in us thoughts of justice, of goodness, of charity."

This Is How They Rise.

A young woman recently found employment in a queensware store. She immediately began a course of study, in her leisure moments, upon glassware and china. Then she read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valuable employee in a large store.

In a millinery establishment the young woman who found time for reading a book or two on colors and their harmonious combination found her own taste greatly improved and her ability to please patrons much greater. She was soon a favorite with the employers and customers.

The young woman who, to earn an honorable living, went into a lady's kitchen, and instead of gossiping every evening, found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner; she knew what dishes were in season; she knew how to serve a meal in its proper courses; and, more than that, she knew something about the food value of different dishes.

Of course, this sounds like an old-fashioned Sunday-school book, but the fact remains that there is always "room at the top," and that no unusual amount of intelligence is needed to reach the top. A fair average of good sense and a proper amount of application will accomplish everything.—Womankind.

"Her Touch."

A sailor who met with a serious accident was carried to a London hospital. His poor mother hurried to the building to see her son. She was met with a kind, but firm refusal from the house physician; but, nothing daunted, she pleaded for admission to the poor fellow's bedside. Who could resist a mother's entreaties? The safety of the patient lay in his being kept absolutely quiet; but the physician consented to her admission on condition that she did not speak a word. She stole softly to his bedside, and gazed, as only a mother can, at her unconscious boy. She dare not speak, but a mother's love was not to be denied all expression, and gently laying her hand on his fevered brow, she let it rest there a moment, and then noiselessly crept from the room. The watchful nurse heard the comatose sleeper murmur the words, "Her touch!" and rousing himself, he added: "Surely my mother has been here; I knew her touch!" Ah, there was an electric thrill of sympathy in that touch, which told its own tale to the dying man.—Rev. A. Finlayson, in the Advocate.

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Dean Stanley used to relate that a gentleman once called to tell him that he had been into the abbey and knelt down to pray, when the verger had come up to him and told him he must not kneel there. On asking why not the verger had said: "Why, sir, if I was once to allow it we should have them praying all over the place." This recalls the gentleman visiting a church and asking the sexton whether people ever used it for private prayer, to which he replied: "I ketch'd two of 'em at it once."—New York Observer.

"Take the lowest seat and work your way up. Let a man be called up always. Do your work wherever you are, and do it faithfully and so contentedly that they will want you still higher. The more you do your work well, the more they will want you still higher and higher. Be drawn up. Do not force yourself up. That leads to chicanery, to pretense, to mistakes, and even temptations and crimes. —Henry Ward Beecher.

When going through a coal mine it is necessary to carry a safety-lamp, in order to throw a light across the path. The light prevents many a stumble over the uneven ground. This world is full of the darkness of sin; snares and temptations lie in the Christian's path; but if he carries with him the lamp of God's Word, it will show him where the danger lies, and so keep him from falling. —E. A. Smith.

Hygiene.

Mental Health.

The person with ideal mental health will be able to throw off his cares at the end of the day, dismiss them from his mind, until they are taken up again on the following day. They will not obtrude themselves into his hours of recreation or his hours for sleep, or if they do, it will be only temporarily and on rare occasions, when emergencies arise, as may often be the case. His ability to sleep will be great and he will not destroy it unnecessarily. If he is obliged at any time to encroach upon his sleeping hours, he will atone for it by an extra allowance at another time. One of the surest signs of mental health is the ability to sleep after mental or physical strain, be refreshed by it and made over anew.

Gladstone is one of the most remarkable examples of this:

"Once in bed," writes his daughter, Mrs. Mary Drew, "he never allows his mind to be charged with business of any kind, in consequence of which he sleeps the sound and healthy sleep of a child, from the moment his head is on the pillow until he is called next morning. This absolute power over his thoughts, won by long and strict habits of self-control, must be one of the principal causes of his freshness and youth. As an instance, he went home in the early morning after the defeat of his Home Rule Bill of 1886, and slept, as usual, his eight hours.

It is true as yet we know little of the nature of the state called sleep, nor how it makes us over anew. We call it a temporary interruption of our relation to the external world, a repose of the intellectual functions and of voluntary motion, and so far so good, but this is not all. It is quite possible there is another self in each individual which in sleep, not only repairs the injury done to the body during its daily activities, but, perhaps, in addition to this, has its own activities in an unseen universe.

The person with the ideal mental health of which we are writing, will have a stable nervous system. By stable I mean not easily overthrown or shaken from its firm base. If any reader will study the characters of those about him, he will see a great difference in the stability of their nerves. Some are not easily upset by anything that happens. If the house takes fire, they know just what it is best for them to do. They estimate quickly the condition of things, and are able to act wisely and without delay; the emergencies must be great which find them taken by surprise. The great generals in any important battle whose nervous systems are most stable, are, in the end, other things being equal, most successful. Washington was a good example of a man with a stable nervous system, though it is said he did sometimes become enraged and very angry, when the causes were especially provoking. Gen. Grant was another remarkable example. The use of tobacco, of stimulants and even the fatal disease which ended his life, all combined, were not enough to altogether destroy this stability. Witness his writing during his painful illness and near his death the history of his life and campaigns; read of his coolness and imperturbability in all engagements in the war. Such cases are happily not rare; they may be seen in every walk of life.

On the other hand, examples of unstable nervous systems are also abundant. They are easily upset; they lose their balance on slight provocation, they are excited over trifles and magnify little things. Such persons, in addition to submitting the conduct of their lives to rational mental hygiene, need to discipline themselves by reason and self-control. The improvement of the general health by self-discipline are the only permanent cures. This becomes most easy when there is a sufficient occupation to satisfy all the functions of life and healthy companionship, to help to steady the nerves until they become strong.—The Journal of Hygiene.

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Ministerial Remuneration.

MR. EDITOR: In the ADVOCATE, of Sept. 30, "L." writes some good things "For Young Preachers;" but it will be a sad day for the church of God when men follow the work of the ministry as a profession. Under "ministerial remuneration" "L." conveys that idea. He says: "The preachers in charge depend upon their own people for a living; but when they go out and help in another charge it is reasonable and right that they should be remunerated for their services."

When a Methodist preacher's living is already provided for in his own charge, is it unreasonable that he should go out and assist his neighbor pastor without remuneration, especially if his neighbor is serving a poor charge with meagre support? "L." makes no exceptions. Would it not be Christ-like, and in the true spirit of the Christian ministry, to give him a lift, expecting nothing but souls for his hire? The time has come when we need a better understanding among ourselves in matters of this kind. Some time ago my presiding elder kindly came to my assistance in the midst of a meeting and labored to the close faithfully and efficiently. After he had gone a brother came to me and expressed great astonishment that I had not taken a special collection for him. I simply replied that the presiding elder was a pastor of the church, and that he would be satisfied if they would pay him what they had already promised. Did I commit a blunder? Were these special services for which he should have received special pay? I would like to get right in these matters. When a neighbor pastor comes to assist me, I tell a few brethren, privately, "You must see that the brother's expenses are paid, at least!" not thinking of his coming as a professional man to be paid for his services. But "L." asks, "Why is it that my people are not willing to give as much to a neighbor pastor who comes and works as they give to an evangelist?" Clear of the professional idea, he certainly would have seen that the answer would be, that the neighbor pastor's support is already provided for in his own charge, while the evangelist depends upon the people who invite him to hold meetings for his living. One objection to the work of the evangelist is that the collections are too much stressed in their work for the good of the cause; and on account of their necessity, some of us can not have the benefit of their services. But if we have to pay the neighbor pastor as much, the sooner we begin as pastors and people to do our own work, the better for the cause of our Master. Let every brother give the helping preacher just as much as he feels inclined—it will be a means of grace to his soul; but pressing collections in all our revivals to pay men for their services who are already provided for by the church will do us no good. ALEXIUS.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

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Hall's Family Pills are the best.

Alone with God.

Church statistics reveal the advance of Zion along the lines of added members, finances, conversions, sanctifications, and missionary zeal. At times we honestly congratulate ourselves upon our loyalty and zeal for the cause of King Immanuel. There is an important item, vital to Zion's welfare, that, if kept at all, finds record only in the angel's book: The member who practice and enjoy closet religion. If some zealous pastor would inquire of congregations, in planning your home residences, how many have provided a suitable room, where the inmates of the home could at will retire in order to obey Matt. vi, 6, "How many, without such provision, have improvised some place in which to hold personal communion with God?" no doubt a sad discovery would appear that would justify the appointment of a day of fasting and prayer. Personal communion with God is essential to Christian life and final reward. Much help is derived from worship in the public congregation, the prayer meeting and love-feast; but sturdy Christians are the product of the closet. "Enter into thy closet and shut the door." The soul disappears from all the claims of a material earthly character, and for a space of time rises superior to all bodily demands. It is conscious of a craving desire for help that the Holy Ghost only can supply. There may be great ability in the prayer meeting to gratify the listening ears of auditors with rounded periods, charming word-pictures, and display of Bible lore; but in the closet it is, "Search me, O God, and try my heart, and see if there be any wicked way in me."

Alone with God, the soul dare not claim a love not real. In that holy place, surrounded by transfiguration light, soul-blotches, invisible in sunlight, appear. It is there that the Holy Ghost burdens the saved soul with an agonized desire for the spiritual indument of the Holy Ghost upon the pastor and church membership. There it is where the missionary zeal is fanned to a white heat. There it is where it is possible for God to charge, fill and make ready for conflict the victorious soldiers of the cross.

Happy is the pastor, strong is the church, that has closets of prayer equal to membership. When you plan your new parsonage see to it that it lacks not the special room for the secret communion of God. When you remodel or build the new home, provide for this soul need. Let every camp ground provide a separate building from all others, where God's minister may be alone with God awhile before entering the pulpit.

ROBT. B. DOWNER.
Vossburg, Miss.

It would almost seem as if some women had forgotten to be wives in their zeal to show themselves devoted mothers. In an age when children's rights are so strenuously insisted on, is there not danger that the "little dears" may monopolize the rights of the "big dears"—the husbands and fathers who are toiling in this world of fierce competition and wearing anxiety? Life was never harder for the average business man than now. He never needed more the steadying, soothing influence of a restful home. But in many cases women are too much absorbed with their children to minister as they ought to the head of the household. Hard-working men need and appreciate sympathy, not of the obtrusive, fussy sort, but the quiet, pervasive sort which anticipates small wants, keeps petty worries out of sight, and radiates cheer as a flower exhales its perfume.—Congregationalist.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

WESCOTT—WILLIAM FRANKLIN WESCOTT was born Dec. 4, 1851, near Franklinton, Va.; came to Issaquena county, Miss., in 1872; was married to Miss Carrie E. Grace, at Rising Sun, Ind., Aug. 21, 1879; died at Duncansby, Miss., July 8, 1897.

Bro. Wescott had a kind and gentle disposition, a generous nature, with a kind word for all, and was loved and respected by all who knew him. A man of integrity, acting justly in every relation of life, he was called upon often as an arbitrator, a man of fine discrimination and strong convictions, acting well his part in the battles of life. Self-sacrificing, affectionate, tender, a gentleman of first water. He was partially paralyzed in 1890, and never regained robust health. For the last two years he was a great sufferer, but bore his afflictions with much fortitude. He professed faith in Christ, was baptized and received into the church a short while before his death. He repeatedly told his pastor he was only trusting in the Savior for salvation. His death was easy; his end was peace. He leaves a devoted wife and one son to mourn their loss. May they die the death of the righteous, and their end be like his!

W. T. GRIFFIN.

CLITE—JOHN CLITE was born in Caldwell county, Texas, Jan. 1, 1874, and died in Sunflower county, Miss., Sept. 28, 1897.

His father having died, his mother brought him and his only sister to Mississippi, where his mother married one Mr. Coleman. Before the subject of this memoir was ten years old mother and stepfather had both died, and he was left to the care of Mr. G. W. Shivers, who reared him with as much care as if he had been his own son.

Johnnie, as he was usually called, joined the M. E. Church, South, in 1886, under the ministry of Rev. Joseph Harris. For a time he was a devoted Christian, and felt called to the ministry. He entered upon this work, but soon allowed his license to expire, and ceased from active work in the church.

He spent about two terms at Iuka Normal Institute, then came home and was engaged in the timber trade. On Sept. 18, 1897, he was caught under a log falling off a wagon, and horribly bruised. He at once pledged God to do his work if only permitted to recover; but was ready to die if the Lord so willed. After ten days of suffering he closed his life in peace to enter his eternal reward.

JNO. R. COUNTISS.

WILLIAMSON—WILLIAM H. WILLIAMSON was born in Taylor county, Ga., Sept. 4, 1830; was married to Miss Elizabeth A. Heys in January, 1853. They had nine children born to them, all living and grown. Bro. Williamson moved to Mississippi in 1855. He joined the M. E. Church, South, about fifty years ago, and was a devoutly faithful servant of Christ and his church. He said he had been ready to answer to the heavenly roll-call for fifty years. He lived to that end. He was palsied for several years before his death; yet he was faithful to the church and its interest to his last days. He was living with his son Dock when Christ came with a heavenly host to see Uncle Billie, and carry him home with him, Sept. 27, 1897.

Bro. Williamson has been a subscriber for the NEW ORLEANS CHRISTIAN ADVOCATE from its first issue. In an experience meeting last August he arose and said, "I can't talk;" but the great tears that chased down his cheeks spoke the truth of his former life, that his soul was safely anchored in the Christ. His body sleeps, yet he lives. May God bless and save his bereft children! We bid him good-by now, but will meet him by and by.

P. H. HOWAR, P. C
Walnut Grove, Miss.

WOMACK—Mrs. ANNIE WOMACK (nee Fletcher) was born June 10, 1836, and died at her home in Livingston parish, Aug. 22, 1897.

She was a consistent member of the M. E. Church, South. She possessed many womanly graces that attracted to her everyone who knew her. Her gentle Christian life made a deep and abiding impression on those who knew her best. Amid all her sickness she demonstrated the saving power of the blood of Jesus. A meek and quiet spirit was hers at all times and under all circumstances. Loving friends did all in their power to restore her, but He who doeth all things well called her to himself in the bloom of her womanhood. She leaves a husband, father and brothers and sisters to mourn her loss. May they follow her as she followed Christ!

J. J. KELLY.

GOODRICH—Whereas, It has pleased God to remove from us one of our beloved members, Miss MATTIE GOODRICH, who was a willing worker, and although living too far from the church-house to attend all the meetings, yet she was often among us, and we are sure that she now rests in the arms of her Savior, our belief being sustained by her consecrated life and earnest desire for higher Christian experiences. We bow to the divine will, feeling our great loss.

Resolved, That we express our sincere regret by giving a copy of these resolutions for publication to the NEW ORLEANS CHRISTIAN ADVOCATE. P. H. FONTAINE, for Com.

New Orleans, La.

CARRUTH—The following resolutions in memory of our deceased brother, Rev. R. M. CARRUTH, JR., were adopted by the fourth Quarterly Conference of Adams charge, Brookhaven district, Mississippi Conference, on Oct. 9, 1897:

Whereas, It has pleased Almighty God to remove from among us our beloved brother, Rev. R. M. Carruth, Jr.; therefore, be it

Resolved, That we lament the untimely death of our brother taken away in his youth, and in the beginning of a career which promised great usefulness and blessing both to the church and to the world. We bear witness to the integrity of his character, the purity of his life, and his devotion to the service of God and his fellow-men. We rejoice in the fact that from a boy he has lived among us a Christian and a servant of God, performing with fidelity all the duties that came upon him.

Resolved, While with inexpressible sadness we contemplate his sudden and tragic death, we know which way his life tended: toward the blessed home above: and we will always cherish the memory of our young brother, whose pleasant face and noble form we will not see again in this world. Our deepest sympathies are with the afflicted ones of his own home, and we pray that they may have the consoling grace of our heavenly Father in their great sorrow. S. ENGLE CARRUTH,
Sec. of Conference.

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She's bound to have Pearline, this lady. The grocer has just sent her one of the many substitutes, instead. You can't see the boy, but he's on his way back to exchange it. If all women were only as careful and determined, there would be less grumbling, and Pearline sales would be multiplied.

Probably no woman who uses Pearline would take anything else, knowingly. But since Pearline has become a household word, the ignorant and the careless suffer. The ignorant think that "Pearline" means any washing-powder; the careless fail to notice that they're getting an inferior article, instead of Pearline.

543

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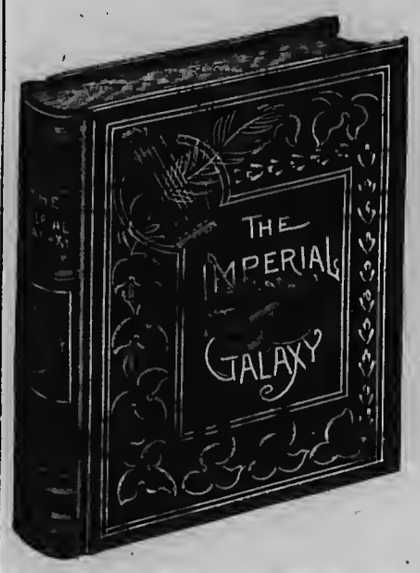

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CHARM THE FANCY,
ENRICH THE INTELLECT
AND IMPROVE THE LIFE.

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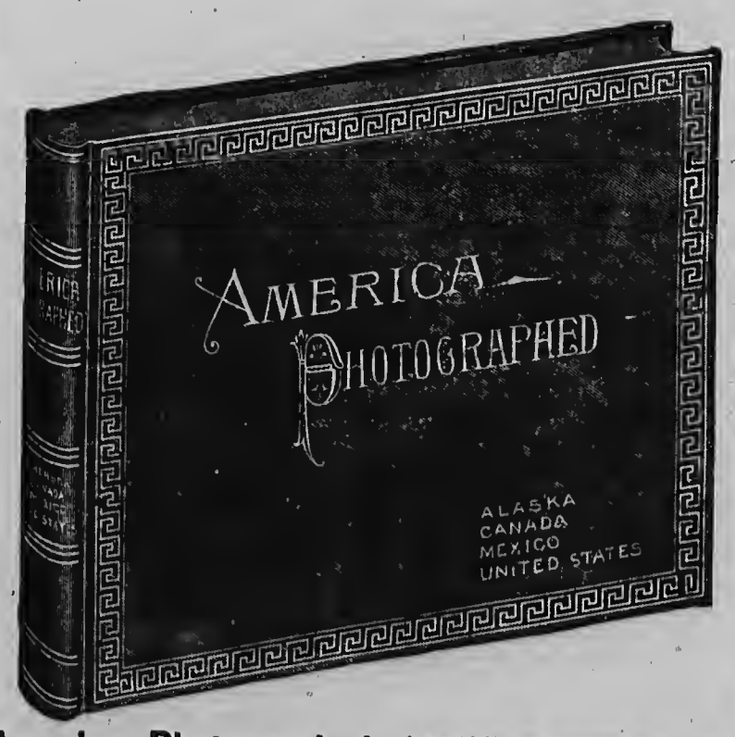

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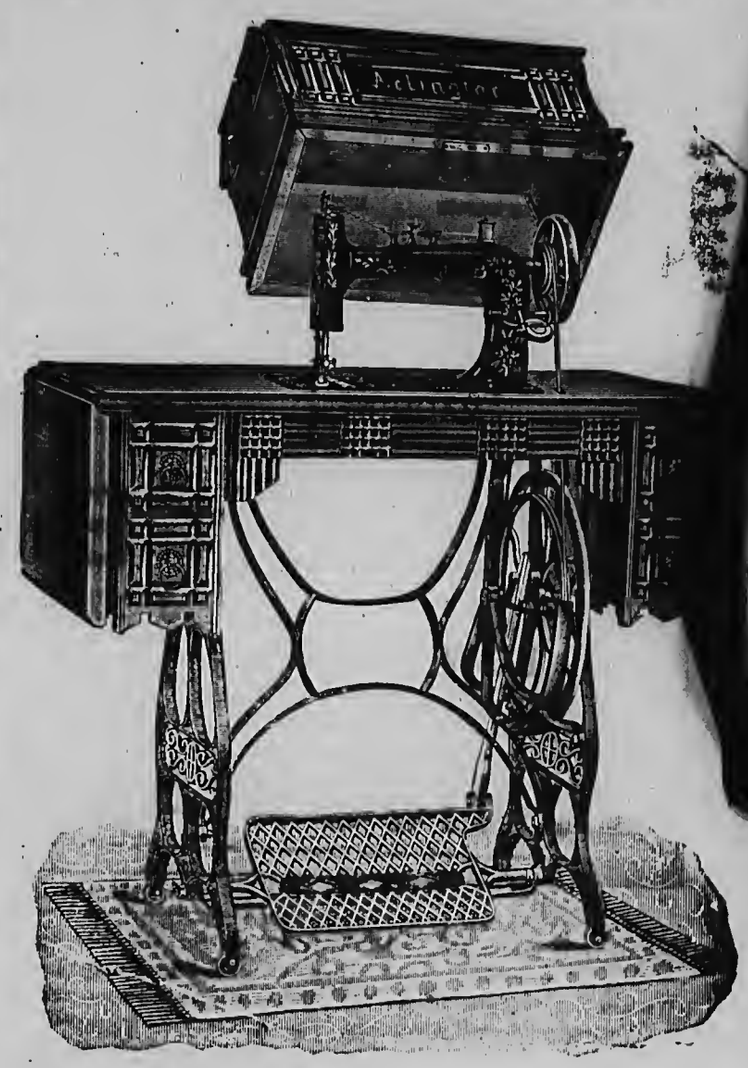
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gunge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

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N. B.—Our machines are shipped direct from the factory in Chicago.

Royal makes the food pure, wholesome and delicious.

NEWS OF THE WEEK.

DOMESTIC.

Charles A. Dana, editor of the New York Snn, died at his home in Gleneeve, L. I., on Oct. 17. He was seventy-eight years old.

Mrs. Jefferson Davis and her danghter have been invited to attend the coming conventlen of the Confederate veterans at Atlanta.

All the indiestions go to show that in the next Congress the question of national control of health affairs is going to be bronght prominently forward.

A monument to the iate Eugene Fieid is to be ereeted on the campus of the Missouri State University by the teachers and school children of the State.

The dome of the Robinson Opera House, of Cineinnati, coliapsed while a performance was in progress. Three people were crnshed to death and thirty were injured.

Minnesota University seems to lay little stress on the study of the ciassics. Out of the 185 instructors at that institution, only four are engaged to teach Greek and Latin.

Eiiza Ann Grier, a fuii blooded negro woman, has applied at Atlanta, Ga., for a lieense to practice medieine. She holds a diploma from a woman's medical coilege at Philadelphia.

A proposed ordinanee in Terre Hante to iimit the speed of street ears was defeated by the clever scheme of the street raiiway company in running its cars for a few days on the proposed slow-transit scheduie.

The International League of Press Cinbs met in New York City last week. It was decided, despite some opposition occasioned by the prevailing fever in this city, to hold the next convention in New Orlcans.

Miss Harriet S. Huntingdon, danghter of Bishop Huntingdon, of central New York, has been nominated for the School Board of Syracuse, and is supported by the progressive women of the set in which she moves.

The sum of $2,000 has been offered to Ex-Queen Liinokalani, of Hawaii, if she will act as queen of a carnival at Wichita, Kan., next year. The invitation was extended through Dr. Martin, formerly of Wichita, who was the Queen's physician in Honolnln.

The annonncement comes from Baton Rouge that majorities of the members of both Houses of the General Assembiy of Louisiana have expressed to Governor Foster their willingness to vote for an uppropriation from the State treasury of a fund of $50,000, to be used in stamping out the fever in this city.

During this week there will be celebrated at Boston the centennial anniversary of the launching of the frigate "Constitution." The old frigate, although no longer in active servlee, is still carried on the navy iist, and it is understood that she is to be preserved as an interesting relic of the first beginnings of the American navy.

FOREIGN.

Sir Edwin Arnold, the poet and journalist, anthor of the "Light of Asia," married a Japanese lady in London on Oct. 16.

Evangelina Casio y Cisneros, the young Cuban woman, has been rescued from the Spanish prison in Havana. She is now in New York City.

The King of Corea proclaimed himself Emperor on Oct. 15. This is a part of the progressive policy on which Corea has embarked, following the lead of Japan and China.

The Swiss National Conncil has adopted a bill by an overwhelming majority making insurance against illness compulsory in the case of all persons not possessed of independent means.

Compulsory education is about to be established throughout European Russia, the ministry of public instruction having devised a system which will be enforced as soon as the Czar approves of it. Only 8 per cent. of Russia's population of 130,000,000 can read and write.

An international exposition is to be held in Glasgow during the year 1901, and the citizens are already bestirring themselves to raise the guarantee fund. So far $750,000 has been raised, and it is expected that the total sum required —$5,000,000—will be got within the next six months.

The coasting steamer "Triton," from Havana, was blown on the ragged reefs of the Cuban coast. Passengers and crew numbered 200, of whom the purser and one passenger were the only survivors. Several army and naval officers were on board. Over $30,000 to pay off the Spanish troops were lost.

Dr. Hu King Eng and Miss Wang are to be the Chinese delegates to the woman's congress to be held in London in 1898. The former, who is known as the "Miracle Lady," on account of her success in the art of healing, obtained her degree of doctor of medicine at the Women's Medical College in Philadelphia.

President McKinley always gives his boutonniere to the first little girl in the line at his receptions at the White House.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN — Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION — New York.
SCUTHERN, SHIPMAN — Chicago.
COLLIER, MISSOURI, RED SEAL, SCUTHERN — St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

THERE is a right way to paint and a wrong way. The right way is to have the best paint—Pure White Lead (see list of genuine brands) and Linseed Oil—applied by a practical painter. The wrong way is to get some mixture about which you know nothing and apply it yourself or have some inexperienced, irresponsible person do it.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

The Drunkard's Will.

Let the youth of Mississippi—aye, let the middle-aged and the aged—read the following, "The Drunkard's Will," which is clipped from a Mississippi paper, credited to exchange:

"Know all men by these presents that I, ——, of the county of ——, State of Mississippi, being of sonnd and deposing memory, in view of the uncertainty of life and the certainty of death, do make this my last will and testament, to-wit: I die a wretched sinner, and I leave to the world a worthless reputation, a wicked example, and a memory that is fit to perish.

"I leave to my parents sorrow and bitterness of soul all the days of their lives.

"I leave to brothers and sisters shame and grief and the reproach of their acquaintances.

"I leave to my widow and broken-hearted wife a life of lonely struggles with want and suffering.

"I leave my children a tainted name, a reviled position, a pitiful ignorance, and a mortifying recollection of a father who, by his life, disgraced humanity, and at his premature death joined the great company of those who are never to enter the kingdom of God. Pray God that those who are yet living may take warning and profit by the above."

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalps, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.
"How to Produce Soft, White Hands," free.

ITCHING HUMORS Instantly relieved by CUTICURA RESOLVENT.

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Ann Arbor Church and Parlor Organs.

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LOW PRICES. PIANOS. EASY TERMS.
JUNIUS HART, - - - 1001 and 1003 CANAL ST.

Thirty Days in Jail.

We are not "in prison," as one brother wrote in the last ADVOCATE. [illegible] but are the next thing to it, as we can go only two or three miles south of our little town and one mile north, and that is a narrow limit to a Methodist preacher to whom "the world is the field." We are deprived of one privilege which Paul even had while a prisoner, for he did preach, and all religions gatherings are now forbidden in Sharkey county under penalty of $50 fine and 30 days in jail. I am not going to make any complaint at our Board of Supervisors, for if we escape this yellow plague, it will be a wonder, as it is already in three miles of us—namely, at Nitta Yuma. Chances are for it to spread if weather continues warm, as many have been exposed.

Truly, this has been a year of visitations upon the two pastoral charges in Sharkey county, viz.—Rolling Fork and Anguilla. First the overflow, which left little but wreck and ruin in its track. Shortly following the flood, when double duty was necessary, Bro. Penn, Rolling Fork's efficient and godly pastor, sickened and was called from his flock. The writer also lost six weeks in Summer from sickness, making a narrow escape. All that Bro. Weems' article contained—and more, too—is true of the Vicksburg district.

We have had two meetings on Anguilla circuit—namely, at Bethel and Sunflower Chapel, resulting in much good in the way of conversions and reclamations and a few additions to the church. Our meeting at Anguilla has been twice postponed: first by illness of pastor, and then by yellow fever; but we expect to have it as soon as the Great Physician disinfects these parts with frost.

Hoping to send something more encouraging next time, I am,

Fraternally,

E. E. LANGFORD.

Anguilla, Miss., Oct. 16, 1897.

Both to Blame.

It is time that some one should point out that if there is a widening chasm between the rich and the poor, the feelings of the poor have quite as much to do with it as the habits of the rich. Most ministers who have the rich and the poor in their congregations will, we think, bear out the statement that Christian men of wealth show quite as much disposition to fellowship and sympathize with the poor, and act the brotherly part toward them, as the poor do to show these qualities toward the rich. The suspicion or aversion is by no means all on one side. In one of our churches a rich member lost his son. He had shown himself a true friend to the less fortunate members of that church, but with a single exception only one working man in that church and he a journeyman carpenter, expressed a word of sympathy for the heart-stricken father. The duties are not all on one side, and one great lesson that the poor need to learn is, not to let the thought of another man's possessions dry up the milk of human kindness.—The Advance.

Seashore District, Mississippi Conference.

MR. EDITOR: Please snppress schednle of appointments for Quarterly Conferences, and say to the brethren I will notify them by mail when to expect me at the places designated in the published round.

Fraternally, C. A. POWELL.

Hattiesburg, Miss., Oct. 16, 1897.

The remarkable number of cures of gout and rheumatism which have followed the use of Ayer's Sarsaparilla point conclusively to the fact that this remedy comes nearer being the specific for complaints of this nature than any other medicine in pharmacy.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Clarksdale	Oct. 24, 25
Lake Cormorant	26
Laconia	31, Nov. 1
Greenville circuit	7, 8
Greenville	14, 15
Hollandale	20, 21
Shaw's	22

J. W. DORMAN, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Quincy	Oct, 22
Amory	23, 24
Nettleton circuit	28
Fulton	29
Tremont	30, 31
Sparta	Nov. 4
Houston mission	5
Buena Vista	6, 7
Houston and Wesley	13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Brooksville	Oct. 23, 24
Cedar Bluff	30, 31
West Point	31, Nov. 1
Hebron	6
Shuqualak	7, 8
Singleton (Thurs.)	11
Winstonville	13, 14
Pibbee	20, 21

R. A. BURROUGHS, P. E.

DURANT DIST.—FOURTH ROUND.

Walthall, at Walthall	Oct. 23, 24
Eupora and Maburn, at Eupora	24, 25
Ethel, at Marvin Chapel	29
Ackerman, at Liberty Hill	30, 31
Ebenezer, at Center Point	Nov. 6, 7
Salem, at Macedonia	12
Rural Hill, at Rural Hill	13, 14
Choater, at Salem	18
Louisville, at Louisville	20, 21

J. H. MITCHELL, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley circuit, at New Hope	Oct. 23, 24
Ripley and N. A. station, at Ripley	24, 25
Corinth cir., at Box's Chapel. (Thurs.)	28
Jonesboro circuit, at Falkner	30, 31
Brown's Creek circuit, at Siloam	Nov. 6, 7
Pleasant Ridge cir., at New Hope. (Tu.)	9
Saltillo circuit, at Shiloh	13, 14
Booneville circuit, at — (Wed.)	17
Marietta circuit, at Prospect	20, 21

Pastors will please see to it that the trustees are prepared to answer Question 24.

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.
(List changed to suit postponed Annual Conference.)

Binnsville, at Scooba	held..
Vimville, at Curtis' Ch'l. (Sat., Sun.)	Nov. 13, 14
North Kemper, at Blairs' Ch'l. (S., S.)	20, 21
DeKalb, at New Hope. (Sun., Mon.)	21, 22
Chunkey, at Chunkey (Sat., Sun.)	27, 28
Linwood, at Hopewell (Sat., Sun.)	Dec. 4, 5
Neshoba, at Sandtown. (Sun., Mon.)	5, 6
Daleville, at Soule Ch'l. (Sat., Sun.)	11, 12
Rose Hill, at Pleasant G. (Sat., Sun.)	18, 19
South Side, at S. S. (Tues., 7:30 P. M.)	21
East End (Wed., 7:30 P. M.)	22
Toomsuba, at Center Ridge (Fri.)	24
Porterville, at Porterville. (Sat., Sun.)	25, 26
Lauderdale, at Lauderdale (Sun., Mon.)	26, 27
West End (Mon., 7:30 P. M.)	27
Central (Tues., 7:30 P. M.)	28

Pastors will please see that Questions 24 and 26 are answered according to the Discipline, and that local preachers have written reports of their labors.

C. G. ANDREWS, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Heidelberg, at Liberty (Fri.)	Oct. 22
Vossburg, at Vossburg	23, 24
Mathersville, at Salem	30, 31
Eastabuchie, at Eastabuchie (Fri.)	Nov. 5
Ellisville and Laurel, at Laurel	6, 7
Leaksville, at — (Wed.)	10
Wayne mission, at Vick's Mill. (Fri.)	12
Waynesboro and State Line, at W.	13, 14
Mt. Carmel (Thurs.)	18
Williamsburg (Fri.)	19
Fuller	20, 21
Shubuta, at Quitman (Fri.)	26
Enterprise and Stonewall	27, 28

L. CARLEY, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton, at B. (Sat., 11 A. M.)	Nov. 13
Yazoo cir., at Mt. Carmel (Sun.)	14
Yazoo City (Sun., 7 P. M.)	14
Sharon, at S.	20, 21
Canton (Sun., 7 P. M.)	21
Lake City and Lodi	27, 28
Madison, at Pearl River	Dec. 4, 5
Camden, at Shrock	11, 12
Tranquil, at Tranquil	17
Silver Creek and B. L., at Hillsdale	19
Flora (Wed.)	22
Terry, at Forest Hill (Fri.)	24
Fannin (Sun.)	26
Capitol Street (Mon.)	27
First Church (Tues.)	28

R. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Caseyville, at Caseyville	Oct. 23, 24
China Grove, at China Grove	30, 31
Martinville (Sat.)	Nov. 6
Hazlehurst	7
Gallman, at Gallman	13, 14
Crystal Springs	13, 14
Pleasant Grove (Fri.)	19
Bogue Chitto, at Bogue Chitto	20, 21
Brookhaven	25
Whitestown, at Bethany	27, 28
McComb City	27, 28

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Westville, at Goshen	Oct. 23, 24
Decatur, at Decatur	30, 31
Trenton, at Folkville	Nov. 6, 7
Raleigh, at Fairmount	8
Montrose, at Montrose	10
Carthage, at Carthage	13, 14
Walnut Grove, at Walnut Grove	14, 15
Clarksburg, at Lindsey's Chapel	20, 21
Morton, at Pelahatchie	21, 22
Hillsboro, at New Providence	27, 28
Forest, at Forest	28, 29

W. W. SIMMONS, P. E.

Forest, Miss.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—FOURTH ROUND.

St. Helena, at Darlington	Oct. 23, 24
Pine Grove, at P. G. (Thurs., Fri.)	28, 29
Pouchatoula, at Springfield	30, 31
P. Vincent at Bayou Barbary (W., T.)	Nov. 3, 4
Medows and Antioch, at Medows	6, 7
Live Oak, at Live Oak	13, 14
Baton Rouge Second Church	20, 21, 22
Baton Rouge—First Church	21, 22
East Feliciana, at —	27, 28
Clinton	28, 29
Amite City, at Kentwood	Dec. 4, 5
Bayou Sara, at Conner	11, 12
Jackson	11, 12

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Simsport	Oct. 23, 24
Cottonwood	25
Natchitoches	Nov. 6, 7
Jena, at Young's School-house	10
Spring Creek, at Fellowship	13, 14
Pineville	20
Winfield	23
Dry Creek	Dec. 4, 5
Washington	11, 12
White Chapel	12, 13

V. D. SKIPPER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Mt. Zion	Oct. 23, 24
Summerfield, at S.	30, 31
Vienna	Nov. 1, 2
Vernon, at Wesley Chapel	6, 7
Gansville, at Antioch	13
Bienville, at Bienville	13, 14
Homer, at Homer	20, 21
Farmerville, at F.	27, 28
Downsville, at D.	Dec. 4, 5
Minden, at M.	9
Arcadia	11, 12

Let every member of the Quarterly Conferences be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 50, Question 24, of Discipline.

B. T. CREWS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—preaching	Sept. 12
Opelousas—Quarterly Conference	Nov. 3
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 10
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 2
Morgan City—Quarterly Conference	Nov. 9
Crowley—preaching	Oct. 16
Crowley—Quarterly Conference	Dec. 1
Franklin	Oct. 16, 17
Indian Bayou	23, 24
Prudhomme City	30, 31
Plaquemine Brulee	Nov. 7, 8
Broad Street—Lake Charles	13, 14
Jackson Street—Lake Charles	20, 21
Lake Arthur	27, 28
Grand Cheniere	Dec. 3
Patterson	4, 5
French Mission	9
Jeanerette	10
Abbeville	10, 12
West Lake	

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND

Pelican, at Pelican	Oct. 23, 24
Caddo, at —	30, 31
Grand Cane, at Grand Cane	Nov. 6, 7
Holly Grove, at —	13, 14
Pleasant Hill, at P. H.	20, 21
Fort Jesup, at Bayou Scie	27, 28
Mansfield	Dec. 4, 5

Let all the officials attend their Quarterly Conferences, and let extra efforts be made to have full reports.

J. L. P. SHEPPARD, P. E.

Christian Advocate.

VOL. 44.—NO. 43. NEW ORLEANS, THURSDAY, OCTOBER 28, 1897. WHOLE NO. 2149

Rev. W. G. Black, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATT R.

FORM IN RELIGION.

There is a great outcry in this day and generation against forms in religion. Some are for the doing away with all conventionalities in this behalf, and snbstitnting therefor the absolute freedom of individual license. And these same parties are greatly opposed to all creeds. Whilst we think that each man shonld be snffered to worship God according to the dictates of his own conscience, yet religion and the church, as pnblic institntions, must be snstained by the public; and for the publio dispensing of the Word forms and ordinances are necessary, else confnsion and disorganization wonld result. And it is equally essential that the chnrch, as a public religions body, should give to tho world a statement of the fundamental articles of its faith; and to talk of a chnrch without a creed is the same thing as a church without a faith. For the practical administration and dispensation of the gospel money, men and means are required, and these thinga can not be obtained without organized co operative effort; and practical experience has demonstrated that this organized, co-operative effort is best accomplished through the instrnmentality of the church; and even with the strong and powerfnl religious organizations now in existence, and with perfect unity of action, their very best efforts and utmost resonrces are taxed in spreading and maintaining the dispensation of the gospel. But thore are a great many persons among us who are "cupide rerum." They are constantly seeking out after something new. They lack that essential element of good character—stability. Any change in religion, in the religion of a people, is a thing of such stupondous import that it shonld only be brought abont after the ablest and wisest men in the church have spent days and months in prayerful consideration of the subject; yet some people are ready and liable to be led off, following the religious phantasmagoria of some neophyte hardly out of his swaddling-clothes; and however chimerical, and without reason, his doctrines may be, yet if, for the public good, you attempt to restrain him, he cries, "Persecution," and numbers flock to his support. In such cases these men are best left severely alone, and being without merit, their doctrines will die, and their anthors pass out of notice. But these innovators say: Is there no improvement possible in religions thought? Mnst we ever remain where we were two thousand years ago? We say: God is eternal; his attribntes are nnchangeable; he is the same to-day, yesterday, and forever. The faith that caused Abraham to be called the friend of God is the same faith this day as it was when that grand old patriarch stood on that lonely mountain in the land of Moriah and there gave to mankind the sublimest proof of human faith this earth has ever witnessed. And here we would remark: How powerfully the great principles of religion become fixed in the mind when exemplified and applied in hnman conduct! Faith in God, as exemplified by Abraham's condnct in offering up his son Isaac—the child of promise—is doubtless worth more than all the abstract dissertations on faith that were ever written. And I have observed that those sermons which find or take their illnstrations from the lives of the great and good men of the Bible are by far the most impressive.

True and undefiled religion is unchangeable. Men may change, but the great doctrines of faith and salvation are the same that they were when the morning stars first sang together, and a new creation reflected back the glory of its Creator. When the clouds gathered around the summit of Monnt Sinai, and the lnrid lightnings flashed athwart its cragged peaks, and the awful voice of the thnnder spoke, a law was given, and that law declared that, "I, the Lord thy God, am a jealons God, visiting the iniquities of the fathers upon the children to the third and fourth generation." The great God is a jealous God. He will not snffer the inventions and doctrines of men to be set up in the room of his holy law; yet, nevertheless, we find men, actnated by ambition, or with a snperficial knowledge of the Bible, starting new isms, or seeking to change those which are already in existence.

Everything that has a tendency to impress more strongly on the mind the truths of revelation are both nsefnl and necessary; and this is where forms and ceremonies find their greatest nsefulness. The great issues of life and death are solemn things, and their contemplation and exercises in reference thereto should be with that degree of reverence which is their due; and this is why nnbecoming language or deportment in the pnlpit is so repulsive to all well-raised people. No well-raised man, to say nothing of piety, ever makes use of indecorons language or deportment in the pnlpit. It is to the interest of the commonwealth that the people shall reverence and respect religion and religious things. Whenever the people get so that they will act in a chnrch as they would in a court-honse or other pnblic place, then the very fonndations of society are being loosed, and bloody revolution is not far ahead. A people who have ever once been Christianized must continne a religious and Christian people, or else be blotted from the face of the earth. Look at France, a Christian people who rejected Christianity, drove ont and imprisoned the ministers of Christ, and set up Reason. What was the result? They had to construct sewers to carry off the blood of the victims gnillotined, and the blood continued to flow until the nation recalled the ministers of Christ, opened the chnrches, and restored the worship of God. Then blood ceased to flow.

Not long since a Southern man was in New York City on the Sabbath, and noticing that nothing was said about attending divine service, he asked the wife of his host—a prominent and leading man of this great city—if they wonld not attend chnrch that day. She replied: "Why, no; the leading society people do not attend church here. That is all old fogyism. Only the laboring classes and common people attend church. We have societies which meet every Sabbath evening, and we enjoy ourselves intellectnally by reading one of Shakespeare's plays or some other good book."

Alas! alas! for such intellectualism. We are drifting away from the faith of our fathers. Everything is changing. We no longer have morning, evening, and night, but in lieu thereof forenoon, afternoon, evening, and just before day. The good old Methodist songs, "How firm a fonndation!" "Show pity, Lord," "Rock of ages," and "The old ship of Zion," have been displaced by words sung to the tune of "The Suwanee river," and other social and non-religious songs. Formerly, on revival occasions, when penitents were called for, they went, knelt at the altar, and the people of God knelt about them, and prayed for and with them. Now they simply hold up the hand, or give the hand, and return to their seats. Formerly the leading male members of the church sat in the men's amen corner on one side of the pnlpit, and the leading, or old, ladies of the church on the other side. They all now sit in the body of the church, and the amen corner is not occupied nnless the church is very much crowded. Our Southern people have always been a religious people, but they are drifting away.

There is a spirit of so-called liberalism in the land; a spirit that makes a man too broad for creeds and dogmas, that he will investigate, decide for himself, and live on a broad, high plane. Now, a man may get so broad that he will have nothing but breadth; he will have no solidity or firmness.

What the people need is to stand in the old ways—"super antiquam viam;" keep to old landmarks, sing the old songs, and "we are traveling home to God in the way our fathers trod." Traveling in the way our fathers trod, we, as a people, have come to be the first among the nations of the earth. The spires and minarets of our national edifice point high in the heaven, and our star-spangled flag kisses with its silken folds the genial breezes of our favored clime; and God grant that we may be still further high advanced until the light of our civilization shall rest as a benediction on the nations of the earth.

LAYMAN OR SEXTUS.

FINE INSTITUTION.

THE WORK OF THE CONVALESCENT HOME.

BY A FRIEND OF THE INSTITUTION.

A pretty good showing at 943 Howard avenue, New Orleans, La.

Well, what about it?

Much, much that is unknown to the community of New Orleans, and likewise to the many thousands living in adjacent towns. The writer presumes that out of the vast popnlation of New Orleans alone there are bnt a comparative few who know or have even heard of the noble work carried on at the above number. Month by month, and year by year, the good work goes on. There is an old and quaint saying, namely, "Speak well of the bridge that carries you safe over." It is nothing but right that we should do this. I know of nothing so utterly mean and contemptible as ingratitude. Hence, moved by a spirit of duty, as well as gratitnde for benefits conferred upon myself at this Home, I will endeavor to perform that which has been upon my heart to do for some time, namely: Give to the public a truthful account of the grand institution located at 943 Howard avenue, New Orleans, La. Not grand from an architectural standpoint, but simply grand as God looks upon grandeur, namely: from the noble works wronght therein. Captain R. Parker is the founder and superintendent of this institution known as the "Convalescent Home." Too much can not be said in praise of this gentleman. A true Christian, hence a true philanthropist; one who is, and has been for many years, spending his life in the interest of poor convalescent men. As I have heard him say: "I live only to perform my Father's will, which will has been clearly made known to me for years. I am to labor in aiding mankind, to smooth their rugged pathway, and to help them in both temporal and spiritnal well being. My efforts have been for the last eighteen years helping my fellowmen."

Captain R. Parker has a large heart and sympathetic natnre. It is very pleasing to the observer and enconraging to the convalescent to see him walk in and out among them with a cheering word: "Well, boys, how are yon feeling to-day?" and, according to their necessities, ever ready to minister, if fever, quinine, or other antidotes, as the case may require.

This inatitntion, or the good it has and is doing, will only be known in reallty in the annals of eternlty. It will be, donbtless, of intereat to the reader to know something as to how this Home is conducted. I will briefly note some of the more particular points which enter into its management. Breakfast at 8 A. M., when a liberal snpply of bread, meat and coffee is served; dinner at 12 o'clock—sonp, bread and meat, with rice and beans, or rice and potatoes; supper at 4 P. M., which consists of bread, bntter, and tea, after which (if no light duties to perform) they are at liberty to walk ont, sit in a comfortable parlor, converse, read, or play checkers nntil 8 P. M., when the gong strikes, and that calls to retire for the night. Any outside after this honr remain ont, and their privileges to the Home, so kindly furnished, are forfeited. They no longer are accorded its protection. The hour to rise is 6 A. M. The dining-room is in charge of Mr. John Cox, who is very proficient in his duties, always willing to minister to the convalescent's comfort. Mr. Charles Fainar has charge of the upper portion of the building, where comfortable beds, with mosqnito bars, are provided. The bed-rooms are scrubbed weekly; disinfectants are nsed, Mr. Fainar being strictly particnlar as to having each inmate keep his apartment in good order. Each inmate is allowed to have washed weekly one suit underwear, and one outer shirt. The bed linen is also washed weekly, thus admirably providing for personal cleanliness. As the reader peruses this article, it may be noticed that no female help is named. There is such help. Woman's help can not be dispensed with in this institution. The cooking is efficiently done by Mrs. A. Conrad; likewise numberless other duties reqnire female help in this Home, while Mrs. Parker, wife of the founder, is ever busy from early morn till ove. Many honrs she spends, and steps she takes, directing the help and prosecuting her own domestic affairs; going about with cheerful, rapid tread, cheerily singing the while, "Come to the Savior, make no delay," etc.; offering, as she passes along, words of connsel and cheer to all around. The Home is supplied with a quantity of literature and a daily paper for the nse of the inmates. Mr. W. Tuttle has charge of this department, as also the office and reception-room. Credit is due Mr. Tuttle for the manner he conducts things in his department, being one of those kind of men who can turn his hand to most things usefnl and ornamental. His hands are willingly full. Friday night of the week is set apart for a song and exhortation service, which is beneficial and much enjoyed. I might state in this connection that for years the founder of this institntion has held a Sunday afternoon service at the Charity Hospital with marked success. This Christian gentleman tells me that thousands have been cared for in this Home, and thus aided to health and strength, to go forth and do battle with the stern realities of life.

Having given my readers a general account of the appointments of this Home, I now reach the hall of the building. At the entrance upon the left hand side may be seen the word (nicely lettered by Mr. Tuttle), "Office." This is a spacions apartment, which answers the threefold purpose of reception-room, parlor, and office, tastefully fitted np as such. As a reception-room, parties having business with the Home enter; as parlor, the speakers, or those condnoting the Friday night service, are seated, a nice organ occupying one corner—the folding doors of the adjoining room being thrown open, serves as an audience-room; as office, the correspondence, orders from benefactors, accounts and general office matter are attended to. A convaloscent, when making application to this Home, enters the office, where he is asked whether he has a certificate from his attending physician. If not, he is at once informed that such is requisite to enter this Home; hence applicants mnst be furnished with a certificate of convalescence, pnrporting, under physician's signature, that applicant is eligible. Thus admitted, name, age, duration of sickness, etc., being ascertained, applicant is informed that he is accepted for five days, must conform to the rnles of the Home, and that he can go out each day in search of employment. Mr. Fainar then shows him the bed he is to occupy. These preliminaries gone throngh, they become inmates for five days. If at the end of such time the convalescent is not sufficiently strong to be discharged, and conduct has been good, he is kindly given other ten days. The varied (as will be seen) duties pertaining to the office are regularly and satisfactorily attended to by an estimable Christian lady, Miss M. L. Walker.

By my reader's permission, I will now refer them back a little to a statement previously made, namely: that thonsands have been fed and cared for in this "Convalescent Home." Doubtless the question will arise in the reader's mind: "How is this all accomplished? It must take an enormous amount of food and general supplies to carry on this praiseworthy institution. For instance: rent, help, food, utensils, fnel, and a hundred and one things which are necessary even in an ordinary home. I'd like to know how it's done."

Your question is fully answered in the following conversation between the founder of this Home and a worthy citizen of New Orleans:

Citizen—"Well, Friend Parker, how are you getting on? How is your health?"

Founder—"Thank yon, my health is moderately well, and other matters are running abont the same as they have for these many years."

Citizen—"Say, Friend Parker, let me know how yon manage to keep this institntion rnnning. You must have considerable means at your disposal."

Founder—"Why, my dear sir, I have no personal means at my disposal with which to carry on this philanthropic institution."

Citizen—"How do you do it, then?"

The worthy fonndor, casting his eyes upwards, remarked: "My Father is rich. He provides for this Home, using me as his steward. I am only the dispenser of his riches."

The gentleman, thinking the founder had reference to an earthly father, went on to say: "Your father? Have you a father? I have not seen him. Does he live on the second floor?"

The founder then informed the gentleman that he did not refer to an earthly father. "This Home is maintained," he added, "by faith in my heavenly Father, who is rich in honses and lands. He holds the wealth of the world in his hands, and has promised to hear and answer the prayer of faith."

The conversation ending, the gentleman withdrew, not a forgetful hearer, bnt a doer, as the seqnel will show. In the course of a few mails the founder received a note from said gentleman, with an enclosnre of check—twenty-five dollars. I believe none are doing nobler work for good to-day than our large-brained bnsiness men and noble-hearted women, who are using their mind and their money to make as many people as possible happier and better.

Reader, will yon not keep in mind, and evince by act, that this Home needs your help? The writer remembers to have read (ere he left his native land) an account of A. H. Miller, of Bristol, England, who was a man of strong faith in God. He, by faith, commenced an orphanage (without personal means) for a few children. As time rolled on, he had not only provided a large orphanage, but also a large academy for students. This vast concern was daily supplied by this rich Father the fonnder of this Home has referred to. But there was a wide difference between these two men of God as touching the means supplied to carry on their philanthropic works. The work of A. H. Miller was taken up by the press and heralded from one side of the British dominions to the other, and the supposition is that papers of other nations would copy, people of other nations read, admire and aid; hence vehicles of different kinds might be seen rolling up to the building with snpplies, and the mails would bring funds from all quarters. Not so, alas! with the hard-working, self-sacrificing Christian philanthropist, Captain Robert Parker; he who has (so to speak) for so many years lost sight of self, subjugating his will to that of his Father's, and heroically carried on this grand work. No congenial, courteous editors to write up this work, to make known the doings of this gentleman, and thus, through their masterly pen and widespread pages, herald abroad the Convalescent Home of New Orleans and its noble work; hence only a few to whom God has given means and sympathizing hearts have tendered aid to the continuance of this Home. The founder is now advanced in years, having reached the threescore and ten allotted to man on earth; hence he is not so able to battle with the great responsibilities of this institution as he was. In this connection I feel constrained to say that I believe, as long as reason maintains its throne, I shall remember both what I saw and heard at one of the Friday night meetings, namely: the tear-bedimmed eye and the feeble voice as in his exhortation he plaintively said, "My dear men, oh, what will become of such as you when I am gone?" I felt like asking the question, "Gone, captain, gone where?" and then answering my own question as I believe it would be correct, namely: "Gone where faith is changed to sight, and glory crowns in heaven what grace commences upon earth." Forever with the Lord! Amen! So let it be.

There are from time to time verified nationalities cared for in this Home. I have at one time counted six Germans, three French, five Irish, beside Swede and American. I am sanguine to believe that when this article is intelligently read and duly considered, there will be quite a rally of English, Irish, German, French, and other peoples, who will come around the founder and help to hold up his hands in this work with their God-given means, of which means they are only stewards, and for such must account.

Lest any question might arise in the mind of my readers as to whether or not any particular creed or doctrinal teaching is imposed upon the minds of the inmates, I emphatically say, No. While all are expected to attend the Friday night meeting, they hear nothing but song and the old, old story of Jesus and his love. Upon Sunday morning, or at any other time (not conflicting with the hours of the Home), each one is at liberty to attend service anywhere he may choose. No questions asked.

I think I have in this article plainly and correctly presented to the public a synopsis of the "Convalescent Home," 943 Howard avenue, New Orleans, La. I close, feeling that I have discharged a duty incumbent upon me. I must leave the matter in the hands of God and the proverbial generous citizens of New Orleans and vicinity. I am sincerely thankful to the editor of this paper for thus aiding me in my purpose, coupled with his courtesy and well-wishes for the Home. W. G.

P. S.—Anyone feeling in their heart to help forward this noble work by cash, provisions, clothing, etc., will kindly send word by postal, or otherwise, to the Home. If postal, 'tis only necessary to state thereon, "Call at so-and-so at such and such a time," when this favor will at once be attended to by the founder, or a responsible person by him deputed. Cash can be remitted by check or postoffice order, made payable to Robert Parker, fonnder Convalescent Home.

TEMPTED.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted.

No one, however, rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter.

No heart hath armor so complete
But he can pierce with arrows fleet
Its centre.

—Selected.

Communications.

LETTER FROM "GILDEROY."

"Two Epistles: I. To Professors of Perfect Love, and II. To Opposers of the 'Second Blessing,'" by Rev. W. P. Andrews, of the Pacific Conference, is a timely and well-considered production. Both parties, or some of each party, need epistles in the spirit and after the order of the Epistles of St. John. This pamphlet strikes me as the best thing I have seen along this line. The author has the gift of clear statement. He is easily understood. This is commendable. He manifests an amiable spirit and seems to be fair-minded.

I do not know whether he is for or against the "second-blessing" theory. He does not take sides—does not in these epistles. This is unusual on this subject and in writing of this kind. Most men take sides very positively and, sometimes, not very pleasantly. I suppose Bro. Andrews has very decided views on this much controverted question, and, I am sure, he could express them strongly and clearly. Some men seem most unholy when writing or speaking on holiness. This is true of both professors and opposers. Friction generates heat, whether it be the friction of matter or of mind. Some professors of perfect love are not loveable or lovely. They do not commend what they profess. Such need the epistle Bro. Andrews has addressed to them. Some opposers of the "second blessing" go so far and write and speak so strongly that they seem to oppose holiness "per se." I do not know but that I have sinned, or blundered, right along here myself. It is just like me to do that way. I have opinions, and I am fond of argument, and when I go in I go in to win. Often I am not as considerate of the other fellow as I ought to be. I indulge in wit, and, sometimes, it is wanting in the quality of wisdom. I write sarcasm, and this seldom tends to the increase of piety. Sometimes I am humorous where I ought to be serious.

The epistle to opposers of the "second blessing" cut me to the red. I needed it. I deserved all I got. I have not changed my views, but I mean to change my methods.

I am not opposed to holiness, sanctification, Christian perfection, perfect love, nor to the same thing by any other name, and I never was. My mother taught me this from the time I could first remember. It is clearly set forth in the Lord's Word. I have been groaning to be made perfect in love, and I have been expecting it in this life ever since I was eight years old. This is the aspiration of my life. When I relate my experience some who seem to know tell me I got the "second blessing" full twenty-five years ago. I do not call it by that name, nor by any name. I just state the facts of experience and leave others to name it if they wish. My aspiration is still above me. I do not suppose that any other human being ever trod exactly the path of experience along which I came, and, likely, no other ever will. Other experiences help me, comfort me, cheer me and encourage me; but at the last my experiences are my experiences—angular, unique, solitary and alone, just as if I were the only mortal that had gone along this road. None that I ever heard fit me in every particular, and at every point. In my mind and to my way of thinking, from my standpoint, some things are logically bound up with the "second blessing" theory of sanctification that will make it impossible for me to believe in it. Other people may not see this question as I do. What is impossible for me may be easy and reasonable to them. They have not had the mental vexation and agony over some questions connected with this subject that has come to me. I shy at a stump that they never see, and some of them never heard of it. Fact is, I might explain till doomsday, and then they would not, could not, see it. Well, I must be more patient and gentle with them, and I do hope they will forgive me and pity my blindness in matters as clear as day to them. We are both after the same thing, and often both have similar experiences, but we call them by different names. It is not the name, but the thing we are after.

So here now, let's shake hands, rub out the past, begin over again, and love each other just as hard as ever we can. "Love is the fulfilling of the law." Read "Two Epistles."

GILDEROY.

THE BETTER WAY.

The opportunity to do some conspicuously noble act, by which the qualities of the hero are at once displayed to an admiring world, rarely ever comes. Many a dreamer has sighed for such a chance for honorable recognition. Perhaps if such a crisis had come, he would have seen only its retreating form after it had passed. But opportunities to do small self-denying acts to make somebody better and happier are always here. Such little acts of kindness and considerate helpfulness filled in every day into the web of common life make a noble character.

The great army of silent workers who are everywhere making life easier and brighter are, after all, the world's greatest benefactors. They are the mighty hosts of peace-makers, and the triumphs of peace are theirs. In this discipline of self, in this work for others' weal, in this great and noble throng, exemplifying the brotherhood of man, each can find a place. It is the aggregate of character thus working for human good which gives to the world its greatest worth and sweetest joys.

W. S. HARRISON.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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INTERESTING ITEMS FROM THE FOREIGN SECRETARY.

(Continued.)

This year must be one of ceaseless activity if our appropriations are to be met in full. Starting out with very little in the treasury, every quarter's remittance should be in full, or the first of next March will find us behind. The receipts for the first quarter of the year cause some apprehension, but sounding the alarm in good time will, I trust, quicken the zeal of every auxiliary. The children now under the special oversight of the Conference secretaries have their hearts and hopes on Korea, and Korea in the "great day" will arise and call them "blessed of the Lord."

The Little Worker should be in the hands of every child in the church. The election of the editor for one year only was to make the election of our editors and general officers and managers come at the same time. Formerly our editors were elected annually, but a motion prevailed a few years ago to make the elections quadrennial, as the others, but the motion prevailed three years after the other election, hence the change.

Nearly all the Conference societies have held their annual meetings and mapped out the present year's work. One Conference secretary writes as follows: "We had a good attendance at our last annual meeting and good results. I am planning to attend some of my district meetings, and help our district secretaries to organize auxiliaries in every charge." What a revival of our foreign work would follow if every Conference secretary could or would not only resolve, but carry out such a plan! A new life member in each society, in addition to what was done last year, a new member by each of the old members, and an auxiliary at every preaching place in our church should be the prayerful, sincere determination of the membership of the organization.

Money for the Training-School should be sent to Miss E. Billingsley, Scarritt Bible and Training School, Kansas City, not to our general treasurer; indeed, such money should go, in every case, from the individual or church to Miss Billingsley. Such amounts can not be reported with other funds of the societies because such can not be used by the Board, and is not reported by Mrs. McTyeire, but by Miss Billingsley.

Conference expense fund, or what is known as contingent fund, should be collected and in part held in the treasuries of auxiliaries for meeting such expenses as sending delegates to annual or district meetings, paying traveling expenses, postage, etc., of district secretaries, or those whom she selects to take her place. Some societies numbering one hundred or more members collect ten cents a year from each, keeping five cents of each in the auxiliary and sending five cents to the Conference contingent fund. Others assess each member twenty-five cents a year, keeping fifteen cents of each in the auxiliary treasury and sending ten cents to the Conference treasury. Twenty-five cents is not too much, but such matters are left to the decision of the Conference societies.

SOME SCRAPS OF MISSIONARY NEWS.

Our Conference treasurer writes: "I am glad to tell you our report is better than the one for second quarter last year. The entire amount contributed was $944.98. To Mrs. McTyeire, $757.50. The balance was on partly paid specials that had to be held over."

Sisters, this is encouraging; yet, if we don't look well to our work, the next quarter will suffer on account of the fever panic. While the scourge has not touched North Mississippi, we should be profoundly thankful and give doubly for all church purposes, because we have not had to break up and leave our homes. Let us make a thank-offering to the Lord for missions, while we remember the suffering ones of our State in earnest prayer and substantial aid.

I am glad to report seven new organizations for second quarter, and an increase of 188 members. The reports of two other organizations came just too late for my report.

One district secretary writes: "I find that personal efforts and information are all that's necessary to organize in most places."

Another secretary writes: "It is easy to organize, but hard to keep organized."

Special care should be given new societies. District secretaries should make them two visits a year, if possible.

I quote the following from a private letter: "Mrs. Hargrove, our Bible teacher, has won the hearts of all the students."

The first member of our church in Korea is named Laura Haygood Yun.

"Rev. C. T. Collyer writes from Seoul, Korea: 'Last week the M. E. Church, South, was formally organized by Dr. Rhea admitting twenty-four into membership by baptism. On every side we find that the Holy Ghost is at work. Everywhere there is a desire for Christian teaching. The people are coming into the church not by ones, but by the score. We are much encouraged and full of faith. Our shout and our prayer is: Ride on gloriously, Lord Jesus, conquering and to conquer.'" —The Review of Missions.

Who shall name the Korea building? North Georgia is working hard. Lady managers, look to our laurels.

Yours for service,

MRS. W. M McINTOSH,
Cor. Sec. N. M. Conf.

Grenada, Miss., Oct. 2, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. M. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

Our work in Louisiana was never more prosperous than during the present year. We have now 36 auxiliaries, 724 members, 168 subscribers to Our Homes, 34 names on the Baby Roll, besides 17 patrons to our Preachers' Wives' Loan Fund, and two members for our Angel Band Loan Fund. Quite a number have adopted the reading course, among them our society at Lafayette.

The general reports from the various auxiliaries and distributions of literature to the different societies have been seriously interrupted during the second quarter by the prevalence of yellow fever and consequent mail restrictions. As soon, however, as the quarantine regulations permit this literature, together with the Minutes of our Annual Conference, will be forwarded to any auxiliary desiring same by our Conference corresponding secretary, Mrs. Florence E. Ruse, 3502 Camp street, New Orleans.

Since our annual meeting in March thirteen new auxiliaries have been organized, adding to our roll about 278 members.

In Lafayette our workers are greatly encouraged by seeing a new parsonage rapidly nearing completion, not on the same narrow site of the old one, but on a new lot beautifully situated, donated by one of our own members—Mrs. M.E. Girard. Our pastor, Rev. I. T. Reames, not only gives us the benefit of his presence and prayers at the meetings of our society, but the labor of his hands as well. Thanks are due also the local Executive Committee at New Orleans for the appropriation of one hundred dollars to this work, which, added to the liberality of our citizens and the always ready help of our ladies, has provided a comfortable and pleasant home for our preachers and their wives. Our pastor, as he goes hence to other fields of labor, will leave behind him not only a united congregation and a host of warm personal friends, but a new church and parsonage as monuments of his faithful ministry.

There is only one drawback to the rapidly advancing prosperity of our town, and I may add to that of towns and villages all over this State and country, and that is the open saloon and gambling hells. When pestilence stalks abroad over the land, men tremble and turn pale, sacrifice time and comfort and money, and consider them well spent; but when their brothers and sons walk boldly into these pits of destruction, these foul dens of gilded iniquity which destroy both body and soul, they smile and wonder why some people are such fanatics on the subject of a little amusement.

"All men are free to do as they please, and no one has a right to interfere." What matters it to the saloon keeper if blasted prospects, disappointed ambitions and shattered hopes reel out of his door from the gambling table? He makes money by it, and must live. May God grant such power to the prayers and labors of his people that these snares of Satan may go down before them as dry leaves before the autumn wind!

"Our Land for Christ," the motto of our organization, means that every woman and child who names the name of this society should become a tributary to swell the mighty current that shall sweep before it these bulwarks of sin from our midst.

God's blessing is resting upon our work, for the seed planted ten years ago has flourished and grown into a great tree, which is now spreading its branches abroad over the land. There is something in the character of this work that instinctively appeals to every heart, because its foundation is love and its superstructure the happiness of humanity. Heroes of old were celebrated in song and story for their valor on the field of battle, their matchless victories and glorious achievements, placing their names in the loftiest niches of the temple of fame; but the lustre was dimmed by the tears of suffering thousands.

Our Woman's Parsonage and Home Mission Society counts within its ranks no martial hosts, nor heralds of victory, but we do count among our numbers names most glorious and of matchless valor on the field of Christian warfare, because, protected by the shield of faith, and armed with the sword of prayer, they have penetrated into the mountain fastnesses, into the homes of densest ignorance and let in the sunshine of God's love and bounteous goodness upon their wretched inmates; they have placed within their reach a means of escape in the establishment of schools. These women have provided homes for God's ministers. They have stood by the bedside of the dying and pointed the poor, weary sufferer to the "Lamb that was slain" for the salvation of the world. They have clothed the naked, fed the hungry, raised up the fallen and whispered words of comfort to the broken-hearted. To and fro on their missions of mercy, humbly striving to follow in the footsteps of their Master, counting themselves as nothing, so they may win precious souls for their hero. Think you, my friend, that all the honors of earth could compensate for the glory that shall be revealed to these, his servants?

The latest statistics of our W. P. and H. M. Society show a membership of more than 17,000, and, with God's blessing, we may "stretch our hand into the future and mold the destinies of unborn millions." The grand possibilities of this work may be summed up in the words of our president, Miss Bennett: "If everyone of the 800,000 women of Southern Methodism were an active, intelligent member of this Home Mission Society, not only America, but the uttermost parts of the earth, would see a great light in darkness, and we might well look for the speedy coming of a new heaven and a new earth, wherein dwelleth righteousness."

(MRS.) E. R. KENNEDY,
Conf. Rec. Sec.

Lafayette, La.

Selections.

THE MORRISON CASE.

Warranted by the best of evidence we present the following condensed statement of the facts in the Morrison appeal case:

First of all, Bishop Wilson ruled the appeal out. Morrison's conduct, both before and after his trial and condemnation, was such as to forfeit all the rights and privileges accruing to a preacher under the law of appeal. This would have ended the matter, leaving Morrison expelled, but for the fact that a charge of maladministration was brought against the presiding elder who conducted the trial in the Quarterly Conference. This brought the record of the trial before the Bishop, who decided that said record was vitally defective. Thus Morrison was left under suspension, and the case was remanded for a new trial. At this juncture friends intervened. Morrison signed a paper declaring that he did not intend to violate church law by preaching in Dublin over the protest of the preacher in charge, and that he did not intend contumacious conduct by continuing to preach after formal expulsion. Moreover, he promised not to repeat the offense. On account of this statement and promise, the Committee of Investigation withdrew the charges against Morrison, and the prosecution ceased.

We append the following comments:

Morrison escaped upon a bare technicality. It so happened that the Minutes of the trial were not read and signed immediately after the conclusion of the trial. The stenographer's hand gave out and he was compelled to leave, taking his notes with him. A brother was appointed to take down the proceedings in his stead. He went off with a part of the Minutes in his pocket. In this way some ten days elapsed before the trial record was perfected and signed. This was a failure to comply with the letter of the Discipline. Hence the Bishop's ruling and Morrison's escape. But for the neglect of this little piece of red tape Morrison's expulsion would have been confirmed.

Again, the Bishop declared that the invasion of a preacher's territory over his protest was a violation of church law. He said, moreover, that the Bishops were a unit in this construction of the law. He told Morrison to his face that he had done wrong in going to Dublin, and that the episcopal college were unanimous in this view. So, then, the Dublin brethren have been vindicated, the Lexington Quarterly Conference justified, and the prosecution set right. The church gained everything for which she contended. From now on every preacher has adequate legal protection against the invasion of his territory. Any preacher, whether traveling or local, who enters a pastoral charge over the protest of the regular incumbent violates church law, and is responsible and liable accordingly.

Again, when Morrison made his statement and promise, he virtually conceded all for which the church contended. When he solemnly promised, in writing, "to obey the Discipline," it was understood by all concerned that he accepted the Bishop's construction of the law, and that he would not repeat the offense. Morrison accepts, not his, but the prosecution's construction of the law. It seems to us a complete victory for the church. The law has been expounded and vindicated. Even after the remanding of the case upon a technicality, nothing saved Morrison from further prosecution but his statement and promise before the Investigating Committee. We are glad that the matter has been pressed, and that the preachers have found at last such an indisputable remedy against the incursions of roving and mischievous intermeddlers.—Texas Advocate.

CHANGE YOUR BAIT.

One of the rules of the successful fisherman is to use a variety of devices in order to insure success. He depends not on one appliance, but uses many. If he goes after trout, his "book" of flies may contain fifty alluring varieties, and his fishing tackle a dozen other sorts of artificial bait. If the trout will not snap at one of these, another is used, and another, till something that will catch fish is found. A grasshopper, a minnow, a fly, a worm—these are used in succession until some successful device is secured.

To the ministry, to whom Jesus Christ says, "I will make you fishers of men," this principle is suggestive. They may wisely apply it in the effort to vary their old methods and invent new ones whereby to secure converts. If they have, during a considerable period, failed to achieve that form of success which registers itself in conversions, perhaps some other method may help to accomplish victory. A change of bait may be serviceable.

Let the argumentative preacher use more illustrations, and the man who has depended chiefly upon picturesque material employ his reasoning faculties to an extent untried before. It may expedite success in the case of the precise, methodical plodder, if he will cultivate spontaneity, and, in the language of the elder Beecher, "let nature caper" at times. Perhaps the man who has become a slave to his manuscript may secure larger liberty and better results by using occasionally extempore methods of speech; and once in a while it will surely be of service to the man of oratorical temper if he will descend from his stilted attitude and simply talk to the people.

In like manner, if the preacher who has been occupying his time almost wholly in his study, with the view of making the pulpit his throne, will cultivate his pastoral instincts, and sympathies, and habits, he may be able to get hold of men who at long range are beyond reach. Those who have built all their hopes and aims upon the single ambition of having every Fall "a rousing revival" may find it helpful to plan the "one-at-a-time" method, trying to reach people in private interviews, individually, and bring them to Christ.

These are but hints and suggestions which illustrate the principle in view. A pastor in our age ought to be alert, ingenious, and inventive; fertile in expedients, full of resources. Like a great general, he ought to be able, in the face of emergencies and in the midst of the battle, to change his plans to meet the new developments of the hour. It is a waste of time, strength, labor and life for a man to keep pottering away at methods and plans which, after a fair trial, do not succeed in winning souls. Let him use enterprise and ingenuity, and thus become a successful fisher of men.—Central Christian Advocate.

TRUE PREACHING.

The late Dr. A. J. Gordon often told of a Sabbath on which he went in the morning to hear a distinguished preacher who was celebrated for his biblical knowledge. He came home delighted with the clear and brilliant expositions of the truth that he heard, but chilled with the icy coldness of the message. It was true, clear, scriptural truth, but as cold as an iceberg.

He went in the afternoon to hear another preacher distinguished for his fervor, and he came back delighted with the earnestness and unction of the preacher, but it was a fire of shavings, and there was not truth enough in it to make it lasting.

He went again at night and heard a third preacher, and he came away not only instructed, but thrilled, because this sermon had been not only an exposition of scriptural truth, but it had also been alive with the power of God and full of the fire of the Holy Ghost. It was not a fire of shavings, but of substantial fuel, and it left not only a memory of truth, but a glow of warmth that filled his heart with joy and love. This is the power of the Holy Ghost speaking in truth and love, the Bible ablaze with holy fire, the Word of God dissolved in unction and love, until it can be observed in every fibre of our being and become the nutriment of our life.—Watchword.

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BELIEVE GOD.

How sweet to have a friend in whom we can fully confide! How glorious to have a friend whom we can fully trust, with no clouds of doubt to roll between and darken our way! And how grand to have a friend who is able and willing to help us out of every difficulty and trouble! Our God is just such a friend to all his obedient children. Why can we not confide in him, why can we not trust him? He has said—and his word can not fail—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This is a sweet promise. And why should we not choose to walk daily by his side, abiding in him, and letting his pure and beautiful words in us abide? If we would do this, what a field of glorious possibilities would lie out before us! What a happy and blessed existence ours might become! What a fair and charming pattern our lives might disclose when unfolded before God and the heavenly host in the clear, faultless light of eternity! For if hindrances come before us, in our struggles to accomplish good for him, we would only have to ask him to remove them, and, in his own best way, they would be removed. In the same good way might every cloud of annoyance, pain, or sorrow, be melted, brightened or lifted.

It might not be that he would remove them in the exact time, and way, that we would think best; but should our faith stagger on that account? We are poor, weak, blind creatures. We can not see ahead and know the certain result of this or that. But God is not weak, God is not blind. He knows all things, and all creatures perfectly; and has the good of all at heart. And in the time, and way, that would be best for ourselves, and every other human being who would be influenced by our prayer's answer, it would be granted.

May we all be enabled to believe God, and live accordingly!

MOLLIE WARE.

Damascus, Miss.

FROM THE WORK.

Rev. Geo. W. Huff, Escatawpa circuit, Mississippi Conference, Oct 18, 1897: "Yellow fever still prevails in many places. We are in four or five miles of Scranton, and the fever is doing great damage there. The quarantine between Moss Point, Escatawpa and East Side has saved us from the plague so far. But for the quarantine these towns would have been swept down by the ravaging hand of this dreadful disease. This has been a year of gloom and sadness to many a home and heart. But a brighter day will dawn upon us after a while. Sorrows and troubles will soon be o'er with many of us. But for the abiding presence of Jesus we would faint by the wayside. Our Lord is in the ship with us, and we dread not the storm. We will anchor in the haven of rest by and by. I was sick during the first part of this year, and was unable to attend to my pastoral duties; but God in mercy restored me to health after four months of continued sickness. I bless God for a kind people and a kind, loving and sympathetic presiding elder. I shall ever remember his kindness, visits and prayers in my home, at my bedside during my illness. God bless you, Bro. Powell. Your pure consecrated life, chaste language, upright life and walk and congeniality of heart and soul have been a blessing to my life during these three years in your district. I am preaching regularly at three of my appointments. I went to one of my appointments second Sunday in this month and preached and continued the meeting four nights; preached four sermons; and an old-time revival broke out in the church, and the good people shouted and prayed and sang until peace like a river rushed into every heart and beamed forth like glorious sunlight from every face, and twenty-one persons were swept into the church. We all got a fresh start toward the eternal hills."

Rev. W. A. Terry, P. C., Tranquil charge, Oct. 13, 1897: "I have recently closed my last meeting on this work. The Lord was with us in great power during every meeting. Bro. W. J. O'Bryant, of the North Mississippi Conference, assisted me at Locust Grove. He did some very earnest preaching. There was but one accession to the church; but the meeting did a great deal of good. Bro. O'Bryant is a consecrated man and a good preacher. We have had over fifty accessions on the work this year. I find that the brethren of the Conference are very willing to assist me in revivals, and that they are splendid help, too. There has not been a better meeting held in Yazoo county this year than the one we held at Tranquil Church, conducted by Dr. I W. Cooper, of Moss Point. Bro. Cooper showed his willingness to assist me in coming so far. I am very grateful to the brethren for the faithful service rendered. May God bless the itinerant preachers! Brethren, let us ever be ready to assist each other with our prayers, commendations and preaching."

Rev. W. A. Bowlin, P. C., Nettleton charge, Aberdeen district, Oct. 14, 1897: "We have finished our new church at Pisgah, and had a fine meeting in it, resulting in 30 conversions. Was assisted by Rev. W. W. Davis, of Tupelo, Miss. I have had 116 conversions and 90 accessions up to date, and one other meeting to hold. I expect to make a full report at Conference. Praise God for his love."

ON TRUE ELOQUENCE.

When public bodies are to be addressed on momentous occasions; when great interests are at stake, and strong passions excited, nothing is valuable in speech farther than it is connected with high intellectual and moral endowments. Clearness, force and earnestness are the qualities which produce conviction. True eloquence, indeed, does not consist in speech. It can not be brought from afar. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they can not compass it. It must exist in the man, in the subject, and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire after it—they can not reach it. It comes, if it come at all, like the outbreaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force. The graces taught in the schools, the costly ornaments and studied contrivances of speech, shock and disgust men when their own lives and the fate of their wives, their children, and their country hang on the decision of the hour. Then, words have lost their power, rhetoric is vain, all elaborate oratory contemptible. Even genius itself then feels rebuked and subdued, as in the presence of higher qualities. Then patriotism is eloquent; then self-devotion is eloquent. The clear conception, outrunning the deductions of logic, the high purpose, the firm resolve, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object—this, this is eloquence; or, rather, it is something greater and higher than all eloquence—it is action; noble, sublime, God like action.—Lovell.

A prominent man said to us the other day: "We don't believe in gush down here. If a preacher does his best, it is no more than his duty, and we let him come and go without saying anything about it." An hour afterwards we met the pastor. "There are no better people in the world than my people," he said; "they are just as kind and hospitable as they can be, and take the deepest interest in my welfare, but they seem to think it a sin to say an encouraging word to anyone who is working for the Lord." And he confessed that there was nothing he was so hungry for as a warm handshake after a sermon, and a whispered assurance from somebody that he was doing some good. "If we would only use our spare eye to look at things from another standpoint than our own! —Richmond Advocate.

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HOW TO WELCOME THE STRANGER.

It would be interesting to know just how many thousands of people who are now earnest Christians have been made so by a hearty handshake and a sincere welcome with voice and eye. We believe that if the truth were known, at least seventy-five per cent. of Christ's followers could trace their initial introduction to the Savior to the handshake of some open-hearted Christian man or woman. If you can not speak much; if you are not able to combat skeptical arguments; if you don't feel able to visit the people at their homes and invite them to your church, you can all welcome the stranger when he does come, and you can do it in such a way that your hand and voice and eye will tell forth in undying notes the blessed gospel of the kingdom.—Temple Magazine.

We have multitudes of people in secluded mountain hollows and out on the broad prairies who have no church edifice of any Christian denomination, or other place of stated religious worship, within twenty or thirty miles of their homes. They are practically without the opportunity of hearing the gospel or of being taught the way of life. We have in all our great cities communities of the under classes of society, congregated by thousands in attics, basements, tenement-houses, and flats, who are within five minutes' walk of churches and mission chapels whose doors are freely open to them, in which they are invited to seats without cost, in halls lighted, warmed, and supplied with the best services of ministry and choir; and yet who, from long-cherished prejudices and misconceptions, from a social ostracism, real or imagined, refuse all invitations to enter, and live and die within sound of church bells, "so near and yet so far."—F. J. Witherspoon, D. D.

I am not going to underrate the value and importance of mental schooling for the children, but it needs to be said that unless a man has a pure and honest heart, the less he knows the better it will be for him and for all concerned. And it needs also to be said that even trustworthiness of intellectual action waits on personal soundness. Sound brain and unsound life are incompatible. Even if our object were only to secure the finest and fullest intellectual development, we should still aim, first of all, to secure a foundation of personal integrity for the scions of wisdom to root and vegetate in. It is something as it is with the planting of an astronomical observatory; however fine its equipment, and whatever the power of its lenses, we depend, first of all, upon the solidity with which the observatory is planted.—C H. Parkhurst.

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission field.—Ion Keith Falconer.

Alphabetical appendages attached to our names will not draw mankind to God. But common sense religion, backed by power from on high, a sweet, pure, flowing stream of God's love shed abroad in our hearts, overflowing, reaching out in the low lands of sin and degradation. —Rev. T. H. Hall

God's way of forgiving is thorough and hearty, both to forgive and to forget. And if thine be not so thou hast no portion of his.—Archbishop Leighton.

THE HURRYING FEET OF WOMEN
at the new-born infant's cry, tells the story of woman's sympathy for her sister-woman. If women would only spread the medical gospel, that a woman is unfitted for wifehood and motherhood as long as she suffers from weakness or disease of the distinctly womanly organism, there would be less necessity for the sisterly sympathy that a woman receives when she is in the throes of child-bearing.
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THURSDAY, OCTOBER 28, 1897.

All things that are on earth
Shall wholly pass away,
Except the love of God,
Which shall live and last for aye.
—William Cullen Bryant.

The reason for loving must be in the one loved.

Forethought (fore-planning) is as essential in Christian work as in the realm of secniar life.

Christ's power can not be exhausted, no matter what the demands npon it may be.—C. H. Spurgeon.

Die where you may, in the wilderness, or garret, or cell, one love shines ont like a star—God's.

Lose no opportunity to lend a helping hand to some one who is laboriously toiling upward.

When the forenoons of life are wasted, there is not much hope of a peaceful and fruitful evening.

We must know before we can love. In order to know God we must often think of him.—Brother Lawrence.

Some people spend their time looking over rather than overlooking the faults of others.—Examiner.

Leave the mists and fogs of the valley of doubt and walk in the golden sunlight that floods the mountain top of faith.

Don't waste your energies in fruitless groans after freedom from conflict, but expend them in a life-long effort to win every fight.

There are two things in which we should thoroughly train ourselves—to be slow in taking offense, and to be slower in giving it.—Lutheran.

Patience among the virtues is like the pearl among the gems, and by its quiet radiance it heightens every human grace.—Rev. Robert Ailyn, LL.D.

Let our Lord's sweet hand square us and hammer us, and strike off all kinds of pride, self-love, world-worship and infidelity, so that he makes us stones and pillars in his Father's house.—Rutherford.

In the sight of God the spirit of our service is of much more value than the form of it. What men deem the loftiest service may be of little or no value in the sight of our Father in heaven, while, on the other hand, the most menial service may be a delight unto him. All may serve acceptably if they will.

Deal tenderly with the erring. You do not know their temptations, you can not measure their weakness, you do not know the struggle that may be going on in their mind. A kind, sympathetic word, a friendly visit, confidence, will do more than discipline. Love will do more to win and save than authority.—Selected.

SUBSTITUTES FOR PIETY.

Every good thing has its counterfeit. Substitutes have been devised for almost every article of great worth or usefulness. Glass and paste jewelry are now manufactured to rival diamonds. Cement is made to imitate marble. Stained woods of ordinary grade are made to do service in place of walnut and mahogany, while among food products the adulterations and substitutions are almost endless.

Since genuine piety is a thing that the devil hates, it is not strange that he should strive mightily to palm off substitutes for it upon men, for he knows full well that the progress of vital godliness means the decline and fall of his empire. Knowing human nature thoroughly, he understands that about the best bait with which to catch a large number of men is sham religion.

In secular affairs we often see the tendency to palm off inferior goods or work in place of the best, the excuse being that there is no need of being so particular. Just so in the realm of religion. Alas! that it should be so. In religion more than anywhere else the highest attainments should be sought.

Formalism and mere profession are by no means an infrequent substitute for true religion. A large percentage of the people who attend church and observe the externals of religion are strangers to regeneration and the love of God. They neither know their sins forgiven nor experience the abiding peace vouchsafed to the fully consecrated believer. Their trust is not in God, but in the fact that they use the means of grace, and are no worse than other men. But, alas! they worship God with their lips, while their hearts are far from him. In works they often deny him, being lovers of pleasure more than lovers of God. Many people covet the name and reward of Christians, and fancy there is virtue and merit in contact with righteousness; but they are far from being willing to render perfect obedience.

Another class of persons look upon honesty and minding one's own affairs as the essence of religion. They know little and care less about purity of heart, lowering Christianity to the mere practice of morality and worldly prudence. An astonishingly large number believe, or profess to do so, that if a man pays his just debts, provides well for his own, and conducts himself with propriety, he is reasonably sure of salvation. Reason and common prudence, to say nothing of revelation, would teach men to do this much. Piety that goes no further than debt-paying, industry and sobriety is little better than paganism. It is but an attempt of sinners to justify themselves before God, to substitute their own works for the atonement made by Christ. The gospel of common honesty is excellent as far as it goes, but it can not

"... give the guilty conscience peace,
Or wash away the stain."

Perhaps a still larger number count much upon their harmlessness. Violence, flagrant wickedness and disreputable deeds they are careful to refrain from, and in a sense they are models of decorum and goodness. But, though inoffensive, they are far from being blameless, for their hearts are full of selfishness, pride, envy, and impure affections. He who fancies that freedom from outward wickedness is the principal part of religion has read to little purpose our Lord's description of the final judgment. Many who are inoffensive and eminently respectable in the eyes of the world care nothing for the extension of Christ's kingdom, or for their own spiritual progress. "The unprofitable servant," we are told, "shall be cast into outer darkness."

There are those who expect their works of mercy and gifts to charity to atone for their sins. They make little pretension to piety, and do right only so far as it suits their convenience or their interest, but pride themselves upon being charitable and liberal, upon their readiness to help every good cause, supposing that generosity is a passport into heaven. Benevolence is an essential part of Christianity, but it is by no means the whole of it. The gift of eternal life is not purchasable with money, or with anything else in the possession of man. Let no man think, because he does good with his money, or by his personal ministrations, that he can continue in sin and be saved. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Our Lord demands the heart, the life, the all.

Membership in a particular church, supposed by those init to be the only true Apostolic Church, outside of which there is no salvation, suffices with a multitude for experiential faith and piety. Many a zealous churchman is a very poor Christian. While denominational loyalty is commendable, it is not an infallible sign of conversion. Not every man who pays the preacher and works for the church is genuinely pious.

Again, with some there is a tendency to substitute belief in a particular doctrine or dogma for that holiness of heart and life which is the fruit of a living faith. Immersion, unconditional election, and many other ecclesiastical dogmas, we fear, count for more with many than present righteousness and "the faith that works by love."

The things we have mentioned and many others that might be included are insufficient of themselves to secure salvation. Nothing short of entire self-surrender and trust in God will bring peace to the soul and grace for holy living. A half-consecrated believer neither has power over sin nor enjoys peace with God. Let us beware, then, of fashioning our religion to suit our notions and inclinations, lest we be overtaken with swift destruction.

A LITTLE TRIP.

Last Saturday afternoon we went to Covington via the East Louisiana railroad. By invitation of the pastor, Rev. J. B. Kent, we occupied his pulpit Sunday morning. We were pleased to see in the congregation our friend and brother, Rev. H. C. Brown, of the Mississippi Conference, who for sanitary reasons has been making his headquarters for the last three months with his father-in-law, Bro. Clarke, at Madisonville. Bro. Brown has an affection of the vocal organs which deprives him of the power of public speech. Otherwise he is in vigorous health. It is hardly probable that he will be on the effective list next year. He would have returned to his charge before this to do such work as is possible to a voiceless man, but for the prevailing quarantine regulations.

In the afternoon we had a delightful drive with Bro. Brown to his home at Madisonville, where we spent the night. We much enjoyed the cordial hospitalities and genial companionship of Bros. Brown and Clarke and their families. We also had the pleasure of administering the ordinance of baptism to Bro. Brown's youthful daughter, who bears the name of an elect Christian woman in Jackson, Miss.—Sarah Lincoln Brown. Next morning, like a true Wesleyan, we were up at four o'clock, and were driven by Bro. Brown to the landing, where we boarded the steamer "New Camelia." A little before five she moved out for the Crescent City, touching at two points en route, Lonisburg and Mandeville. On this trip for the first time we had the experience of being out of sight of land. We have often been on the briny deep, but always near the shore. For an hour or more there was naught to be seen in any direction but "water, water everywhere." We also witnessed a sunrise on the water. Owing to a slight fogginess in the eastern sky, Old Sol did not seem himself. As he lifted himself above the waters and for some time afterwards he might easily have been mistaken for the full moon, reminding us of Milton's simile:

"As when the sun, new-risen,
Looks through the horizontal, misty air,
Shorn of his beams."

The trip was a most enjoyable one. Nine o'clock found us at the editorial desk.

It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody it does. The light will be its own witness. Lighthouses don't ring bells and fire cannon to call attention to their shining—they just shine.—D. L. Moody.

"If goodness were only catching—like measles—we would all be good." Don't believe it. There are people who would go into a life-time quarantine against it, and spend all their earnings on disinfectants.—Baltimore Advocate.

YELLOW FEVER.

The following is a summary of the yellow fever situation up to Tuesday morning at the principal points of infection:

	Cases.	Deaths.
Biloxi	526	24
Scranton	285	10
[illegible]	30	2
McHenry	35	6
Bay St. Louis	183	4
Edwards	513	80
Clinton	27	1
Nittayuma	20	2
Cayuga	29	1

The above places are all in Mississippi. The fever has also been reported at New Albany, Pineville and Raymond (convict farm), but has not spread to any extent.

In Louisiana the infection has reached only three places outside this city, viz.: Franklin, Patterson, and Baton Rouge. In these the statistics are as follows:

	Cases.	Deaths.
Franklin	5	3
Patterson	2	1
Baton Rouge	3	1

In this city the number of cases to date is 1,211; deaths, 138. Six hundred and twenty-two cases have recovered, leaving 451 now under treatment. The number of cases during the week ending Tuesday morning, Oct. 26, exceeds the number for the week previous by 97. The increase in the number of deaths over the week previous is only 2.

In Alabama the situation is as follows:

	Cases.	Deaths.
Mobile	218	28
Montgomery	59	6
Selma	8	1
Wagar	20	2

One or two cases have been reported at other places. The fever has made its appearance in Memphis, but the number of cases is only eight, with two deaths. There has been no spread of the disease in Texas.

DEATH OF DR. PURSER.

Rev. David Ingraham Purser, D. D., pastor of Valence Street Baptist Church in this city, died of the prevailing fever last week—the first ministerial victim in this city. He was taking a vacation in Alabama when the fever broke out. He came home and began at once visiting those who were stricken with the pestilence. Dr. Purser stood very high in his church. He was a decided success in every sphere of ministerial activity into which he entered. In this city, where he has labored for the last five years; in Birmingham, Ala., where he exercised his ministry for several years, and in other pastorates, he was remarkably successful. As agent of Howard College in Alabama, he raised in a short time $100,000 for the founding and equipping of that institution. For three years he labored in Mississippi as State evangelist with marked success. For the last four years he has been annually elected president of the Louisiana State Baptist Convention. We have known Dr. Purser ever since we were boys together in Copiah county, Miss. During all the intervening years we have been close friends. He was a man of ability and force of character, and decidedly tactful and resourceful. Though as fearless as a lion in the discharge of duty, he was nevertheless gentle, tender, sympathetic and lovable. Take him all in all, he was a noble specimen of manhood.

REV. W. P. ANDREWS—HIS BOOK.

I would call the attention of the church to "Two Epistles"—a pamphlet written by Rev. W. P. Andrews, of Pacific Conference. The epistles are to "Professors of Perfect Love" and to "Opposers of the Second Blessing." The writer avoids the spirit of the controversialist, maintains the spirit of Christ, and the reader catches the same inspiration.

The treatise is clear, considerate, charitable, conciliatory. Whatever your view on this question, the book will catch you, hold you, strengthen you and leave you closer to your brethren. It should be read throughout the church. The church is debtor to the author. J. C. PARK.

Kosciusko, Miss., Oct. 10, 1897.

We most heartily endorse every word of the above notice. There is not a single word in the book from beginning to end that can give offense to any person, whatever may be his views concerning the second blessing. It is a genuine irenicon. As such we heartily commend it to Methodists everywhere. It would be a boon to our church if this book could find its way into all our homes. Bro. Andrews deserves the thanks of the church for this admirable work.

NOTABLE CONFERENCE ACTION.

The Wisconsin Annual Conference expressly declared last week that official lay members of the church in that Conference are under obligations to read a church paper. The body voted almost unanimously to press The Northwestern upon the attention of official laymen, for the very sake alone of more intelligent and efficient church work. That declaration is so reasonable and defensible that one wonders why anybody can challenge it for an instant. The land is full of special publications. Machinists, farmers, dry-goods dealers, engineers, carriage-builders, millers, cabinet-makers, newsboys, printers, milkmen, organ-builders, instrument makers, sailors, doctors, lawyers, railway leaders, electricians, the deaf, the dumb, the blind, and so on toward the end of the unending list, have their special organs. No business man can "keep up with the procession" if he does not read about the progress of his guild. That church is imposed upon which has an office-bearer who does not read about that which God does in and for the church. No man is sufficiently talented to extemporize his facts. No leader can lead who is ignorant of the spirit and progress and opinions and devices of his fellow-leaders. The non-reading official is in the rear, and he ministers to keeping the people in the rear. It is insufferable and harmful assumption to claim that any non-reading official deserves his position. Bright young people plainly see that he is in the rear. We doubt not that many open-minded youth lose respect for a church that accepts unintelligent leaders. The issue does not need argument.—New York Advocate.

NOTES.

The Tennessee Conference has adopted the Holston Methodist as its organ.

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Rev. George D. Parker occupied the pulpit of Dryades Street Church last Sunday.

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Rev. H. R. Singleton was released from his quarantine prison last week and filled his pulpit last Sunday to the delight of his congregation.

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Reverence lies at the bottom of all moral excellence. Flippancy is a barrier to all spiritual progress. Seriousness is the fountain of penitence and reform. The fear of God is the fruitful soil of character and peace.—Texas Advocate.

***

As complete a caricature as we have ever seen outside the comic papers, which make caricature a specialty, is the wood cut of Bishop Hendrix which appears in last week's issue of the Holston Methodist. If the Bishop should enter suit for damages, we are sure he would win. If we were the owner of Bro. Price's artist, we would trade him for a dog, and then lose the dog.

***

Christian education must be positive. We don't want our children educated in the neighborhood of piety and taught simply to respect religion. We must impress them that Christ is first, and that religion is the chief concern of mortals here below. Christ does not accept the patronage of worldly men who look upon him and his cause as something to be tolerated, and who think they have done well when they do give it tolerance.—North Carolina Christian Advocate.

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The day of Colonel Robert G. Ingersoll as a popular lecturer is about over. The press takes comparatively little stock in him. On a recent Sabbath he lectured in Boston, and the next morning the dailies gave a very limited space to reports of his lecture. The mere abstracts were in marked contrast with the verbatim reports that were formerly accorded him when the public was interested in what he had to say. A more striking indication could hardly be given that he is no longer accounted a taking or influential factor. The truth is, people are tired of his tirades. They have lost faith in a man who is an infidel largely for the money that is in it. Besides, the sameness of his thought and illustration and the emptiness of his argument fail longer to attract and influence the public generally.—Presbyterian.

A wise distribution of labor is all-important and produces the highest and best results. A minister makes a great mistake in attempting to do all the work in his parish himself. The more he can bring others into loving and sympathetic co-operation, the better. He is to utilize all the forces at his command, and in proportion as he does will his church prosper. His is the part of the skillful general who directs to the greatest advantage those under his leadership. He is not to spare himself nor fail in any of his specific duties, but he ought not to do what others can and should do, as he thereby assumes burdens too heavy for him to carry, and weakens the energies of those whom God has placed in connection with him to help in his cause.—Presbyterian.

***

Daniel Webster is quoted as having said forty years ago: "If clergymen in our day would return to the simplicity of the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from Paul and preach from the newspapers. When they do so I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying: 'You are mortal; your probation is brief; your work must be done speedily. You are immortal, too; you are hastening to the bar of God; the Judge, even now, standeth at the door.' When I am thus admonished I have no disposition either to muse or to sleep."

***

A writer in a religious paper is reminded of a conversation he had a few years ago with one of the most eminent statesmen of this country, now a justice of the Supreme Bench at Washington. Though not a professor of religion, he was a man who thought very profoundly on all religious subjects, and he said: "You ministers are making a fatal mistake in not holding forth before men, as prominently as the previous generation did, the retributive justice of God. You are fallen into a sentimental style of rhapsodizing over the love of God, and you are not appealing to that fear of future punishment which our Lord and Master made such a prominent element in his preaching. And we are seeing the effects of it in the widespread demoralization of private virtue and corruption of the public conscience throughout the land."—Presbyterian.

***

Trouble in a congregation is very easily made. It is with great difficulty healed. One person with rash temper may set a whole congregation in confusion. Mistakes which are magnified and truth perverted may cause no end of contention. Differences of opinion in reference to the manner of doing certain work is often so vigorously insisted upon that all efforts for good are made fruitless. A little thought will often avert what promises to bring trouble and difficulty. Respect for authority by those who are under it, and tender regard for feelings and dispositions of others by those in power, and, above all, charity for each other, will serve to promote the work and render possible the blessing of God upon it. For all church troubles St. Paul commended the best of all gifts, charity, for it "never faileth."—Reformed Messenger.

***

There are some attractions in the ministry as a profession. But the man who enters it merely because it promises him a surer support, or an easier life, or a better social position, or even more congenial study and work, than the legal, medical or pedagogical profession, has no business in it. I have known scores of ministers who told me how reluctant they were to give up other plans and prospects in life to prepare for the preaching of the gospel; how they yielded only because they felt as Paul did: "Necessity is laid upon me, yea, woe is unto me if I preach not the gospel." Those men have never had to go candidating. They are the men whom the churches want, and whose labors are abundantly blessed. They are not all pastors of large churches, but they are all happy in their work. Let a young man be sure that God wants him in the ministry before he rushes into it.—Herald and Presbyter.

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unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

CURES PAIN

THE MISSIONARY DEBT SECURED.

We wish to announce to the church at large that its members have generously pledged the payment of the entire missionary debt. There is not now one dollar on our Board of Missions that is not secured by a personal pledge. The debt of $132,000 increased at one time (since we have been seeking to remove it) to $141,000. This sum added to the expense incurred in the effort to remove it, made it necessary to raise $145,000. The great Head of the church, in whose hands are the hearts of men, has gone before, preparing the way and inclining the people to hear and respond. No public appeal has been made, but the work has been done in a private way by our representative people, including Bishops, leading laymen, elect women, preachers, college professors, and General Conference officers. Fifty-six thousand dollars have been given by nine persons, $100,000 by 200 persons, and the entire debt by less than 4,000 persons. This sum, coming from so small a number as 4,000 out of a membership of nearly 1,500,000, is in the ratio of one to every 375 members, and can not affect the general collections for missions. The work has been done heartily "as unto the Lord," with the frequent expression, "I am glad to give, and only regret I can not do more." In the continuous travel of more than a year and a half throughout the bounds of the church, we have met only three brethren who were less than courteous in hearing the appeal. And to those to whom we have presented the matter, an average of eight out of every ten have responded. Never has anything been more cheerfully done for the church than the payment of this debt. Our people are loyal and love their church, and are ever ready to sacrifice for her welfare. Let us thank God and take courage. The conditions have been met, the money can now be forwarded to T. B. Holt, Treasurer, Nashville, Tenn., and the payments made will be published from month to month.

H. C. MORRISON,
General Sec.

IT IS BETTER to take Hood's Sarsaparilla than to experiment with unknown and untried preparations. We know Hood's Sarsaparilla actually and permanently cures.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

THE CONSERVATORY OF MUSIC AT MERIDIAN.

President Beeson tells The Herald that his Conservatory of Music, which he has organized and equipped in connection with the East Mississippi Female College, is meeting with encouragement beyond all expectation. His idea that superior talent, the same that is employed in Cincinnati, Boston and other Northern conservatories, would draw patronage, has proven true beyond his anticipation. He has already engaged a very large number of students for his conservatory, some of whom have gone one or more years to Boston or Cincinnati. During his concert tour with his director they met a number of fine musicians, who were always the loudest in their praises of the talent he is employing. After hearing the pianist and talking with him many volunteered to say they had heard no such music since they left the Northern Conservatory. Some musicians who have heard Carl Faelton, of Boston, say they like the director of the Meridian Conservatory as well, and some have said they liked his playing better. These expressions come from musicians who are competent to judge. The violinist, Prof. Albert de Chandron, is equally as fine in his department. He has taught his special branches (which are the stringed instruments, such as violin, mandolin, guitar, etc.) in a large conservatory in Illinois, where he obtained a great reputation. He is a brilliant performer on the violin. Newspapers report his playing as something remarkable.

The vocalist is an excellent teacher with a lovely voice that always catches an audience.

These heads of the departments are assisted by able musicians, some of whom the director brought with him from the North. The methods used will be those of the best German conservatories, the director, Professor Conrad, being a native of Berlin, Germany, and graduate of Kullak's Conservatory.

With such an array of talent, no wonder the Meridian Conservatory is receiving such encouragement.

It will open with a grand concert by the teachers at the opening of college, which will be the last of October or first of November. The exact date will be announced later.

President Beeson says he has over a hundred boarders engaged for the East Mississippi Female College who are anxious to come as soon as the quarantine restrictions are raised. This is fine for Meridian.—Daily Herald, of Meridian.

EDUCATION.

It is so often said in print and speech that if a boy wants an education, he can get it by his own labor. Is this always so? Is it not very often not so? Ample buildings and apparatus, competent instructors and free tuition, great as these things are, do not pay bills for board and clothing and incidentals. The amount of these bills may seem small and within reach of any industrious young man; but it is large enough to block the way of the young man or woman, of sixteen to twenty years of age, who really can not pay it. And there are many such.

It is by no means true that all the boys capable and worthy of education attain that end by the force of their own genius and industry. Those who try and succeed get many side helps as they pass along. To hundreds who would enter the higher schools if they could there is no way open to meet necessary expenses. They have no resources at home. They belong to families whose daily bread must come from the daily toil. The earnings of this toil are consumed by the frugal supplies of plain living. It is no infrequent thing for a bright boy or girl of twelve or more years to be taken from the public or private school and put to work under the pinching demands of honest living. How is such a boy to get in sight of the hope of ever accomplishing a solid course of study? He hears only the voices of imperious necessity and sinks into submission, scarcely thinking that any other way is better, and not yet knowing the real meaning of life and the great advantages held by the educated mind. The mother of such a boy said to me the other day: "His wages pay our grocery bills." The parents of that boy would not take him from school, if they did not believe they must, nor would the boy be out of school but for filial service. It is quite likely that this turn in his school life will last but a short time; but with the many it is the permanent lot.

A brother preacher tells me that his son must leave college for the lack of funds. Two more years would carry him to graduation. But all resources fail, and he must seek work in some field, with little likelihood of saving enough in a few years to return and finish his college course. What a loss! Here is a young man of full age whose situation in life has allowed him limited opportunities in the common schools. Now he feels called to preach and has been recently licensed. He needs scholastic training and must have it. That is his purpose and effort. Perseverance will bring the achievement. But why leave him to struggle, unaided, with the most grinding and persistent difficulties, and allow him to spend twice the number of years needed for a consecutive course of study? Many of our young preachers who go untrained and without experience into the itinerant field would gladly go longer to school if they could. It is the regret of their lives that they could not. It will not do to say that these young men were not worth helping; that they lacked talent, energy, purpose, or "grit." As a whole, they are equal in these respects to the more fortunate collegians who only found other hands to open the way for them. The truth is, that there ought to be more help by encouragement to the poor boy who will take education, both by urging him to see its value and aiding him to gain its possession.

And there ought to be a systematic movement by the Conference to provide a fund for helping young preachers in their scholastic preparation for the itinerant work. The young man needs a definite source of aid.

W. T. J. SULLIVAN.

Corinth, Miss.

Chronic coughers are stupid bores and should be forced to use Dr. Bull's Cough Syrup, the only infallible remedy.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER,
813 Foucher St., New Orleans.

TOPIC FOR OCTOBER.

ST. PAUL'S DOCTRINE OF THE HOLY SPIRIT.

OCT. 31.—THE HOLY SPIRIT THE TEACHER.

(I. Cor. ii, 5-16; Eph. vi, 17.)

Because of sickness, we clip the following from the Nashville Advocate:

Our topic sets forth the Spirit as the Teacher, which clearly corresponds with the Word of God. This fact is presented in several ways:

1. He brings to mind the truth and applies it to the hearts of believers. It is to be inferred from the Scriptures that much our Savior said to his disciples would be forgotten, probably because they did not understand, and failed to cherish in their hearts. It is possible the Savior did not intend them to understand until after his resurrection. Still these things were important, and our Lord designed that they should be known and used, hence he said: "These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In illustration: When the Savior made his triumphal entry into Jerusalem the people took branches of palm trees and went forth to meet him, and cried: "Hosanna!" His disciples did not understand these things, and doubtless were amazed. "But when Jesus was glorified," and the Spirit had been poured out upon them, "then remembered they that these things were written of him." The significance of the Savior's words, "John indeed baptized with water; but ye shall be baptized with the Holy Ghost," was not fully understood even after Pentecost, until the Spirit was given to the Gentiles. Peter was compelled to justify his course in preaching to a Gentile, and the ground of justification was "the Holy Ghost fell on them as on us at the beginning;" then said he: "Remembered I the word of the Lord." It is in this way "the Spirit takes the things of God and shows them unto us."

2. The Spirit opens the eyes of our understanding, and enables us to behold wondrous things in his law. Certainly we know not the method of his operations, and can not explain. Often we see things heretofore incomprehensible in a clear light, and though unable to explain, it is satisfactory. Only those of like experience can understand or enter into sympathy with us. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

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It cures by inhalation.

If it gives satisfaction, send me $1.00; if not, kindly return it in the original package. Address,

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Dr. Worst makes our readers a generous offer, and all can avail themselves of it.—Editor.

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W. C. BLACK,
Editor Christian Advocate.

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" " to living members	over 258 " " "
Holds in trust for living members	over 222 " " "
Total payments and accumulations	over 658 " " "

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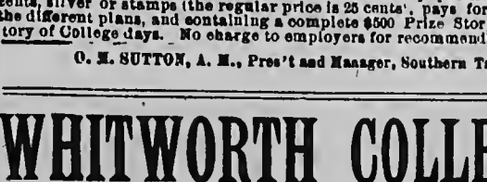

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Many young ladies who expected to be with us on Sept. 8th were prevented by yellow fever. COME as soon as quarantine regulations will permit.
SPECIAL CLASSES will be formed for your benefit.
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Bright, live subjects are discussed from a practical standpoint in every issue. Information and experiments are given that will prove valuable, save expense, and suggest lines of work that will better the condition of every "Tiller of the Soil."

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I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.
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For improved and economic Cookery
For refreshing, nourishing Beef Tea

FREE.

We direct special attention to the following remarkable statements.

Am 82 years old, hearing began to fail 20 years ago. For eleven years could only hear loud sounds could not hear conversation, had continual roaring in head, and sense of smell was entirely destroyed. Used Aerial Medication in '94, it did its work with the greatest satisfaction—the roaring ceased, discharge from head and throat stopped, hearing improved and for four years have been able to hear ordinary conversation and preaching. Sense of smell entirely restored, and cured of Catarrh and no indication of its return.—G. J. QUICK, Media, Illinois.

I had Catarrh twenty-one years, was deaf eighteen years, could not hear ordinary conversation, had roaring in ears, dreadful headaches, offensive discharge, bad taste and eyes so weak could not see to read. I used Aerial Medication in '92; it stopped the roaring and discharge, fully restored my hearing and for over five years my hearing has been perfect and am entirely free from Catarrh.—MRS. JANE BASTIC, Shelby, N. C.

Deaf Forty Years.

Had Catarrh in a very bad form forty years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house a great portion of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of Catarrh; can work and feel better than for forty years.—JOHN GARRIS, Flatbrookville, N. J.

When a child I met with an accident which caused a profuse offensive discharge from right ear, for 23 years had not heard a sound in that ear; was treated at two hospitals and by several physicians, was told I would never hear again as the drum was destroyed. Since using Aerial Medication can hear a watch tick distinctly in that ear, it is still improving, and the discharge has stopped entirely.—MRS. DAWES, 37 Ivory Place, Brighton, Eng.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Cincinnati Herald and Presbyter.*

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EVER NEAR THEM.

BY WM. BRYANT.

Standing forth in life's rough way,
Father, guide them;
Oh! we know not what of harm
May betide them;
'Neath the shadow of thy wing,
Father, hide them;
Waking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to thee,
Thou wilt hear them;
From the stains of sin and shame
Thou wilt clear them;
'Mid the quicksands and the rocks,
Thou wilt steer them;
In temptation, trial, grief,
Be thou near them.

Unto thee we give them up;
Lord, receive them;
In the world we know must be
Much to grieve them—
Many striving oft and strong
To deceive them;
Trustful, in thy hands of love
We must leave them.

"THE OTHER HOME."

A lady who spent the Summer vacation months in a remote corner of New England relates, in a letter to a friend, a pleasant incident of Christian faithfulness and trust. She went one day to visit an old lady, who within the brief space of a year had been called upon to part with husband, daughter and brother—almost the last of her surviving kin.

There was, however, no sign of mourning, either in the aged woman's dress or manner, and her visitor wondered at her sweet cheerfulness of face and speech, her sunny, self-forgetful sympathy and evident peace of mind and heart. Presently the conversation turned to religious topics, in which the reality of God's love, the restfulness of faith and the hope of immortality were simply and in almost child-like acceptance dwelt upon by the good woman.

The visitor finally said: "Mrs. J., you have given me more hope and cheer in the half hour I have talked with you than I think I have ever received from any other Christian friend. And yet you have been called upon suddenly to bear a burden of sorrow and bereavement, such as falls to the lot of few of God's children."

"Yes," replied the dear old lady, "husband, brother and child have been taken from me—and yet it does not seem as if they had gone very far away. When I was a child, my older sister, whom I loved dearly, married, and went to live in a house about a mile from our home. At first I almost cried my eyes out; but one day mother said:

"'Why, Emmie! Don't you see that Sarah hasn't left us? She has only gone down the road to make another home where we can go—a home as full of love and welcome as this. Now you have two homes instead of one. Come, put on your sunbonnet and run down to the other home.'

"After I had accepted that view you may be sure no more tears were shed. Just in this way I think of my dear ones who have left this earthly house. They haven't gone far—simply just over to the other home. And before long I am going to put on my sunbonnet, just as I did when I was a little girl, and go to see them."

The wrinkled face was lighted by a smile of unspeakable sweetness, and the aged eyes shone with wistful joy, as they looked away into that blue sky where faith sees its "many mansions."

Death would be robbed of its terror, bereavement of its pang, mourning of its tears if we all had this trusting woman's conception of the life beyond the grave. Her faith was based upon the Great Teacher's declarations that death is not a narrowing, but a widening, of the horizon of life and love—the multiplying of those ties which unite us with the great household of God.—Presbyterian.

WHAT FRANKLIN ACCOMPLISHED.

Lord Jeffrey wrote of the American inventor and philosopher, "He never lost sight of common sense." Philip G. Hubert, Jr., in a sketch of Franklin in his recent book, "Inventors," says: "Nothing in nature failed to interest him," and a catalogue of his achievements, showing his activity and resource, is conclusive proof of the truth of both statements:

Franklin inspired and established the Junto, the pleasantest and most useful American club of which we have knowledge.

He founded the Philadelphia Library, parent of a thousand libraries; which marked the beginning of an intellectual movement of endless good to the whole country.

He first turned to great account the engine of advertising, indispensable in all modern business.

HALL'S Vegetable Sicilian HAIR RENEWER

Drives off old age; restores lost color to the hair; gives it the richness and gloss of youth; prevents baldness. No dandruff.

He published "Poor Richard," a record of homely wisdom of such shape that hundreds of thousands of readers were made better and stronger by it.

He created the postoffice system of America, and was the first champion of a reformed spelling.

He invented the Franklin stove, which economized fuel, and he suggested valuable improvements in ventilation and the building of chimneys.

He robbed thunder of its terrors, and lightning of some of its power to destroy.

He founded the American Philosophical Society, the first organization in America of the friends of science.

He suggested the use of mineral manures, introduced the basket willow, promoted the early culture of silk, and pointed out the advantages of white clothing in Summer.

He measured the temperature of the Gulf Stream, and discovered that northeast storms may begin in the southwest.

He pointed out the advantage of building ships in water-tight compartments, taking the hint from the Chinese, and first urged the use of oil as a means of quieting dangerous seas.

Besides these great achievements, accomplished largely as recreation from his life-work as economist and statesman, Benjamin Franklin helped the whole race of inventors by a remark that has been of incalculable value and comfort to theorists and dreamers the world over. When some one spoke contemptuously of Montgolfier's balloon experiments, and asked of what use they were, the great American replied in words now historic: "Of what use is a new-born babe."—Youth's Companion.

MANNERS FOR BOYS.

In the street, hat lifted when saying "Good-by," or "How do you do?" Also, when offering a lady a seat or acknowledging a favor.

Keep step with anyone with whom you walk. Always precede a lady up stairs, but ask if you shall precede her in going through a crowd or public place.

At the street door, hat off the moment you step into a private hall or office.

Let a lady pass first always, unless she asks you to precede her.

In the parlor, stand till every lady in the room, also older people, are seated.

Rise, if a lady enters the room after you are seated, and stand till she takes a seat.

Look people straight in the face when they are speaking to you.

Let ladies pass through the door first, standing aside for them.

In the dining-room, take your seat after ladies and elders.

Never play with your knife, ring, or spoon.

Do not take your napkin up in a bunch in your hand.

Eat as fast or slow as others, and finish the course when they do.

Do not ask to be excused before the others, unless the reason is imperative.

Rise when ladies leave the room and stand till they are out.

If all go together, the gentlemen stand by the door till ladies pass.

Special rules for the mouth—smacking the lips and all noises should be avoided.

If obliged to take anything from the mouth, cover it with the hand or napkin.

Bed-rooms—never look toward a bed-room.

Always knock at a bed-room door, or at that of any private room.

These rules are imperative. There are many other little things that add to the grace of a gentleman, but to break any of these is almost unpardonable.—Christian Intelligencer.

A WORD WITH MOTHERS.

When a mother grows careless about her appearance at home, she is either declining in health, or her heart's love for her husband and children is lukewarm. How many hours did she spend in personal toilet attentions before she took up the sacredness of marriage, when her lover came "a-courtin' and admirin'"? Often and often these same dressy girls develop into veritable slouches after marriage, and why is it? Mother, why do you "dress up" when looking for company or go a-visiting? And why do you show the very worst side of yourself to your immediate home circle?

The children appreciate pretty gowns and smooth coiffures far more than you think; then why go about "arrayed in calico and loose hair," when these wide-awake critics are so alert to observe the least error in your appearance?

Our little ones appreciate a neat attire and smiling face; then mother should by no means deny them this pleasure, and reserve her best gowns and best smiles for the world, who only half appreciate them. I came from my dressing-room one warm afternoon, dressed in a plain, neat wrapper, but the collar and cuffs were of deep red, and also wore a dainty bow in my coiffure. My three-year-old boy, glancing up from a story-book, said admiringly, "Mamma dot a new dress with fancy work on it," and he was pleased, yet only a baby. It does pay to dress up at home. By dressing up I don't mean for a woman to wear out her best church or party dress in the kitchen, but try and always appear well dressed, even in calico and a gingham apron. Let the garments be clean and neat, pin on a little bow at the throat, have the hair shining and well arranged, not curled and fluffed like an actress, and the husband as well as the children will be pleased and full of praise for the woman who regards it her duty to look her best for dear loved ones.—Womankind.

WHAT SIXTY CENTS DID.

According to a Texas paper an investment of sixty cents in whisky, by a young man named Dean, in the year 1869, cost Fannin county, in time and money, more than the revenue arising from the whisky traffic for five years amounted to. Dean, inflamed with his whisky, shot and killed Dan Coulter. Then the McDonalds shot and killed Dean. For this offense they were arrested, and after continuing the case several times, were tried and convicted of manslaughter, and sentenced to the penitentiary. While in jail they were rescued by their friends breaking open the jail and liberating them. Taking it together, this sixty cents' worth of whisky killed two men, made one widow, caused two men to be incarcerated and kept in jail at an enormous expense to Fannin county, and caused trouble to the families and friends of those two men, and then the expense of witnesses and trials in court, with loss of time to the sheriff and posse, but Fannin county to the expense of not less than ten thousand dollars.—The Christian.

BE COURTEOUS.

If you wish to please, dear girls, cultivate the charming grace of courtesy. Do not let a false idea of dignity and good breeding seal your lips to such kindly words as shall brighten other lives. Thanks are due to the servant who conscientiously tries to follow your command, to the shop-girl who patiently endeavors to match your silk or wool, or to those who serve you in any capacity. You refuse alms to the beggar on the street whom your principles may not allow you to countenance; but you may do it in a way and with such fitting words as shall arouse any latent spark of manliness, and make him long to be worthy of respect.

Do not be afraid to speak to the one whom chance may have thrown by your side during an hour's travel. Help the tired mother to soothe her heavy baby; lend your book or paper to the poor girl who has perhaps had no money to buy one. So shall you one day hear the blessed words, "Ye have done it unto me."—Central Methodist.

WAS IT YOU?

There was somebody who said an unkind word which hurt somebody else. Was it you?

There was somebody who was thoughtless and selfish in his manner and mode of living. Was it you?

There was somebody who harshly criticised the actions of somebody else. Was it you?

There was somebody who found nothing but faults in the belongings of his friend. Was it you?—California Independent.

There is no art, cosmetic or system of physical culture or gymnastics that can do a thousandth part as much towards adding dignity, strength and nobility of expression to a man's looks as can and does a great purpose, a righteous will, a devotion to principle and an enthusiasm that can not be quenched. The soul that is filled with pure thoughts and a love for humanity never fails to fashion the features of its individual possessor into its own likeness.—Westerly Tribune.

A sculptor once showed a visitor his studio. It was full of gods. One was very curious. The face was concealed by being covered with hair, and there were wings on each foot.

"What is his name?" said the spectator.

"Opportunity," was the reply.

"Why is his face hidden?"

"Because men seldom know him when he comes to them."

"Why has he wings on his feet?"

"Because he is soon gone, and once gone can never be overtaken."—Anon.

Hygiene.

STUPIDITY ABOUT EATING.

Acting with different charity organizations, I am often treated to unpleasant surprises. In all large cities enough food is wasted every year to keep many families. Last year hundreds of families in this city were given rice, hominy, cornmeal, beans, coffee, sugar, and a large piece of salt meat. In a majority of cases the mothers of these families objected to the hominy, rice and cornmeal. Sometimes it was because the children would not eat it, sometimes because they did not know how to cook it, or they would "like something more substantial." To such families methods of economy of which we are glad to learn would not be worthy a second thought. There are people who practice these small economies that they may have something to give to families who would rather starve than resort to just such economical measures. What do you think of a poor young man eating eighteen eggs at one meal? What do you think of a mother who gives to each of her four boys four eggs for his breakfast, the oldest boy being under ten years of age? These are examples of what is met from day to day among the poor. I like to read the record of such work as ours to such mothers, and try to make them understand there is a duty in learning and practicing economy. What a blessing it would be if schools could be established in the poorer neighborhoods whereby these women might be educated in such matters!—Housekeeper.

PURE AIR.

Major-General Drayson, of the English army, has made a special study of the art of breathing, and is now free from coughs, colds, sore throat and other ailments from which he suffered as a young man. He declares food and liquid insignificant in comparison with air in the support of life. A man may live for days without food, but he dies in a few minutes without air. Rapid breathing in pure air, making forty or fifty deep inhalations per minute (the usual number is about twenty), is the panacea for the immediate recovery from headache, toothache, pains in the heart, restlessness and sleeplessness. He recommends for the latter walking about the room, to make sure of not breathing the same air a second time. He considers it an advantage in some cases to place a handkerchief over the nostrils and filter the air as it passes through the mouth. By continued lack of proper oxidation the blood becomes permanently bad, and tissue of the same character is formed from it, with the result of impairing the health.—Selected.

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DR. PRICE'S CREAM BAKING POWDER
A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price, fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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Our Cordova and Rio Coffees, Parched and Ground, have a fragrance that makes folks thirsty for a cup of it. Soon as you catch the aroma you wish it was coffee time.

Costs much less than at regular tea and coffee stores, where shoddy prizes are given with every pound; but it's worth all it costs.

A finer flavored or more wholesome coffees can't be bought anywhere at any price.

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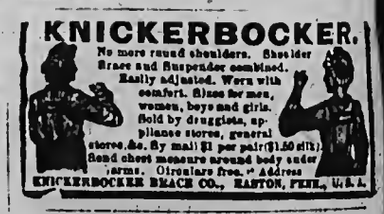
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In the end by taking the

and going on a

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SANCTIFICATION.

Sanctification presupposes the sinful condition of the object to be sanctified. Sanctification, in a Bible sense, means the setting apart to the work of God, or humanity being fitted for the Master's use. God, in his supreme love for man, has done all that he could consistently do for the setting apart of the human race to do the work of himself until there is an act upon the part of humanity. God did this in the gift of his Son. The work of sanctification is wrought jointly. This joint work is based upon our free moral agency and God's power. We, as sinful creatures, must repent, or turn away from our sins, and turn to God, before we can set ourselves apart to the work of God. In the act of repentance we agree to give ourselves wholly to the work of God, thus setting ourselves apart exclusively for his service. This we understand to be the human side of sanctification. (Lev. xi, 44.) Christ also sanctified himself. (John xvii, 19.) Sanctification is both instantaneous and gradual. Our setting ourselves apart to the work of God is an instantaneous act, and our keeping ourselves in the work of God is a continuous, gradual work, without a moment's intermission from the time we enter upon the service of God. This is gradual sanctification, the ground of which is complete consecration. 1 Tim. v, 22, "Keep thyself pure." I Cor. ix, 27, "But I keep under my body and bring it into subjection." All that man can do in sanctification is to set himself apart, and keep himself set apart to the work of God.

The divine side of sanctification is wrought in regeneration. The penitent sinner, having moved to, and having, so far as he could, set himself apart to the work of God, and looking up to God through faith, confessing his sin to God, God sends the Holy Spirit to wrought the work of regeneration. The work of regeneration is instantaneous; therefore, the divine side of sanctification is instantaneous in the same sense in which regeneration is, and is gradual in the sense in which God pilots and helps us to keep ourselves unspotted from the world.

Regeneration is made up of purification and sanctification, and these being wrought, we are left in a state of holiness. Purification is the cleansing work of regeneration—that is, our sinful appetites and sinful desires are extracted, and we are cleansed from all sin, "for the blood of Jesus Christ, his Son, cleanseth us from all sin." (I. John i, 7.) We are, then, purified, cleansed and justified from all sin and its penalty. Simultaneously with this cleansing work God sets us apart for his service, to do his work, and for his glory. Thus we are sanctified and set apart to serve God. This being done, we are in a state of holiness, and God enters into our heart in the person of his Spirit, to dwell and to keep it. This God will do as long as we will let him. First, in repentance we sanctify ourselves for God's service, and God, in the act of regeneration, purifies us, that we may be fitted for his service. Both are instantaneous sanctification. Second, we keep ourselves under subjection to God, and God lives in our heart, and keeps it purified. Both are gradual sanctification; therefore, sanctification is instantaneous and gradual to him who finds and pursues it. Then we are adopted into the family of God, and that in the same moment in which we are regenerated. Thus we are made a member of the holy family. We must of necessity be holy before God will adopt us into his family. Then the steps to be taken in going from a state of sin to a state of holiness are: First, repentance; second, faith; third, justification; fourth, regeneration; fifth, adoption. This done, we are in a state of holiness, but not in a state of sinless perfection. Nor will we ever get into a state of sinless perfection in this life. But if we are holy, then there is no room for a second work of grace, or a second blessing, as some are pleased to call it. There can be no second blessing till there is a second sin committed, for which we will need a second work of grace. From this state of holiness we are exhorted to go on to perfection. Some have endeavored to make the terms sanctification, holiness and Christian perfection synonymous, but they are not and can not be synonymous, since each expresses different states. There is an essential difference between holiness and Christian perfection. Holiness is a state of being cleansed from all sin, and Christian perfection is a state in which it is possible to keep cleansed from all sin, God helping us. There is also a difference between Christian perfection and sinless perfection. Christian perfection is a state obtainable in this life, in the which it is possible to live without sin, and which we are all exhorted to go on to. This state we, as Methodist preachers, say we are going on to in taking the obligation preparatory to our ordination to the office of a deacon. Sinless perfection means a state in which a man can not sin if he wants to. This state is not attainable in this life, for it is equal to and includes godly perfection, which man can not obtain to this life. Adam and Eve were not in a state of sinless perfection, for they both sinned. Some of the angels in heaven left their own habitation, and they are called the fallen angels; therefore, we need not expect to reach a state of sinless perfection. This belongs to God only, but we, as Christians, ought to be perfected in this life, and must be if we ever get to heaven. God is the grand center of perfection, from whom all perfection emanates, and around whom all perfect beings must revolve. Man can not be as perfect as God is, in love, in justice, in truth, in mind, in knowledge, and in power; but we can be perfect as Christians.

As it requires a co-operation of human agency and divine power to sanctify a human being fully, and as holiness is the state in which the sanctifying and regenerating grace of God leaves us, so it requires the co-operation of human agency and divine power for a soul to go on to perfection. We may look and pray till the judgment day, and if we do not co-operate with the Spirit of God, which we received in regeneration, we will never be made perfect; and if we do, we will get blessings, not a "second blessing," but blessings by the hundreds and thousands through life; therefore, let us go on to perfection.

J. W. ROPER.

Montpelier, Miss.

THE OLD SUPERANNUATE.

You ask me how I like superannuating. I can not say that I ever superannuated. It is not a relation I ever thought to take. I never prepared for it; I never asked for it. I was earnestly advised to take it, and urged to do so, by reasons I had never thought of, and do not think much of yet. I said: "Do what you think best. Tell the Committee on Relations they will find me here." No such committee ever came. No examination was ever made as to my physical or mental ability to do the work of a traveling preacher. While waiting for the committee to see me, somehow the Conference voted on my case. While thinking how I should state my case to the committee, a brother came and said, "You are superannuated." I am sure the brethren voted in love and Christian tenderness towards me.

Beginning back before I was twenty-one years of age, I labored industriously to learn how to preach and how to do the work of a pastor. I never attained to high position in the pulpit, but I made diligent study of the Sacred Scriptures, reading up, in a measure the authorities on doctrine. I came to some understanding of the great cardinal doctrines of the Bible as laid down in the gospel of our Lord Jesus Christ, and as illustrated and exemplified in the lives and epistles of the apostles. With faithfulness I tried to cultivate the tact and talent to make myself understood in the delivery of these great and precious truths to the congregations.

Early in my ministry I realized that I had but little adaptation to the pastoral work of a preacher. I was too unsocial, and enjoyed retirement and seclusion too well. Long and earnestly did I strive to overcome these seeming constitutional habits. I did learn much about this line of work, did good in it, built up and retained my congregations by it, and am sure of leading some souls to Christ and full salvation in cultivating this part of the Lord's vineyard. The leaving my old circuit, the going up to Conference for a new charge, the leaving Conference for a new field of labor had worn so deeply into the ruts of habit as to seem second to nature. Conference has lost its old attraction, no reports to make, no statement to be made of the status of a charge, no new circuit to prepare for, no new congregation with greetings, no new set of kind sisters to welcome me to a new home.

In all these years gone by I never saved up any money. From first to last spent more than I received. Started poor, learned specially no business by which to make a living, left the active work poorer than when I began; the allowance handed me at Conference spent; horse, buggy, and outfit, with some borrowed money, all spent to live. They now say of me, "He has money; the church supports him." On this the doctor presents his bill; I pay it—the first I ever paid. One brings buttermilk, and says, "I charge you only ten cents per gallon." One brings potatoes, and says: "I charge you fifty cents per bushel. I have to grub his them. Will not charge you a cent for grubbing." On some other lines of trade I get a discount.

The questions are constantly coming up: "What can I do? What can I find to do?" I had long been retarding off every extraneous and unbecoming feature in my character, so as to stand a truly round man, well fitted to the great work of my life, when suddenly I am dropped into a square hole. The incongruity of my adaptation to the place is too palpable to be misunderstood. I do feel so sensibly that I do not fit the place. But I never loved the brethren as I do now; I never had my sympathies with them as now; I never felt so associated with them in their difficult and varied fields of labor as I now do; I never enjoyed daily seasons of prayer for the preachers of the North Mississippi Conference as in these days. I am sure some of them have felt the touch of this sympathy, whether able to recognize the heart that touched theirs or not.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

BUFKIN—Bro. JOE BUFKIN was born near Brown's Wells, Coplah county, Miss., Jan 3, 1860. He was married to Miss Sallie Beacham in 1883. There are two children living—a daughter and a son, aged thirteen and ten. He joined the church eleven years ago, but for the last year or more he was very decided in his religious life. He was a good citizen, and had a happy home. He attended the weekly prayer meeting Wednesday night, the thirteenth instant, and on his return home, near the church, he was fired on by one or two persons. Four bullets entered his body. He lived about a half hour. His two children and a number of friends were present. He died at the house of Mr. Thos. Beacham, near Cassyville, Miss. We have a sad time in the community. I will not write more here, as the court will deal with the case.

We commend his bereaved wife and children and all loved ones to our merciful God.

C. MCDONALD.

Cassyville, Miss.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, Notary Public.

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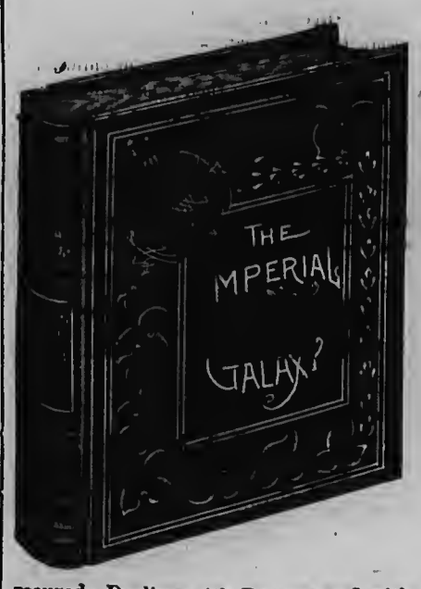

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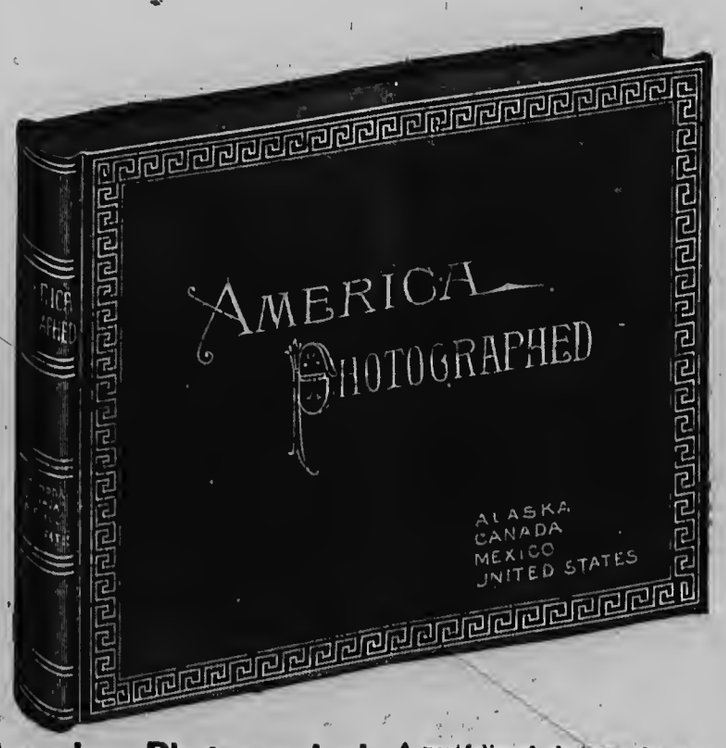

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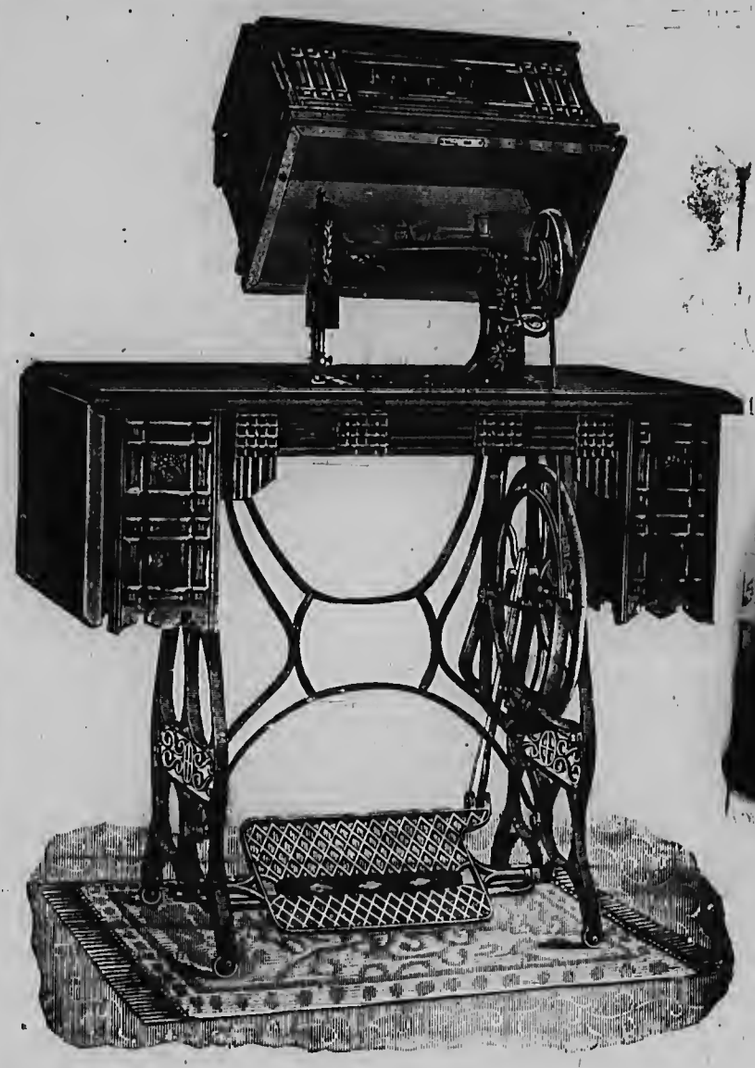
A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

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NEWS OF THE WEEK.

DOMESTIC.

A recent forest fire in Pennsylvania destroyed 20,000,000 feet of lumber.

Miss Susan B. Anthony is about to start on an extensive lecture tour through the West.

A number of farmers in Alabama have pledged themselves to sow from five to twenty bushels of wheat this Fall.

A movement is on foot in Philadelphia to restore the old Independence Hall to its original condition of more than a century ago.

General Meyer, congressman from this State, is working hard to have Secretary Long include the Algiers Dry Dock in his estimates for the coming year.

The election for mayor and other officers of the consolidated City of New York is a subject of intense interest in the territory that makes up the new city.

A woman clerk is editor of the Official Postal Guide, with its 80,000 offices. A man clerk, whom she formerly assisted, received $1,600. She now does his work and her own and gets $1,400.

A railroad wreck occurred at Garrison's Station, New York, on Oct. 24. The retaining wall gave way, and the train was hurled into the Hudson river, fifty feet deep. Twenty-eight of the passengers were killed.

Dr. Edward Everett Hale wants the Indian language taught in the public schools of Boston. He claims that it is the most finished and precise in the world in its wealth of expression and power of shade and meaning.

In his annual report Capt. Chas. O'Neal, chief of the Naval Ordnance Bureau, says the government can purchase armor more cheaply than it can manufacture. He recommends that the government own and operate a smokeless powder factory.

There is to be held at the Nashville Exposition, on Oct. 26, a Southern Schoolbook Congress. Among the business to be done by the congress will be a discussion of the subject of school text books in all the various grades, with a view to their improvement and the cheapening of their cost.

Because the professors of Princeton University have signed a petition for the licensing of an inn in that sequestered college town, the Woman's Christian Temperance Union, at its convention at Williamsport, Penn., advises parents in Pennsylvania to not send their sons to that institution.

The burning of a bridge on the Southern Pacific railroad, at a point east of Lake Charles, on Friday night, shortly after a mass meeting of the citizens of Calcasieu parish had declared that trains on the Southern Pacific would not under any circumstances be permitted to enter the parish, is significant.

Prince Peter Krapotkine, the Russian anarchist, is going to New York to stir up things, and will address a meeting in that city next Sunday. He is now in Washington, where he is to deliver an address before the Geographical Society. Prince Peter belongs to one of the highest families in Russia, and was brought up in the imperial palace of the Czar.

The adoption of electricity for the propulsion of street railway cars has been extraordinarily rapid in the past ten years. It has driven out horses and mules and has prevented the extension of cable lines. It will finally supersede them all. Ten years ago there were less than 100 miles of electric railway. To-day there are 14,000 miles of such road.

FOREIGN.

It is said that the socialists in Germany intend to propose the abolition of the lese majesty clause in the penal code.

In London large drafts of soldiers have been ordered to be got ready to reenforce the British cavalry regiments now in India.

The Madrid papers say that the reply of the Spanish government to the United States "declines mediation of any kind in the Cuban question."

Heat holidays have been established by law in the public schools of Switzerland. Recognizing the well-known fact that the brain can not work properly when the heat is excessive, the children are dismissed from their tasks whenever the thermometer goes above a certain point.

On account of the multiplication of free dispensaries and hospitals in Vienna, a large number of the physicians in that city are suffering.

Cyclometers are in use in cabs in Berlin, Leipsic and Dresden, to record the miles traveled and the legal fare which the hirer of the vehicle is called on to pay.

A Japanese publisher has commenced the issue of a periodical with articles in eight different languages—English, German, French, Italian, Russian, Spanish, Chinese and Corean.

The formidable character which the outbreak in India has assumed has greatly surprised and alarmed the people of England. Not only have the warlike tribes met the British native troops in a number of engagements and captured a few positions, but they have not hesitated to attack the British regulars as well.

ARMSTRONG & McKELVY, Pittsburgh.
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FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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MARRIAGES.

ALLEN—JAY.—At the residence of the bride's stepfather, Mr. H. L. Newcomb, Pilcher's Point, East Carroll parish, La., Wednesday, Oct. 20, 1897, by Rev. Fitzgerald Sale Parker, of the M. E. Church, South, Miss Ida L. Jay to Mr. Vaughn O. Allen.

CARTER—BULLOCK.—At the residence of Mr. W. M. Simmons, Oct. 3, 1897, by Rev. J. T. Abney, Rev. H. E. Carter to Miss Mollie Bullock, all of Pike county, Miss.

KING—DUCK.—At Rocky Hill Church, Oct. 17, 1897, by Rev. D. W. Babb, Mr. W. D. King to Miss Roxie Duck, all of Winston county, Miss.

Dr. S. C. Webb, Liberty, Miss., says: "I have been using Ayer's Pills for over twenty-five years, and recommend them in cases of chronic diarrhœa, knowing their efficiency from personal experience, they having cured when every other medicine failed."

Faith has been aptly defined as "the assent of the intellect, and the consent of the heart."

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Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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NEWTON, MISS.

On Sunday, the third instant, our presiding elder, Bro. W. W. Simmons, gave us two splendid sermons, and after holding our fourth Quarterly Conference left for his home in Forest in the afternoon of Monday. Bro. D. L. Barr, of the Presbyterian Church, and myself decided to continue the services as a union meeting during the week. We held the services in our church. The interest increased every day, and congregations grew larger; so we could not find the place to stop until at the end of two weeks—then with the largest congregation we had ever had during the meeting. Perfect harmony existed, and hearty co-operation was given by our people. Some of our oldest members say there has not been such a meeting held here in twenty years. We received twenty-two by profession and five by certificate. Bro. Barr received four on profession.

Many of our Baptist friends took great interest in the meeting, but the pastor of that church did not attend a single service. We have a ladies' cottage prayer meeting held weekly that is doing much good. They announce at each meeting the topic and leader for the succeeding meeting.

Our community was greatly shocked on the fifth instant by the sudden death of Miss Carrie Watts, the niece of Dr. Watts. At 4 A. M. they discovered that she was quite sick and called in the doctor, but in spite of all that could be done she fell asleep at 8 P. M. of the same day. Her life was consistent, and she gave us every assurance that all was well. Her father, Mr. Thos. Watts, was at work twenty miles away, and when he came it was a pathetic scene as he tried to get her to recognize him. May this dispensation of Providence be the means of bringing him to Christ! D. P. BRADFORD.

Newton, Miss.

W. P. AND H. M. S.

The Annual Meeting of the W. P. and H. M. Society of the North Mississippi Conference, which was announced for Oct. 9-12, then postponed indefinitely, will be held in Winona, Miss., Nov. 13-16, 1897.

Let us have a full attendance, that we may consider well and plan wisely for another year. Let those societies which have not forwarded their money for our scholarship send it up to the meeting. Above all, let us come asking a great blessing upon us. Mrs. D. B. Turner is our corresponding secretary here. Send your name to her. Yours faithfully,

MRS. J. B. STONE,
Pres. W. P. and H. M. S., North Miss. Conf.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block Rochester, N. Y.

Any preacher who will look to the common concerns of life and to the phenomena of the natural world for his pulpit illustrations, will find that he will attract and hold with ease the attention of the people. All persons are familiar with these things, and when they are used in simple form of words to point great moral and spiritual truths, they are as effective as any illustrations which could be used.—Pittsburg Advocate.

We recommend the Piney Woods Dairy, 2050 Magazine St., to all who desire good country milk delivered in bottles.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Laconia	31, Nov. 1
Greenville circuit	7, 8
Greenville	14, 15
Hollandale	20, 21
Shaw's	22

J. W. DORMAN, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Nettleton circuit	Oct. 28
Fulton	29
Tremont	30, 31
Sparta	Nov. 4
Houston mission	5
Buena Vista	6, 7
Houston and Wesley	13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Cedar Bluff	Oct. 30, 31
West Point	31, Nov. 1
Hebron	6
Shuqualak	7, 8
Singleton	(Thurs.).. 11
Winstonville	13, 14
Tibbee	20, 21

R. A. BURROUGHS, P. E.

DURANT DIST. FOURTH ROUND.

Ethel, at Marvin Chapel	Oct. 29
Ackerman, at Liberty Hill	30, 31
Ebenezer, at Center Point	Nov. 6, 7
Salem, at Macedonia	12
Rural Hill, at Rural Hill	13, 14
Chester, at Salem	18
Louisville, at Louisville	20, 21

J. H. MITCHELL, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth cir., at Box's Chapel (Thurs.)	Oct. 28
Jonesboro circuit, at Falkner	30, 31
Brown's Creek circuit, at Siloam	Nov. 6, 7
Pleasant Ridge cir., at New Hope (Tu.)	9
Saltillo circuit, at Shiloh	13, 14
Booneville circuit, at —— (Wed.)	17
Mariotta circuit, at Prospect	20, 21

Pastors will please see to it that the trustees are prepared to answer Question 24.

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

China Grove, at China Grove	Oct. 30, 31
Hazlehurst	Nov. 6, 7
Gallman, at Gallman	13, 14
Bogue Chitto, at Bogue Chitto	20, 21
Summit and Topisaw, at Summit	Fri. 26
Whitestown, at Bethany	27, 28
McComb City	27, 28
Crystal Springs	Dec. 4, 5
Martinville, at Pleasant Ridge	11, 12
Pleasant Grove, at Tilton	18, 19
Brookhaven	Thurs.. 23
Wesson	25, 26
North Wesson, at North Wesson	25, 26

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

(List changed to suit postponed Annual Conference.)

Binnaville, at Scooba	held..
Vimville, at Curtis' Ch'l. (Sat., Sun.)	Nov. 13, 14
North Kemper, at Blairs' Ch'l. (S., S.)	20, 21
DeKalb, at New Hope. (Snn., Mon.)	21, 22
Chunkey, at Chunkey (Sat., Sun.)	27, 28
Linwood, at Hopewell (Sat., Snn.)	Dec. 4, 5
Neshoba, at Sandtown. (Sun., Mon.)	5, 6
Daleville, at Soule Ch'l. (Sat., Sun.)	11, 12
Rose Hill, at Pleasant G. (Sat., Snn.)	18, 19
South Side, at S. S. (Tues., 7:30 P. M.)	21
East End (Wed., 7:30 P. M.)	22
Toomsuba, at Center Ridge (Fri.)	24
Porterville, at Porterville. (Sat., Sun.)	25, 26
Landerdale, at Landerdale (Sun., Mon.)	26, 27
West End (Mon., 7:30 P. M.)	27
Central (Tues., 7:30 P. M.)	28

Pastors will please see that Questions 24 and 26 are answered according to the Discipline, and that local preachers have written reports of their labors.

C. G. ANDREWS, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Mathersville, at Salem	Oct. 30, 31
Eastabuchie, at Eastabuchie	(Fri.).. Nov. 5
Ellisville and Laurel, at Laurel	6, 7
Leaksville, at ——	(Wed.).. 10
Wayne mission, at Vick's Mill	(Fri.). 12
Waynesboro and State Line, at W	13, 14
Mt. Carmel	(Thurs.).. 18
Williamsburg	(Fri.).. 19
Fuller	20, 21
Shubuta, at Quitman	(Fri.).. 26
Enterprise and Stonewall	27, 28

L. CARLEY, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton, at B	Sat., 11 A. M.. Nov. 13
Yazoo cir., at Mt. Carmel	Sun.. 14
Yazoo City	Sun., 7 P. M.. 14
Sharon, at S	20, 21
Canton	Sun., 7 P. M.. 21
Lake City and Lodi	27, 28
Madison, at Pearl River	Dec. 4, 5
Camden, at Shrock	11, 12
Tranquil, at Tranquil	17
Silver Creek and B. L., at Hillsdale	19
Flora	Wed.. 22
Terry, at Forest Hill	Fri.. 24
Fannin	Sun.. 26
Capitol Street	Mon.. 27
First Church	Tues.. 28

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Decatur, at Decatur	Oct. 30, 31
Trenton, at Polkville	Nov. 6, 7
Raleigh, at Fairmount	8
Montrose, at Montrose	10
Carthage, at Carthage	13, 14
Walnut Grove, at Walnut Grove	14, 15
Clarksburg, at Lindsey's Chapel	20, 21
Morton, at Pelahatchie	21, 22
Hillsboro, at New Providence	27, 28
Forest, at Forest	28, 26

W. W. SIMMONS, P. E.

Forest, Miss.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—FOURTH ROUND.

Pine Grove, at P. G.	(Thurs., Fri.).. Oct. 28, 26
Pouchatonla, at Springfield	30, 31
P. Viacent at Bayou Barbary (W., T.)	Nov. 3, 4
Medows and Antioch, at Medows	6, 7
Live Oak, at Live Oak	13, 14
Baton Rongo—Second Church	20, 21, 22
Baton Rouge—First Church	21, 22
East Feliciana, at ——	27, 28
Clinton	28, 29
Amite City, at Kentwood	Dec. 4, 5
Bayou Sara, at Concord	11, 12
Jackson	11, 12

R. W. TUCKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Summerfield, at S	Oct. 30, 31
Vienna	Nov. 1, 2
Vernon, at Wesley Chapel	6, 7
Gansville, at Antioch	12
Blenville, at Blenville	13, 14
Homer, at Homer	20, 21
Farmerville, at F	27, 28
Downsville, at D	Dec. 4, 5
Minden, at M	9
Arcadia	11, 12

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 60, Question 24, of Discipline.

B. T. CREWS, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Natchitoches	Nov. 6, 7
Jena, at Young's School-house	10
Spring Creek, at Fellowship	20, 21
Pineville	23
Winfield	30
Dry Creek	Dec. 4, 5
Washington	11, 12
White Chapel	12, 13

V. D. SKIPPER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—preaching	Sept. 12
Opelousas—Quarterly Conference	Nov. 3
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 10
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 2
Morgan City—Quarterly Conference	Nov. 24
Crowley—preaching	Oct. 10
Crowley—Quarterly Conference	Dec. 14
Franklin	Dec. 1
Indian Bayou	Oct. 16, 17
Prudhomme City	23, 24
Plaquemine Brulee	30, 31
Broad Street—Lake Charles	Nov. 7, 8
Jackson Street—Lake Charles	13, 14
Lake Arthur	20, 21
Grand Cheniere	27, 28
Patterson	Dec. 2
French Mission	4, 5
Jeanerette	6
Abbeville	9
West Lake	10, 11

H. O. WHITE, P. E.

SHREVEPORT DIST. FOURTH ROUND

Caddo, at ——	Oct. 30, 31
Grand Cane, at Grand Cane	Nov. 6, 7
Holly Grove, at ——	13, 14
Pleasant Hill, at P. H	20, 21
Fort Jessup, at Bayou Scie	27, 28
Mansfield	Dec. 2, 3

Let all the officials attend their Quarterly Conferences, and let extra efforts be made to have full reports.

J. L. P. SHEPPARD, P. E.

RHEUMATISM AND Gout

POSITIVELY CURED BY LAVILLE'S LIQUOR OR PILLS.

Used successfully by leading Physicians throughout Europe in treating the MOST COMPLICATED and STUBBORN CHRONIC CASES. Pamphlet with full information, from E. FOUGERA & CO., 26-30 N. William St. N. Y.

Christian Advocate.

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THE THUNDER-STORM.

BY BISHOP J. C. KEENER.

Thunder, in the mountains;
Thunder, on the main;
Pealing in the distance—
Coming back again!

See! the lightning flashing,
Leaping from the cloud;
Hear the forest crashing,
Beneath the tempest loud!

O mighty rolling thunder,
O'er sky, and land, and sea!
Splitting trees asunder—
Lord, is it after me?

Thunder! sounding in my ears;
Thunder! rousing all my fears;
Thunder! rolling down the sky;
Thunder, tells me God is nigh.

Cherry Wild, Oct. 29, 1897.

Communications.

GOD DEMANDS FRUIT.

Many advantages had the barren fig tree. Separated from the adjoining land, it was planted in the vineyard, and not out on the road-side, nor on the common, nor in the depths of the wilderness. Planted in the vineyard, this tree aptly illustrates the highly favorable situation of a Christian people, church, congregation, or individual dweller in a Christian land. Some certain men and women have thrown around them, by reason of their particular situation, conditions very favorable to their spiritual growth. By birth into a religious family, daily to breathe the atmosphere of a religious home; the sitting every Sabbath at the feet of a converted, deeply pious, painstaking teacher in the Sabbath-school, and the habit of life at home and school and college, forced upon him by reason of his being the well-looked-after son of pious parents—thus has many a man been, as it were, planted in the vineyard, in that, like the fig tree from the adjoining land, he has been separated from much of evil by the prayers, precepts, example and training of religious parents.

The barren fig tree was protected by walls or fences. Though planted in the vineyard, yet it was needful for thorough protection that it should be hedged in from the wild lands around. Thus it was safe from the destroying beasts and prowling thieves, and might, unhindered, go on to fulfill the legitimate end of its existence—the bringing forth of much fruit. So the man who is planted in a Christian community or family is walled up by wholesome restraints and wise laws. There are rules and regulations that he is compelled to observe, and which conduce to the protection and highest well-being of his body and soul. There are, no doubt, men who, though not Christians in the Bible acceptation of that term, yet are respectable citizens, and passably moral and decent members of society, almost altogether because of the promptly and thoroughly executed laws of the homes where they were nurtured, and the laws and sentiment of the community where they live. Laws not only enacted, but executed, are wonderfully productive of the morality and proper living of men; and a home where laws are laid down, and with kindly firmness enforced to the letter, are the training-schools for manly men and womanly women. There must be fences, hedges and walls; and yet, like the fig tree, men are often found barren, though planted in the vineyard and protected by healthy laws. Human nature needs more than mere planting and fencing. We find that the barren fig tree was cultivated with much care and labor. Its situation, being planted in the vineyard, a place set apart for that very purpose, unmistakably indicates that it had received at the gardener's hands much care and attention. This supposition is strengthened by the fact that the owner of the vineyard came three times to the tree, each time looking for fruit. Disappointed the first time, no doubt special orders were given that extra care should be bestowed upon that tree. In the same way, are there not many who are barren, and yet from whom God has very justly been expecting fruit, and much fruit, by reason of the wonderful amount of religious cultivation that has been expended on them? From earliest youth taught in the Scriptures and the precepts there laid down exemplified before their eyes all these years in the consistent living of the father who led at the family altar, and the mother who, at her knee, taught them the Lord's Prayer, and times without number spoke lovingly to them of the dear Savior; made the subject of special prayer by their Sunday-school teacher and by God's minister, whose earnest warnings and warm pleadings in and out of the sacred desk have at times rung through their souls, awaking longings after the life divine; not only cultivated by the unwearied efforts of father, mother, friend and minister, but, powerfully moved upon by the direct influence of the Holy Spirit, they have been made to realize themselves as sinners, altogether vile and justly condemned to death eternal, and have thus, in a measure, come to feel their need of Jesus Christ—all this, and possibly much more of spiritual cultivation, have they received, and yet to-day the most they can claim, if they can even truly do that, is that they are moral men. Likely they may have been admitted to membership in some branch of Christ's church, and hence have at their command all the means of grace which, if in these means Christ be sought by faith, must lead them into a real spiritual life; yet, it may nevertheless be true that nothing of all these things has brought them to a saving knowledge of the Son of God. They may have the leafage of honesty and purity of private life, of morality of character, and even of a public profession of religion, and yet, if they have not come to live the actual life of faith of the Son of God, being hid with Christ in God, they can not yet have borne the least particle of genuine fruit, and are still barren in the sight of God. Just look at this, "Whatsoever is not of faith is sin;" and hence, if they are not living a life of faith, all their best works, though commendable on general grounds, avail them nothing in response to God's demand for fruit. Is it not a marvel that, notwithstanding such great advantages, so many have yet nothing to show but leaves! Great advantages naturally excite great expectations, and we should never forget that where "much is given, much shall be," not only expected, but "required." There are unconverted men in all our communities who, by reason of what God has done in vain for them, remind us of the language of Christ in the eleventh chapter of Matthew: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for, if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for you." Why Chorazin? Why Bethsaida? Why Capernaum? Why New Orleans, or St. Louis, or New York? Why, respectable sinner? Why, boasting moralist? Why, formal professor? Why, ungodly church and non-church members? Why this doom to fall on any such? Because they have been exalted to heaven in religious privileges, and their fall must, therefore, be the deeper damnation. Woe to the man who goes down to his grave impenitent and unbelieving from the training of a pious home, from the side of a devoted Christian wife, from a land of Bibles and churches, from under the warnings and pleadings of earnest men of God, from the strivings and woolngs of the Holy Ghost, and, as may be the case with some, from the very altar-place of the church of God. For a man to remain barren when God demands of him repentance, faith and fruit, and throws around him in wonderful profusion all that shall enable him to meet the demand, is to fill all heaven with amazement and all hell with delight.

Now, we ask what returns God expects of men for his care, labor and love in their behalf? Just fruit. He looks for the fruits of penitence, faith and personal holiness. His declarations are: "Follow peace with all men, and holiness without which no man shall see the Lord." "As ye have yielded your members servants to uncleanness and to iniqnity unto iniquity, even so now yield your members servants to righteousness unto holiness." "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." We are commanded to "put on the new man, which after God is created in righteousness and true holiness." Paul says: "God has not called us unto uncleanness, but unto holiness." John says: "Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Is it not reasonable that, would a man be happy and fitted for heaven, he must be made pure in heart and wholly rid of sin, which makes him unhappy here, and will shut him out of heaven, for no sin can enter there? Would you be rid of a cancer on your breast, you must have it cut out by the roots, and every root. So with sin, more deadly than any cancer, for, while the cancer destroys the body, sin, if not eradicated, will forever destroy the soul. Hence, the great love of God is seen in this: that he does not seek to palliate, but to root out sin in man and give him a clean heart. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

God undoubtedly expects the fruit of Christian activity. Some one has said, and truly: "You might as well attempt to check an earthquake as to prevent the going forth of the spirit of holiness from a soul washed with blood or a church refined by fire." A real Christian is a live man in the church, his activity never depending on whether he likes the preacher or the preaching, or has in his own hands the reins of rule and power. The motive for his steady zeal is the God-born flame of love for souls that burn with quenchless ardor at all times. Whether he likes or dislikes "the earthen vessel" who is sent to minister in holy things, he forgets not to pray fervently for him. Whether the gospel be sounded from a silver trumpet or a ram's horn, he thanks God and works with a will—not for man, nor simply for church, but for Jesus' sake, and that he himself may not die spiritually for lack of hard work in the Master's vineyard. We can not believe that God calls any man to mere spurts of zeal, and every soundly converted and thoroughly consecrated believer will be found working through light and dark, good and evil report, wet and dry, heat and cold, Sunday after Sunday and day after day, as long as he lives. Here is just the way the whole matter develops. Repenting and believing, we are saved. Crying out like David: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me," God hears our prayer; and again, in the words of David: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Filled with the "spirit of power, and of love, and of a sound mind," we are expected of God to be ever at work in his vineyard. Our Father surely demands of his children not to be barren, but fruitful trees unto his glory in this their day and generation. With very many religious advantages has he signally blessed the Christians of this land and age. Are we using these? Are we growing, fruitful trees? Alas! are not very many like the tree of which a writer speaks? He says: "I once occupied a room looking out upon a garden beautifully arranged. When the Winter was passed, I watched with intense interest the effects of the return of Spring on the trees and plants. One tree remained brown and leafless, while all around it were putting on their beautiful robes. One day the gardener came to this tree and looked at it with an expression of sympathy. He seemed to wish to help it put forth foliage. His visits were repeated several times; new care was bestowed upon it; frequent tests were applied to ascertain whether it still lived. Days passed, and it was only becoming more hideous, as its companions grew more beautiful. My own sympathy for it sensibly declined with my hope for its recovery; it was become so manifest that it cumbered the ground. At length I observed the gardener come and give it one more earnest inspection. He shook his head as if hope had died in his heart, and his lips pronounced its doom. Soon he returned with his axe. Every blow upon it excited my sympathy, but satisfied my judgment. And when he cut it down, dragged it out and cast it on the fire, I said, 'It is right; but it is awfully symbolical of the doom of Christless men.'"

All men are by nature "dead in trespasses and in sins;" yet any man who will hear the voice and follow the lead of the Holy Spirit will be made a living soul, a new creature in Christ Jesus, and be planted and flourish in the vineyard of God. Repenting of every sin, and by faith laying hold on Christ, any poor sinner may, in that very moment of time, feel the life power of the Son of God throughout his dead self, giving him not only to put forth the leafage of a public profession of religion, but to show forth in his godly walk and conversation that he has been, in reality, rescued from his lost estate and planted into that new and spiritual life which is of God in Christ. When God, by his Spirit, witnesses to our sonship, he calls us to service by laying upon us the mandate, "Go, work to-day in my vineyard." The Master said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." JNO. T. SAWYER.

New Orleans, La.

THE SALE OF METHODIST CHURCH PROPERTY.

Methodist Churches—in the State of Mississippi, at least—not being incorporated, and not coming within the provisions of the law in reference to religious societies, because the members of no Methodist Church can "act as a separate organization, or be a distinct and independent society at each place," for these reasons: Methodist Churches in this State generally convey, or have conveyed, their property to trustees, who hold the property as the agents or appointees of the church.

Now, the question is: Can the trustees, together with the pastor of such a church, convey or sell the church property and convey a valid title to the purchaser without the consent of the church? Can they make such sale, taking it for granted that the church will approve their conduct; or must the sale of the church property be the act of the church, effectuated by the trustees as the agents of the church?

In discussing this proposition, it will be remarked, in the first place, that these trustees are under no bond for the faithful disposition of the proceeds of the sale of church property. And if they can act, as is first above suggested, they might, without consulting the church, sell all of its property, and use the proceeds of sale for their own benefit; and if they were insolvent, the church would lose all its property, and that, too, by a transaction with reference to which they were not even consulted. If such be Methodist law, it is high time it was changed.

On the general principles of law: Trustees can not sell the trust property without the consent of the cestuis que trust; or if they should make a breach of their trust and sell the trust property, the purchaser would take the property cum onere—that is, he would take it burdened with the trust, and would hold it as church property, just as the original trustees held. This has long been the doctrine of courts of chancery in reference to illegal sales by the trustees; and we at once recognize the wisdom and justice of this rule of law. It is wise, because such trustees, being without bond, if they could, by an illegal sale, convey the title to the property discharged of the trust, then they could sell and convey a man's property without the consent of the cestuis que trust. And the law is just, because the conscience of the purchaser is effected, and the law will not suffer him to make profit by his own wrong. Another principle of the courts of equity is especially vindicated in the case of the illegal sale of church property by the trustees thereof, since the purchaser must, from the very nature of the case, know that he is buying church property, and that his vendor is not the owner of the beneficial interest in the property; and he is chargeable with not merely construction, but actual notice of the status of the rem. But if it be said that in a large church an enforcement of this rule of law would be attended with inconvenience, then the trustees should be placed under bond, and this without any reflection on the honesty of the trustees, for bonds are intended as a protection as much against a man's misfortunes as against his dishonesty; and it would be against that diligence in business which the Scriptures enjoin for the church to allow their trustees to make sale of her property without first giving bond, so as to protect the church against the misfortune or dishonesty of agents. But, then, there is no practical inconvenience in the church's managing and directing its trustees as to the disposition of church property. The church might, by a vote, signify its wish and desire in reference to this matter as much so as in reference to any other; and one great benefit of action by the whole church is, that it prevents private schemes and sinister purposes which, under action by the trustees alone, would never appear. It would be perfectly easy, under action by the trustees alone, for some trustee who wished to make a sale of the church property, in order that he might reap advantage therefrom, to collude with his co-trustees and sell the church property, and either pocket the money or purchase some undesirable property, and turn the same over to the church in lieu of the valuable property which he had sold; or if the proposition to sell originates with the pastor, he and his trustees could sell the property, and then, when his time expired, the next minister and the trustees might sell, and thus the members of the church, like the Jews of old, would have a moving tabernacle. These trustees are merely the holders of a dry legal title. The trust is a passive trust, and they have no business even to be originating propositions to sell the church property as trustees, except as members of the congregation. They are trustees to hold, not to sell; and it is hardly necessary to say that the pastor has nothing to do with the church property. And I would examine very carefully into a sale of church property which originated with the pastor and trustees, and executed by trustees alone. It looks as if they had some reason for not bringing the matter before the church. If the trustees can sell the church property without consulting the church, they might sell the same for five dollars, and the church would be without remedy. We think it is held everywhere that a recorded vote of the church authorizing the trustees to sell is necessary to the validity of any deed made by them. It is similar to the case of the sale of municipal bonds, wherein the city is not bound unless these essential facts appear of record. There can, in such cases, be no such thing as an innocent purchaser, unless the authority to make the sale appears of record. Of course, the purchaser has no concern as to the truthfulness of this record. It is enough for him to see that such a record exists; but so much he must see to, else, in the case of the sale of the real estate of the church, he becomes a trustee for the church. This, of course, presuming that the purchaser has notice of the trust, which, in the case of the sale of church property, he must necessarily have.

It will never do to establish the doctrine that the trustees, or the trustees and pastor, can originate and make a sale of church property. It looks too much like "doing things in a corner;" it opens too wide a door to private schemes and speculation; and then it leaves the church without protection, except such as may be afforded by the personal honesty of the trustees, and this is entirely too unsafe a basis on which to rest the rights of the church.

This subject is rendered more important from the well known fact that the great majority of church members pay no attention to such matters; and all of the property of a church might be sold and go into the pockets of the trustees without the great majority of the church members being any the wiser. But where it is once established as the law of the church, that the trustees can not sell church property without the previous consent of the church, expressed by a recorded vote, then the church is safe, and all things are as right and justice and the welfare of the church demand that they should be.

I have written this article because I believed that the interest of the church required it, and without reference to any particular person, place or time. LAYMAN OR SEXTUS.

Selections.

A FINISHED MAN.

A finished town is bad enough; but save us from a finished man! Nothing can be added to him. What he does not know would make a very small volume. He turns up his nose at every new discovery in science, at every new invention. Think of the man that has the audacity to discover something he does not know! There is one very queer thing about the finished man; he never dies; he always was and always will be. He laughed at the discovery of gravitation by Newton, stood by when Galileo swore that the earth stood still, scoffed at Watt's steam engine, derided Fulton's steamboat, shouted disapproval when Leverrier discovered a planet, cursed the binomial theorem, grinned at logarithms, ascribed printing to the devil, shook his head at mesmerism, made fun of Morse's telegraph, smiled scornfully at Edison's electric lights, and now goes into hysterics over the x-ray. Everything is a humbug except the finished man himself, who is all right in his own estimation.—Hoiston Methodist.

RELIGIOUS LIFE.

BY REV. DAVID EVERHARD FORD.

How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!

The evening-cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true,
The glory of a passing hour.

But though earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter world on high,
Beyond the reach of care and pain.

Then let the hope of joys to come
Dispel our care and chase our fears:
If God be ours, we're traveling home,
Though passing through a vale of tears.

Correspondence.

LETTERS FROM CHINA.

The Summer, which we so much dread out here, is about over, and we have had a very good time. I think it was about the pleasantest Summer that I have spent out here. One week was very hot, but with that and a few other days exception, we had marvelously cool weather. We tried to borrow trouble by thinking that as the Summer was so cool, September would surely be a bad month. However, that is half gone and has been very healthy. How much better the Lord treats us than we deserve!

Our Annual Conference is upon us. It convenes next Wednesday. I think that our statistics will show a net loss this year; still we have made some advances this year. I think that we have gone forward some on the subject of self-support. There are some discouraging features about the work and there are some encouraging ones. On the whole, I think that we have reason to thank God and go forward. Last Sunday we baptized our first woman convert at this place. We have been waiting for this for nearly ten years; I hope that we will not have to wait nearly so long for several more. I believe that the women make better members than the men. Day before yesterday, at a town about fifteen miles from here, I baptized two women—mother and daughter-in-law. The son of the woman was formerly a pupil at Dr. Parker's school in Soochow and has been teaching about a year for us. They have a little girl that I am going to baptize when I go back, and then there will be three generations in the church.

Some weeks ago I received a cablogram announcing the death of my dear father. In one sense it is the greatest loss that I ever suffered, and yet I can not feel that I have lost him. I will miss the dear, cheerful, hopeful letters I used to get; still he is mine, and nothing can take from me the rich legacies that he has left me. Although he wrote with such difficulty, still he rarely missed sending me a letter of cheer and comfort by every mail. How I would have enjoyed spending more time with him here on earth, but I would not recall him if I could. He is happy now and busy as a bee. He never had a lazy bone in his body, and was never so happy as when doing something for somebody. I never knew a man who did less for himself. If he had been a selfish man, he would have died rich instead of poor. I am glad he died poor. Though he bore his confinement with so much resignation and cheerfulness, yet I know that he was glad when he felt that he was no longer bound down by that diseased body of his. How he enjoyed his meeting with the Lord and with the friends of his youth! Nobody loved Methodist preachers more than he; and how he will enjoy greeting those who went before him!

Our new missionary has reached the field in safety, or rather I should have said missionaries, for he has a wife. I refer to Rev. and Mrs. Kline, of Arkansas. No one gets a warmer welcome anywhere than a new missionary. Pray for us.

W. B. BURKE.

Sung-Kiang, China, Sept. 16, 1897.

P. S.—Since writing the above our Conference has convened, and I have gotten some of the statistics, which may be interesting:

Native communicants, 749; probationers, 456; received on probation this year, 180; received into communion this year, 70. Contributed for support of ministers, $659.06; contributed for missions, $307.90; contributed for church extension, $58 50; contributed for Bishops, $4; contributed for other purposes, $623.85; total contributed by native members, $623.85; total contributed by foreign members, $1,089.57. Sunday-schools, 19; scholars, 1,646; Epworth Leagues, 9; members, 292. W. B. B.

Sept. 24.

Our Conference is over, and we have had a fine time. I do not know when we have had a more harmonious and helpful time. On last Saturday night we foreigners met together at MoTyeire Home for a prayer meeting. Bro. Nance led and gave us a most helpful talk on love. After this the meeting was thrown open, and a number told what the Lord had done for them during the year. Although there was not time for all to talk, yet I think that all must have felt that the Lord was with us. It was a good place to be. Mr. Editor, I know that you would have enjoyed it. I feel that we start out with brighter prospects this year than ever before. The Lord is surely among us. He has made himself manifest.

Next year is to be our Jubilee. When the Bishop comes out to us, we expect to be ready for a big time. But for it to be a Jubilee in truth the church at home must do a thing or two. In the first place, that debt must be paid off. Then we want a Jubilee Memorial out here. We hope that the Board will let Dr. Allen tell you what we want. We have elected him delegate to the General Conference, and have also asked the Board to let him make an appeal to the church in behalf of our Jubilee. It is fitting that our oldest missionary should go before the church and receive this Jubilee Memorial. I feel sure that it will be given. Dr. Allen nearly finished his forty years out here. We send him to you now feeling assured that you will not send him back to us without cheering his heart. His head is white, but he has a lot of youth about him; and if you send him back full handed, the next ten years will be as fruitful or more so than any years of his life.

We have asked the Bishops to give us our Jubilee Conference not earlier than the fifteenth of next October. That is the only decent time to hold a Conference out here, and I hope that they will be kind enough to grant our request.

Below are the appointments:

Shanghai District—Presiding elder, W. B. Burke. Shanghai, Central Church, J. L. Hendry, Ling Tsz Ien—supply, Wang Tsz We; College Station, A. P. Parker—supply, Sz Tsz Tsaung; Sung-kiang, W. B. Burke, Fang Yoen Foo—supply, Tseu Vung Ming; Tsui ka kanh, Tsiau Tsz Fang; Tsang-yien mission, Sz Tsz Kwang; Sz-kyung circuit, Dang Mok San; Nansiang and Kading, R. A. Parker, Li Tsz Nyi, Zung Zing San, Yon Me Kung. Editor of the Review of the Times, Y. J. Allen. Anglo-Chinese College—A. P. Parker, president; G. R. Loehr, J. W. Cline.

Soochow District—Presiding elder, T. A. Hearn. Soochow station, W. B. Nance, Tsa Sah Tsz; Kong Hong, D. L. Anderson, Li Zung Den; Kwung san, Zau Tsz Zeh; Nansin, Sz Tsz Kya; Chang-shah, J. B. Fearn, E. Pilley, Ng Dong Hyien.

W. B. BURKE.

Sung-Kiang, China, Sept. 30, 1897.

FEVER AND QUARANTINE.

DEAR ADVOCATE: After having been deprived of your weekly visits, owing to quarantine restrictions, for nearly or quite a month, we were overjoyed to receive you again last week, two copies at one time.

I was reading an article in the Mayflower, not long since, which said: "There are a class of people who never appreciate a thing properly until it is taken from them."

Now, I do not know how many belong to said class, but I believe I do. I never fully realized just how much you were worth to us until you were withheld from us a while. It is said, perhaps truly, that "misery loves company." While I do not derive any pleasure from the miseries of others, yet it is a little less lonely to know that others are "in the same boat;" and, like Bro. McIntosh, I scarcely know which is worse—the quarantine or the fever. "Beloved" could scarcely hope to get up a quarrel about presiding elders and their districts till the quarantine is a thing of the past. We thought to outwit the quarantine by land route in private conveyance from Louisiana to Mississippi, but found it of no avail, and had to allow our horses to retrace their footsteps. Why all this ado and worry over a little fever when we allow the devil to run regular trains from the city of contagion to our very doors? Some of us would show more wisdom if we were a little less afraid of some things and more afraid of others. We become very much alarmed lest some germ of disease enter our town or home, but are not nearly so careful to keep ourselves and children away from the little germs of sin far more damaging both in this life and the one to come. At such times one finds leisure to ponder many subjects, and as we are taught that "all things work together for our good," both the fever and quarantine may prove "a blessing in disguise."

I do not wish anyone to think that "I glory in a fuss," like the little boy J. H. Smith tells about; yet, on reading "Rex" and "North Mississippi," I feel like exclaiming, "Say it agin, mammy; say it agin."

Our little boy and girl started to school Monday; teacher and pupils all strangers. On the morning of the second day our little girl said: "Papa, I think I'll get acquainted with all of them to-day. They got so they called me Ethel yesterday." As Bill Arp would say, "I was ruminating" about how different we grown folks are. We must go through a lot of formalities, and sometimes it is years before we get acquainted. I believe it was Sam Jones who said, should the members of a certain church get to heaven, they'd have to spend a good part of eternity getting acquainted. But, "except" we "become as little children," we "can not enter the kingdom."

Come as often as you can, dear ADVOCATE. We do sincerely hope that neither you or your editor will get "the fever." ALICE CARY.

Ruston, La., Oct. 20, 1897.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison..Shreveport

HOW MAKE OUR MONTHLY MEETINGS INTERESTING AND PROFITABLE?

(Prepared and read by Mrs. Robert F. Reed, of Natchez, Miss., at Annual Conference, W. F. M. S.)

Everyone is ready to say, in order to have interesting and profitable monthly meetings, we must have a consecrated, enthusiastic, and well-informed president. She must be self-possessed, must understand her duty, and must act promptly. The recording secretary must write and read her Minutes in a pleasing, lively manner. The corresponding secretary should keep in touch with other auxiliaries and with the Conference corresponding secretary, and occasionally have letters to read from these and from those missionaries who have charge of the special lines of work in which her auxiliary is interested, while the treasurer should make a display of her financial ability by always reporting every member called upon; dues, Conference and auxiliary contingent funds paid in full.

So much, and much more, for the officers. But what about the members? One clause of Sec. 8 of our By-laws reads thus, "Each member shall do what she can to add to the interest of her society."

I believe we can feel an interest in the work only by informing ourselves with regard to the needs of the heathen, and by keeping abreast with the operations of our W. B. F. M. All of which information can be obtained through the columns of the Woman's Missionary Advocate, the Little Worker, the Evangel, and the reports of the annual meetings of our Woman's Board. This information can be utilized at our monthly meetings by the different members in response to questions given by the president at a previous meeting. These responses may be given in the form of talks, map talks, or short papers, as the subject may require.

The following will illustrate the character of those questions: What circumstances led to your becoming interested in missions? What fields are now occupied by our Board? Date of opening work in each? What other Boards have entered these fields, and how does their work compare with ours? What other fields has our Board been entreated to enter, and why has it not responded? What missionaries have gone from our own State, and where are they located? What new missionaries were accepted at the last meeting of our Board, and in what fields will they labor? Locate the following, and state origin, object, and tell why so named: Clopton School, McTyeire Home and School, Davidson Memorial, Hayes-Wilkins Memorial, Mary Black Memorial Hall, McDonnell Institute. These and a host of other questions will lead our members to read and investigate.

Engaging in special lines of work, such as supporting Bible women, girls in mission schools, furnishing beds in hospitals, and many other things which can not now be mentioned for want of time, backed and directed by the power of the Holy Spirit, which spiritual power will also be manifested in our devotional exercises, will make our places of meeting most delightful. Punctuality and regularity in attendance are also essential elements of success. Then, if each member would talk about the work to those who "don't believe in missions," because of "so much to do at home," and would put forth her best efforts to secure new members, and would so report when the president calls for "individual work," the leaven would spread until we would indeed have interesting, profitable, and growing monthly meetings.

GLEANINGS.

W. M. A: New auxiliaries: Pleasant Valley, 16 members—10 regular and 6 honorary; juvenile, Wesson Stars, 22 members. We were pleased to find the report of Buds of Promise, Crystal Springs, organized a year ago, membership increased from 11 to 28. Arrangements made to place a ten-dollar iron bedstead in a ward in hospital, Soochow, China; money obtained, $17.90. To Scarritt Bible and Training-school, Waynesboro auxiliary, $4.85.

Let us not forget the Korean Mission—special for young people and juveniles. From Minutes of annual session: "All undirected specials raised by young people and juveniles be appropriated to the Korean Mission." "Last, but not least, we would emphasize the importance of secretaries of districts and auxiliaries, of both adult and juvenile, forwarding reports often to the editor of items for the NEW ORLEANS CHRISTIAN ADVOCATE; also utilizing secular and other religious papers."

Will not the pastors kindly secure quarterly reports from all auxiliaries, and a full report for the Annual Conference?

We would be glad to know that all pastors, especially those who kindly give us their subscriptions to the Evangel, if they would renew, and circulate the papers after reading them. We are sure that good would result. MRS. E. D. JONES.

Selections.

WISE WORDS TO YOUNG PREACHERS.

BY ALEXANDER MACLAREN, D. D.

I thank God that I was stuck down in a quiet, little, obscure place to begin my ministry. For that is what spoils half of you young fellows. You get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea-meeting, and that anniversary, and the other breakfast celebration, instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity. I dare not speak about attainments. I may venture to speak about aims, especially because I think that I have a number of my younger brethren here this morning, and I would like to give a last dying speech and confession to them. I began my ministry, and, thank God, I have been able to keep to that as my aim—I say nothing about attainments—with the determination of concentrating all my available strength on the work, the proper work of the Christian ministry, the pulpit; and I believe that the secret of success for all our ministers lies very largely in the simple charm of concentrating their intellectual force on the one work of preaching. I have tried, and I am thankful to Dr. Angus for his words on that matter, to make my ministry a ministry of exposition of Scripture. I know that it has failed in many respects; but I will say that I have endeavored from the beginning to the end to make that a characteristic of my public work. And I have tried to preach Jesus Christ, and the Jesus Christ, not of the gospels only, but the Christ of the gospels and the epistles. He is the same. Dear young brethren, I believe that the one thing that the world wants is the redemption, the power of that gospel on the individual soul; and that men know they want it. Dr. Johnson once said in his wise way, "Nothing odd lasts," and I believe that, too. "Nothing odd lasts;" but Christ lasts, and man's sin lasts, and man's need lasts, and we have got to preach Christ and him crucified, the Savior of mankind. And I have tried to preach Christ as if I believed in him; not as if I had hesitations and peradventures and limitations. And I have tried to preach him as if I lived on him; and that is the bottom of it all, that we shall ourselves feed on the truth that we proclaim to others. So, if my words can reach any of my dear younger brethren this morning, I do want to say: Concentrate yourselves on the work of your ministry, preach the Bible and its truth, preach Christ the Redeemer, preach him with all your heart, lift up your voice, lift it up with strength, be not afraid. We know that the Son of God has come; and he has given us an understanding that we may know him that is true, even in his Son Jesus Christ. Brethren, depend upon it that if these be the themes and that be the spirit of our ministry, whether they will hear, or whether they will forbear, they will know that there has been a prophet among them.—Northwestern Advocate.

IS LEGISLATION THE CURE-ALL?

BY REV. THEODORE L. CUYLER.

The present animated discussion of the female suffrage question helps to bring more prominently to the front another very important question, and that is the capability of legislation to reform all manner of social evils, to purify society, and to advance a social, political and moral "millennium." The idea is increasingly prevalent that legislation is a panacea which can cure a multitude of the ills that mortal flesh is heir to. The pitiable fiasco of Coxey's raid on Washington is a grotesque illustration of this idea. Many of those tramps were deluded with the idea that it was the business of the national government to provide for them by voting five hundred millions of money to give employment to the unemployed. A single stroke of legislation was to feed and clothe about all the destitute people in the land. Their most mischievous contention is that it is the duty of the government to make money plenty for everybody, even though the "flat" dollar shall not be worth intrinsically more than sixty or seventy cents. Legislation is their panacea of quacking; government, according to their notions, is bound to support the people, instead of the people supporting the government.

That noble and beneficent temperance reform—to which some of us have gladly given the labors of a life-time—has suffered sadly from the false idea that legislation is the cure-all for the innumerable woes of strong drink. During the early stages of this reform our efforts were mainly to overthrow the drinking usages and to make people abstainers. Out of this reformed public sentiment grew the original Maine law of prohibition—a law that wrought admirable results where a sound public sentiment has enforced it. Personally, I hold that license laws have proved to be a farce and failure. The only logical law is to permit every community to suppress the curse and crime of dram selling. But in order to obtain prohibitory legislation and to make prohibitory laws of any real value, it is indispensable that moral efforts against the drinking usages be kept up unceasingly by pulpit and press, in the home, and in the school, in the church, and everywhere.

This vital truth has been too much lost sight of. The cry has been, "Only prohibit the traffic by law, and the job is ended." But in those States in which suppression laws were enacted, it has been found that such good laws are not self-enforcing. Whenever moral efforts for temperance have been neglected, the laws have been trampled under foot. The friends of our reform out in Iowa have got to "do their first works" over again. They have found to their sorrow that legislation is not in itself the cure-all. Beneath it and behind it must be a righteous public conscience, and that is the result of moral effort and education.—Exchange.

LIVE PREACHING.

The preacher of to-day must dispense live sermons, or quit. The people do not care so much about the preliminary qualifications for the ministry as they do about the present efficiency of the pulpit. It is of less moment to them whether a pastor, young or old, is a college graduate, than whether he is now a close student of the Word of God, the ever-changing conditions of society, and the duties of the hour. The people want to be helped to a correct understanding of the questions which concern their moral welfare. They seek able and wise leadership. They have no respect for ministerial sloth. They quickly discover what preachers are studying to make themselves workmen that need not to be ashamed. A pastor who now relies upon a manuscript yellow with age for his Sunday ministration need not be surprised if he finds his mail next week full of white, fresh due bills from his grocer, butcher, and tailor. The conditions have so changed within fifteen years that the old pulpit homilies are no longer acceptable. The old gospel is still good, but the new applications of it are so urgent that thinking people will tolerate nothing else. Therefore the preachers must either bring themselves up with the times, or step down and out. Age has little to do with this issue. Mere classical training will not settle it. Hard and wise work alone will do it. There has never been a time when the multitudes were hungrier for living bread, or had more respect for live dispensers of it. We speak of facts as they are, of conditions as they exist. God knows we would not needlessly add burdens to the shoulders of our ministers, but the sooner they wake up to the real situation in which current movements and speculations have involved them, the better will it be for them, for the church, and for the world. The gist of the popular demand is not simply for college graduates, but for that class of men who have vim and energy enough to prepare themselves by some means for their tremendous responsibilities. Let the preachers take a new stand. Prepare new sermons, or revise the old ones. Set fire to the "barrels." Make kindling wood of ancient skeleton books. Purge your libraries from dead material. Cling ardently to your Bibles. Make close study of the "living epistles." Rely earnestly upon God's guidance. Pray like drowning men. Go to your pulpits with hearts aflame and with minds packed full of wholesome, living truth. Our word for it, you will not starve, nor sigh for hearers, nor doubt the reality of your divine call.—Michigan Advocate.

The will of God is like a rope thrown to us as we struggle among the untamed waves. To remain "independent" is to repulse all succor, all salvation. It is to wander without a compass and without a chart through the fury of the storm. To obey is to seize the rope, to face the blast, to brave the storm, to advance against the confederate waves, to let one's self be irresistibly drawn toward the invisible harbor where our heavenly Father awaits us. Obedience is duty under all its forms. Obedience is faith and resignation. Obedience has for its watchword, "May Thy will be done," which means, "I will fulfill it when I am strong; I will accept it when I am weak."—Wilfred Monod.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life of ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—J. R. Miller.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulchre.—Harriet Beecher Stowe.

Work to-day, for you know not how much you will be hindered tomorrow.—Benjamin Franklin.

First, last, midst, and without end, honor every truth with use.—Emerson.

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FROM THE WORK.

Rev. R C Grace, Olla circuit, Oct. 21, 1897: "This is our second year on this circuit. On our return from Annual Conference our people received us nicely, and gave us a pounding. We have had several conversions during the year and thirty-three accessions to the church, and have completed the church at Pollock, that was so badly wrecked by the storm last Winter; and we expect to have our splendid new church here in Olla finished by Annual Conference. This is the second year that we have had a drouth in this part of God's vineyard, and the people are hard run, and I am afraid that we will be short with our Conference collections. Brethren, pray for us."

Rev. R. A. Davis, P. C., Oak Ridge, La., Oct. 20, 1897: "Our third Quarterly Conference for Oak Ridge circuit, Delhi district, Louisiana Conference, convened at Bowman's Chapel, near Millhaven post office, Ouachita parish, La. Rev. Benj F. White, P. E., was in the chair. Financial reports were very meagre, or slim. The services were protracted until Friday night, the fifteenth instant. The presiding elder remained until Thursday, at 11 o'clock A. M., when, after preaching, by the aid of Mrs. Emma White (his wife), he organized an Epworth League of seventeen members, electing Mr. Thomas M. Myers, president; Mrs. D. A. Hill, first vice president; Mrs. Ida Jones, second vice-president; Mrs. Mollie Wood, third vice-president; Mrs. Hellen Parson, treasurer; Mr. Thomas Puckett, secretary. The presiding elder left us Thursday morning for Desaird appointment, and we, with no ministerial help, continued our meeting until Friday night, when we closed with twelve penitents at the altar. Result of meeting: Two accessions by disciplinary form, three restored, and one on probation, with the church much revived. All praise to our blessed Savior!"

Rev. G. H. Jacobs, Arkabutla, Miss., Oct. 18, 1897: "I send a report of this year's work. I have held four meetings, and Rev. T. H. Porter, L. P., has held one in the bounds of my charge. I was assisted at Arkabutla by Bro. Porter. We had a good meeting; twelve joined our church and seven joined the Baptist Church. I was assisted by C. P. Moss, of Eureka charge. The people were delighted and profited by his preaching, and the Lord blessed him and us at each place. At one church I did the preaching after Sunday night. We had a good revival in the church, but only one conversion. Bro. Porter did faithful preaching at Arkabutla, and his labor was not in vain. The people seem to realize the need of a revival, and took right hold of the work, and the Lord blessed them. We have had thirty accessions by certificate and on profession of faith, and the church is in better condition, spiritually, than any time since I have been on the work, though there is room for greater improvements. Our finances are behind. It is difficult to get the people to see the importance of our Conference claims, and hence the work has not paid as much as fifty per cent. of the assessment as far back as I have examined the record. We are doing our best to secure these claims. We trust and pray the yellow fever will soon give way in your city and elsewhere. May the Lord extend mercy!"

Rev. R P Grier, Chester, Miss., Oct. 12 1897: "As I am packing up for a move, I thought maybe some one would like to know how I have made 'the home run.' Well, the Lord for three years past has given us a spiritual revival in our hearts; but this year he has reached our pocket books. Thanks be to his blessed name! We have built at Chapel Hill one of the best churches in Choctaw county, Miss. At Salem we have another nearing completion which will be as good, or better; and still another good house provided for at Antioch—about all the material is ready. This will give us six good churches out of seven, and one man at the seventh church ready with $100 to start the ball rolling as soon as we can get the title. So you see the Lord is giving us a parting blessing. We have had about one hundred conversions in the church this year, with 35 outside of the church; received some 25 members. We are praying the Lord to send a man in this field to do the work that we have played at for these four years. If the right man comes here, this is destined to be one of the first circuits in the North Mississippi Conference. If such results grow out of my poor labors, what would a good worker do? My reports will be in full at Conference, I think. God bless you and yours with the dear ADVOCATE! I will close, hoping to meet you at Conference."

Rev. D W. Babb, Louisville, Miss., Oct. 22, 1897: "Our protracted meetings are over for this year. In the main, they have been seasons of refreshings from the presence of the Lord. The church strengthened and on the up grade; twenty-one additions; nearly everybody belongs to some branch of the Christian Church—however, not all live members of the church, by a great deal. We were efficiently assisted by the following brethren: J. W. Anderson, of Rural Hill charge. He is a sweet-spirited, growing preacher. We predict for him a useful future. Bro. Lee Lipscomb, of Carrollton charge, preached for us to the delight and edification of the many who heard him. Bro. Deavenport, of Winstonville circuit, preached us some strong sermons, and did us much good. Lastly we were assisted by Rev. S P. Richardson, D. D., of the North Georgia Conference, who is simply inimitable in his line of thought and his illustrations. He reasons by illustrations so applicable they can not be answered. A more original preacher we have not heard, and we have heard Sam Jones dozens of times. His illustrations sound very much like they had grown in the same soil as Sam Jones', except he is perfectly chaste in all his language. He is now in his eighty-second year, and his mind is more vigorous and fruitful of thought than many men fifty years of age. Long will his sermons be remembered in Louisville, which were all on cardinal Bible doctrine and Methodist theology. We are under many obligations to these brethren. May the Lord reward them abundantly! Our Conference will soon be here. How we have to move to have everything rounded up by that time! We hope to be ready—also to be ready for the great Conference above. Doctor, we expect to meet you at our Conference. We have to give up our presiding elder, Bro. Mitchell, whose time will be out. No presiding elder in this Conference has wrought better the last four years than ours. I wish that his successor may be of his caste in labors abundant, and success crown his work. The NEW ORLEANS ADVOCATE is much appreciated, and is growing on our people."

Nervous!

People wonder why their nerves are so weak; why they get tired so easily; why they do not sleep naturally; why they have frequent headaches, indigestion and

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BURGESS MISSION.

A glorious revival of religion has just closed at Lovejoy Church. Lovejoy is a country church situated among the hills and dales, and is the most remote point of work on the above-named mission. The meeting began on Sunday night, Oct. 10, lasting ten days. It was conducted by Rev. Sam Bass, evangelist, assisted by the pastor in charge, Rev. Joe Wilson, and Bro. Aldridge, of the Free Methodist Church. We will also mention the great service rendered by our worthy brother, Harold McMinn, his playing on the organ being perfect, and accompanied by his noble voice in singing those beautiful, soul inspiring songs of praise. Never has a church been so aroused to a sense of duty as this one under the ministration of Bro. Bass. He held his audience almost spell-bound by his eloquence and power. His appeals, at times, to the church were sarcastic and cutting, and then again they were gentle and kind, captivating the heart, inspiring the soul to a sense of duty and its obligations to God and the church. The result of the meeting was forty-seven accessions to the church, of whom forty-two were baptized; five having already been baptized, and also nine children were dedicated in baptism. Never was this church so fully awakened to duty as at this time. Homes where family altars had never before been established are holding family prayer now. The peace of God which passeth all understanding pervades the hearts and minds of nearly all the community.

We were very much grieved to have our meeting close when it did; but our worthy Bro. Bass was worn and wearied from weeks and months of incessant labor at other points; so on Wednesday, at 11 o'clock, our meeting closed with eight or ten penitents at the altar unsaved. We bade Bro. Bass good bye with tearful eyes, bidding him God-speed in his noble and glorious work, he going to Corinth to his home and beloved family.

May God bless and reward his labors in other fields as an evangelist preacher.

Panola county, Miss., Oct 22, 1897.

GIVE TILL YOU FEEL IT.

A religion which costs nothing is good for nothing. Like a certain kind of faith we read of, "it is dead, being alone." How much meaning was conveyed in the answer which one man made to another who offered to contribute some small amount to a benevolent object, and said, "I can give this, and not feel it." "Would it not be better for you, my friend, to increase the amount till you can feel it?" So in every case. A person should feel what he does, and should do what he will be likely to feel, or morally there will be but very little good resulting from it.

In the beautiful island of Ceylon, a few years ago, the native Christians decided that they must have a church built for themselves. To the amazement of all, Maria Peabody, a lone orphan girl, who had been in the school at Oodooville, came forward and offered to give the land on which to build—the best site in her native village. Not only was it all she owned in the world, but it was her marriage portion, and in making the gift she renounced all hopes of ever being married. As this in the East is regarded as an awful step, many thought her beside herself, and endeavored to dissuade her from her purpose. "No," said Maria, "I have given it to Jesus, and as he has accepted it, you must." Maria Peabody's schooling had been paid for years by a colored servant in Salem, Massachusetts, whose wages were a little more than a dollar a week —Selected.

Never during the past century has the church of Christ had such an opportunity for the spread of the gospel as now presents itself. Never has the world manifested a greater interest in religious teaching. All substitudes for Christianity have proved a failure, and the nation is seeking once more for the old paths, the good old way. Let the church arise and make ready for the work.—Moody.

"Get spiritual enthusiasm and give it to your people. Get the old-time, Methodist, Holy-Ghost power. That is what the world needs. Circulate good literature, visit your people, pray much, live close to God, do all day's work every day. The people like an enthusiastic preacher. Lift your eyes unto the hills for your strength."—R. Stephens.

The story is told of a young married woman, who asked another young married woman how she managed to get along so amicably with her husband. The answer was, "I feed the brute—his stomach with food and his mind with flattery." Even a man will have to admit that this young woman had solved about two-thirds of the art of making the average man happy. The other third consists of keeping his body in such condition that he will enjoy his food and his mind in such condition that he will be susceptible to flattery. It isn't much use to put tempting food before a man who hasn't an appetite. It doesn't pay to lavish smiles on a man whose nerves are racked and overworked.

The average man pays very little attention to his health, and won't take medicine of his own accord until he is flat on his back. A shrewd wife will keep an eye on her husband's welfare in this respect, and when she sees that he is bilious or suffering from indigestion, or is generally out of sorts, will see that he resorts to that most wonderful of all invigorators, Dr. Pierce's Golden Medical Discovery. It is the best of all appetite-sharpeners, blood-makers and flesh-builders. It corrects all disorders of the digestion and makes the liver active and the blood pure. It tones the nerves and cures all cases of nervous exhaustion and prostration. It cures 98 per cent. of all cases of consumption, bronchial, throat and kindred ailments. Medicine dealers sell it.

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THURSDAY, NOVEMBER 4, 1897.

I shall not want: whate'er is good,
Of daily bread or angels' food,
Shall to my Father's child be sure
So long as earth and heaven endure.
Charles F. Deems.

We can not escape history.—Abraham Lincoln.

The tyrant, it has been said, is but a slave turned inside out.—Samuel Smiles.

To be trusted is a greater compliment than to be loved.—George Macdonald.

Resolve to perform what you ought; perform without fail what you resolve.—Benjamin Franklin.

The golden opportunity which you have to-day of doing good will return no more forever.

There is one very important thing that a man can do when he is doing nothing; he can make character.

Life is often more simple than it seems; stick to a few grand truths and you shall not be confounded.

That which astonishes, astonishes once; but whatever is admirable becomes more and more admired.—Joubert.

When you see a man who finds fault with the Bible, you will see a man who has never made a proper use of it.

While high thinking does not always prevent low living, it is also true that there can be no high and holy living without high and holy thinking.—Rev. James McLeod.

It is vain for you to expect, it is impudent for you to ask of God forgiveness on your own behalf if you refuse to exercise this forgiving temper with respect to others.—Hordley.

It costs nothing to give to others the benefit of the gifts we have. The light of my torch is none the less because I allow my neighbor to light his torch by my flame.—Christian World.

This would be a pleasant world if people would only give the same name to the same quality in others as in themselves. But we call ours firmness, and that of others obstinacy, and so for many other qualities.

What an inspiration it would be to us if we would always remember that the cares, annoyances and vexations of life are a part of the discipline by means of which our heavenly Father is trying to fit us for mansions in the skies.

Fill your memories with things pleasant to remember—with the recollection of kindly deeds and helpful words, of temptations conquered and of service rendered. Thus will this wonderful gift of memory be to you a blessing, not a curse, a thing of joy and not of sorrow.

A GREAT REFORMER AND HERO.

On the second of October, Neal Dow, the veteran prohibition leader and temperance reformer, whose fame is world wide, died in great peace at his home in Portland, Maine. He was of Quaker parentage and was born at Portland in 1804, where he spent the greater portion of his life. After reaching manhood he pursued for a time the employment of merchant and manufacturer. Neal Dow first became interested in temperance reform through the influence of the Washingtonian temperance movement, which began in the city of Baltimore in 1840, and soon spread all over the country. His sympathies became deeply enlisted in behalf of reformed drunkards and their families. The more he labored to rescue the victims of drink from their terrible bondage, the more he became convinced that the removal of temptation was the only effective remedy for intemperance.

His determination to fight the liquor traffic to the death dates from the opposition and insolent language of a Portland liquor seller, who had been the cause of the ruin of a worthy citizen of that town. The drunkard's wife had appealed to Mr. Dow, who undertook to remonstrate with the saloon keeper, requesting him not to sell the man any more liquor. The reply was, "But I must supply my customers." "But don't you see," said Mr. Dow, "that this gentleman has a large family to support? If he neglects to go to his office to-morrow, he will lose his place. I beg of you not to sell him any more strong drink." The rum seller then grew angry, said that he had a license, that he, too, had a family to support, told Mr. Dow he wanted none of his advice, and ended by asking him what he was going to do about it. This roused Mr. Dow's righteous indignation, and he resolved that, with God's help, he would change all this. How well he kept his vow his subsequent life shows most signally.

His public career began in 1846, during which he traveled over four thousand miles, making prohibition speeches in almost every nook and corner of the State. The same year he secured the passage of a prohibitory law by the Legislature. This bill, however, was soon found inefficient, because the penalties attached were too light, the traffic becoming even bolder than before. After several unsuccessful attempts to secure the passage of an adequate prohibitory law, nothing daunted, Mr. Dow came before the Assembly in 1851 with his bill perfected, and success at last crowned his efforts.

During the same year he was elected mayor of Portland, and on coming into office he found "the times sadly out of joint." Mobs and riots were threatened. Whisky sellers were abusive and defiant. Mr. Dow issued a proclamation that he would vigorously enforce the law, giving venders sixty days to ship their liquors to other States willing to receive them, and close out their business. At the end of the time allowed, Mr. Dow confiscated and destroyed publicly two thousand dollars' worth of liquor. An old woman in the poorhouse, as she saw the liquor being poured out, made a pathetic exclamation that has since become famous. Said she: "O that this had been done twenty-five years ago! My husband would not have died a drunkard, and I should not have been here with my children." The mayors of other cities followed his example, and then scene extraordinary scenes were enacted. In the large cities long processions of drays and wagons were seen on the way to the wharves and railroad depots.

Says the editor of Zion's Herald, commenting upon the changes wrought by Mr. Dow's efforts:

"Few persons have been permitted to see so complete a reversal of forbidding conditions. At first he appeared to be alone. The little city was reeking with the fumes of liquor, her homes and her public places indicating the prevalence of the demon of destruction. The commonwealth was poor and heavily burdened, her people dejected, her future threatened. There was open defiance to such feeble restrictions to the liquor traffic as law had hesitatingly made. One man stood against all this, with thousands in opposition, with capital and traditions and sentiment arrayed on the other side. Yet he lived to see and to enjoy a complete change in all those circumstances, and to be recognized as the leading factor in the results.

"Instead of embarrassing debt, the State has money to lend. The savings bank deposits have supplanted farm mortgages, opulent cities have crowded their streets and factories beyond the confines of earlier village boundaries, thousands of intelligent persons have been reared without a glimpse of a saloon, and that often in communities once sorely infested with the meanest of liquor stores and vile inns."

In 1858 Mr. Dow was honored with a seat in the Legislature. After the close of the Civil War, in which he served as colonel of a Maine regiment, being promoted later to the rank of brigadier-general, he devoted the remainder of his life almost exclusively to the temperance cause. He traveled extensively and delivered thousands of addresses in the United States, Canada and Great Britain. Though he had been a stannoh Republican, he came to the conclusion that that party was not sufficiently in sympathy with the prohibitory law to enforce it properly, and so he left it for the Prohibition party.

In 1880 he was the candidate of that party for President of the United States. On the occasion of the celebration of his ninetieth birthday, three years ago, he received messages of congratulation from every country on the globe with but one exception.

As long as he lived he was a total abstainer, thus living up fully to the principles he advocated. He was a tireless toiler. Before the Maine Law was passed he sowed the State "knee-deep" with temperance literature, and left no stone unturned to bring about a change in public sentiment respecting the liquor traffic. For years after the passage of the bill he was equally diligent in securing its enforcement, doing his utmost to keep the people interested in the movement, and to keep them thoroughly informed as to its need and its overshadowing importance.

Prohibitionists will do well to follow the example of this illustrious leader in this respect. Cessation of temperance education and agitation begets indifference, which is sure to be followed by a retrograde movement. If the charges made from time to time that the moral tone of the people of Maine has declined somewhat, and that the prohibitory law is not enforced as it once was, are true, the sole reason is that Neal Dow's methods have been set aside.

The manner of Mr. Dow's death was a fitting close to his life. He died painlessly and without a fear. The night before his death he said to his nurse: "This is the end, and it is all right."

His attainment of such a ripe old age speaks louder than words of the invigorating, preserving power of faith, temperance and righteousness. His long, eventful and eminently useful career furnishes a signal illustration of the value of ardent devotion to a lofty purpose.

THE FEVER SITUATION.

The number of new cases of yellow fever in this city for the week ending Tuesday morning, the second, is 337, against 346 for the week previous—a decrease of 9. As cooler weather has now set in, it is believed that there will be a steady diminution of the number of new cases. The number of deaths, however, exceeds the deaths for the previous week by 19. This, however, was a thing to be expected. The advent of cold weather, while it diminishes the number of new cases, always increases the mortality among those already infected. The total number of cases is 1,548; deaths, 195; patients discharged, 754; cases under treatment, 599.

The following is a summary of the number of new cases during the last week at the principal points of infection: Mobile, 47; Biloxi, 64; Scranton, 66; Edwards, 17; Bay St. Louis, 61; Montgomery, 52.

AT ALGIERS.

By invitation of the pastor, Rev. R. H. Wynn, we spent last Sabbath at Algiers, occupying the pulpit both morning and night. We made a call upon Bro. and Sister Wynn at their parsonage home. They are delightfully domiciled three doors from the church. The good people of Algiers showed their appreciation of their pastor and his lovely bride by fitting up the parsonage in elegant style. Parlor, bed-rooms, kitchen and dining-room are supplied with everything needful. We have rarely, if ever, seen a young preacher's bride so admirably fitted up for housekeeping.

Under the wise leadership of Bro. Wynn, Algiers Methodism is making decided progress.

During our stay in Algiers we were domiciled with our friends, Bro. and Sister F. A. Daniels, whose cordial hospitalities and genial companionship we much enjoyed.

AT COVINGTON.

By invitation of the pastor, Rev. J. B. Kent, we lectured at Covington last Friday night. We went over on Thursday evening and spent Friday there—the first week-day we have spent out of the city since the Sam Jones Camp Meeting in August. The attendance was quite gratifying both to the lecturer and the pastor. The proceeds of the lecture will be used for the benefit of the parsonage. At the expiration of his pastorate Bro. Kent will leave the parsonage in much better shape than he found it. He is a diligent, faithful pastor, and is doing excellent work.

GREAT PREACHING.

Great preaching is the demand of the hour. It is a universal demand. From the hamlet and the country circuit, as well as from the aristocratic city church, comes the cry for eloquence. Men are wanted whose speech will thrill and enthuse the church, whose magnetism will attract and hold the crowds.

All preachers are not born orators. Only rarely do we find a man who is so fortunate as to be endowed with that peculiar poetic imagination, that fascination of manner, that charm of address, and that flow of thought, which makes the orator. Nevertheless it should be the constant aim of the man called to preach the "unsearchable riches of Christ" to be "thoroughly furnished" for the good work of declaring the glad tidings of great joy. "Poets are born, not made;" but most great preachers have grown into it by the slow and toilsome way of diligence and wise application of means to ends. So there is hope for the man of moderate ability, if he have self control and diligence. The preacher should look well to his style. On the one hand he should avoid the heavy, lumbering style of the theologian, and on the other hand he should avoid the chatty, chopped-up style of the corner grocery, under the mistaken notion that it is conversational preaching.

The preacher should get his style from the classic works of fiction and poetry, from standard books of travel and history, but, most of all, from the English Bible. This Book of books is written in the purest, the most elevated and the most vivacious style of any book in all the literatures of the world. It should be the preacher's book. He should study it for style. Its thought and language should enter the warp and woof of his mental constitution; then he can not help being a great preacher. Our Methodist economy is well adapted to make effective preachers. It throws the preacher among all classes of people; it makes him a man of the people. In moving from place to place he can avoid former mistakes and carry the good with him. The people are demanding good preachers, and the church is producing them. It may savor of egotism in us to say it, but nevertheless it is a fact, that Methodism is producing the greatest preachers of the age.

Let our preachers bear in mind that while there is increasing need that they be man of high personal character, and men of all-round qualifications for the general work of the pastorate, they must also be attractive and convincing preachers to do the greatest good.—Methodist Herald.

TACT IN THE PULPIT.

There is the story of a remarkably frank old country preacher who, on one occasion, occupied the pulpit in a church where he knew not a single member of the congregation. He took his text, "Ye are of your father, the devil," and commenced by saying that he did not know one of them, but that they were not altogether strangers to him, since he knew their father, and supposed that they were like him. It was to be supposed that after this exceedingly affectionate and complimentary introduction, he had the regardful and unreserved confidence of all his auditors.

If it seems impossible that a man should be so exceedingly and completely lost to the proprieties and to the possibilities of the pulpit, and should have so little sense of what he is in the pulpit to accomplish, so does it seem impossible that some other things that have actually been said should ever have been spoken from the pulpit to a congregation.

It is a rainy evening. The congregation is small. Many of the people are absent, but some have forced their way, lovingly and loyally, to the sanctuary. Instead of being met appreciatively by the preacher, and led in the service with cheeriest and most helpful words and smiles, they listen to more than one expression of displeasure as the preacher castigates the people who are present for the delinquencies of those who are absent, and informs them that there are few signs of Christian life or interest in the congregation. A gloom settles down over the handful, and some of them, at least, resolve that they will not run the risk of being present at the services again under such circumstances.—Herald and Presbyter.

PASTORAL PARTIALITY.

One of the things which is sure to injure a pastor's usefulness with his people is that of showing a marked and continued partiality toward those whom he particularly admires. He should never allow himself to make special pets of certain ones, especially if they be rich or fashionable or highly cultured. A pastor can not do this without having his motives questioned and jealousies engendered. Besides, he owes his services to all the flock, and should, therefore, seek to serve all alike, so far as he may be able, and so far as the condition of each requires his attention.

It may be said that a pastor can not help liking some of his members better than he does others, which is true, but he should not let his natural preferences lead him to bestow his attentions profusely on some, to the neglect of others, who perhaps need his regards and sympathies more than the especially admired ones do. It may be said also that Christ had his special favorites in the persons of Lazarus and his sisters. Yes, there was a wonderful intimacy between Christ and them, but he never neglected a single soul on account of his regard for those loved disciples. Moreover, Christ was not a pastor in the same sense that a modern pastor is. This is a marked distinction. The fact is, the pastor who is quite partial toward some members can not do the good which he might and ought to do for those whom he slights; nor is such a man popular with outsiders generally.—C. H. Wetherbe.

TO OUR FRIENDS.

Owing to the stagnation of business consequent upon the prevailing quarantine regulations, remittances from subscribers have been for the past two months like angels' visits—few and far between. Now that business is resuming its normal course, we appeal to our subscribers, and also to our agents, to remit the amount of their indebtedness at their earliest convenience. We have to pay cash for work, material, and everything necessary to carry on the paper, yellow fever or no yellow fever.

NOTES.

Rev. J. P. Drake, of Bay St. Louis, has greatly endeared himself to his flock and to the community by his loving attention to those afflicted with the pestilence. Sister Drake and two other members of his family have had the fever, but are now convalescent. Church services go on at the Bay as usual.

***

Rev. S. S. Keener was released from his quarantine prison last Saturday, after serving a term of five weeks. He would have been released two weeks since but for the fact that Sister Keener was not sufficiently strong to sit up for six or eight hours while the house was being fumigated. He occupied his pulpit last Sabbath morning and night to the delight and edification of his flock.

Rev. J. F. Foster occupied his pulpit last Sunday for the first time since he was stricken with the pestilence, much to the delight of his devoted flock.

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He whose yesterday is full of industry and ambition, full of books and conversation and culture, will find his to-morrow full of worth, happiness and friendship.—Newell D. Hillis.

***

Show me a church, or a denomination of churches, that is not missionary in spirit and practice and whose pastor or preachers never tell of the responsibility upon Christians to send the gospel to every creature, and I will show you a people who are stricken with the palsy of spiritual death. The spirit of missions is the spirit of Christ, and "he that hath not the spirit of Christ is none of his." Whatever we may think about it, the Word of God decides for every conscientious man and woman the question of duty with reference to this great matter.—Baptist Standard.

***

The marriage of Rev. R. H. Wynn to Miss Alma M. Sawtelle took place according to announcement. An immense crowd of admiring friends was in attendance. After the ceremony a reception was held at the home of the bride's father. In the evening the bridal couple went to the Algiers parsonage, where they were most cordially greeted by members of the church and congregation. The bridal presents were numerous and elegant. Bro. Wynn was taken sick that evening, and it was feared for a time that he had yellow fever. We are glad to be able to state, however, that he is now on his feet and ready to resume the duties of his pastorate.

***

Widespread and intelligent effort to provide Christian homes for the neglected children of the nation would doubtless be followed by proper nurture and training and a decided decrease in the prison population. If, in addition to such rational and Christian provision for the little ones who under other circumstances will receive their training in the streets, wise restrictions were put upon immigration, it would not be many years until the courts and prisons of the country would cost much less than they do at present. But who can tell when common-sense methods will come into vogue?—Central Advocate.

***

Too little account is taken of the permeating power of the gospel in modern civilization and philanthropic movements. If its influence were removed, mankind would sustain an irreparable loss. The world owes it a debt that it can never repay, but of which it seems to be unconscious. Faith in Jesus has been the inspirer of the noblest purposes and the grandest achievements. It is the sweetener and sanctifier of home life. It gladdens, purifies and blesses social relations. It imparts to life its beauty, power and glory. It ennobles and dignifies human intercourse and energy. If the Christ of the manger, of the cross and of the ascension were taken from the earth, its light would expire and darkness once more settle over its fairest portions as it now does in its benighted regions.—Presbyterian.

***

The prosperity and success of a denomination lies largely with its pastors. The officiary may devise and plan, but the pastors are the churches' executors. They are with the people, they are in their homes, they are in daily converse with them. Consciously or unconsciously the people imbibe their pastors' views, their enthusiasms, their aspirations, their hopes. We have known pastors to change the whole current of feeling and activity of a congregation. "Like priest like people" is as true in practice as in Scripture. Again and again have we seen how the support of all our general interests—the circulation of our official church paper, our educational, missionary and every other interest—are dependent upon the pastors who are in daily contact with the people. When pastors thoroughly understand that they are the connecting link between the local church and the church at large, and realize the responsibilities which it entails, the sooner will prosperity come to all our general interests, and, consequently, to the whole church.—Methodist Recorder.

MUL-EN-OL

unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

CURES PAIN

WHITWORTH COLLEGE.

DEAR BROTHER: Do yon nnder stand what the faculty of Whitworth College proposes to do for yonr daughter?

Cost of board, washing and tnition —Nov. 1 to Jnne 8, $105; Dec. 1 to June 8, $95; Jan. 1 to Jnne 8, $85.

Pupils are expected to come as soon as qnarantine regnlations will permit. Bear in mind these facts:

1. No matter when yon enter, if a former pnpil of Whitworth, yon will maintain yonr class standing.

2. We guarantee that every pnpil entering before Nov. 10 will complete the full work of the session by Jnne 8.

3. If a pnpil who enters any time after Nov. 10 finds it impossible to finish the work by Jnne 8, she will be permitted to remain at the college as long as may be necessary to complete the year's work. Professors Crisler, Webb and myself will have charge of the literary work of snch pupils as remain, and Prof. Decker will have charge of the piano work. Should there be a large nnmber of snch stndents, the entire facnity will be held over.

Whitworth College offers yonr daughter the opportunity of a full session's work in six, seven, elght or nine months, according to ability.

After Jnne 8 pnpils will be charged $12.50 per month.

Write for catalogne.

REV. JOHN W. CHAMBERS, A. M.,
President.

Whitworth College, Brookhaven, Miss., Oct. 2, 1897.

PORT GIBSON FEMALE COLLEGE.

As letters of inqniry continne to come in from stndents and patrons, we wish to annonnce throngh the ADVOCATE that Port Gibson Female College will open Tnesday, Nov. 2. Day pupils and those in the conntry will enter at once. All students are requested to be in readiness to come in as soon as cool weather and raising of quarantine will permit.

Bnildings and gronnds are in excellent condition, and teachers at their posts ready for the opening. A good attendance is reasonably expected. The health of the community is unsurpassed; not a case of fever of any kind in the town, and not a snspicions case in the conntry. The work of pntting in electric lights and water pipes progresses satisfactorily.

MRS. M. H. MEEK,
MISS W. L. PARK,
Principals.

SCROFULA is the advertisement of foul blood. It may be entirely driven from the system by the faithful nse of Hood's Sarsaparilla, which thoronghly pnrifies the blood.

HOOD'S PILLS are easy to take, easy to operate. Cnre indigestion, biliousness. 25 cents.

FROM BRO. BASS.

I am just home from a six weeks' trip in the Sardis district, closing ont a glorious meeting with Bro. Joe Wilson, of the Bnrgess Mission, last Wednesday. There were forty-seven conversions and additions to our church at this point. Bro. Wilson is a jewel. May the Lord bless him! I could say mnch in regard to my work in the Sardis district, bnt some one wonld say, "He's blowing his horn." So I'll jnst say that it was a sncccss at every point. Prof. H. C. McMinn, my singer, is a nobie young man, and a fine organist, and leads his choir to the satisfation of pastor and peopie. He will be with me on and on.

We will go to any point at the call of the pastor, and I have yet to make a failure in a revival. So may the Lord bless you all!

SAM Q. BASS.

Corinth, Miss., Oct. 22, 1897.

Do not fail to read the ad. of Union Tract Society on onr sixth page.

NOTICE.

To the Pastors of the Mississippi, North Mississippi and Lonisiana Conferences—

DEAR BRETHREN: Please bear in mind that the American Bible Society is in nrgent need of money to prosecute its great work, and that the General Conference has ordered an annnal collection taken therefor in every congregation.

Yours in Christ,

J. W. MCLAURIN,
Dist. Snpt. for A. B. S.,
725 Camp St., New Orleans.

Oct. 26, 1897.

AN INDEFINITE POSTPONEMENT.

MR. EDITOR: I am compelled to tronble yon again abont the annnal meeting of the W. P. and H. M. S. of North Mississippi Conference.

It was last annonnced for Nov. 13-16; bnt as it will be an impossibility to convene at that time, please annonnce an indefinite postponement.

Very trnly yonrs,

MRS. J. B. STONE,
Pres. W. P. and H. M. S., N. Miss. Conf.

We often hear people say there is only one good congh medicine, and that is Dr. Bull's Congh Syrnp, the specific for cold.

WHITWORTH COLLEGE.

Whitworth College is one of the few colleges in the State which opened on time, notwithstanding quarantine restrictions. Eighty boarding pnpils are enrolled, and are doing good work. Our facnity is one of the strongest and best, each being an artist in his or her department. Whitworth rnns ten months We are making special arrangements for onr girls who have been kept at home by qnarantine. Books have been sent to many of those in quarantined districts. We propose to help them make np all lost time. Their classes will be rnn later in June, if necessary. We have a perfectly healthy town, and no sickness in the college. We hope to welcome onr delayed pnpils very soon.

With instruction equal to any, and comforts snrpassing most, there is no reason why Whitworth shonld not claim a large patronage. The college has never, in its history, been able to offer better accommodations. Everything is in first class repair. Johnson Hall has been improved almost beyond recognition. The entire home department has been thoronghly furnished with everything necessary to health and comfort. During the past three years over five thousand dollars have been expended in improving the bnildings and in beantifying the grounds. There is an up to date air abont the college which is refreshing and stimniating. With fresh paint everywhere and scrnpnlons cleanliness, it is not snrprising that the health, thongh always good, was never better. The excellent health of the girls demonstrates the fact that the college is located in the healthiest part of the State.

Notice the advertisement of Whitworth College in this issne of the ADVOCATE.

NOTICE.

Mrs. Caro Jnies Penn has been elected district secretary W. F. M. S., Brookhaven district. All societies in that district will please report to her at Brookhaven, Miss.

Mrs. L. A. Flowers has been elected district secretary W. F. M. S. of Natchez district. All societies of that district please report to her at Meadville, Miss.

We regret so mnch to hear that onr beloved Sister Drake, district secretary of Seashore district, has had yellow fever. We pray God's blessings npon her and her family in their affliction.

SALLIE SMYLIE,
Miss. Conf. Rec. Sec.

Salvation Oil gives perfect satisfaction for horses with cracked heels. C. W. Lee, 414 W. Balto. St., Baltimore, Md.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER.

TOPIC FOR NOVEMBER.

THE CHURCH OF ST. PAUL.

NOV. 7.—ITS ORIGIN AND DEVELOPMENT.

(Eph. ii, 19-22.)

1. The origin of the Christian Church was in Christ. He is the foundation. Only those who have the Christ-spirit are used as stones in the building of his church. Many who belong to the visible do not belong to the invisible church of Christ. All who have the spirit of Christ of whatever denomination or creed, are "fellow citizens with the saints, and of the household of God." Bigotry would make the lines coincident with ecclesiastical bonndaries, bnt the church of Christ can not be thns limited.

2. This church is to be the habitation of God. It is to incarnate God. Christ, in his body, is no longer in the world, bnt the church is to represent him. The church is the "body of Christ and members in particular." It makes virtnally omnipresent the body of Christ. Each Christian is an epitome of the church—his work is to represent Christ.

3. The world jndges Christ by the church. Whatever we do as professing Christians that we declare to be Christianity. Does the world mis jndge Christ to day? One reason is because we misrepresent him. Let ns remember that the honor of our Master's name is given to ns for keeping!

4. The church is the medium throngh which God shines down into the world. Sin will vitiate the medinm and make impossible the entrance of the life giving light. Let ns cleanse onrselves from all filthiness of the flesh and allow the light of God to shine throngh ns, transforming the moral ngliness of the hnman heart, and making to grow, instead of the brier, the beantifnl flowers of virtne, love and holiness.

DOTS.

The prevalence of yellow fever, instead of having a demoralizing effect npon the League, shonld be a stimnlns to greater endeavor.

The following is a condensed report of work of Tchonpitonlas Epworth League for past month, written up by Miss Nettie Zimmer, president:

Tchonpitonlas Epworth League is glad to report that mnch interest is still manifested in all departments of work. Our Department of Christian Effort is doing a good work in training onr yonng people to sing, pray and testify in pnblic for Jesus, as all Methodists should. Onr meetings are well attended. The other departments are all at work, the head of each respective committee realizing that they must "work while it is day, for the night cometh when no man can work." The Charity and Help Department have done good work dnring the past month in visiting the sick and needy, and in the distribution of tracts, etc. We were delighted that the Union League met at Tchonpitonlas, and we invite them to come and visit us again.

Our president having resigned last month, Miss Nettie Zimmer was elected to fill that office.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or nse of the voice. The genninе sold only in boxes.

FROM BILOXI.

MR. EDITOR: I make grateful acknowledgment of the following money sent me for the relief of the fever stricken poor of Biloxi by the following brethren:

Rev. H. M. Ellis, Port Gibson	$ 38
Rev. T. B. Holloman, Natchez	45
Rev. A. F. Watkins, Vicksburg	45
Rev. L. S. Jones, Yazoo City	24
Rev. H. W. Featherston, Meridian	22
Total	$174

Much snffering is being relieved, and doubtless some lives saved, by this generous contribution. (Matt. xxv, 34-40.) Fraternally,

C. F. EMERY.

Biloxi, Miss., Oct. 30, 1897.

He that has parted with the past by the power of Christ, shall by that power be preserved in future. The Hand which has cnt him off from a past of the evil one's, will bind him to a future of his own.—P. B. Power.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.
Sold by All Druggists.

AMMUNITION.

BASEBALLS, BASKETS, BLANK BOOKS, BROOMS, BRUSHES, BUCKETS, CHURNS, CLOCKS, COFFEE MILLS, CORDAGE, CORKS, CUTLERY, DUSTERS, ENAMELEDWARE, FISHING TACKLE, GALVANIZEDWARE, GLASSWARE, Handles, Ice Chests, Japanned ware, Kegs, Ladders, Matches, Night Lamps, Oars, Paper, Rope, Reels, SCALES, SIEVES, OAPS, TINWARE, TUBS, WINES, WASHBOARDS, WHIPS, WICK, WRINGERS, ETC.

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324-330 TCHOUPITOULAS STREET,

J. C. MORRIS CO., Limited

R. E. DYER, Pres't. E. P. MACKIE, Treas
T. G. MACKIE, L. MEG, C. K. LINCOLN, JR.

We are prepared to fill all country orders direct from St. Louis during the continuance of the quarantine restrictions, or at any other time.

Yazoo & Mississippi Valley
RAILROAD COMPANY.

SCHEDULE IN EFFECT SEPTEMBER 1ST, 1896.

Trains leave and arrive at CENTRAL STATION Howard Ave. and Rampart St., Daily.

	Leaves.	Arrives
Memphis and Local	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex.	7:30 a. m	5:50 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

Direct and favorite route to North Louisiana and Arkansas. Only line through the Cis-Mississippi Sugar Country and the far-famed Yazoo Delta.

Ticket Office, Corner St. Charles and Common Sts.

W. A. KELLOND, Asst. Gen. Pass. Agt. A. H. HANSON, Gen. Pass Ag.

SITUATION WANTED.

A thoroughly competent and experienced bookkeeper desires a situation. Address A. E., ADVOCATE office.

Charity requires ns to give a man credit for all the good qualities which he may possess and to deal as gently as possible with his vices and faults. Society and friendship can not exist but upon snch a basis. It is our bounden dnty and highest interest to recognize the best that is in men, and at the same time to make dne allowance for the worst. If a severe inqnisition were made, if rigid justice were dealt ont to each, who would escape? He wonld be highly presnmptnons who shonld conrt snch an investigation and judgment. Let ns love what we can and be patient with the rest.—Texas Advocate.

Dr. Tigert tells the readers of onr Review that he has hit npon a new book, a "History of Philosophy," by a German, and that it was so "fascinating" that he conld not pull himself away from it. They say a camel delights to chew a cactns. Its jaws mnst be lined with Harveyized steel plates and its stomach set to digest a bnndle of barb wire. The scientists mnst trephine the skull of Tigert, so as to see a brain that battens on a new Dutch treatise on the "History of Philosophy" as hard and dry as the fire-bricks in Nebnchadnezzar's furnace. We have been trying to "lose" a volume of that sort, bnt it comes back home every time.—Richmond Christian Advocate.

Duty does not always wear a pleasant face when it confronts ns; bnt if we meet it in the right spirit, we shall find its conntenance gradually shining like that of an angel.

54 YEARS RECORD

The Mutual Life Insurance Com'y
OF NEW YORK.

Purely Mutual Company. No Capital Stock.

IN FIFTY-FOUR YEARS—

Has paid for death claims	over 178	millions of dollars
" " to living members	over 258	" " "
Holds in trust for living members	over 222	" " "
Total payments and accumulations	over 556	" " "

Exceeding by 195 millions of dollars the record of any other Life Insurance Company in the World.

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Managers for Mississippi and Louisiana.

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Wood Press steel lined, Combination (steel and wood) and all Steel Press.

30 to 40 bales per hour to average 100 lbs. Lowest Prices. Fully Guaranteed. Largest feed opening, lightest draft. Trial allowed before settlement.

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A. M. & J. SOLARI, Limited,
FANCY AND STAPLE GROCERIES

The Best Goods Obtainable from the Markets of the World, and at Moderate Prices.

STORES { SOLARI BUILDING, Royal and Customhouse Streets.
St. Charles and Lonisiana Avennes.
HENNEN BUILDING, 211-213 Carondelet Street.

Catalognes Cheerfully Furnished on Application.

SEND YOUR DAUGHTERS TO

MANSFIELD FEMALE COLLEGE,
MANSFIELD, LA.

And if they are in earnest about getting an education, and desire to become more useful as Christian workers, we can do them good. SESSION OPENS SEPT. 8, 1897.

For further particulars address, T. S. SLIGH, President of Faculty; REV. J. L. P. SHEPPARD, President of Board of Trustees, or A. F. JACKSON, Secretary and Treasurer.

TEACHERS WANTED

We have over four thousand vacancies for teachers each season—several times as many vacancies as members. We must have more members. Several plans: two plans give free registration; one plan GUARANTEES a satisfactory position for the coming Fall. Ten cents, silver or stamps (the regular price is 25 cents), pays for a 100-page book, explaining the different plans, and containing a complete $500 Prize Story, a true and charming love story of College days. No charge to employers for recommending teachers. Address

O. M. SUTTON, A. M., Pres't and Manager, Southern Teachers' Bureau, Louisville.

WHITWORTH COLLEGE, Brookhaven, Miss.

The session of 1897-8 has opened with an enrollment of 65 boarders. Never before in the history of the College has it been able to offer such excellent advantages in the departments of

PIANO, VOICE, VIOLIN, ART, ELOCUTION, STENOGRAPHY AND TYPE-WRITING, BOOKKEEPING, SCIENCE, MATHEMATICS, ENGLISH, MODERN LANGUAGES, LATIN AND GREEK.

Many young ladies who expected to be with us on Sept. 8th were prevented by yellow fever. COME as soon as quarantine regulations will permit.
SPECIAL CLASSES will be formed for your benefit.
YOU can afford to come.

Board, washing and tuition from Oct. 15th to Commencement, $110
Board, washing and tuition from Nov. 1st to Commencement, $105

For Catalogue address REV. J. W. CHAMBERS, A. M., President, Brookhaven, Miss.

To Whom it May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

FORTY YEARS OF LIGHT.

Cheerfulness belongs to Christianity. The church shonld be well snpplied with windows to admit the snnlight, and eqnipped with the very best appliances known to science for the artificial light needed for illnmination at night. The most modern and efficient diffuser of light is a reflector, bnt there are differences in the qnality of reflectors as there are differences in the qnality of flonr. To those interested in the proper lighting of their church a Book of Light and other information will be sent free of charge on application to I. P. Frink, 551 Pearl St., New York.

A revival of religion means the inntting np of the truants of the church. They are entirely too numerons. Numbers absent themselves so long from its ordinances as to have almost forfeited standing in Christ's school, and if not speedily looked after and brought back, will be wholly lost to it. Tact and kindness will accomplish more toward their return to the house and service of God than scolding and discipline.—Selected.

Some publishers are putting off Bibles on their subscribers which they claim are just as good as the Holman. There is no other as good. It has all the Oxford helps and the self-pronouncing feature besides. Every person, whether educated or uneducated, needs help in pronouncing Bible names. The Holman Bible gives yon the pronnnciation, not in an appendix where it has to be hunted np, but in the book itself wherever the name occurs. Paper and binding are excellent. See offer on onr third page.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

We have bought the Wyatt College here and at Meridian, bnt have closed ont the one at Meridian, and are now prepared to give students the very best commercial training to be had anywhere.

Scholarship, $30.

Catalogue sent on application.

N. J. HARRIS, President,
Jackson, Miss.

There is a sentiment abroad that the God of the Bible who busied himself sending crops and qnails to ancient Israel is now enjoying his Sabbaths, and that the hand that is now upon the throttle of a busier and better world is the hand of nature. It sounds scientific, but it is only impudent infidelity.—Bible Reader.

VICI Leather Dressing

Is prepared in the largest leather factory in the world by the makers of Vici Kid—the most noted leather in the world. It gives a shoe a bright and lasting lustre, makes it soft and pliable, keeps it from cracking in wet and dry weather. The constant use of **Vici Dressing** means a saving in shoe leather which the student of economy can't overlook. Ask the dealer for it. An illustrated book, telling how to care for shoes and increase their wear, mailed free.

ROBERT H. FOERDERER, Philadelphia, Pa.

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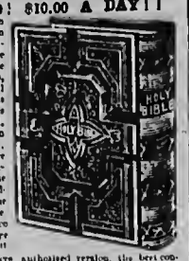

This splendid Royal Quarto Edition of the HOLY BIBLE excels all others in the excellence of paper and exquisite typography, it being printed from an entire new set of plates, costing $20,000. The beauty and charm is in embellishments, containing, as they do, illuminations of rare excellence and genuine reproductions of some of the most superb masterpieces of modern painting, being in harmony with the justly celebrated Oxford Teachers' Bible. The work is superbly bound in morocco buckram, massive raised panel, gilt edge and back, and was sold last year at $10. It contains the Old and New Testaments, authorized version, the best concordance extant, and the following helpful features: A Table of Passages in the Old Testament quoted in the New; a Chronological Index; an Analysis of the Old and New Testaments; an Account of the Date of Writing Books of the New Testament; an Index of the Holy Bible; a Full Description of the Holy Land; Table of Kindred Forbidden to Marry; Table of Scripture Weights and Measures; Alphabetical Table of Proper Names; also very neat and beautiful Memorial Certificates and Family Record. Our New Bible is just what the people want; excellent paper, handsome illustrations, good, clear print, handsome and durable bindings and last but not least, an extraordinary Family Record, entirely different from that contained in any other Bible in the country. To get our Bible first introduced to Agents, we agree, upon receipt of 15c. to pay postage and other expenses, to send any reader of this paper a beautiful Illustrated Lists of Cheap. This offer is made to reliable persons who will introduce our Publications in their neighborhood, this offer is good for 60 days only. Agents wanted everywhere. Union Tract Soc. Pub. House, 150 Fifth av., CHICAGO, Ill.

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Christmas Snow Stars

By Mrs. W. F. CRAFTS and J. R. MURRAY.

A charming little Christmas entertainment for the Primary Department. Price, 5 cents.

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A collection of new carols by the best writers, preceded by a Responsive Service. Price, 5 cents.

Send for catalogue of Cantatas, Solos, Anthems, Services, etc., for Christmas. Sent free on application.

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You work at home or travel, showing, appointing agents, and taking orders. Patented "Gonter" Bath Cabinet. 97,000 sold. Demand unlimited. Home necessity. Turkish, Hot Air, Vapor, Sulphur or Medicated Baths at Home, 5 cts. Purifies system, produces Cleanliness, Health, Strength. Prevents disease, obesity. Cures Colds, Rheumatism, Neuralgia, LaGrippe, Malaria, Eczema, Catarrh, Female Ills, Blood, Skin, Nerve, Kidney troubles. Beautifies Complexion. Guaranteed best made. Price, K. W., 5 lbs. Write today. Book Free. K. WORLD MFG. CO., Cincinnati, O.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

BLANCARD'S

PILLS AND SYRUP OF Iodide of Iron

THE MOST SUCCESSFUL REMEDIES OF EUROPE.

for ANÆMIA, POORNESS of the BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, Etc.

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EPPS'S

DELICIOUS—COMFORTING.

COCOA

BOILING WATER OR MILK.

Home Circle

SMILES.

BY ELLA WHEELER WILCOX.

Smile a little, smile a little,
As you go along.
Not alone when life is pleasant,
But when things go wrong,
Care delights to see you frowning,
Loves to hear you sigh;
Turn a smiling face upon her,
Quick the flame will fly.

Smile a little, smile a little,
All along the road;
Every life must have its burden,
Every heart its load.
Why sit down in gloom and darkness,
With your grief to sup?
As you drink Fate's bitter tonic,
Smile across the cup.

Smile upon the troubled pilgrims
Whom you pass and meet;
Frowns are thorns, and smiles are blossoms
Oft for weary feet.
Do not make the way seem harder
By a sullen face.
Smile a little, smile a little,
Brighten up the place.

Smile upon your undone labor;
Not for one who grieves
O'er his task, waits wealth or glory;
He who smiles achieves.
Though you meet with loss and sorrow
In the passing years,
Smile a little, smile a little,
Even through your tears.

—Youth's Companion.

HOW PEOPLE GET ON IN THE WORLD.

To be successful! This has become one of the grandest tests of merit; for even the church in our age has grasped the promise of this life, as well as the next; and begun to look upon a genuine success as one of the legitimate fruits of the gospel. And when we consider that but for successful men there would be far fewer churches, hospitals, schools, etc., and vastly crippled missionary and charitable enterprises, we must acknowledge the blessedness of success, in its general results.

And when we regard it individually, success is in most cases an inward grace as well as an external gain. The qualities that have been cultivated in order to attain to it are, in the main, excellent qualities; for, though people talk of "luck," success does not come by chance. This world is run with far too tight a rein to permit of fortuitous events, and Providence, beyond all doubt, gives us good things by our own hands.

First, the successful man knows how to wait. Patience is genius, and failures are mostly consummated by want of faith and want of patience. To concentrate every power on one object, and go directly for it, converging all collateral aids, and to be determined to succeed, is to succeed, as a general rule. But if once we begin to doubt, we begin to sprawl, and in our days specialties only attain to eminence. We think Admirable Crichtons pleasant men to know, but we don't do business with them.

Over-sensitiveness is a great drawback to success. Before men are successful, they must take rebuffs, and plenty of them.

Selfish men, as a rule, do not succeed. If Providence helps those who help themselves, much more does he help those who help others, as well as themselves. "The liberal man deviseth liberal things; and by liberal things shall he stand." There have been hours in the lives of all successful men when everything depended upon someone throwing them a rope or lending them a hand. It is not only bad Christianity, it is also bad policy, to keep one's hands too much in one's own pockets. Indeed, selfish men are often a wonder to those who know them. They get much and gain nothing. They are like those Jews who built themselves ceiled houses, while the house of God lay waste. If they had minded their affairs, he would have minded theirs; for we can not serve God—or man either—for nought. But now, says God of such: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe ye, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." Self-reliance is a good thing; but mutual-reliance is a far better thing.

The preacher, thinker, philanthropist, etc., and all men who work with mind and spirit, can not be paid in matter; therefore their success must be measured by moral and mental influences; and for this reason the world often calls them "failures," a definition applied still more startlingly to men who band together for good, which are apparent non-successes. But these men are not "failures" if we consider that we are eternal. Truths may take but one step in a century, but they never recede; and even forlorn hopes have their glad and glorious days. Beneath the fire of storming batteries we touch something diviner than earth, and it is in the hottest conflicts we meet our heavenly brother-in-arms.

The world may thank God that there are men and women who, for their convictions and ideals, are content to be what it calls "unsuccessful"—to be of the minority, against the majority. These are the "foolish" ones to whom God says, "Forward!" and barbarism crumbles, and nations are kindled to a common compassion; and men give their lives to destroy slavery, and their money to feed the hungry, and teach the ignorant. These are the men who make us revolt at massacres, who succor desolate women, and nourish famishing children, and protect animal life. Well, then, though material success is a great power for good, there is a higher success than a golden one. Let us not despise it, because it appears so unreal. Beautiful ideals expand the hearts that welcome them: and like the hazel wand, guess at springs that have not yet flowed. People may smile at the disproportion between our ideals and realities. Never mind. It is just here that we touch the first step of the ladder which leads up to the regions of light; and to that gloriously comprehensive divine verdict, "Well done, good and faithful servant!"—Amelia E. Barr, in Christian Herald.

A Cougher's Coffers

may not be so full as he wishes, but if he is wise he will neglect his coffers awhile and attend to his cough. A man's coffers may be so secure that no one can take them away from him. But a little cough has taken many a man away from his coffers. The "slight cough" is somewhat like the small pebble that lies on the mountain side, and appears utterly insignificant. A fluttering bird, perhaps, starts the pebble rolling, and the rolling pebble begets an avalanche that buries a town. Many fatal diseases begin with a slight cough. But any cough, taken in time, can be cured by the use of

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LIVES NEAREST OUR OWN.

Much has been spoken and written about the careless and often bitter words that we offer those who are closest to our hearts; of the little omissions and commissions of which we would not be guilty with respect to those who do not belong to us. It may not, in the way of illustrating a reply to the charges of this sort, seem sacrilege to give the answer of a child who was asked by her mother, "Why do you not fear to offend God as you do me by your neglects and mistakes?"

"God sees for himself just how sorry I am, and how hard I am trying to live close to him," said the girl. Are not her words suggestive of the attitude of grown-up children towards those whom they love, who are so very near to them that they often take advantage of the insight that they accredit to the best beloved? They pour out what is in the heart, both of good and evil, believing that love is omniscient, and will see the intention of affection.

But after these nearest ones are gone—ah, then, how remorse gnaws at the centre of conscienceness! How the sapping of the tie that bound two lives as one shocks the nature into a condition that invites all the spirits of despair, that mock the poor, lonely one into almost a belief that he is a demon! Women who have lived in the experience and have adopted the individuality of the husband whose human existence was wrenched from theirs, who have given their all of time, strength, purpose, to this one of their love, have become, through this complete devotion and absorbing relationship, victims of their own unbalanced condition. One such wrote, under the maddening influence of grief, loneliness and regret: "Do you think if I ask God, he will tell my dear one how much I loved him back of and beyond all my mistakes in my married life?"

Just here lies our help—in believing that the highest, purest, deepest love must comprehend the love that responds to it, and that when the spirit is freed from its own limitations, it must, if allowed to remain cognizant of the hopes and fears of the one whose life was a part of it on the earth, understand more fully the central purpose of the one who is left to suffer on account of the mistakes common to humanity. If it could be allowed to whisper a word to raise the fainting spirit of its heart's darling, would not this freed soul breathe, "In this higher atmosphere, and in the presence of God, the test I find is loyalty at the centre." To all who are faint and sick often, as they are filled with regret for things done or undone as related to those who have passed on to clear vision, may not this whisper be passed on to give them courage for the years that remain before they, too, "know as they are known?"—Mary R. Baldwin, in Christian Work.

RELIGIOUS READING.

This includes not merely the Bible and strictly devotional books, but any literature which tends directly to enrich the spiritual life. It consists in large part of volumes of devout meditations, religious poetry and the biographies of persons eminent for saintly living. It often is said that the habit of religious reading is dying out, and undoubtedly many individuals, even among professed Christians, neglect it. But the very large sales of such publications afford strong evidence to the contrary.

There still is a vast demand for such reading and a deep interest in it. But its character has changed somewhat during the last half-century, especially in the department of biography. Many once popular volumes of this class now are never read because of their unnaturalness. It is recognized more than formerly that there must be genuine manliness or womanliness as truly as piety in any character if it is to exert a useful spiritual influence.

But it is well understood that religious reading promotes both self-knowledge and knowledge of God. It is an aid to holy reflection. It prompts to intelligent prayer. It opens the soul's eyes to the way of duty. It quickens and enlarges the whole spiritual nature. It encourages us by informing us of the victories of divine truth in the hearts of others and in the world at large.

The best books and journals for religious reading are not always those which deal exclusively with distinctively sacred subjects. We live in a world of manifold thought and action, and the highest type of religion takes this into account. Those publications which look at Christianity in its actual relations with mankind, which aim to help living people to learn and do God's will in common life, are usually the most helpful as well as the most enjoyable. But once in a while some book of old-world pious meditation, some actually mediæval record of religious mental processes or efforts, is found inspiring. Whatever by actual use brings Christ close is good for the soul.—The Congregationalist.

QUEEN VICTORIA'S PERSONALITY.

The heart of gold, the will of iron, the royal temper of steel, the pride, patriotism, and the deep piety of Victoria have been enshrined in a small, but vigorous frame, the "mignonne" aspect of which especially strikes those who behold her for the first time in these, her "chair days." It was reported how, when Prince Albert was dying, he roused himself from a period of wandering to turn with ineffable love to his spouse and sovereign, saying to her, with a kiss, "Good little wife!" And when the prince consort was actually passing away, after those twenty-one years of wedded happiness, it was told how the queen bent over him and whispered, "It is your little wife," at which last words the angel of death stayed his hand while once again the dear eyes opened and the dying lips smiled. But though this be so, no one who has ever been honored by near approach to her majesty, or has ever tarried in her presence, will fail to testify to the extreme majesty of her bearing, mingled always with the most perfect grace and gentleness. Her voice has, moreover, always been pleasant and musical to hear, and is so now. The hand which holds the scepter of the seas is the softest that can be touched: the eyes which have grown dim with labors of state for England, and with too frequent tears, are the kindest that can be seen.—Sir Edwin Arnold, in the Forum.

THE GLORY OF TRUE SERVICE.

Unless in rare instances, I can best designate the story-tellers by their earthly employments or conditions, of which everyone is proud; since all are now content with their individual lots before coming here. In the light, which we now dwell in, we can see that what we were, and what we aimed for in our former estate, was ordered by divine love; and now we never quarrel in our hearts with the infinite love of God, or distrust his care of us, whether in days present or past. Indeed, all our burdens are gone, and we feel happiest of all that we have now definitely laid aside the work of attempting to govern the universe, which we once sought to do—at least so far as concerned our place in it; and this is the reason why we say now: "I was a shoemaker, and I wear a golden hammer for my badge. I never cheated at shoemaking, and I am proud of my old occupation." Or, one says: "I used to do domestic work, and make clean corners for women who could not well do it for themselves; and now I wear a golden broom for my badge, and I am proud of it. I was never an eye-servant. I lived as seeing Him who is invisible."—From "A Story of the Heavenly Camp-Fires."

Hygiene.

NATURE'S CURE FOR NERVOUSNESS.

The natural antidote to weak nerves is the healthy development of the muscles; that is, of the general muscular system instead of special muscles only. This can only be done by active exercise in the open air which thoroughly oxygenates the blood and wastes the muscular tissues, thus preparing them to be replenished from food elements of the blood. The constant waste and rebuilding are vital processes that measure vitality and efficiency. When these go on healthfully, nervousness is never present except by some flagrant abuse of the digestive functions, some unwise drain of a vital fluid, or some exhausting tension of the mind. Therefore steer clear of these and give proper attention to the muscles and nervousness will be avoided.—Domestic Journal.

HOW TO REST.

To understand how to rest is of more importance than to know how to work. The latter can be learned easily; the former it takes years to learn, and some people never learn the art of resting. It is simply a change of scenes and activities. Loafing may not be resting. Sleeping is not always resting. Sitting down for days with nothing to do is not restful. A change is needed to bring into play a different set of faculties, and to turn the life into a new channel. The man who works hard finds his best rest in playing hard. The man who is burdened with care finds relief in something that is active, yet free from responsibility. Above all, keep good-natured, and don't abuse your best friend—the stomach.—New York Ledger.

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WHY?

BY CLIFFORD R. JONES.

Why all this anguish, Savior mine?
Why, Lord, tha bitter pain?
Why do the imps of hell combine
To rend my soul in twain?

Why are the clouds so dark, dear God?
Why does my heart bleed so?
Why strike with such a heavy rod?
Why bring thy child so low?

Why are the thorns that pierce my brow
The sharpest that I know?
Why are these trials all somehow
So hard, so full of woe?

Jesus, through sorrows black as night
I reach for thee;
Hold thou my hand, for all is right
When thou'rt with me.

Arcadia, La.

AFTERWARDS.

BY FANNIE MINOR MONTGOMERY.

"Afterwards it yieldeth tha peaceable fruits of righteousness."

After the clouds the sunshine,
After the storm a calm,
After the labor resting,
After a wound the balm.

After the waters bitter
Cometh tha fountain sweet;
Tha toilsome journey ends in
Rest for tha weary feet.

Not forever the conflict,
Pain with glory is rife;
Sorrow shall change to singing,
Death be swallowed of life.

WHY ARE WE JUSTIFIED BY FAITH?

Why are we justified by faith? Paul says: "Therefore, as by one offense judgment came upon all men to condemnation, even so by one righteousness the free gift came upon all men unto justification of life." (Rom. v, 18.) This being the "ground" of our justification, so the "ground" is the reason "why." If we follow pursue the argument a little farther. What made Adam so weak as to fall into outward transgression? From the plain teaching of the Word we know that no man will willfully disobey God before unbelief enters his heart. So it was with Eve (and Adam also). When she was tempted she never disobeyed God until the serpent persuaded her that she would not die. Unbelief took possession of her heart, and then, not till then, did she disobey God. If she had not lost her faith in God, she would never have sinned. Unbelief, then, was the cause of the fall, or rather the condition of the fall; so, then, belief, or faith, must be the condition, as far as our part is concerned, of our justification.

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THE VOICE OF THE PREACHER.

Man has invented many curious wind instruments, but nothing quite so marvelous as the human voice. It bears the stamp of the divine. Beside this divine masterpiece the inventions of men appear cheap and mean. Man's work is unimprovable; to get something better, he must invent a new instrument; but the human voice, unlike even those of beast and bird, is susceptible of the most merciful improvement. As first given, the notes of some birds surpass that of the human being; but the voice of the bird is stationary like a wind instrument, while that of man is capable of indefinite cultivation.

In sending them forth to disciple the nations, Christ gave his preachers this silver trumpet. The world can never outgrow its charms. The printed page can never replace the cunning of the tongue or voice. There are two things remarkable about this instrument of persuasion: It is adapted to embody sentiment and moral truth; it gives expression to the spiritual as well as the material world. The brute can tell only his material needs, sufferings or joys, and the bird, in his song, can not lift himself out of the mundane sphere; but man's voice is full of suggestions of the invisible and the spiritual.

Again, the improvableness of the human voice is almost incalculable. Words are rubber, and susceptible of indefinite inflection by the skillful use of the human voice. Some voices are naturally better than others, but even the poorest may be bettered by use and attention to the laws regulating articulation and pronunciation. The minister should be a good reader as well as speaker, and to keep himself fresh in this department, he should read aloud each day. The voice, with facility in its use, is an important part of his stock in trade. He must be a voice, but not a mere voice. The voice must have a man and a gospel behind it.—Zion's Herald.

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with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it, you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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OBITUARIES.

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SMITH—ROBT. M. SMITH was born in McLemore, Tenn., Aug. 15, 1833, and died at his home in Crawford, Miss., Aug. 1, 1897. He moved to Mississippi about the close of the late war, and located at Crawford, where the remaining years of his useful life were spent.

He was married Sept. 3, 1867, to Miss Alice Smith, a beautiful, accomplished, and Christian young lady, and erected a home which, for thirty years, was famous for its hospitality and the beauty and congeniality of the home life of its family. Four children blessed their union, three of whom are now living—one son and two daughters—who, with their devoted mother, mourn their irreparable loss.

In 1875, under the ministry of his friend, Rev. R. G. Porter, he was converted and joined the Methodist Church, becoming one of its most active, zealous, and faithful members.

On the day of his death he attended the Sunday-school of which he was superintendent, and spent the remainder of the day with his family, being most cheerful and happy during the entire day. At 10:30 o'clock that night his family were summoned to his bedside to see him breathe his last, for God, without warning, summoned his great soul to rest.

Bro. Smith served the church as steward, trustee and Sunday-school superintendent during all his Christian life, making a most devoted, efficient and active official in each position; and several times he represented the church at its Annual Conference with distinguished ability. He was always loyal to his pastor, and could be relied upon to co-operate in anything that had for its object the upbuilding of the church or the advancement of the cause of Christ. He was a typical representative of broad-minded, generous, chivalrous Christian manhood; a devoted husband and father, a true and loyal friend, a useful and patriotic citizen.

May God, in his wisdom and mercy, comfort and bless his bereaved family, and may those who knew him strive to emulate his example! Thank God for the assurance of a reunion beyond the river! Among the blood-washed throng we expect to meet our departed friend.

S. M. THAMES.

HART—THOMAS HOWARD HART was born on the twenty-sixth of May, 1853, and died in Canton, Madison county, Oct. 9, 1897. He was a consistent member of the M. E. Church, South. He suffered for years with a dreadful disease, which gradually sapped his pure life away. He bore it with courage seldom seen, refusing to take an opiate until a few weeks before his death, thinking it a sin. When he realized how his family suffered from seeing his great agony, then he consented. He had so often told his wife he wanted to die in his right mind. Not many days before he died (a beautiful Sabbath morning) he asked his wife not to give him the opiate until he could talk with his son—a young man—his firstborn. He gave wise counsel that morning, and I pray God that they are treasured in dear Charlie's heart, and may bring forth abundant fruit. Then he told his wife to give him the medicine, and "let me go"—into unconsciousness he meant. I remember once hearing his wife say, "Tommie lives his religion at home." I thought then, and have thought many times since, What a heritage to leave his children! I have seen him this year feebly wending his way to the Lord's table, and I thought, A few more times here, and then the communion in heaven with father, mother, and loved ones gone before.

I have known Tommie since he was a small boy. I have knelt around his father's fireside with him, in the morning and evening sacrifice, and have always known him to be the same quiet Christian character. May the God whom he loved to worship sanctify this bereavement to the good of his loved ones!

A FRIEND.

REED—SARAH A. REED (nee Miller) was born Dec. 20, 1820. She joined the M. E. Church, South, at about twenty years of age, and lived a consistent member until God took her home, Jan. 25, 1897. Her husband and seven children preceded her to the spirit land, leaving six children and many friends to mourn their loss.

Sister Reed was one of the few of our old landmarks. A good woman has gone from us. In the death of Sister Reed we have sustained a great loss as a church, the preachers one of their best friends, the children a good and loving mother.

Oh, how kind Grandma Reed was to the sick and suffering, always ready to go, rain or shine, hot or cold, to do what she could to relieve anyone in distress! Oh, how we all miss her! Among the last things she said was, "The will of the Lord be done," and then she passed away from us as easy as an infant goes to sleep in its mother's arms.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

May the children, relatives and friends so live as to meet her in heaven! Farewell, grandma; thou art sleeping in thy lone grave. Nature's turmoil all is over, for thy gentle spirit has fled.

Now to the children: Your mother can never come to you; so live for God and heaven.

Your pastor, R. P. GOAR.

POLLARD—Mrs. JULIA A. POLLARD (nee Williams) was born Feb. 22, 1833, and was married to W. I. Pollard, Jan. 30, 1851. She joined the Cumberland Presbyterian Church in youth, and in the Fall of 1852 she joined the Methodist Church, in which she was a consistent member until her death, which occurred Sept. 22, 1897. She was a kind wife, an affectionate mother, and was always a shining religious light within her circle.

Sister Pollard died of that fearful disease, cancer. Oh, how she suffered for years!—but she bore her suffering with remarkable Christian fortitude. She leaves an aged husband, three sons and three daughters, with a host of relatives and friends, to mourn their loss.

She was a Methodist true and tried. Well might Wesley say, "Our people die well," for so they do. The writer said to her, "Do you feel that God is with you?" "Yes." "If it is his will, are you ready to go?" "Yes, all is well—no cloud, no doubt." Oh, to live the life of the righteous! Thank God! they never die.

In the death of Sister Pollard we have sustained a great loss, both in the home and church; but, thank God! our loss is her gain.

Weep not, husband and dear children; your loved one is at rest. Strive to meet her in the sweet bye-and-bye.

Her pastor, R. P. GOAR.

BARNES—GEORG A. M. GRIFFIN was born at McNary, Tenn., Aug. 12, 1872, and died at her father's, in Nugent, Grant parish, La., Sept. 14, 1897, at 3 o'clock P. M. Her mother preceded her to the kingdom in the year 1891 (Jan. 2). Sister Georgia was married to Bro. Barnes, May 25, 1892, at Fort Worth, Texas, and was his devout wife till her death. She died of that dreaded disease, consumption. She joined our church May 30, 1897, and was happily converted while in the act of joining the church. I visited her during her illness, and found her quite composed, trusting her Savior, and willing to meet her Lord in judgment. Her remains were interred at Pleasant Grove, McNary county, Tenn., Sept. 17, 1897. She leaves a husband, father, stepmother, two brothers and two sisters to mourn her departure. Weep not for her, dear ones, for we may meet her in heaven, if faithful.

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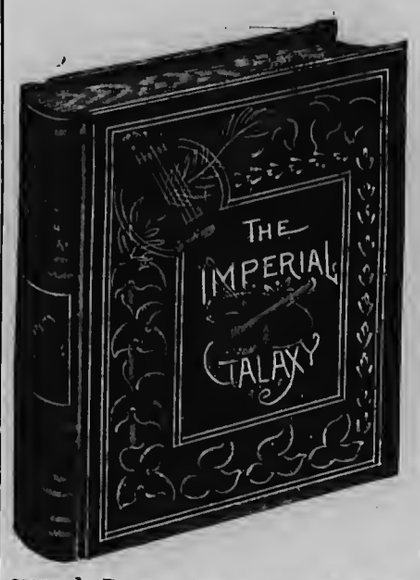

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CHARM THE FANCY,
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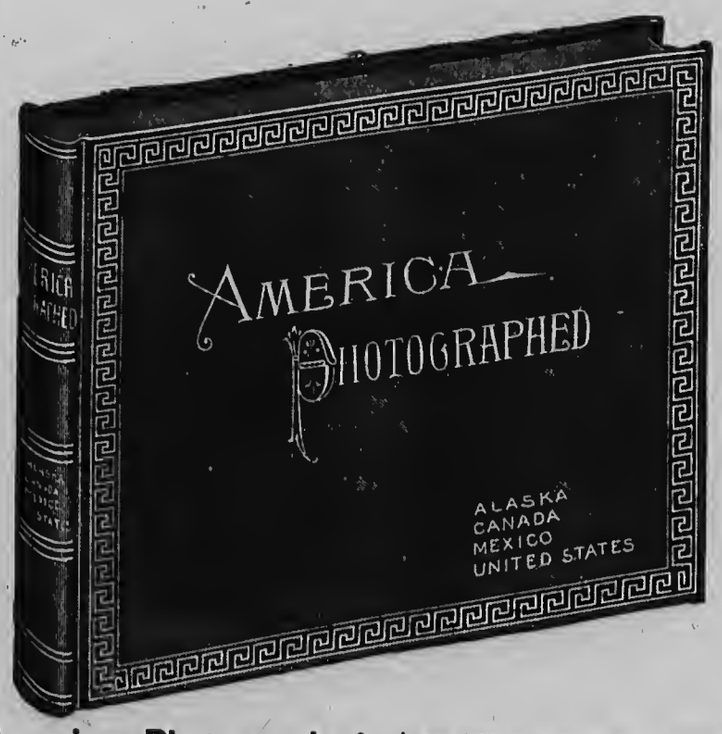

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New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle; with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address
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N. B.—Our machines are shipped direct from the factory in Chicago.

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ROYAL BAKING POWDER Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

DOMESTIC.

The chapel at Sing Sing, N. Y., is to have an organ. It is being built by one of the convicts.

A condemned murderer in Nebraska has sent to Governor Holcombe, of that State, a carefully prepared invitation to be present and witness his execution.

President McKinley has issued his thanksgiving proclamation, designating and setting apart Thursday, Nov 25, "for national thanksgiving and prayer."

A mourning city, a grief-stricken people on Oct. 31 showed honor to the man who had fallen in the battle for what he believed to be the right. Henry George, apostle of the single tax, leader of the new Jeffersonian Society, stricken on the eve of election, was honored as no private citizen of America was ever honored before.

West Haven, Ct., is suffering from an epidemic of diphtheria. The disease has prevailed there without cessation for some time, 50 per cent. of those attacked dying.

An arrangement to raise and lower car windows without trouble has been patented for the benefit of long-suffering travelers. Compressed air from engine or elsewhere does most of the work. All the passenger has to do is to turn a crank or press a button.

Sam Jones has just celebrated his fiftieth birthday in Georgia. Fifty guests were present, among them a Bishop, Hoke Smith, Clarke Howell, editor of the Atlanta Constitution, and many other distinguished Georgia "crackers." Fifty speeches were made.

Henry George, author of "Progress and Poverty," and candidate of the Thomas Jefferson Democracy for mayor of New York, died from apoplexy at an early hour on last Thursday. The end came as a result of a heated campaign into which the philosophor had thrown himself.

The interest of the United States government in the Union Pacific railroad terminated on Nov. 1, when at the foreclosure sale of the mortgage held by the United States, the road was purchased by the committee of eastern capitalists formed for its reorganization. The full amount accruing to the United States from the sale can not be given exactly, but it is estimated to be $58,065,748.40.

There is now in progress at Washington a conference between representatives of Russia, Japan and the United States on the subject of the preservation of the fur seals. As may be remembered, Great Britain declined to send representatives to this conference, or to be bound by its findings in any way. Despite the absence of Great Britain, however, the conference is going right ahead with the work before it.

There is no disguising the fact that a portion of the people of the United States is becoming dissatisfied with the territorial limits of their country, vast as they are, and are looking abroad for colonial additions. In order to secure possession of an island in the Gulf of Mexico, and a few mountainous islands in the Pacific Ocean, we are willing to risk war successively with Spain and Japan, and incidentally incur the ill-will of most of the leading European nations.

FOREIGN.

The French government has officially commissioned a physician to visit this country and report upon the working of our dental colleges.

The King of Siam has subsidized the sacred books of the Buddhists that are being translated by various oriental scholars under the supervision of Max Muller.

General Woyler, late captain-general of Cuba, embarked on a steamer for Spain on Oct. 29; but, under instructions from Madrid, the vessel will not leave until after the arrival of Marshal Blanco, the new governor-general of Cuba.

The reply of the Spanish government to the note of the United States, presented some time since, has apparently been received at Washington with complacency. There is no evidence of flurry or warlike preparations in that quarter.

It has just been ascertained that all cartridges fitted to the torpedoes for Greece during the war between Greece and Turkey were not provided with percussion caps and fulminating mercury. Hence, if the torpedoes had been wanted, they would have been perfectly harmless.

Emperor William, for some time past, has been greatly incensed at the unfavorable comments made in the American and British newspapers upon his personal characteristics, and he has now instructed the chief of his literary bureau not to submit to him any clippings of this character.

Serious troubles have arisen between Hayti and Germany. The German minister to that republic, Count Schwerin, has hauled down his flag, and according to current report three German warships are expected there to enforce the ultimatum of the minister to Hayti, demanding indemnity for the alleged illegal arrest of a German citizen.

The national congress of German journalists and writers, at Leipsic, has petitioned the Reichstag to change the existing laws so as to prohibit the present mode of punishing press offenders by treating editors as common malefactors, on a par with thieves and murderers, keeping them in chains in dungeons, and giving them the same fare as common criminals.

The recent cables from Europe have reported a threatening state of things in the Niger Valley. France appears to be determined to secure control of a portion of the Upper Nile Valley, and French expeditions are known to be pushing forward from the westward, with a view to taking possession of the coveted district, and eventually extending French influence into Ethiopia. Great Britain has always claimed control of the Nile Valley.

The Spanish cruisor "Alfonso XIII," with Marshal Blanco, the new governor-general of Cuba on board, was sighted off Havana on Oct. 31. At 7 o'clock the "Alfonso" entered the harbor, and Lieutenant-General Weyler, and other high military and naval officers, went on a special steamer to meet General Blanco. After a long and cordial conference, General Weyler yielded up his command to his successor.

WHITE LEAD is like a great many other articles offered for sale; some good, some bad. (See list of the brands which are genuine, or good.) They are made by the "old Dutch" process of slow corrosion. Avoid getting the other sort by making sure of the brand.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR	Cincinnati.
ECKSTEIN	Cincinnati.
ATLANTIC	New York.
BRADLEY	New York.
BROOKLYN	New York.
JEWETT	New York.
ULSTER	New York.
UNION	New York.
SOUTHERN	Chicago.
SHIPMAN	Chicago.
COLLIER	St. Louis.
MISSOURI	St. Louis.
RED SEAL	St. Louis.
SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

MARRIAGES.

EDWARDS—EMANUEL.—At the residence of the bride's parents, near Rodney, Miss., Oct. 28, 1897, by Rev. W. M. Stevens, Mr. Chas. F. Edwards and Miss Sarah J. Emanuel, both of Jefferson county, Miss.

ERNEST—WHITEHEAD.—At the residence of the bride's parents, Olla, La., Oct. 20, 1897, by Rev. R. C. Grace, Mr. Geo. F. Ernest to Miss Lorra Whitehead.

We hope the couple a long and pleasant life.

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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Is sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. "How to Beautify the Skin," free

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LOW PRICES. EASY TERMS.

JUNIUS HART, - - - 1001 and 1003 CANAL ST.

REMEMBERING THE PASTOR.

The following is clipped from a Gretna paper of recent date:

At the Methodist Church on Newton street, Tuesday evening, the esteemed pastor, Rev. J. M. Alford, was agreeably remembered by his congregation, who tendered him the sum of $33. Rev. H. H. Ahrens was present, and on behalf of the congregation, he made the presentation to the young pastor. Rev. Mr. Alford covered up the modest blushes that forced themselves to his cheeks by making a happy and feeling response. The members of the congregation are to be commended for showing this substantial appreciation of their pastor's efforts in their behalf.

This was indeed a pleasant surprise. It is worthy of note that it is the result of the efforts of our young people at Gretna. May God bless them and make them as happy in giving as their pastor is in receiving! We value these expressions of kindness more for the motive by which they were actuated in giving than the mere intrinsic worth of the gift.

Our young people's prayer meeting, which is conducted by them alone, is a decided success, doing a work which would be creditable to people much more experienced in Christian work.

J. M. ALFORD, Pastor.

Mr. Jacob B. Brown, of Graham ville, S. C., was troubled with chills and fever, and unable to procure relief, until he began to take Ayer's Pills. He is now enjoying excellent health, and is a warm and sincere advocate of Ayer's Pills for all complaints of stomach, liver, or bowels.

Mr. Ruskin has written some sixty-four books, and his publisher pays him $20,000 a year.

TALK SHORT!

Phillips Brooks has emphasized in his lectures on preaching the importance of the man behind the sermon. I should like to put in a plea for the man in front of the sermon. He demands in our day from the pulpit, as from all other departments of busy modern life, condensed worth in small packages. The Ram's Horn writer pithily says that many ministers, in preparing their sermons, prepare no place to stop. A small boy said to his mother, "Mama, may I be a preacher when I grow up?" The mother, delighted at this evidence of piety in her boy, who had not heretofore been conspicuous for his attainments in this direction, said, "Of course you may, my darling; why do you want to be a preacher?" "Oh, 'cause, mama, it's so much harder to sit still so long and listen, than 'tis to walk round and holler."

I have thought that ministers must like their work more than men of other occupations, because, while workmen are everywhere clamoring for shorter hours, the minister is determined to go on when everybody is anxious for him to stop. He often destroys, in the second twenty minutes, the effect which he has produced in the first twenty. Like the Tower of Babel, his structure is destroyed by the confusion of tongue. We can not add a cubit to our stature, but we can subtract a cubit from our remarks. A man who had been talking a long while at a religious service was about to gather renewed inspiration from a quotation from Cicero. "Cicero says," he began, "Cicero says"—and some one helped him out by saying, "How long, O Catiline, wilt thou abuse our patience?" The minister who preached till only one was left, and said that it was a pity to stop preaching as long as there was anyone anxious to hear the gospel, succeeded far better in scattering his congregation than he did in scattering the good seed of the kingdom. Too much wind blows the soil away. What earnest and noble words are these of J. M. Buckley: "The whole art of making a good speech is to have something pertinent and moving to say; to say something all the time, to say it vivaciously; and, if it is a religious speech, to say it with religious feeling, and to stop when everyone wishes you to go on."—Standard.

MAYOR OF GREATER NEW YORK.

In the first election in Greater New York, on Tuesday last, Robert A. Van Wyck was elected mayor by a plurality of 87,000. Out of 500,000 votes cast he received about 233,000. He is a Tammany Hall Democrat. Seth Low (Citizens' Union) came second with nearly 146,000. General Tracy, the Republican candidate, received about 100,000. Henry George, Jr., as a Jeffersonian Democrat, in his father's place, received 16,000.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Laconia	31, Nov. 1
Greenville circuit	7, 8
Greenville	14, 15
Hollandale	20, 21
Shaw's	22

J. W. DORMAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth cir., at Box's Chapel (Thurs.)	Oct. 28
Jonesboro circuit, at Falkner	30, 31
Brown's Creek circuit, at Siloam	Nov. 6, 7
Pleasant Ridge cir., at New Hope (Tu.)	9
Saltillo circuit, at Shiloh	13, 14
Booneville circuit, at ——— (Wed.)	17
Marietta circuit, at Prospect	20, 21

Pastors will please see to it that the trustees are prepared to answer Question 24.

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Sparta	Nov. 4
Houston mission	5
Buena Vista	6, 7
Houston and Wesley	13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

COLUMBUS DIST.—FOURTH ROUND.

West Point	31, Nov. 1
Hebron	6
Shuqualak	7, 8
Singleton (Thurs.)	11
Winstonville	13, 14
Tibbee	20, 21

R. A. BURROUGHS, P. E.

DURANT DIST.—FOURTH ROUND.

Ebenezer, at Center Point	Nov. 6, 7
Salem, at Macedonia	12
Rural Hill, at Rural Hill	13, 14
Chester, at Salem	18
Louisville, at Louisville	20, 21

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Hazlehurst	Nov. 6, 7
Gallman, at Gallman	13, 14
Bogue Chitto, at Bogue Chitto	20, 21
Summit and Topisaw, at Summit	Fri. 26
Whitestown, at Bethany	27, 28
McComb City	27, 28
Crystal Springs	Dec. 4, 5
Martinville, at Pleasant Ridge	11, 12
Pleasant Grove, at Tilton	18, 19
Brookhaven	Thurs. 23
Wesson	25, 26
North Wesson, at North Wesson	25, 26

E. H. MOUNGER, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Ellisville and L	Nov. 6, 7
Leaksville	(Wed.) 10
Wayne mission	(Fri.) 12
Waynesboro and S. L	13, 14
Fuller	20, 21
Eastabuchie	27, 28
Vossburg	Dec. 1
Williamsburg	4, 5
Mt. Carmel	11, 12
Shubuta	18, 19
Enterprise and S	(Wed.) 22
Heidelberg	25, 26

L. CARLEY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

(List changed to suit postponed Annual Conference.)

Binnsville, at Scooba	held..
Vimville, at Curtis' Ch'l. (Sat., Sun.)	Nov. 13, 14
North Kemper, at Blair's Ch'l. (S., S.)	20, 21
DeKalb, at New Hope (Sun., Mon.)	21, 22
Chunkey, at Chunkey	(Sat., Sun.) 27, 28
Linwood, at Hopewell	(Sat., Sun.) Dec. 4, 5
Neshoba, at Sandtown (Sun., Mon.)	5, 6
Daleville, at Sonie Ch'l.	(Sat., Sun.) 11, 12
Rose Hill, at Pleasant G.	(Sat., Sun.) 18, 19
South Side, at S. S. (Tues., 7:30 P. M.)	21
East End	(Wed., 7:30 P. M.) 22
Toomsuba, at Center Ridge	(Fri.) 24
Porterville, at Porterville (Sat., Sun.)	25, 26
Lauderdale, at Lauderdale (Sun., Mon.)	26, 27
West End	(Mon., 7:30 P. M.) 27
Central	(Tues., 7:30 P. M.) 28

Pastors will please see that Questions 24 and 26 are answered according to the Discipline, and that local preachers have written reports of their labors.

C. G. ANDREWS, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton, at B	Sat., 11 A. M. Nov. 13
Yazoo cir., at Mt. Carmel	Sun. 14
Yazoo City	Sun., 7 P. M. 14
Sharon, at S	20, 21
Canton	Sun., 7 P. M. 21
Lake City and Lodi	27, 28
Madison, at Pearl River	Dec. 4, 5
Camden, at Shrock	11, 12
Tranquil, at Tranquil	17
Silver Creek and B. L., at Hillsdale	19
Flora	Wed. 22
Terry, at Forest Hill	Fri. 24
Fannin	Sun. 26
Capitol Street	Mon. 27
First Church	Tues. 28

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Trenton, at Polkville	Nov. 6, 7
Raleigh, at Fairmount	8
Montrose, at Montrose	10
Carthago, at Carthage	13, 14
Walnut Grove, at Walnut Grove	14, 15
Clarksburg, at Lindsey's Chapel	20, 21
Morton, at Pelahatchie	21, 22
Hillsboro, at New Providence	27, 28
Forest, at Forest	28, 29

W. W. SIMMONS, P. E.

Forest, Miss.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—FOURTH ROUND.

St. Vincent at Bayou Barbary (W., T.)	Nov. 3, 4
Meadows and Antioch, at Meadows	6, 7
Live Oak, at Live Oak	13, 14
Baton Rouge Second Church	20, 21, 22
Baton Rouge First Church	21, 22
East Feliciana, at ———	27, 28
Clinton	28, 29
Amite City, at Kentwood	Dec. 4, 5
Bayou Sara, at Concord	11, 12
Jackson	11, 12

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Natchitoches	Nov. 6, 7
Jena, at Young's School-house	10
Spring Creek, at Fellowship	20, 21
Pineville	22
Winfield	26
Dry Creek	Dec. 4, 5
Washington	11, 12
White Chapel	12, 13

V. D. SKIPPER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—Quarterly Conference	Nov. 3
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 10
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 24
Morgan City—Quarterly Conference	Nov. 10
Crowley—preaching	Oct. 10
Crowley—Quarterly Conference	Dec. 1
Franklin	Oct. 16, 17
Indian Bayou	23, 24
Prudhomme City	30, 31
Plaquemine Brulee	Nov. 7, 8
Broad Street—Lake Charles	13, 14
Jackson Street—Lake Charles	20, 21
Lake Arthur	27, 28
Grand Chenieres	
Patterson	Dec. 4, 5
French Mission	
Jeanerette	
Abbeville	10, 11
West Lake	

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at Grand Cane	Nov. 6, 7
Holly Grove, at ———	13, 14
Pleasant Hill, at P. H.	20, 21
Fort Jesup, at Bayou Scie	27, 28
Mansfield	Dec. 4, 5

Let all the officials attend their Quarterly Conferences, and let extra efforts be made to have full reports.

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vienna	Nov. 5, 6
Vernon, at Wesley Chapel	12, 13
Ganaville, at Antioch	13, 14
Blenville, at Blenville	20, 21
Homer, at Homer	27, 28
Farmerville, at F	Dec. 4, 5
Downsville, at D	11, 12
Minden, at M	
Arcadia	

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 6, Question 24, of Discipline.

B. T. CREWS, P. E.

Christian Advocate.

VOL. 44.—NO. 45. NEW ORLEANS, THURSDAY, NOVEMBER 11, 1897. WHOLE NO. 2151

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE PRESENT MOMENT.

The present moment is divinely sent,
The present duty is thy Master's will;
Oh, thou who longed for some noble work,
Do thou this hour the given task fulfill!
And thou shalt find, though small at first it seemed,
It is the work of which thou oft hast dreamed.

Oh, think not if thou art not called to work
In mission fields of some far-distant clime,
That thine is no grand mission! Every deed
That comes to thee in God's allotted time
Is just the greatest deed that thine could be,
Since God's high will appointeth it to thee.

—Selected.

Communications.

LETTER FROM MR. MOODY.

At this time of the year, when people are returning from the country, and thoughts of all turn from the rest and quiet that may have come with the Summer to the business and work of the Fall and Winter, and many minds are busily at work to stimulate activity on old lines, and arouse enthusiasm and promote definite action on new and untried lines, ought there not to be, and may there not be, an aggressive and forward movement by the whole church of Christ of this land? May it not be a year in which those that know Christ shall stand shoulder to shoulder, and with one heart and one mind strike together for the faith of the gospel as never before?—a year in which we shall "expect great things from God and attempt great things for God," which means that we shall realize great things from God.

As I write there arises before my mental vision the host of men and women up and down the towns and villages of our country who never enter a church, who never hear the voice of evangelist or minister from one year's end to another. Shall not the gospel be brought to their doors, and the helpful books and leaflets scattered broadcast through these homes?

And, then, as we turn our thoughts to the great unchurched masses in our cities, what possibilities rise before us for them! These are the days of schools and classes for the study of everything under the sun. Why should there not be weekly or semi-weekly Bible classes started by Christian young men and women, where hundreds—yea, thousands—might hear the Word of Life, and go out in turn to draw in others, or start smaller, but no less needed centers of teaching?

This is not a new suggestion. In certain places such classes have been tried, and have proved a success by the numbers regularly attended. We thank God for them all, but what we want is to have them multiplied by the thousand until our great cities—the congested centers of life and activity—be riddled with Bible classes, and society permeated with the truths of God's Word and made to realize their reality.

And shall we limit our attempt of great things for God this year to our own country? I would be untrue to the vision before me did I not speak of the field of India, China, Japan and Africa, "white already to the harvest;" "regions beyond," where one might at any time find a parish of two or three million sheep heeding no shepherd. There is this year the opportunity to open hundreds of orphanages in India, where might be gathered the little ones, made homeless and destitute by the famine, and trained for Christ; and is there to be no response in men and means?

Over against the possibilities and needs of this year I see the host of men and women in our churches to whom the Master is saying, "Why stand ye here all the day idle?" Many have gifts for training and leading and teaching of which they are themselves perhaps ignorant; others could open their parlors for meetings and Bible classes, or by consecrating their means make it possible for others to give their time to the work of saving souls; others feel the need of training and Bible study before taking up any line of service; many more are sickened with the so-called round of social duty at present making up their life.

I believe one of the greatest needs of the time is for centers where those who so feel that they have been put in touch with the gospel, and are in debt to a lost world, may come aside for a longer or shorter time, as they are able, for the study of God's Word, and contact with those of long experience in the work of winning souls, and go out again to be a blessing. Demands are coming to me all the time for pastors' assistants, teachers and workers in all kinds of Christian work. I doubt not there may be many who are efficient and able to meet these means, but where are they, and how are they to be found unless they let themselves be known to some such center as has been suggested?

There is a training-school for Christian men and women in Chicago known as the Bible Institute, and should these lines fall under the eye of any who may be led to say with one of our mission leaders of to-day, "If God will show me anything I am not doing for the salvation of the world, I will do it now," and would like to put themselves under training for effective service, let me hear from them at once. D. L. MOODY.

East Northfield, Oct. 29, 1897.

"THE SALE OF METHODIST CHURCH PROPERTY."

In the ADVOCATE, of Nov. 4, there appeared an article written by "Layman or Sextus" on "The Sale of Methodist Church Property."

I am not sure that I understand fully the question as it presents itself to the mind of the writer; but if I do, I think his fears are groundless and his suggestion unwise. The article seems based upon the supposition that a local Board of Trustees, with or without the consent of the preacher in charge, can sell Methodist Church property and give a valid title to the purchaser. The dangers to which the church is subject, through the abuse of this power by dishonest trustees, are strongly presented, and a remedy is suggested in so changing the law as to make a vote of the membership of the local church the condition of a valid sale.

The subject is an important one, and if the dangers to which the writer calls attention are real, the law should be so changed as to protect the church against possible damage. But I think the danger is an imaginary one, for the supposition upon which it is based is incorrect. Trustees are elected to hold and not to sell church property. But since it may come to pass that the interests of the church will be promoted by the sale of a certain piece of property, the church has provided that the Quarterly Conference may order its sale, and, as may be seen in paragraph 424 of the Discipline, "the trustees, with the consent of the preacher in charge and the Quarterly Conference, shall have power to sell," etc.

If it be objected that the matter by this provision is simply taken out of the hands of possibly unscrupulous trustees and put into the hands of a possibly unscrupulous Quarterly Conference, I would reply that the Quarterly Conference is so constituted as to be, in an unusual degree, a representative body, and their action may be fairly judged to reflect the will of the membership of the church. But if this were not so, the suggestion that the local membership should by vote decide the question, however proper for a congregational church, is, in the case of a church having a connectional government, open to the fatal objection that the trustees do not hold the property for the local church, but for the M. E. Church, South, which by law has made the Quarterly Conference its representative, as far as the sale of property is concerned.

In view of this fact it is not as self-evident as "Layman" supposes that "the pastor has nothing to do with church property."

In conclusion, I would suggest that I would not only, with "Layman," "examine very carefully into the sale of church-property, which originated with the pastor and trustees," but I would not accept as valid any sale of Methodist Church property unless made by the trustees "with the consent of the preacher in charge and the Quarterly Conference."

There are other objections to the proposed vote by the members of the church, but they may be dismissed in view of the fact that the connectional church, and not the local church, is the owner of Methodist Church property. A. F. WATKINS.

Vicksburg, Miss., Nov. 5, 1897.

Selections.

CENTENARY AND DR. MATHEWS.

There are two classes of people, it is said, who can talk or write inexhaustibly on almost any subject. One is the class which knows all about the subject, and the other is the class which knows nothing about it. The latter can give free rein to fancy and the imagination without being encumbered by the limitation of facts. We do not belong to either of the above classes, but we know enough of Centenary Church, in St. Louis, to discover that much of the tall talk and criticism of Bishop Wilson in the distance for his recent provision for this church is based on a misapprehension of facts. Every-one of our Bishops is about as familiar with the actual and real conditions in the case as Bishop Wilson, and will doubtless fully indorse his work in providing for such a difficult field. A work which is already more difficult to provide for than anyone of our several charges at "Key West, of the Florida Conference."

Centenary is one of the last of the great old Protestant Churches yet remaining in the old down-town or east part of St. Louis. The others have followed their wealthy members and gone miles westward and built more modern churches in the midst of the territory in which most of their members live. Centenary still stands like a grand old light-house on some lone rock, lashed by the dark billows of an angry, surging sea, with its tall spire casting its shadow over human habitations as far from God as the heart of the Congo Valley. The services of policemen are at times required to push back these dark waves across the dead-line limitation of 300 feet, thus preventing these lawless, infamous billows from lashing the very walls of this historic old sanctuary.

The building is of stone, and one of the most spacious and abiding in the city, with such acoustics that 1,500 can comfortably hear the words of the preacher. Beneath this vast second-story auditorium are old-fashioned, but ample provisions for great social meetings, Sunday-schools, Epworth Leagues, etc. But the great problems confronting this immense old church are: How to fill these vast spaces with the unsaved multitude, and how to meet the enormous expense of successfully running such a work. Nearly all the former members of wealth are dead, or have moved their membership to churches in the West End. A few of the very loyal, devoted and self-sacrificing members who also live in the West End, miles away, still retain their membership in Centenary, and are still willing to sacrifice, to labor and to pay as long as the work can be carried on with practical success.

It is practically a mission church without an endowment. These few West End members of limited means have held on and worked on, giving liberally of their means, from the fact that with Dr. Mathews as pastor they can succeed in doing a great and good work for a multitude of poor people even without an endowment. Some critics seem to think this appointment was made in obedience to the dictatorial, domineering spirit of a rich, proud and self-willed city church. This is as far from the truth as the east is from the west. It is true the letter of the law may have been evaded, but this law has been several times much more triflingly evaded when no one protested. When a Bishop appoints a man Sunday-school Agent to let him have a year's pleasure trip in Europe, or that he may have the felicity of a Bishop's company around the world, and still be eligible to the honors of his Conference without having to locate, nothing is said; but when this same nominal appointment is made to meet the emergency of a great crisis and crucial hour in the history of the most gigantic city mission work in all Southern Methodism, we hear the mutterings of distant thunder.

Neither was this appointment made through any pet partiality for Dr. Mathews. We have been over about all the mission fields of Southern Methodism in every part of the world, at home and abroad, and not only familiar with the fields, but personally acquainted with our most important workers, and we are very clear and candid in the belief that not one of our Bishops in any part of the world has appointed a man to take up a more ponderous burden than the pulpit and pastoral work of Centenary Church. Dr. Mathews could get more money with much less labor in other fields, and numbers of his friends and family were very anxious for him to do so, but he does not feel called of God to seek places of ease, but to keep his armor bright to the very last, fighting where the battle rages fiercest and hottest.

We have men more logical, some more literary, some more scientific, some more oratorical and rhetorical, but we doubt whether we have a man with such a combination of gifts as to perform this difficult work with such success. He preaches from forty five to fifty minutes every Sunday morning and evening to immense audiences, often conducting protracted altar services at the close of his sermons, attends his morning and afternoon Sunday-schools, visits the sick, sometimes conducts two or three funerals on the same Sabbath, and attends some kind of a church meeting nearly every evening in the week. During October he made over 500 pastoral calls. His physical energy and endurance is really marvelous. Were it not for the simplicity of his child-like faith, his abundant, abounding hope, his artesian spring of good cheer, and radiant, perennial sunshine of spirit, we would fear some such sudden collapse as ended the splendid career of Henry George last week in New York.

To see such a veteran, so far beyond the allotted threescore and ten, surrounded by the multitude crowding the galleries, hanging on the earnest words of the old-fashioned, evangelical gospel, his voice ringing like a silver trumpet and his bald head waving like the white plume of Henry of Navarre, touches one with a sense of the sublime. Long may he wave and never waver!—St. Louis Christian Advocate.

A FADING-OUT OF THE DEAD LINE.

The churches are in need of the pruning-hook to cut away a hurtful tradition. They do not know that conditions have changed in regard to some things, and, therefore, do not change their relations to them. We will first show them wherein they were right, and then wherein they are wrong. It was so far true that a minister, having crossed his fiftieth year, dwelt thereafter in the past, and was oblivious to the present, that he was not acceptable to the people. This incompetency was fostered by a maxim which we even yet occasionally hear—that there can be nothing new in theology. In much less than thirty years of preaching a minister would have worn a deep path for himself by going round and round in a narrow theological circle—and thenceforth there was nothing for him to do but go round and round again. He had no work to do. It was all in his barrel, ready to hand. Therefore the people marked down the dead line of fifty, and those who passed it by might leave hope behind. So far the people were right; but they do not seem to have observed that this is now a tradition of the past, not a fact of the present. Competition for desirable pulpits has become as intense as competition in any other avocation. The minister at fifty knows that he is at a disadvantage because of prejudice against his age. The effect upon him is that he is an intenser student, and more determined to be at his best than is the young minister of thirty. And he has great advantages. He has experience in life and with people. He is a better and a much more acceptable spiritual physician. He is riper in scholarship and in general practical knowledge. He has the equipment for greatly excelling his young competitor—and he knows that he must greatly excel him, or be beaten in the contest of living. And he does excel him. The great sermons, the sustained effort; the highest success are found on the dark side of the dead line. There is no mistake about this. The ministers who have passed that line, as a class, are more acceptable than the class who have not reached it—and this superiority will become more marked as the present generations of enterprising young ministers pass across it. They will be conscious that they are abler than when they were younger, and they will not permit their freshness to fade. Therefore we say to the churches: Do not act upon a tradition, but look for yourself at the present, when seeking for a pastor. And we say to the ministers who have not passed that line: Prepare yourselves for it. The first care should be of your health. Do not overwork. Do not fret. Cross the dead line in perfect health, and make it an object of life to do so. Then you can let yourself out for fifteen to twenty years of superb ministry, and be four times as good at sixty as you were at thirty. The dead line is already fading out. In another ten years it will only be a hateful reminiscence. —The Interior.

JOHN FLETCHER ON "THE HIGHER LIFE."

We direct the attention of our readers to an extract on another page from John Fletcher's writings on sanctification. His teachings on this theme are emphasized by the character and devotion which he exemplified, for he not only taught the higher life in theory, but he was a pattern of its graces and an embodiment of its power in his private conduct and in his public ministry. Mr. Wesley said of him:

"I was intimately acquainted with him for above thirty years; I conversed with him morning, noon, and night, without the least reserve, during a journey of many hundred miles; and in all that time I never heard him speak one improper word, nor saw him do an improper action. To conclude: Many exemplary men have I known, holy in heart and life, within fourscore years; but one equal to him I have not known—one so inwardly and outwardly devoted to God. So unblamable a character in every respect I have not found in Europe or America; nor do I expect to find another such on this side of eternity."

Joseph Benson, who knew and loved Mr. Fletcher for many years, and was closely associated with him in the work of evangelism, bears this testimony concerning his "hungering and thirsting after righteousness":

"He never rested in anything he had either experienced or done in spiritual matters. But this one thing he did: 'Forgetting those things that were behind, and reaching forth unto those things which were before,' he 'pressed toward the mark for the prize of the high calling of God in Christ Jesus.' He was a true Christian racer, always on the stretch for higher and better things. Though his attainments, both in experience and usefulness, were above the common standard, yet the language of his conversation and behavior always was, 'Not as though I had already attained, either were already perfected; but I follow after, if by any means I may apprehend that for which I am apprehended of Christ Jesus.' He had his eyes upon a full conformity to the Son of God; or what the apostle terms 'the measure of the stature of the fullness of Christ.' Nor could he be satisfied with anything less."

In view of these remarkable testimonies the utterances of Mr. Fletcher are of unusual worth. Were this doctrine taught after Fletcher's fashion, with the even poise of his judgment, and with utter absence of partisan feeling, and with critical knowledge of the Scripture, it would not create dissension, nor divide a church into cliques, nor arouse disturbance and confusion in the minds of earnest seekers for deeper piety. To those who are perplexed and anxious as to the actual truth in the case, we suggest a careful reading of Mr. Fletcher's teachings. They will be found very different, in some respects, from certain modern utterances on the subject.—Central Advocate.

A NEW CREATURE.

A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was:

"Something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure, for everything is different from what it once was."

"How wonderfully," says an ancient writer, "does the new-born soul differ from his former self! He liveth a new life, he walketh in a new way. His principle is new, his pattern is new, his practices are new, his projects are new—all is new. He ravels out all he had woven before, and employeth himself wholly about another work."—Selected.

THE CHURCH PAPER.

I would be glad to say a good word for the religious press. By all means let us increase the use of our church papers, and set their standard as high as possible, both in literature and information.

Five different papers are read in my family every week, and each paper is helpful in its own way. The religious papers are specially helpful in preventing the reading of the secular papers on Sunday, and the summary of the news must be valuable for those who have little leisure on any other day.—William H. Jackson.

There is one thing to be said to those who have large responsibilities as employers of labor. It is an imperative duty that they observe a conciliatory attitude toward their employees. A man who treats his employees like Christian brethren, who is interested in them, who shows that he is not a mere selfish money gatherer, is very much more likely to get on well with his employees than one who is overbearing, even if he be reasonable. Strikes do not come so much from the unreasonableness of the employers as they do from their ungraciousness. An employer should keep himself in touch with his workmen, and not simply deal with them at long range through his foremen. It is as much business to know how his workmen are getting on as it is to know how his work is getting on. There is such a thing as religion in business, as a soul in a corporation.—New York Independent.

IF.

If all my years were Summer, could I know
What my Lord means by his "Made white as snow"
If all my days were sunny, could I say,
"In his fair land he wipes all tears away"?
If I were never weary, could I keep
Close to my heart, "He gives his beloved sleep"?

Were no graves mine, might I not come to deem
The life eternal but a baseless dream!
My Winter—yes, my tears, my weariness,
Even my graves—may be his way to bless.
I call them ills, yet that can surely be
Nothing but good that shows my Lord to me.

—The Evangelist.

GOSPEL SINGERS AND GOSPEL SONGS.

Away back in the first dark days of the war a young man with a remarkable voice, distinguished for its sympathetic quality and marked tremolo, was invited to sing in the Senate Chamber at Washington, D. C., at a great meeting of the United States Christian Commission, which had met under the presidency of the Hon. William H. Seward, Secretary of State under Abraham Lincoln.

The hall was crowded with leading statesmen, prominent generals of the army, and friends of the Union. The song selected by the singer on this occasion was one written by Mrs. Ellen Huntington Gates, a sister of Mr. C. P. Huntington, now president of the Southern Pacific Railroad Company, entitled, "Your Mission," the first verse being as follows:

"If you can not on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them
As they launch their boats away."

The audience was spell-bound as the singer went on from verse to verse until he reached the fifth stanza, which roused the meeting into great enthusiasm. The climax of the song was reached in this verse, which seemed so well fitted for the occasion:

"If you can not in the conflict
Prove yourself a soldier true;
If, where fire and smoke are thickest,
There's no work for you to do;
When the battle-field is silent,
You can go with careful tread;
You can bear away the wounded,
You can cover up the dead."

The great heart of Lincoln, who sat near the singer, was profoundly moved, and he hurriedly wrote the following note, which was handed to the chairman, Mr. Seward:

"Near the close let us have 'Your Mission' repeated by Mr. Phillips. Don't say I called for it.

"A. LINCOLN."

The song was repeated, and together with the stirring addresses made by the speakers, this incident was heralded throughout the country by the public press, thus calling attention to the wonderful power there is in an appropriate song, well sung by a single voice, to arouse and thrill a great audience, such as had gathered on that important occasion.

The singer was soon in demand everywhere, while requests to sing this and other songs before large gatherings of people poured in upon him; and so it was that Philip Phillips began his wonderful pilgrimage of sacred song. Thus it was that he became the pioneer of sacred solo singing in this and other lands. Many singers had sung solos before him, but no one up to that time had sung to so many people. Shortly before his death he made a tour of the world. The writer recently attended his funeral at Fredonia, N. Y., and sang there his favorite song, "The Home of the Soul," the words having also been written by the author of "Your Mission."

Other popular singers soon took up the mission of sacred song, and there are many to-day who are singing the gospel message in such a way as to win men to the better life.—Ira D. Sankey, in Pittsburg Advocate.

AN EXPERIMENT IN SOCIAL REFORM.

The gospel of Jesus Christ, faithfully inculcated, will cure men of the disposition to riot, and transform law breakers into reputable citizens. Lord Shaftesbury, one of the noblest men of the century, speaking of the city of London, with which he had large experience, said, "One city missionary is worth a hundred policemen as a moral force in society." The French government, notoriously secular and godless, has for years fostered and encouraged the McCall Missions, declaring that their influence in the preservation of order is of more value to government than as many police stations. Five Points in New York City, thirty years ago, was a synonym for hell. It was the bottom of the cesspool, and received the dregs of unfiltered degradation. Thither gravitated lost men and abandoned women, thieves, harlots, cut-throats, assassins. There flourished the saloon, the opium den, the gambling hell, the brothel. Every crime known to the calendar was of daily commission. So desperate was the locality that the very police dreaded to enter it. It is now some thirty years, perhaps, since a band of Christian women went down into that plague spot and established The Five Points Mission. Instead of a policeman's billy they wielded the Bible; they broke hearts in place of heads; they raided the slums, not with the patrol wagon, but with bands of mercy; they arrested law breakers, not with a magistrate's warrant, but with the voice of prayer and the charm of music; they "ran in" the toughs of the neighborhood into the Sunday-school instead of the police station. They reversed the whole tactics of municipal misrule. Force and brutality were superseded by kindness and compassion. Love was invoked as a mightier influence than law. Like the Son of God himself, their mission was "to seek and to save that which was lost." And never was the gospel more clearly demonstrated to be the power of God unto salvation than in the moral and social revolution accomplished in Five Points. On the site of "The Old Brewery," an infamous rookery that once sheltered more wickedness and degradation than any other roof of equal area on the continent, stands to-day a substantial mission house, with school-room and chapel, library and gymnasium, free to all. And, like "the happy gates of gospel grace," this refuge of the lost "stands open night and day." There are prayer meetings and evangelistic services almost every night in the year, class meeting, Sunday-school and preaching on the Sabbath, with the deaconess and colporteur perpetually on duty, out in the highways and hedges, visiting the sick, ministering to the dying, distributing tracts and publishing the invitation to the gospel feast.

And no quarter of the great city is to-day freer from crime or more peaceable and law-abiding than the once unspeakable Five Points. This is the fruit of applied Christianity in one short generation. Would it not be the part of patriotism and statesmanship, to say nothing of Christian obligation, to try what the gospel will do for Chicago mobs, and what would be the effect on the mutterings of social discontent throughout the country of a widespread and prodigious evangelism?—Northwestern Advocate.

DISCOURAGED.

One of the worst evils wrought by the sin of discouragement is that we are tempted to stop when we are just on the eve of realized success, and almost in sight of the richest blessings. Up near the summit of Mount Washington there is—or used to be—a cairn of stones to mark the spot where a poor girl perished of exposure and heart failure on a cold, autumnal night. Her father and she had rashly essayed to ascend the mountains without a guide, had become lost, and sat down bewildered in the chilling darkness. The next morning the distracted father discovered that a few rods more would have brought him in sight of the lights from the windows of the "Tip-top House"! Here is a bit of a parable to illustrate how those who are doing, not rash things, but wise things, may be tempted to lose heart and relax their efforts when they are almost in sight of success. During my first ministry in the little church at Burlington, New Jersey, I became distressed at the difficulties to be encountered, and at the apparent failure of my efforts. I became sinfully discouraged, and began to think of fleeing away to some Tarshish or other. God was better to me than I was to him. He "headed me off" with a wonderful outpouring of his Spirit on that little church which doubled its members and taught me one of the most blessed lessons I have ever learned. The darkest hour was just before the dawn. I tremble to think how near I came to missing that glorious revival, which was worth more to me than any year in the seminary.

Noble old Dr. Adoniram Judson preached in Burmah for six years without the first visible convert; then came a great harvest. What a heroic story Father Paton told us of his struggles with hordes of "Amalekites" in those cannibal islands of the New Hebrides! In these days, when skepticisms spread their malaria, and worldliness abounds more than conversions do, ministers and God's people in our churches may well imitate David and "encourage ourselves in the Lord our God." If we, instead of betaking ourselves to all manner of new devices in our churches, go straight to God on our knees and implore the "power from on high," we shall have the rich satisfaction of knowing that we are working on God's lines, and can rightfully claim his blessing. Two-thirds of all the failures in this world come from the want of courage. In the next world we shall probably discover that discouragement has robbed many sinners of their souls and many Christians of their crowns. —Rev. Dr. T. L. Cuyler, in The Evangelist.

CHRIST NOT OUR IDEAL.

He is our pattern, which is perfect. Our ideals can not be. Conscience should be adjusted to the law of the Lord, and not to our imagination. Our ideal is what we would be if it cost nothing, and could be reached on the down-grade, and in a short time. It is likely to be selfish and full of vanity, being what we desire for ourselves. Ideals are commonly exaggerated pictures of self, and out of conformity with a wise and healthy ambition. It is a melancholy sight to see a young man, with a lofty ideal, of home-made pattern, who has been trained to shoot at the sun till his squint-eyes can not see the path at his feet. I know him; his home is in every hamlet and on every street. When you hear a youngster boast of a high ideal, just reflect that it is evolved from a mind wholly immature, and an imagination founded on haze. To such an one the life of the Nazarene would have few attractions. By youthful ideals and erroneous teachings, we are more or less harnessed to our hurt and embarrassment. Conscience deals with that which we conceive to be right and duty, and goads as tormentingly for a failure to act in harmony with a false conviction as one that is founded in righteous law. What wonder and amaze would strike us if we could see society changed from what it is to what its individual ideals would make it! How the foundations under the good we have would crumble if the common sense of the pews did not resent the idealistic altruism sometimes taught from the pulpit! The beneficent character of Jesus is and should be imitated. The idolized theory of benevolence of the transcendentalist can not and should not be. The egotist who worships his exalted ideals does homage to his own creation and the creator as well. An over-estimate of what we can do, and what we ought to do, gives Satan a vantage-ground where there are many hiding-places from which he torments the conscience to distraction for unreal sins, and makes it to agonize over failure to do things which ought not to be done.—Jared Maria.

LOVE FOR ONE'S CHOSEN WORK.

Mr. Gladstone, in the House of Commons, in his proposition to erect a suitable memorial to the late distinguished surgeon, Sir Andrew Clark, gave a characteristic incident which has in it a moral for all workers. Sir Andrew, he said, was once condoled with in view of the approaching close of a long vacation which he had been obliged to take. Instead of appreciating the condolence, he replied, "Sir, I love my profession." To this great physician work was better than play, his professional labors were more delightful and inspiring than his vacation rest and ramblings. One of the secrets of his remarkable success is to be found in this trait—his absorbing love for his profession. It is possible for men to do good work even when their tasks are not altogether to their liking; but the man who would do his best work ought to engage in those labors, engagements, and opportunities with which he can become enamored. The minister of the gospel, for example, who loves his work, to whom it is a delight to study, prepare sermons, teach, write, preach, help perplexed and struggling mortals, succor the tempted, visit the sick, and attend to all the varied, exacting, and withal inspiring work of the pastorate, possesses in this fondness for the duties of his calling a mighty element of victory. And, on the other hand, it may be said that that the preacher who does not enjoy the labors of the pulpit and the pastorate, to whom they are a drag and a burden, who enters without zest and relish into his manifold labors as a minister, is out of his element. He ought either to seek and obtain, in some way, a love for his work, or else he ought to find some other employment. Genuine preachers possess an absorbing, inspiring, and soul-renewing affection for their manifold vocation, which is in itself a tremendous engine of power, and a warrant of success.—Selected.

WANTED—A PREACHER.

AT HARDSCRABBLE DISTRICT. SALARY, $300 A YEAR.

Our church wants a preacher—a preacher of fame,
Not too fond of sensation, nor too prosy and tame;
But one who has learning, devotion and skill,
And can live on a pittance, will just fill the bill.

We feel in our hearts we can justly expect
He shall not be too young to command our respect;
Nor yet do we want one decrepit and old,
But one who will add to the strength of the fold.

The pastor we're seeking, and hoping to find,
Must be active and earnest and helpful and kind;
Not too conservative—fond of the past—
Nor yet too progressive, too daring, or fast.

The success of our church on the preacher depends,
So we trust he will know how to win hosts of friends.
He must not be frivolous, vapid, or light,
Nor yet to be so solemn our souls to affright.

There's one fault that all of our pastors have shown:
They expected that part of their time was their own;
But we have a right, for the money we pay,
To call for their service by night or by day.

In fact, we are waiting and hoping some day
An angelic pastor may wander this way,
Who can live, work, and suffer, yet never complain,
If sometimes he fails in his dues to obtain;

Quite humble and meek, not puffed up with pride,
Nor greedy, nor selfish, nor dissatisfied,
But thankful to take what the church may afford,
Knowing patience is ever its own best reward!

—The Ram's Horn.

MONEY AND RELIGIOUS PROGRESS.

To some people it seems strange that the conversion of the heathen, or the progress of religion at home, should depend in any degree upon the contribution of money, as if the Lord could not carry on his work without the money of the wealthy. The idea embodied in this objection is that it is derogatory to spiritual work to assume that it requires temporal and earthly things. But the things of earth are intimately related to happiness, usefulness and mental improvement; and this does not degrade those blessings in our eyes. An exchange pertinently replies to this style of cavilling by saying, one might just as well ask whether a man's soul can be saved without oxygen gas. For answer, we might say, had any of the rooms in which St. Paul delivered the gospel to his hearers been suddenly deprived of that element, the saving power of his message would have been immediately annulled. The illustration should be sufficient to show where the answer to this question lies. Money relates, as does oxygen, to that physical constitution of man which is inextricably bound up with his spiritual condition, and which has always to be taken into account in all dealings with the latter. The question, as stated, would seem to imply that money is something entirely outside of, if not opposed to, God's government of the world, and his development in it of a spiritual kingdom. The New Testament gives no countenance to any such idea.

It is because moral duty is involved in the right use of property that the church has obligations with regard to social questions. The objection here referred to is similar to many others which regard the natural defects of Christian people as objections to religion. Whatever is necessary to maintain life and health is necessary to promote religion.—Guardian.

FAVORED CLASSES OF CRIME.

We have plenty of good laws, but a feeble execution. As regards some of them, there is a general agreement respecting their enforcement; but as to others too much division of sentiment exists, and, hence, a corresponding degree of indifference. Where murder and robbery are concerned, the demand, uniform and pressing, is, arrest and punish the guilty parties; but when we come to deal with saloons and gambling hells and brothels we find a divided opinion and conflicting interests. Political policy acts as a counteractive. The money power is antagonistic. The cry of "personal liberty" is raised. Self-interest comes into play, and resists the efforts to suppress intemperance and vice. Officers find their hands tied. Legal ingenuity and experience erect barriers. Juries are prejudiced. Violators, even when indicted and tried, often escape. Good men become discouraged. Thus in many ways the laws against drunkenness, gambling and lust are comparatively a dead letter. What we need is a more united public sentiment, a hearty and earnest revival of respect for law, a persistent demand for its vigorous enforcement. Let the people awaken to a sense of their duty in this matter, and evil will become less bold and wanton.—The Presbyterian.

HOW TO KILL A PRAYER MEETING.

First of all, get ready for the slaughter at home. See to it that supper is a little late, and that you have a chance to quarrel a little with some one who is at the table. Then grab up your hat and coat, stalk out of the house in high dudgeon, and come into the meeting a little late. Take a back seat, and as they sing start into a conversation with your neighbor. When Father Noble prays, snicker at his nasal voice and peculiar grammar, and look as if actually wounded when old Mother Goodheart speaks—her appearance is so shocking, you know, and she ought to keep out of sight. Do not pray or speak yourself, and only sing a very little. Look bored if you can all the while, and as you go out say to Mrs. Newcomer, "A prayer meeting is a stupid thing, isn't it?"

If by this course you do not succeed in killing the meeting for others, you will certainly prevent its doing yourself any good.—Keokuk Pilgrim.

The most sacred place to a sincerely devout life is the closet. The closed door shuts out the noises of the world and the souls listens to God's voice. Their thoughts go straight to the Lord, and worship is in spirit and truth. Whatever interruption the services of the sanctuary may suffer, this of the closet need never, ought never to be interfered with. Church life may grow languid through the Summer, but heart life never. The place of public worship may be closed against entrance, but the closet door should be shut with the worshiper on the inside every day. True religion consists more in the secret communion of heart, mind, and will with God than in any external acts of adoration or sacrifice. A considerable portion of the Sermon on the Mount is concerned with emphasizing the importance of private devotion. The Lord urges it in a series of contrasts with the characteristics of the religious life of the times which is designated by the words, "Seen of men." The life he sought to instill is in striking opposition to the established custom, and is described by the words, "In secret."—The Christian Intelligencer.

One can bear with hope and calmness a parting which is only for a time, and not forever. As the great ship swings away from the dock, with every revolution of its wheels carrying our dear one away from us, half across the globe to be gone for years, we span the gulf of absence with the bridge of hope, we forecast the coming back, we know that ere long, or perhaps after long, we will meet again. So, when out on the silent sea the muffled oars of death carry our barque, our dear ones here know that in Christ we shall meet before many years. When we give our loved ones up, it is in the good hope of the resurrection. Death hath no more dominion over those who are one in faith and love in the risen Christ. And this is the Easter joy and crown of rejoicing.—Margaret E. Sangster.

The man who first brewed beer was a pest for Germany. I have survived the genuine beer, for it has now become small beer in every sense; and I have prayed to God that he might destroy the whole beer-brewing business. There is enough barley destroyed in the breweries to feed all Germany.—Martin Luther.

Kindness begets kindness, and trust will bear a rich harvest of truth and trust. There are many trivial acts of kindness which teach us more about a man's character than many vague phrases.

Do not pout and sulk. If you have aught against anyone, talk it over face to face, never forgetting to take the Master with you. To do poorly that which you have ample ability to do well, because some one has crossed your path somewhere, is a species of littleness unbecoming genuine manhood. To mope, and drag, and look sullen, and stick out the lips, and refuse to speak, is an exhibition of spoiled juvenility that suggests the necessity of an old-fashioned dose of "hickory tea." For a preacher, or an editor, or a superintendent, or a steward, or anybody else, to be guilty of such, is—well, the Anglo-Saxon fails us, and we know no other.—Holston Methodist.

There is no success in all this world which is so to be dreaded as the success of getting away from God's purpose for us. Every now and then people say they are getting along in life, everything is running smoothly, money is coming in, and they write over all these things, "This is success." But until they have found God's plan for their lives, the more success they have, the more failure they have brought upon their lives. Men only succeed when they have fallen into line with God's plan for them.—R. E. Speer.

He who will gauge the future of the religion of the Spirit by the yard measure of his experience, however devout his thought, will paralyze all hope and aspiration, will shut out the range of his destiny, and look back to the past as the end of the glorious possibilities of God. The revelations of the past are great, indeed; our hearts glow with thankfulness when we return to them. But man's own powers and possibilities are more glorious still.—Mozoomdar.

Each present conviction, each secret suggestion of duty constitutes a distinct and separate call of God which can never be slighted without the certainty of its total departure or its fainter return. The power which is not wisely spent must be wildly wasted. Our true opportunities come but once; they are sufficient, but not redundant; we have time enough for the longest duty, but not for the shortest sin.—James Martineau.

The man who is willing to do wrong in secret will after while be willing to do so in public. The fear of God is a better protection than the fear of man. The drink habit is indulged in secret only for a little while. Where principle is lacking policy will not long restrain.

A man must not choose his neighbor; he must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at this moment. This love of our neighbor is the only door out of the dungeon of self.—Geo. McDonald.

If you reject the truth of Christianity, what will you do with the Christ of the gospels—his spotless character, his transcendant doctrines, and the thought of him that dominates the world? The strongest evidence of the truth of Christianity is Christ.—Rev. John Scott, D. D.

We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go to them as fruit. That is what we mean by progress. —Henry Ward Beecher.

Rest in work is better than rest from work. Rest from work is mere inaction. There is no real gain in that. One grows tired in it, if not of it. But rest in work is refreshing. One gains strength and power as he works while thus resting.

It is a degrading thing to enjoy husks till there is no man to give them. It is a base thing to resolve to give to God as little as possible, and not to serve him till you must.

Our attitude to evil is as real a test of our character as is our attitude to good. The obligation to hate the former is as great as the obligation to love the latter.

That which astonishes, astonishes once; but whatever is admirable becomes more and more admired.—Joubert.

Faith in God is the only thing that will keep us bright when there is nothing bright in sight.

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FROM THE WORK.

Rev. H. S. Johns, Bayou Chicot, La., Oct. 28, 1897: "Our year here has been healthful and pleasant. I have had the largest congregations since coming to South Lonisiana. Officiated at thirteen weddings, baptized about fifteen adults and received about forty into the church. About twenty infants have been baptized. Collections will, I think, be in full or almost so."

Rev. J. C. Lowe: "I desire to express through the ADVOCATE my feelings of gratitude to our heavenly Father that we are closing the Conference year with some degree of success, after unremitting labor such as falls to the lot of every itinerant Methodist preacher. But this has been 'a labor of love,' and not such as brings weariness to both body and mind. Indeed, the 'way seems to grow brighter,' and although the pastorate is filled with so many and such delicate duties, I believe that the pleasures enjoyed in attending to them increase more and more. I have enjoyed almost uninterrupted health for quite a number of years, having lost only two hours from the pulpit, because of ill-health, in more than ten years. We have had fine meetings in both of our congregations. Of the one at Verona I have already written. The meeting at Nettleton was held the last week in July. Bro. W. D. Bass and his brother were with us here as at Verona. Some of the citizens of Nettleton think the town has never enjoyed such extensive results from any meeting they have had. Bro. Bass seems to have a peculiar power over his congregations. The effect of his ministry is very spiritual, and, therefore, builds up the church and brings sinners to God. We had eighteen conversions at Nettleton and thirteen accessions, making thirty one accessions during the year on profession of faith in the two congregations, and a net gain of thirty-three. Because of better business advantages at Tupelo, which is only four and a half miles away, many of our citizens are moving there. Seven or eight Methodist families will leave Verona by the last of December. This will weaken the church here greatly, and there is no material here out of which we can regain this loss. By death and removal the church in Verona has grown weaker every year for the last five; yet the members have tried hard to meet expenses and hold up the church. Verona is one of the most healthful towns in the State, and our parsonage home is one of the most pleasant. The house is comfortable, and out of our well, more than three hundred and fifty feet deep, we get the purest of freestone water. Hence our health is good, and we are grateful. We are in the midst of a clever, appreciative, and 'church-going' people."

A GREAT REVIVAL AT HEBRON.

We closed a ten days' meeting at Hebron on the night of the twenty-sixth ultimo. Rev. W. M. McIntosh did the preaching and some fine pastoral visiting with me. We worked faithfully to get him, and prayed that the Lord might come with him in power. Finance took care of itself. There was no worry or strain, but the people made handsome free-will offerings, and did things in a princely way. Raised $130 in cash and subscriptions on Conference collections.

Bro. Mc would have been the happiest man, save this pastor, if the young people with whom he labored and prayed so earnestly had all been converted. I believe he will hear glad news from them before long.

It was a touching scene to see some of the prominent men who had never joined the church come in with their companions who had prayed so long. Seven men, heads of families, joined, and every one was led by a Christian woman. It is rather strange that our church has not known more of this people, the very cream of Southern chivalry, evolved from a mixture of Anglo-Saxon, Keltic and Gallic blood, toned up by the finishing touches of Virginia, the Carolinas, Georgia, and last, but not least, the twin sisters, Alabama and Mississippi. We don't care much for mere numbers; but the excellent character and integrity of the twenty-five received on profession of faith and the seven received by certificate marks this as an era in our history.

We were glad to have with us Bro. M. E. Tumlin, who did some very faithful work; also Bro. Morgan, of the Protestant Methodist Church. Bro. D. W. Babb and his excellent wife were with us to enjoy the last service. It seems that the Lord sent him this way to permit him to reap some of the fruits as a faithful pastor. Our able organist, Mrs. Jennie Skinner, was at her best, and was assisted by Miss Irene Tyler, of Tuskaloosa, and Mrs. T. O. Moore, of Warsaw. May God bless them every one and help them to consecrate their deft fingers and voices to his service! Their hearts are attuned to his praise, and the thrill was felt in their touch of the keys.

We regretted that some of our boys and girls who are away at school could not be with us. But the Lord will bless them. Many hearts were anxious for them. Vanderbilt University, University of Alabama, Tuskaloosa Female College and Verner's School, Tuskaloosa, and the I. I. and C., at Montevallo, have representatives from this neighborhood.

My space is about used up.
God bless you!
B. P. PATTERSON.

REV. J. H. MITCHELL, P. E.

Whereas, The term of the presiding elder for Durant district, North Mississippi Conference, M. E. Church, South, John H. Mitchell, will expire by limitation, and we are forced to sever our connection with him for the present at least; therefore, be it

Resolved, That we part with him with much regret, he being on all occasions when meeting us, as our superior officer, so prompt, so kind, and so courteous in his rulings, so consecrated to the interest of the church and services of our Lord and Master.

Resolved, That we can and do commend him to any work to which he may be assigned, and will ever pray for his continued success in his chosen calling to our High Ruler, who will protect him in all things, temporal and spiritual.

W. H. FRIZELL,
J. H. MONTGOMERY,
A. D. MCLELAN,
W. J. MCLELAN,
R. R. ARMSTRONG,
J. A. LANE, Sec.,
Committee.

"THINKETH NO EVIL."

So many of us appear to have delight and joy in imagining evil of other people that it is surprising that we can grow in grace at all. There are so many times when we are willing to give ourselves up to wrong thoughts, so many ways in which we can manufacture material for our imagination to dwell upon, that it is no wonder that in a short time one comes to think evil of everybody, and to think that everything, no matter how trifling, contains something evil.

We know people who otherwise might be of great value in Christian work who have this weakness. If we are constantly looking for something evil in these weak human natures of ours, we shall not have much difficulty in finding weaknesses without number; and if we magnify these, and imagine many more which do not exist, we shall be so engrossed in this that we can not see the good traits, the good deeds, the good motives, or anything else that is good about our fellow-men.

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It is far better for us to be looking for good traits, good motives, than for evil things in our neighbors and friends. It is not healthy, it is not wise, it is not Christ-like to allow one's mind to run in the direction of evil.

Our time, our talents, our energy, our every thought, ought to be taken up with the great work of soul-saving. Better, by far, to leave God to look after the weaknesses and sins of our neighbors and friends than for us to attempt it.—Pacific Methodist Advocate.

CLEAR-HEADED PREACHING.

A part of any sermon must be constructed of argument. The preacher aims by inference from certain admitted facts to show that certain things which are not admitted follow. Now it is vain to assert that there is one kind of logic for the pulpit and another for the bar or the press. The human mind moves according to the laws of thought, and a fallacy is just as much a fallacy in a sermon as in a stump speech. The acute business or professional man who finds his minister resorting to a method of argumentation that would be scouted in a social or financial discussion inevitably loses some respect for the preacher.

The essentials of the gospel, to be sure, are readily apprehended, but the application of the gospel to the individual life and to complex social conditions is by no means an easy matter. Much of the pertinency and effect of a discourse must lie in its adaptation to the hearers. To secure that, the preacher must have a first-hand and comprehensive knowledge of human nature and of the specific human nature he is addressing. And when he seeks to apply the gospel to the urgent questions of modern life, he needs a precise knowledge of what the gospel is, in its depth and breadth, and of the question he is treating. Some ministers have lost enormously in influence with the thinking part of the community simply because when they pass outside of a narrow range of topics they reveal an inadequate or one-sided comprehension of Christian principles and a curious misunderstanding of the matters to which they are seeking to apply those principles.

BE PROMPT.

Don't live a single hour in your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, take hold at once, and finish it up squarely; then to the next thing, without letting any moment drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day. It is as though they picked up the moments the dawdlers lost. And if you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest will all fall into line, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, Now!—Lutheran.

There are several ways of numbering our days. One way is merely to count them off as we tear off the daily leaves of our calendar. Each evening a man has one day less to live. But that is not true numbering. Another way is merely to count the days into the aggregate of life. A man is one day older—but that is all. He is no better. He has left no worthy record on the day's page. The true numbering is that which fills the days as they pass with records of good and beautiful living, and with lines of growth in character.

Just now we are looking back over the story of a closing year. What have we given the days to keep for us? What lessons of wisdom have we learned from them, as one by one they have passed? There is little good in worrying over the failures of the year, but we ought to learn from our past. He is the wise man, not who makes no mistakes, but who does not repeat his mistakes.—J. R. Miller, D. D.

The best thing with which a mother can crown her daughter is a common sense knowledge of the distinctly feminine physiology. Every woman should thoroughly understand her own nature. Every woman should understand the supreme importance of keeping herself well and strong in a womanly way. Nearly all of the pains and aches, nearly all the weakness and sickness and suffering of women is due to disorders or disease of the organs distinctly feminine.

A woman who suffers in this way is unfitted for wifehood and motherhood. Maternity is a menace of death. Thousands of women suffer in this way because their innate modesty will not permit them to submit to the disgusting examinations and local treatment insisted upon by the average physician. These ordeals are unnecessary. Dr. R. V. Pierce, an eminent and skillful specialist, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., has discovered a wonderful remedy with which women may treat and speedily cure themselves in the privacy of their own homes. This medicine is known as Dr. Pierce's Favorite Prescription. It acts directly on the delicate and important organs concerned. It makes them well and strong. It allays inflammation, heals ulceration, soothes pain and rests the tortured nerves. Taken during the critical period, it banishes the usual discomforts and makes baby's advent easy and almost painless. Thousands of women who were once weak, sickly, nervous fretful invalids, are now happy, healthy wives, because of this medicine. It is sold by all good medicine dealers and no honest dealer will advise a substitute.

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THURSDAY, NOVEMBER 11, 1897.

Life! we've been long together,
Through pleasant and through stormy weather;
'Tis hard to part when friends are dear.
'Twill cost a sigh, perhaps a tear –
Then steal away, give little warning,
Choose thine own time;
Say not, "Good night," but in some brighter clime
Bid me, "Good morning."

—Mrs. Barbauld.

A word whose vast significance many never learn is the little monosyilable "Now."

If you love what God loves and hate what he hates, you are his child. If not, you are not.

Go with the devil one mile, and it is almost certain that you will go with him two or more.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—Washington.

Character is higher than intellect. A great soul will be strong to live as well as to think.—Emerson.

The power of a man's virtue should not be measured by his special efforts, but by his ordinary doing.—Paschal.

He who scorns to make little things matters of conscience will soon be conscienceless in regard to greater things.—Selected.

The best preparation for future responsibilities is the faithful discharge of present duties, however small and irksome they may be.

Politeness is like an air-cushion—there may be nothing in it, but it wonderfully eases the joltings along the rough road of life.—Selected.

Submit your sentiments with diffidence; a dictatorial style, though it may carry conviction, is always accompanied with disgust.—Selected.

Did you ever see anybody that did everything just like you would do it? If not, why do you make your pastor miserable because he does not do things your way?

It is a beautiful thing to send a basket of flowers to the house of the dead, but you may be doing a more Christ-like thing in sending a basket of vegetables to some of the living. —Exchange.

Christian faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

The present time—youngest born of eternity, child and heir of all the past times with their good and evil, and parent of all the future—is ever a "new era" to the thinking man. . . . To know it, and what it bids us do, is ever the sum of knowledge for all of us.—Thomas Carlyle.

AN EMASCULATED CREED.

Several weeks ago the widely-known Presbyterian evangelist, Rev. B. Fay Mills, who has been suspected for some time of having weakened in his creed, gave a statement of his religious views to the public press in order to correct, as he said, some inaccurate reports, and to show where he stands, theologically and denominationally. His recent utterances are by no means reassuring to his Presbyterian brethren, and, while remarkable for vagueness, indicate that he has drifted far from some of the fundamentals of the orthodox Christian faith. After declaring himself a sympathizer with the views of such men as Maurice and Bushnell, he makes a most surprising statement. "I would not dogmatize," he remarks, "either in affirmation or denial, concerning the Scriptures, the supernatural character and work of Jesus, or the mysteries of the world to come." A man professing to be a Christian who has no clear, deeply rooted convictions as to these things, is indeed to be pitied. Mr. Mills professes to have great confidence in "the doctrine of progress," by which he thinks "men should be convicted of the sin of loving the lower in place of the higher good, and choosing that which has been in place of that which is to be!" He characterizes as a great gospel "the positive religious philosophy which hopes and believes as well as bears and endures all things!" This last is a catching statement; but where, we ask, shall we obtain the love that exhibits such characteristics except through Him who is the only mediator between God and man? Unless it be the offspring of a living faith in the Son of God, it is at best but a form of stoicism, cold and comfortless.

Though Mr. Mills has not formally joined the Unitarians, he announces himself as especially in harmony with the Unitarian platform of "the religion of Jesus as summed up in love to God and man." This sounds orthodox, and looks innocent enough, but it hides a pernicious heresy nevertheless. Liberality in religion is a good thing, but when it signifies shallowness of conviction and ambiguity in creed, as it seems to do with Mr. Mills and others, we beg to be excused from sharing it.

Though leading Unitarian divines have beautifully set forth the fatherhood of God and the brotherhood of man, an inquiry into their belief discloses the fact that they reject the divinity of Christ, ridicule the doctrine of depravity, and refuse to accept the Bible as a direct, authoritative revelation of the will of God.

At the Unitarian Conference held at Saratoga, N. Y., in September, while much was said about humanitarianism and social reforms, representative speakers expressed views utterly antagonistic to what we conceive to be the true nature of Christianity. One speaker asserted that, "as a rule, the old orthodoxy of the double nature of Jesus has been given up," and that he is now recognized as "a normal man and beneath divinity." He further remarked that "Christ was a person of supreme importance, . . . but only on this earth. If Jesus was God, demigods are not few."

Another speaker, Rev. W. S. Crowe, said: "We have lost the Christ. We admire the ideal man, but he calls forth no such devotion as in those who believe that their life is through his death. His life was all the old theology had. We have gained the infinite Fatherhood. We can well afford to lose the atonement when we have gained an all-compassing pledge of evolution."

"The new orthodoxy," said Rev. Charles F. Dole, in rebuke of faint-hearted ministers, "has not got altogether beyond treating the Bible as a unique revelation. Some of our ministers hardly venture to intersperse their Scripture readings with passages from Epictetus or St. Augustine. . . . There is no secular or sacred." Mr. Dole remarked also that "the doctrine of sin must be relegated to the infancy of the race. It does not fit into the scheme of modern thought." The doctrine of "the new birth" was also ridiculed. "Salvation by character" is one of the principal tenets of Unitarianism, grace and faith being relegated to the background. Twice during one session of the Conference the audience laughed at the mention of the atoning blood of Christ.

And this is the creed towards which Mr. Mills leans! Shades of Luther, defend us! This is a liberal gospel with a vengeance. Gospel indeed! It is a travesty of the gospel—a trap for the unwary. It is but a philosophic, humanistic morality destitute of power to affect the conscience, move the feelings, or regulate the will, and is not a whit better than Judaism.

Some who hear all this prating by Mr. Mills and others about humanitarianism, freedom of thought, etc., may fancy them defenders of a noble creed, true interpreters of Christian doctrine, fearless preachers of righteousness. We emphatically assert, however, that any creed that discredits Christ's divinity, and makes light of the atonement, however much it may enjoin benevolence, is dangerous in the extreme. There is a world of truth in the famous saying that "if Christ is not God, he is not good." Not to preach Christ as "the Lamb of God that taketh away the sin of the world" is to leave out the most vital element in the proclamation of Christian truth. Says the Apostle Paul: "Though we or an angel from heaven preach unto you any other gospel than that which we have preached unto you, let him be accursed." The Master himself said: "I am the Way, the Truth and the Life." "No man cometh unto the Father but by me." Christ is the channel through which the stream of divine love and grace flows down the ages to a sin-cursed race.

Labor for the amelioration of human suffering, for the improvement of social conditions, is commendable and necessary; but labor for the renovation of the souls of men is infinitely more important. Missionaries in every land testify that the greatest need of the heathen is not better environment, more of the comforts of life, or a higher civilization; but acceptance of the gospel in its renewing, hope-inspiring, love-begetting power. "Talk about questions of the day," says Mr. Gladstone, "the gospel of Christ can and will correct everything that needs correction." That is a spurious humanitarianism that takes account of physical and intellectual wants and woes, and passes spiritual degradation by.[1] It is well to preach to men to be good, to be virtuous, to be philanthropic; but how shall they be all these unless they first be renewed in the inner man? Where is the unconverted man who follows righteousness for its own sake? Moral teaching that ignores human depravity and the necessity of regeneration by the Spirit of God is but an idle attempt to make men practice goodness without first making them good.

The forcelessness and inefficacy of so called liberal religion, its lack of power to move the masses, to reach the hearts of men, is shown by the insignificant growth and pitiably small membership of the Unitarian and Universalist denominations, which stand as the chief exponents of ultra liberalism. According to the latest census statistics, there are in the United States 130,266 ministers of all denominations. Of this numerous band Universalists and Unitarians can claim only 1,319. The membership of all the churches in this country, Catholic and Protestant, aggregates 24,657,434. Of this mighty host the liberals have but 130,612, more than half of these being in the New England States.

Neither true love to God nor true love to man can exist without acceptance of the doctrine of the atonement—of God's infinite love to man in giving his Son for the redemption of a fallen race, and of man's measureless guilt and helplessness without this gift. As long as sin lasts and man's need lasts will there be reason for preaching the old-fashioned gospel of repentance towards God and faith in Christ as the only hope of salvation.

FOOT BALL MUST GO.

Evidences of the brutality and serious danger attending the game of foot ball have been abundant and convincing ever since the game came into vogue among college students; but the further the interest in this sport increases, the more dangerous and demoralizing it becomes. Every few weeks fresh testimony is added to its perilous nature. A match game is hardly ever played now without resulting in serious injury to one or more of the contestants. It is by no means uncommon for a player to have an arm or a leg or a rib broken, or to be knocked senseless during the progress of the game, while from time to time a fatality is recorded against this barbarous sport. Players frequently receive injuries from which they never entirely recover, having to carry the scar or disability through life. Success in gaining certain points of the game depends almost entirely upon brute force. Even where the contestants are unharmed, the great strain on the vital organs and on the nervous system necessitated by the scrimmages are productive of bad results to the system, which, though they may not be immediately perceived, are sure to appear in after life in the form of heart trouble, or the premature decay of the physical powers. Nature never fails to inflict due punishment for the violation of her laws, whether by excesses or otherwise.

The latest casualty chargeable to foot ball is young Richard Von Gam, of Rome, Ga., a student at the University of Georgia, who was fatally injured during a match game a short time since between the teams of the University of Georgia and the University of Virginia. He died the following morning. He was a member of a prominent Georgia family, was an expert player of strong physique, and is said to have been one of the most popular students at the University. The chancellor of the University has since announced that the students will hereafter be prohibited from engaging in this sport. It is thought that the Georgia Legislature, which is now in session, will, in consequence of this deplorable tragedy, pass a bill making it a misdemeanor to engage in a game of foot ball in the State.

In addition to the hazardous nature of the game, especially where match-games are indulged in, there are other grave evils growing out of it. Not the least is the unwholesome ideal it arouses in the minds of the students, many of whom become far more ambitious to excel on the "gridiron" and whip a rival team than to excel in their studies. The chief aim of college life, as we understand it, is not to turn out trained athletes merely, tough in muscle and in spirit, but men of trained minds and sturdy Christian character. We heard once of a young collegian of a great university who was foolish enough to say that he would rather be captain of the 'varsity foot ball team than to win the first honors of the institution. Nor is this an isolated case of such unworthy ambition. Heaven save our young men from such an ideal!

Such enthusiasm over foot ball and boating has developed among the students at certain colleges and universities in the New England States as largely to overshadow interest in the pursuit of knowledge, and has rendered proper regulation of athletics well-nigh impossible. It will be a dark day for our Southern colleges when interest in foot ball or any other form of athletics is allowed to become so excessive as to trespass upon the acquisition of knowledge. If it requires sport like this to make students manly, we beg to be excused from such unmanly manliness. A college whose fame rests principally upon its foot ball championship had better not be known at all.

The loss of time caused by the trips of contesting teams in going to and from the meeting places, as well as the inevitable distraction of the minds of the students from scholarly pursuits, are matters not to be lightly considered. Then, too, foot ball games furnish great occasion for gambling, though the players themselves may take no part therein.

Now and then foot ball games terminate in a free fight between the students of rival institutions, as was the case, a year or two ago, at Nashville, in consequence of the intense feeling engendered over the issue of the game. There is no question that this game gives a splendid opportunity for wreaking vengeance or spite upon an enemy or an opponent.

In view of its demoralizing, brutalizing tendency, as well as its dangers, we think it is high time for the game to be put under the ban everywhere. We see little to choose between this game as frequently played and prize fighting. Let it be put in the same category with gladiatorial combats. We would be glad to see it prohibited by law.

The men who edit papers to perfection are the men who have no papers and never had.—Baptist Standard.

YELLOW FEVER.

The fever situation is improving all along the line. At most of the infected places the number of new cases is so small and so rapidly declining as to indicate the extinction of the disease in a very few days. This city is not an exception to the rule. The number of new cases during the past week (we count from Tuesday to Tuesday) is 208 against 337 for the previous week—a decrease of 129.

In order to throw further light on the situation we present the following report for each day of the past week: Tuesday, 35; Wednesday, 52; Thursday, 40; Friday, 31; Saturday, 23; Sunday, 13; Monday, 14. An inspection of these figures will show that the average for the first three days of the week is a fraction over 42 cases per day, while the average for the last three days is only about 16 per day. This reduction is due to the cold weather of the early part of last week. Within a week or two we believe the disease will be extinct. The total number of cases in this city to date is 1,756. Of these 243 have died, and 996 have recovered, leaving 517 now under treatment. At the rate at which discharges are now being made, there will be very few under treatment within a week. The number discharged yesterday (Monday) was 56.

The opinion that prevails throughout the country that New Orleans has had a fearful epidemic of yellow fever is a mistake. In our judgment, it is a misnomer to speak of the present visitation of fever as an epidemic. We are firmly of the opinion that every case of yellow fever in the city this year has been contracted by contact with an infected person, or an infected house, or infected clothing. In other words, we do not believe that the fever has been in the air. If so, how is it that we have had less than two thousand cases out of a population of 270,000?

In former years the number of cases was so great that an exact enumeration of them was not attempted. The number of yellow-fever deaths sometimes amounted to a hundred per day. This year, from Sept. 6 to Nov. 9 (63 days), the number of deaths has been an average of less than four per day. When the thirty-first day of December comes we believe an inspection of the mortality reports for the entire year will show that the present year has been better than an average year for health. In other words, we believe that, notwithstanding our 243 yellow-fever deaths, the total mortality for '97 will be less than that of '96. If any one doubts this, we only say, Wait and see.

If Edwards had had no more fever in proportion to population than this city, then, instead of having had 533 cases, she would have had only four or five.

The small number of cases here is, in our judgment, due to the system of house quarantine and improved methods of sanitation which have come into use since the last visitation nineteen years ago.

TO OUR FRIENDS.

Owing to the stagnation of business consequent upon the prevailing quarantine regulations, remittances from subscribers have been for the past two months like angels' visits—few and far between. Now that business is resuming its normal course, we appeal to our subscribers, and also to our agents, to remit the amount of their indebtedness at their earliest convenience. We have to pay cash for work, material, and everything necessary to carry on the paper, yellow fever or no yellow fever.

GONE HOME.

Sister Lenore B. Mims, the wife of Bro. J. C. Mims, of the North Mississippi Conference, died in this town last night at 9 o'clock, after ten weeks' suffering from slow fever. The stroke comes heavy upon Bro. Mims. Many hearts are made sad. May God comfort Bro. Mims!

J. W. ANDERSON.

Houston, Miss.

The above announcement will be read with profound sorrow by a numerous circle of friends. Sister Mims was a sweet-spirited, lovable Christian woman, whose friends were legion wherever she was known. We deeply sympathize with our brother in his sore bereavement.

REV. SAMUEL NURSE.

Rev. Samuel Nurse, a local preacher in the Greenville station, died of paralysis, on the twenty-sixth of October, at his home in Greenville. He was a man of blameless character, great usefulness, and deep piety.

J. E. THOMAS.

Greenville, Miss., Nov. 2, 1897.

NOTES.

Bishop Hendrix will be in this city on the second Sunday in December, and will preach at Rayne Memorial.

***

Rev. H. W. Knickerbooker was kept at home last Sunday by the sickness in his family. His pulpit was filled by Bros. Parker and Vital.

***

Bishop Keener has postponed the time of holding the North Alabama Conference to the first of December, and the Alabama Conference to Dec. 15.

***

Bishop Keener will return to his home in this city next week. He would have returned some time since but for the quarantine regulations.

***

The contract for our new church at Gonldsboro has been awarded to W. H. Krone, of this city. The building will be completed in about two months.

***

The Methodist Churches of this city will unite in a Thanksgiving service at Carondelet Street Church. The sermon will be preached by Rev. S. S. Keener.

***

In Australia the superannuated preacher of the Methodist Church is paid "a pension based upon the years he has been in active service." If it has been five years, he receives $250. This increases to a maximum of $1,000 for forty-four years of service. —Baltimore Advocate.

***

Hon. Thomas S. Ford died of yellow fever at his home in Scranton, Miss., last week. He was an able lawyer and had filled some important official positions. He was for a time attorney-general of Mississippi, and was a member of the late Constitutional Convention. He was a devout Methodist and a man of most admirable character.

***

When a Methodist preacher who has an appointment that other brethren have served cheerfully, and that pays a salary above the average amount received by Methodist preachers, undertakes to make it appear that he is "persecuted and afflicted," he gets a very scanty allowance of sympathy, and then gets more than he deserves.—Baltimore Advocate.

***

We are in receipt of an invitation to attend the marriage of Miss Fannie Rayner, eldest daughter of Rev. B. S. Rayner, of the Mississippi Conference, to Mr. P. K. Whitney, of Fayette, Miss. The ceremony will be performed in the Methodist Church of Fayette on the tenth. We extend our heartiest congratulations to the happy pair. May Heaven's richest blessings attend them through life!

***

In the New Orleans Preachers' Meeting, last Monday, the question of the extension of the pastorate was discussed. The discussion was two-sided. There were some who were opposed to any modification of our present system, and there were pros who thought the time near at hand when the church might wisely make provision for an extension in exceptional cases—i. e., cases where the local church, the Quarterly Conference, the presiding elder and the Bishop all concur in the opinion that an extension would be for the best.

***

The constant effort to say things in a striking and extravagant way has both a direct and a reflex action, working backward and forward like a badly handled gun which not only scatters its shot in front of the muzzle, but also kicks over the fellow that fires it. This foolish rhetorical habit wearies the audience and at the same time wears out the speaker. A genius, like Carlyle or Joseph Parker, may become a law unto himself in the use of the English tongue, but he who attempts to imitate such men only makes a fool of himself. A simple, straightforward manner of speech in the long run is best for both speaker and hearer.—Central Advocate.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

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Drives away every sort of pain—external or internal, in old or young. When you meet with an accident, or are attacked by sickness, MUL-EN-OL, if applied at once, will prevent it from becoming serious. Have it ready. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by FINLAY, DICKS & CO., New Orleans.

CONFERENCE CLAIMANTS.

By reference to the Report of Joint Board of Finance, as published on page 6 of the last Louisiana Conference Minutes, we find that there was received last year "from charges for Conference claimants" only $2,904.76 on the assessment of $4,900. Therefore the amount raised by us for this good cause was slightly over 59 1-4 per cent. of the amount assessed. Were it not for the Bynum estate, the New Orleans Depository, the Publishing House and the Colvin Fund, adding in all $1,706.40 to the amount brought in by the preachers, "the superannuated preachers and widows and orphans of preachers" would have fared poorly. The presiding elders and preachers in charge received about 78 1-5 per cent. of the assessments made for them. If we had raised 78 1 5 per cent. of amount for our Conference claimants, they could have been paid over $900 more than they received.

Last year was classed as a hard year, financially, and we know, beyond the peradventure of a doubt, that this year of yellow fever and quarantine will prove to be a still harder year as to financial results. It is to be hoped, however, that the amount to be reported at Crowley for the laid aside heroes of Louisiana Methodism and the widows and orphans of the grand men already gathered into glory, may not fall short of last year, but be greatly increased; so that, with what comes from other sources, there may be in hand the full assessment of $4,900 for distribution.

I feel sure there is no collection we preachers take more cheerfully than this one, for these claimants are made the special care of the living body of itinerants, who are following on to the same honorable retirement, after duty well done and victories many for the blood stained cross of Christ. The "people called Methodists" are always quick to respond to this collection, and our uniform experience is that we can get the full assessment for this more easily than for any other cause.

Amidst the distress and financial depression that environs us and our flocks, may we not forget the Conference claimants? Urging all to do their utmost in this behalf, it will be found that our people will gladly and liberally respond, and the full assessment will be met.

JOHN T. SAWYER.

Nov. 3, 1897.

New Orleans, Oct. 17, 1897.—I have been afflicted with pains in the back of the head and neck, and also in my limbs, and all the remedies I tried failed to give me relief until I began taking Hood's Sarsaparilla, which removed every symptom of those dreadful pains.—John Burton, 738 St. Cloud street.

HOOD'S PILLS cure all liver ills. 25 cents.

FROM MOSS POINT.

MR. EDITOR: The death of Hon. T. S. Ford is inexpressibly sad. To me it is a personal sorrow. His character was above reproach. True, brave, tender, sincere, he was an honor to the human race. Heaven is very real since my friend has entered. We offer our profound sympathy to the bereaved brother, to the nine precious children, and other loved ones.

The death of Mrs. Mande Perkins, of Purvis, formerly of this place, has cast a gloom over this place. Sister Perkins was a beautiful type of Christian womanhood. Her memory is a benediction to those who knew her. To the sorely bereaved we offer our prayers and sympathy.

Moss Point has had almost an epidemic of dengue and malaria. My entire family has had the fever. Death came very near to the oldest boy. We are very grateful for recovery and for kind friends.

I. W. COOPER.

THE SALE OF METHODIST CHURCH PROPERTY.

MR. EDITOR: I call the attention of "Layman or Sextns" to ¶ 424 of the Discipline. It says: "The trustees, with the consent of the preacher in charge and the Quarterly Conference, shall have power to sell any church or parsonage property, which has gone out of use, or which should be removed to another place, the proceeds of which shall be invested in other church property under the direction of the Quarterly Conference."

From this it is seen that the trustees, preacher in charge and the Quarterly Conference must all three agree to sell before that can be done. It is also seen that they can not sell except for two reasons, viz.: the property "has gone out of use," or it "should be removed to another place." Therefore, the trustees, neither by themselves nor in conjunction with the pastor, can sell any church property to the detriment of the church. The Quarterly Conference, which is the church in its official capacity, must first give its consent. And, should all three agree to sell, yet must the sale be based upon one of the two valid reasons stated in ¶ 424. Having sold under disciplinary conditions, the amount realized is to be "invested in other church property under the direction of the Quarterly Conference." The property of the church is perfectly safe under the existing law of the church.

S.

The wonderful cure by Salvation Oil of Mr. M. S. Culp, a chronic rheumatic, 816 George St., Baltimore, Md., is a miracle.

MILLSAPS COLLEGE.

To the Patrons and Friends of Millsaps College:

The sixth annual session of Millsaps College will begin Wednesday, Nov. 17, and will continue, without intermission for the Christmas holidays, until June 14.

The entrance examinations in Latin and Greek will be held Nov. 16; in English and Mathematics, Nov. 17. New students should be present Tuesday in order to be promptly classified.

A full session's work will be completed. The advancement of no student will be delayed as result of the postponement of the opening.

Students immediately from infected points will not be received so long as there is danger of infection.

During the Summer extensive improvements have been made on the college grounds and buildings and many books added to the library, so that Millsaps College is better prepared than ever to do satisfactory work.

W. B. MURRAH, Pres't.

W. L. WEBER, Sec.

Jackson, Miss.

Never defer a vital matter. A cough shouldn't be neglected when Dr. Bull's Cough Syrup will cure it at once.

CENTENARY COLLEGE.

Our students who were hindered by quarantine from beginning the session's work at the regular opening will be afforded every facility for making up lost time. Tuition will be charged from time of entrance.

C. W. CARTER, Pres.

GRENADA COLLEGIATE INSTITUTE.

We have now had heavy frosts in North Mississippi, and there is no longer any danger of a further spread of the fever. Grenada has escaped the plague, and our patrons can safely send their daughters on to school. I have arranged for ample instruction for all who come in late, so that pupils entering Nov. 15 and Dec. 1 can make up the year's work, as the Spring term will run one month later. Charges will be made from time of entrance.

J. W. MALONE, Pres.

EAST MISSISSIPPI FEMALE COLLEGE.

At last the quarantine is raised, and our college opens Nov. 10, after a delay of six weeks. We were fortunate in not opening before the yellow fever fright for several reasons. First, many pupils could not have come at first and would then be several weeks behind their classes and could not have recovered from the backset. As it is, all pupils get an even start and have an equal showing. Nothing is more discouraging than for a pupil to enter six weeks or two months behind time. They can never make up lost time. Then if we had opened on time, pupils and patrons would have been so uneasy that the work would have been very unsatisfactory.

The delay gave us time to complete our elegant new addition. This gives us ample room for the large number of boarders engaged. It also gives us one of the prettiest and most convenient dining-rooms in the State. So the delay was not time lost to us, as we can continue longer in the Summer, and finish the session.

We had over 100 boarders engaged before the epidemic broke out. Of course, some of those can not come at first, but others who would have gone to other colleges, but were prevented on account of quarantine regulations, will come to us because our session will not be interrupted. They prefer to come here even at a long distance because our school has not finished part of the session.

With a new building, new furniture, new pianos, new water works of our own, fine pure water from 314 feet in the ground, hot and cold baths, water closets, one of the finest faculties of expert teachers in the South, no wonder this college is attracting great attention. It is nothing in us, but in our advantages.

Then our Conservatory of Music has drawn a great number of students. With a director, graduate from Kullak's Conservatory, Germany, who has taught in Cincinnati, and one of the finest pianists in this country; and a violinist from France, who has held his chair in fine Northern conservatories, and an able corps of musicians, some fine new grand pianos, it is no wonder that we have engaged a large number for our conservatory. Some have gone one or more years to Cincinnati or Boston; but after meeting our pianist and hearing him play, learning of his methods, they have decided to finish in Meridian. Several who have been to these Northern conservatories have told us they get no better talent than we offer. While, of course, the epidemic has hurt us some, still we will have a large attendance—much larger than last year when all are in. We ask our pupils to come at once, if possible. Let us lose no more time. I will meet all trains.

J. W. BREESON, Pres't.

A COUGH, COLD OR SORE THROAT requires immediate attention. "BROWN'S BRONCHIAL TROCHES" will invariably give relief.

DEPARTED.

Capt. Robt. J. Sharp, of Wall Hill, Miss., was found dead in his bed Saturday morning, Oct. 30. He had not been sick, and retired Friday evening cheerful as usual. A good citizen, a true friend, a devoted Methodist and a consistent Christian is gone. We will miss him, but hope to meet him in the home of the soul at the reunion of the blessed.

J. H. SMITH.

Wall Hill, Miss., Nov. 4, 1897.

NOTICE.

To the Methodists of Mississippi—

BRETHREN: In obeying the Thanksgiving proclamation of our President, as you make your thank-offerings I would suggest that they be given to our Methodist Orphans' Home.

W. A. GUNNING,
President of Board.

The GREAT EAST INDIA REMEDY
Prepared in Calcutta, and imported by
Craddock & Co., 1032 Race St., Phila., Pa.
IS WARRANTED TO CURE
Consumption, Bronchitis, Asthma and Nasal Catarrh.
There is not a single symptom of Consumption that it does not at once take hold of and dissipate. Night Sweats, Feverishness, Irritation of the Nerves, Failure of Memory, Difficult Expectoration, Sharp Pains in the Lungs, Sore Throat, Chilly Sensations, Nausea at the Stomach, Inaction of the Bowels and Wasting Away of the Muscles. CIRCULARS FREE.
$2.50 per pint bottle; 3 bottles, $6.50.

Do You Know?
That when your bowels are disordered, and irregularities caused by change of diet or location exist,
Brodie's Astringent Cordial
Will correct all the troubles, and never fails, but
CURES
DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.
TESTIMONIAL.
July 28, 1889.
Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. Yours, most respectfully,
MRS. A. W. MOORE.
Price: 50 cts. and $1 a Bottle.
I. L. LYONS & CO., New Orleans, La.
Sold by All Druggists.

Catarrh Inhaler Free
For Catarrh, Pains and Colds in Head, Roaring Deafness and Throat Trouble:

I will for a short time mail any reader of the CHRISTIAN ADVOCATE one of my new Scientific Catarrh Inhalors and medicine for one year, with full directions, on three days' trial free.
It cures by inhalation.
If it gives satisfaction, send me $1.00; if not, kindly return it in the original package. Address,
Dr. E. J. Worst, Dept. 184, Ashland, Ohio.
Dr. Worst makes our readers a generous offer, and all can avail themselves of it.—Editor.

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BASEBALLS, BASKETS, BLANK BOOKS, BROOMS, BRUSHES, BUCKETS, BURNS, LOCKS, COFFEE MILLS, CORDAGE, CORKS, CUTLERY, DUSTERS, ENAMELEDWARE, FISHING TACKLE, GALVANIZEDWARE, GLASSWARE,
Handles, Ice Chests, Japanned ware, Kegs, Ladders, Matches, Night Lamps, Oars, Paper, Rope, Reels.
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T. G. MACKIE, L. MFG. C. E. LINCOLN, JR.
We are prepared to fill all country orders direct from St. Louis during the continuance of the quarantine restrictions, or at any other time.

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RAILROAD COMPANY.
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Trains leave and arrive at CENTRAL STATION Howard Ave. and Rampart St., Daily.

	Leaves.	Arrives.
Memphis and Local.....	4:00 p. m	10:00 a. m
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Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.
Direct and favorite route to North Louisiana and Arkansas. Only line through the Ole Mississippi Sugar Country and the far-famed Yazoo Delta.
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If You Smell It You'll Want It.
Our Cordova and Rio Coffees, Parched and Ground, have a fragrance that makes folks thirsty for a cup of it. Soon as you catch the aroma you wish it was coffee time.
Costs much less than at regular tea and coffee stores, where shoddy prizes are given with every pound; but it's worth all it costs.
A finer flavored or more wholesome coffees can't be bought anywhere at any price.
Finest Cordova, parched and ground, 20 cents a pound.
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NASHVILLE (Tenn.) COLLEGE
FOR YOUNG LADIES.
Opens Fall Session, Wednesday, September 22, 1897, with full Faculty and ample facilities. For special rates, apply to
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The Mutual Life Insurance Com'y
OF NEW YORK.
Purely Mutual Company. No Capital Stock.
IN FIFTY-FOUR YEARS—
Has paid for death claims.....over 178 millions of dollars
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POSTPONEMENT.

If possible, please announce in this week's ADVOCATE that Meridian District Epworth League Conference has been postponed to Nov. 30, Dec. 1 and 2. A good attendance and profitable occasion is expected.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

NOTICE.

The class of the second year will meet the committee in Jackson, Miss., Tuesday, Dec. 28, 1897, at 7:30 P. M.

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Everyone desires to keep informed on Yukon, the Klondyke and Alaskan gold fields. Send 10c. for large Compendium of vast information and big color map to Hamilton Pub. Co., Indianapolis, Ind.

Aunt Milly Smith, a negro woman of Georgia, not long since went to hear Sam Jones preach. Soon afterwards she met the evangelist, and said: "Marse Jones, I shorely love to hear you preach. I certainly do, for you'se everybody's preacher. An' I'll tell yor, honey, you preach more like a nigger den any white man I ever seen."—Exchange.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block Rochester, N. Y.

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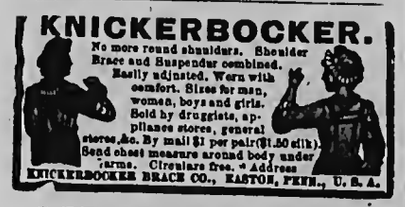

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A YEAR AGO.

A year ago!
A year ago I had my baby here,
With hair of gold, and eyes so blue and clear;
A year ago I heard his pattering feet,
And listened to his childish babble sweet,
Now he has gone—gone whither? Who can say?
I only know he left me that sad day,
A year ago.

And is that all?
Is there no comfort for the aching heart?
No balm to ease, no hand to bind the smart?
Are all my hopes lost in a bleak unknown,
And is my baby wandering forth alone?
My baby, whom I loved and fondled so,
And soothed to sleep with mother-croonings low,
A year ago!

Nay, heart, not all!
For, see! beyond, in countries not unknown,
My baby waits, well loved, and not alone;
A strong hand guides him, lest his feet should fall,
And loving ears are quick to hear his call;
He waits full happy, safe from all alarms;
For Jesus took my baby in his arms
A year ago.

—Exchange.

THE BIBLE'S STORY.

My name is Bible. It is a Greek name, and in Greek it means the same as "The Book" in English.

I am a child of God. My infancy was in the days of Moses; but God made me grow and grow, until in the days of Paul and John I became full-grown.

I have passed through many hands and appeared in many different forms before I came to be put together as you see me now. Men have tried to destroy me by burning all the copies they could find, but still I lived on through more than thirty centuries.

In my childhood—Old Testament days—I spoke in Hebrew. Seventy wise men are said to have translated my Old Testament sayings from the Hebrew language into Greek. This was two hundred and eighty years before Christ came to the earth.

In my early manhood Greek was my language. The Gospels were written in Greek, and the Epistles of Paul and of the other apostles (afterward gathered together and arranged as the New Testament) were all in Greek.

About four hundred years after Christ, the aged saint Chrysostom gave me my name of "Bible," for until then I was spoken of as the "Scriptures."

But many of the people could not read Hebrew and Greek; so Jerome (in the fourth century) took me and translated me into Latin. About the year 1380, Wycliffe, the reformer, changed my dress into an English one.

Then Tyndale, in the sixteenth century, brought out another translation. His dying prayer, "Lord, open the King of England's eyes!" was answered when King James directed the last edition.

Now in my English dress I stand before you all and ask you to come and learn about Jesus.—Christian Observer.

A RESULT OF HEALTH.

Many infirmities of the mind—bad humor, fretfulness, nagging, complaining—are in reality infirmities of the body, the results of ill-health only. We all know some unfortunate like this, who has no idea that he or she is not perfectly well. There are but few, comparatively, of the other kind. Let us describe, contrary to the usual doctor's custom, some of the symptoms of good health.

It produces what are known as "comfortable people," and this is the way they should act: They never fret and fume over the inevitable; they make no arrogant pretensions, and naturally, therefore, they indulge in no harsh strictures, no ungentle criticism. They are equally free from that distressing mock modesty which practices a morbid self-introspection, and bestows the results of the process on a small public too bored and indifferent to appreciate the confidences. They never attitudinize as martyrs, no matter how great the sacrifices they make, their self-effacement being so genuine that it is truly invisible. They never stroke one the wrong way, nor do they indulge in nagging—that annoying and perhaps most intolerable of the small foes to the peace of the household, while the disagreeableness inflicted by those who do practice the irritating art is borne with such placidity that the sharp tongues are reduced to silence through very shame. The opposite of all this everybody knows. We do not say they are all actually sick; but there is something wrong with them.—Success.

LOSING FRIENDS.

One of the things that most people wake up to when they are approaching middle age is that they have lost a good many friends through their own carelessness. You receive an invitation to the wedding of one whom

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you knew well eight or ten years ago. He has quite passed out of your life; though, if you were living near each other so that you would meet occasionally, he is the kind of a man in whose society you would find real pleasure. When the invitation comes you express your pleasure that Dick or John is to be married, and hope that he may be happy. And that is the end of it. You do not send a present, or, what is better—and often costs more—a friendly note conveying your congratulations and good wishes. The occasion passes without any sign from you, and you have lost an opportunity of identifying yourself with your friend's happiness. He will not associate you with that epoch of his life, and very likely will resent your silence. It is the same when you neglect to take note of a friend's afflictions. It is a real effort to write a letter of sympathy. But such a note may mean a vast deal to one in trouble, and by it you can bind a heart to your own with hooks of steel. The people who claim that they have so few friends have themselves to blame for it. They have lost them through their indifference or thoughtlessness. "A man that hath friends must show himself friendly."—Watchman.

BOYS WHO SUCCEED.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper-table, "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will be out of the office in less than a week."

"What makes you think so?"

"Because, the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him?"

"Perhaps I shall," replied the merchant, "but I don't think so."

Three days later the business man said to his wife:

"About that boy, you remember, I mentioned three or four days ago. Well, he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began work he performed faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished he came to me, and said: 'Mr. H., I have finished all that work. Now, what can I do?'

"I was a little surprised; but I gave him a little job of work, and forgot all about him until he came into my room with the question, 'What next?' That settled him for me. He was the first boy that had ever entered our office who was willing, and volunteered to do more than was assigned to him. I predict a successful career for that boy as a business man."

Business men know capacity when they see it, and they make a note of it. Willingness to do more than the assigned task is one of the chief stepping-stones to commercial success.—Selected.

LOVE.

We learn to love by loving. It grows by practice. Like everything else, it gathers strength through exercise. The more we keep at it, the easier and more natural it becomes. We can form the habit of looking at people with love, thinking about them with love, speaking of them in love, and acting toward them lovingly.

Our deeds will react upon our thoughts, and our thoughts and feelings will prompt to action. So we may become steeped in love.

It will radiate from us as the light from the lamps. We shall be charged with it as the battery is with electricity, and power will go out from us. So, instead of crying idly, "Oh, for more love!" let us lay more stress upon the practice.

If we continually use what we have, it will increase.

Love never cast a shadow upon a home, never wounded a human heart, and never wronged a human soul. Love is never deaf to the cry of the needy, never blind to the wants of the deserving, responds to call back the erring, to aid the distressed, to up-build humankind.—Jewish Times.

A MAN'S IDEA OF HOME COMFORT.

A man wants some one place in home which he can call his very own, some portion of the house where his will is law, where no conflict of authority can arise. This is not altogether for the purpose of securing solitude, for his family is usually most welcome there, but the need for it springs from the desire for that sense of proprietorship which is his habit abroad, and from the wish to be able to do precisely as he pleases in at least a corner of his own house. Here he should feel at his ease, troubled by no fear of "mussing things," no need to thread his way anxiously through a maze of furniture and various decorative obstructions, trembling lest something should be the seat of that admired disorder to which he has the clue. His books and papers should be left as he leaves them, though to the orderly female eye they may seem to lie in hopeless confusion. His desk may be littered with piles of books, magazines, letters, manuscript that can possibly find a place there, but if a woman wishes to secure to a man one of his most cherished home comforts, she will let that desk alone.—Ladies' Home Journal.

PROTECT THE HOME.

The home life must be the sweetest. Keep out all bickering and strife. The world is full of backbiting and misunderstanding and envy; the home must be a refuge. The man is to be pitied who, after a hard day's sail amid the storms of business cares and fears, can not drop anchor at eventide in the quiet harbor of a peaceful home. We want to get rid of our grumbling, fault-finding spirit in the home, and learn to speak words of praise and approval. It is as easy to tell the wife when she does well as when she misses a button or has weak coffee; it is wiser to praise the children for their good deeds than to be unceasingly nagging them about their mistakes. Make home happy, and richest results will follow.—The Peninsular Methodist.

GOOD MANNERS.

Archbishop Whately says that "good manners are a part of good morals." We all acknowledge the truth of the trite saying that true politeness comes from the heart, and that it is only the outward and visible sign of that inward grace which makes us give up in small things to the comfort of others. But "assume the virtue if you have it not," for the polite person must always be more popular and give more pleasure to others than the rough and boorish one. A little courtesy costs nothing but a little thought, and it makes the wheels of society move vastly more smooth. We do not mean that the form of good manners should take the place of the reality, but unselfishness can be cultivated, and with its growth naturally comes politeness.—Housewife.

A dear mother lay dying, and her oldest son, as he knelt by her bedside, cried, "You have been a good mother to us." The dying woman opened her eyes, and with a feeble smile whispered, "You never said so before, John," and she was gone. If we have kind words to speak, let us speak them now, while our loved ones are yet with us. If we have loving deeds to do, let them be done to-day. Flowers on coffin lids and epitaphs on tombstones bring no cheer to the living. And how often they but contrast the more strongly with the absence of the gifts and the kind words while our dear ones lived.—Exchange.

It is an old admonition, but it can not be too frequently repeated. Be your best at home in dress, manners, and spirit. Life is too short to waste its holy hours in criticism, fault-finding, and unkind words and acts. Only a few brief years do family circles remain unbroken by the invasion of marriages, removals, or deaths; and if one retrospect of the time spent together is to be a precious memory, let its hours be filled with all that is loving and generous and noble.—Evening Messenger.

The boy who begins with dime novels will not drop easily into the habit of reading his Bible, and the boy who begins with the Bible is not apt to read dime novels. Nothing pays so well in this world as a good start.

For what is it when a child dies? It is the great Head Master calling him into his own room to finish his education at his own feet. The whole thought of a child's development in heaven instead of earth is one of the most exalting on which the mind can rest. Always there must be something in those who died as children to make them different to all eternity from those who grew up to be men here among all the temptations and hindrances of earth.—Phillips Brooks.

"I tell you," said a non-thinker, "the idea that there is a God has never come into my head!" "Ah! precisely like my dog. But there is this difference; he doesn't go around howling about it."

Hygiene.

LEAN-MEAT DIET.

Physiological facts which are known to-day fully justify the statement that a person subsisting upon a lean-meat diet, however comfortable he may be, however much relieved from various digestive inconveniences to which he may have been previously subject, is, nevertheless, in a pathological state, and one which is vastly more serious than the conditions which ordinarily arise from the simple fermentation or souring of saccharine or farinaceous or souring in the stomach. The acids developed by such fermentations are irritating, and produce more or less disturbance, local and reflex; nevertheless the ultimate effects are by no means so formidable as those of the insidious, but far-reaching and tissue-changing poisons which accumulate in the body as a result of a lean-meat diet.

The truth seems to be that a person subsisting on a lean-meat diet, while he may manifest a greater amount of strength than upon a more natural dietary, and may be unconscious of any abnormal condition, is like a person in a powder magazine—he is in constant danger of vital catastrophe. The poison-destroying functions of his liver, and the poison-eliminating capacity of his kidneys, are taxed to their utmost to keep the proportion of ptomain and leucomains in the tissues down to a point which permits of the performance of the vital functions. The margin of safety, which nature has wisely made very large in order to provide for emergencies, is reduced to the narrowest possible limit, so that anything which temporarily interferes with the functions of the liver or the kidneys, which imposes additional work upon them, may be sufficient to obliterate the safety margin, and produce an attack of grave disease.—Public Health Journal.

THE BEST CURE FOR WEARINESS.

There is nothing which will give a chance for rest to the overtired nerves so surely as a simple religious faith in the overruling, wise and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we can not help that we often do the most of our spending. A simple faith in God, which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that he cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things which are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great, everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.—Anna C. Bracket, in Harper's Magazine.

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Dear Madame: I recommend the Moore treatment, have tried it, and know it to be just what he says it is, was cured by it and have remained so eight years; have known of many others being cured of the very worst cases. Finally all means get it. Yours, W. E. PENN

Eureka Springs, Ark., May 24, '91.

Deaf Twenty-Five Years.

For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf I could not hear a clock strike by holding my ear against it. Had tried every known remedy and nothing gave me the slightest relief. I obtained Aerial Medication and in three weeks my hearing began to improve, now can hear common conversation across a room; can hear a clock strike in an adjoining room 30 feet away, and think I am entirely cured and my hearing permanently restored. —EDWIN COLEMAN, Box 585, Wichita, Kansas.

Restored His Hearing in Five Minutes.

I suffered from Catarrh ten years. Had intense headache, continual roaring and singing in ears, took cold easily. My hearing failed, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.—ELI BROWN, Jacksboro, Tenn.

After being deaf thirty years have used Aerial Medication with very beneficial results, the improvement was felt from the start, and I now hear ordinary conversation first-class. My left ear had been useless many years, but gradually coming right. I am well known in Sheffield, and the restoration of my hearing has caused quite a talk. I feel in duty bound to very gratefully do all I can for this wonderful treatment.—J. MALLABAND, Clark Grove Rd., Sheffield, Eng.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Cincinnati Herald and Presbyter.*

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THE VALUE OF A GOOD BOOK.

Channing said, "Let every man, if possible, gather a few good books under his roof." In this remarkable age, when the "art preservative" has reached such a high standard of excellence, and the best productions are printed in cheap form, it is possible for every person to possess, or at least have the reading of a few good books. With few exceptions, the few good books mastered have formed the foundations of the great intellects. It is not the quantity, but the quality of mental food that makes the strong intellect. Some persons read books simply to gratify the taste, and the taste is often perverted. They allow literary pastry and confectionery to take the place of solid, nourishing food. A book that does not furnish mental pabulum is of little value.

To estimate the value of a good book it is essential to know what constitutes a good book. Every book has a character and a personality. The elements that constitute true manhood, or mental and moral worth, are not always indicated by the clothes that hang on the back. Neither is the worth of a book to be judged by the richness of its binding or its typographical perfection. Many an unpretentious volume, so far as machanical execution is concerned, contains the ripest wisdom of the wisest sages. Value is not always to be measured by the pleasurable effect produced upon the senses. There is a mental intoxication that is enervating. The things which are of greatest worth are those which enter into and become a part of our being. The material is evanescent. Gold has wings and flies away. But knowledge is something that can not be taken from us. A book is of value mainly for the thoughts it contains, its stimulating effect upon the mental faculties, and its moral grandeur. If a book does not add to the thinking force or increase the mental capital, it is scarcely worth reading. I do not mean that one should choose the practical to the neglect of the æsthetic. All allies of the intellect should be cultivated. I like a book that furnishes the skeleton and leaves me to put on the flesh and skin. Joseph Parker and John Robertson are among my favorite preachers, not because they are theologians or great scholars, but because they fling out golden apples of thought, and my mind goes chasing after them and comes back exhilarated with the exercise. Give me the book that is stimulating and structural in its effect upon the mind.

Style, as well as character, is an important element in a good book. To the writer and public speaker this is essential. Most of the great barristers and preachers have modeled after some of the old masters of pure English. Macaulay's sentences have the swing of soldiers on the march. Some of Ingersoll's sentences in his great political speeches flow like the ripple of the waves on a Summer sea, or like the music of the purling brook. Though different, both are masters of style.

But the chief value of a book is what it may do for a man. Like the drop of rain that made its indenture in the soft clay, and finally became stereotyped into the hard rock, thoughts stereotype themselves into character. The influence of a good book in shaping the character of the young is almost incalculable. Three boys in New York read the sensational lives of the James brothers. The result was the wrecking of a railroad train and the injury of life. Abraham Lincoln read Weems' "Life of Washington," rose to the presidency of a great nation, and performed the most signal act in American history. The incendiaries' torch is scarcely more dangerous than the yellow-back novel. On the other hand, no factor enters into the home and school life of the young calculated to exert a more elevating and lasting influence upon the life and character than the good book. Hence the importance of putting good books into the homes and into the school and public libraries. The Christian Culture course which will be outlined from week to week in The Standard, the University Extension courses, the Chautauqua Circles, are all stimulating the desire for good books. Let parents encourage their children to take up these helpful lines of study. As eternal vigilance is the price of liberty, so eternal discretion in the selection of books for the boys and girls is the promoter of good morals and sound minds.—Standard.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

DARKNESS—Died Oct. 1, 1897, at Delhi, La., JULIA KYLE, the dearly loved wife of James Darkness, of Belfast, Ireland, and fifth daughter of the late Rev. Wm. L. McGaughey, of the Louisiana Conference.

BLUE—MARY, daughter of John and Pinkie Blue, was born in Copiah county, Miss., May 25, 1896, and died at Mr. Thos. Beacham's, at Caseyville, Miss., Oct. 22, 1897.

She was a sweet child, and the only one, and will be sadly missed. May God's grace sustain the parents! C. McD.

Caseyville, Miss.

BEACHAM—Mrs. SARAH JANE BEACHAM, whose maiden name was Baker, was born in Copiah county, Miss., Nov. 15, 1828. She was married to Mr. Samuel P. Beachem, May 24, 1845. They were blessed with twelve children, eight of whom are living and were present at the funeral services; also her brother and two sisters. She joined the Presbyterian Church first, and soon after her marriage she united with the Methodist Church with her husband. She was consistent as a church member and very spiritual. Her husband died many years ago. She lived in the vicinity where she was born and reared, honored and beloved by all who knew her. She was taken violently sick on Oct. 13, while visiting at the house of a kinsman, and died there on the twenty-first, in her sixty-ninth year. May her loved ones meet her in heaven! C. McDONALD.

Caseyville, Miss.

MILLER—Died Sunday morning, Oct. 24, 1897, at 11 A. M., Dr. WILLIAM MILLER, aged sixty-four years, at his home in Vidalia, La. He will be missed by his many friends.

Dr. Miller was a friend to the poor, the widow, the orphan. He was received in the M. E. Church in 1896; Rev. White Davies, pastor. He received the sacrament. He was soft and gentle in his manners; won many lady friends. His life was a cross. I trust he now wears the crown in heaven. He leaves three sisters and one brother to mourn his loss. To them we will say: God's will be done. He was a veteran of the late war. A few of the veterans gathered around his grave to drop the falling tear. Loving hands placed flowers upon his grave. The angels stand at the door to waft away a soul to rest. L. L. C.

Vidalia, La.

IN MEMORIAM.

Mrs. Mary Carolina Phillips (nee Smith) was born in Union district (county), S. C., Nov. 1, 1817. She professed religion at home and joined the M. E. Church at Pleasant Grove, Spartanburg circuit, in 1833; Bro. Armstrong, pastor. She was married to Daniel Asbury Phillips, Jan. 10, 1839. She moved to Marshall county, Miss., in 1849. Here her husband died in 1851, leaving her the mother of seven children, four of whom lived to mature years. She moved to Lafayette county, Miss., in 1859, where she lived until her death, Sept. 16, 1897.

Thus is sketched an eventful life, covering a period of great moment in Church and State; but the stormy winds of doctrine, nor the desperate struggles of warfare, were not able to shake her confidence in her heavenly Father's protection, nor the happy prospect of some time getting home to rest forever.

Having caught the pure, strong faith of the Son of God at the age of sixteen, the young life was fixed in its purpose, never to be jostled from its stronghold.

She had the peculiar history of belonging to three different denominations without ever changing her creed or membership, going with the Southern branch at the division of the M. E. Church; then with her section of country to the Protestant Methodist Church; then back to the Southern Methodist when the Protestants came back to us.

For forty-six lonely years she wore the solemnity of a widow, struggling bravely with the cares of life with a cheerfulness that was exceptional.

It was a treat for the young people and children to visit her home, and all felt that in her they had a true friend; and her loneliness seemed to find a genuine relief in providing for and enjoying with them some little sport.

"Aunt Polly," as she was known in later years, was a favorite of all. Her buoyant hope and jolly nature was a tonic to the most despondent.

When that desperate struggle between the States came she had two brave sons to lay on the altar of her country. The younger one endured the camp, the march, the desperate battle, and the horrid prison, and came home when it was all over without any material injury, and as bravely took up the cares of life, and was never more obedient to army officer than with tender regard he hearkened to every want of "mother" to her dying day. But the shadow never left that home in sorrow for the noble boy who bravely kissed "mother" farewell, never to return. For long, weary years, in anxious expectancy, they watched and waited for the return of the soldier boy that was doubtless sleeping in a lonely grave; but no comrade lived to bring a last message.

But the disappointments and sorrows of this life for her are over now. What a triumph of faith was the closing scene! The end was peace and submission to the Lord's will. During her last suffering she begged them to stop giving her medicine, and let her go and be at rest. She talked much of her departure, and exhorted friends and loved ones to live for God and meet her in heaven.

The writer had the privilege of seeing her a short time before her death, and among other things she said was: "I was not dreaming, and don't think I am superstitious, but somehow I see, just as plainly as I ever did, some who have been gone for years." Then she told of seeing her companion, who had been gone near half a century, and the soldier boy of whom she had never heard since the close of cruel war, and many other loved ones who had gone on before. She said she hardly knew whether to stay here with those who were so good to her, or go and be with those in the home above, where she hoped they would all some time meet to part no more. When she was dying she raised both hands as if to embrace some one, and said, "Daniel." Doubtless the husband who left her in the prime of young manhood had come to welcome her home. She leaves a son and daughter, several grandchildren and loved ones to mourn for her.

May we all so live that we can meet her in the "sweet by-and-by!" J. H. SMITH.

Nov. 2, 1897.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

Consider sweetness of temper and activity of mind, if they naturally belong to you, as talents of special worth and utility, for which you will have to give account. Carefully watch against whatever might impair them; keep them in continual exercise, and direct them to their highest ends.—William Wilberforce.

CATARRH CAN NOT BE CURED

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it, you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Sold by druggists, price, 75 cents.
Hall's Family Pills are the best.

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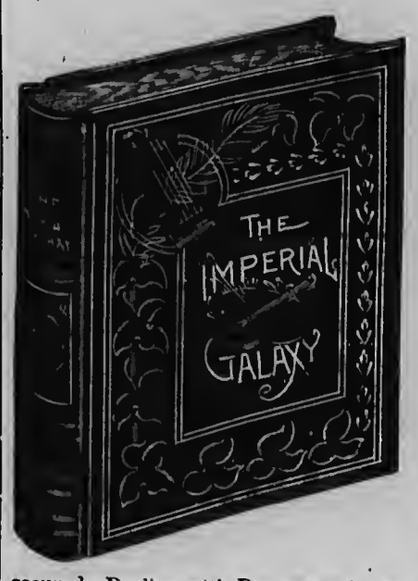

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CHARM THE FANCY,
ENRICH THE INTELLECT
AND IMPROVE THE LIFE.

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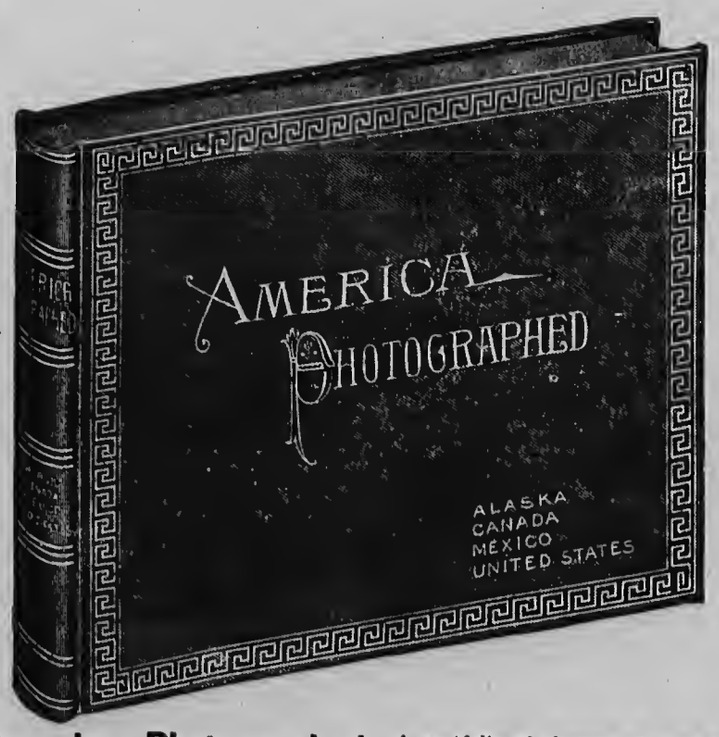

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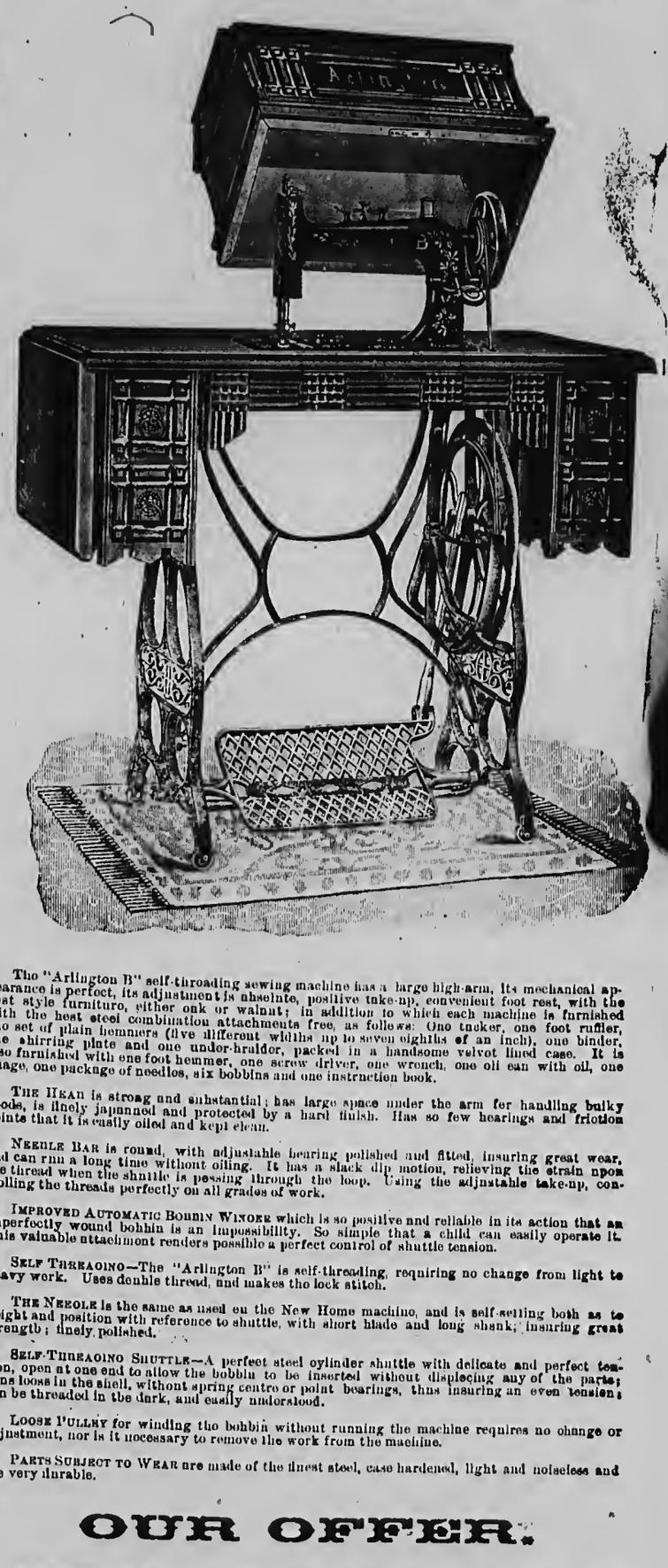
REV. W. C. BLACK, 512 Camp St., New Orleans, La.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

With A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank; insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

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512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

DOMESTIC.

Frost has visited nearly every section on guard against the yellow fever, and there is no longer reason for the quarantine.

A committee of the City Council has commenced to investigate the relations of the Water Works Company to this city.

The Salvation Army in this city proposes to give a free dinner to 1,000 poor and needy people in New Orleans on Thanksgiving Day.

The members of the General Assembly of the Knights of Labor began their twenty-first annual session in Louisville, Ky., on Nov. 9.

The pastors of several churches in Holland, Mich., are circulating petitions requesting the postoffice department to stop the delivery and receipt of all mail matter on Sunday.

They are trying to raise funds in Chicago with which to erect a monument to the late Carter H. Harrison. Everyone who contributes a dollar to the fund will get a bronze medal.

In order to save express charges the trustees of the Fair estate personally transferred $4,000,000 in bonds from New York to San Francisco. The bonds were carried in dress suit cases.

Senator Morgan has visited the Hawaiian Islands with the avowed purpose of seeking reasons why the islands should be annexed, and he has become a more enthusiastic annexationist than ever.

Columbia, S. C., negroes have subscribed nearly three-fourths of the $100,000 capital with which to start a cotton factory in that city, which will give employment night and day to 600 of their race.

The Ohio Legislature will be asked at the next session to repeal the woman suffrage law of that State, on the ground that it costs the people $15,000 a year without any material increase of vote casting.

The Secretary of the Navy has appointed a special board of naval officers, under the presidency of Assistant-Secretary of the Navy Roosevelt, to consider the best means of effecting reforms in the personnel of the navy.

Assistant-Secretary Roosevelt has signed an order for the shipment to Commander Watters, of the Louisiana Naval Militia, from Boston, of two naval cutters, which will probably leave next week for their destination.

The decision of the McKinley administration to send General Fitzhugh Lee back to Havana as consul general is a very important act on the part of the authorities at Washington. It is an indication that no change of policy is contemplated and that General Lee's course while consul general has met with the unqualified approval of the President and his advisers.

A Kansas City church, not content with offering inducements to bicyclers to attend services by providing a safe place for their wheels, will establish a Sunday morning nursery, where mothers can leave their babes while they themselves listen to the sermon.

Colonel John P. Thomas, the new State historian of South Carolina, is carrying on the work begun by his predecessor, the late General Farley, of preparing for publication the roster of all the soldiers of the Palmetto State who served in the Confederate Army.

Governor Taylor, of Tennessee, made a speech in Texas the other day, in which he said: "Texas was the largest waffle on the griddle of North America; she was sweetened with the honey of happiness pouring from the bunghole of prosperity and buttered with pure Democracy."

The first line of first-class steamships to the Klondyke has been organized in Philadelphia, with Chas. H. Cramp, of the ship-building firm of that name, as the president. There will be five vessels in all, and the first will start in April next, clearing from New York or Philadelphia, and stopping at San Francisco, Seattle and Tacoma.

The Board of Trustees of Princeton University have issued a statement in relation to the resolution passed by certain Presbyterian bodies, condemning professors of Princeton for signing the liquor license application of Princeton Inn. The statement says that Princeton University is an independent corporation, having no connection with the Princeton Theological Seminary or with the Presbyterian Church.

FOREIGN.

The Salvation Army has had a "self-denial" in Australia, and raised the sum of $125,000.

An attempt was made to shoot the President of Brazil on Nov. 5, but bystanders frustrated it.

An insurance society is being organized in Germany for the purpose of insuring its members against loss arising from strikes.

Last year carriages valued at $294,000 were imported in South Africa. America got $164,000 of that sum, England $118,000, and Germany $6,000.

A successful experiment has been made in Paris with refuse molasses and sand as material for a pavement. The composition is said to dry quickly, and, unlike pitch or asphalt, is not affected by the sun.

The average attendance at places of worship in England and Wales is computed to be between 10,000,000 and 11,000,000 persons. There is a place of worship for every 500 individuals, taking the country all through, and a stated minister for every 700.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

PRACTICAL painters everywhere use and recommend Pure White Lead (see list of brands which are genuine) and Pure Linseed Oil because they make not only the cheapest but by far the best paint. In fact you cannot afford to use anything else.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of (welve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

MARRIAGES.

MURRAY—MUNFEE.—At the residence of the bride's father, near Kelly, Miss., Aug. 17, 1897, by Rev. Ben P. Jaco, Mr. Hez. Murray to Miss Hattie Munfee.

CRAIG—HINTON.—At Mount Pleasant, Miss., Nov. 4, 1897, in the presence of many friends, by Rev. Ben P. Jaco, Prof. William N. Craig to Miss Beulah Hinton.

BROOKS—SCHWAMM.—At Over Park, Miss., Aug. 25, 1897, by Rev. Ben P. Jaco, Mr. A. J. Brooks, of Potts Camp, Miss., to Miss Annie Schwamm.

ITCHING SKIN DISEASES

SPEEDY CURE TREATMENT for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and full doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures

Cuticura

Is sold throughout the world. POTTER DRUG & CHEM. CORP., Sole Props., Boston.
"How to Cure Itching Skin Diseases," free.

RED ROUGH HANDS Softened and Beautified by CUTICURA SOAP.

TRADE MARK REGISTERED.
DIABETES FLOUR
The result of years of endeavor to produce a palatable Bread Flour which can be safely offered to the Diabetic. The testimony to its value, both from this country and abroad is remarkable and convincing
Unrivalled in America or Europe.
PAMPHLET AND SAMPLE FREE.
Write to Farwell & Haines, Watertown, N. Y., U.S.A.

Christmas Music

Christmas Snow Stars
By Mrs. W. F. CRAFTS and J. R. MURRAY.
A charming little Christmas entertainment for the Primary Department. Price, 5 cents.

CHRISTMAS SELECTIONS FOR 1897.
A collection of new carols by the best writers, preceded by a Responsive Service. Price, 5 cents.
Send for catalogue of Cantatas, Solos, Anthems, Services, etc., for Christmas. Sent free on application.
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AGENT FOR THE Gramaphone TALKING MACHINE.

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Sold on Easy Terms.

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LOW PRICES. PIANOS. EASY TERMS.

JUNIUS HART, - - - 1001 and 1003 CANAL ST.

"THE SALE OF METHODIST CHURCH PROPERTY."

In an interesting discussion of the above subject in your issue of Nov. 4, 1897, your correspondent, "Sextus," asks this question: "Can the trustees, together with the pastor of a church, convey or sell the church property and convey a valid title to the purchaser without the consent of the church? . . . If such be church law, it is high time it was changed."

Such is not church law; if it ever was, it has not been since 1854, when the following was inserted in the Book of Discipline, now ¶ 424: "The trustees, with the consent of the preacher in charge and the Quarterly Conference, shall have power to sell any church or parsonage property which has gone out of use, or which should be removed to another place, the proceeds of which shall be invested in other church property under the direction of the Quarterly Conference." In ¶ 420 it is provided that all conveyances of ground for the building of houses of worship shall contain the following clause: "In trust, that said premises shall be used, kept, maintained, and disposed of, as a place of divine worship for the use of the ministry and membership of the M. E. Church, South; subject to the discipline, usage, and ministerial appointments of said church, as from time to time authorized and declared by the General Conference of said church," etc.

Thus it appears that the language of the trust clause in the deed gives notice that the power of the trustees to "dispose of" the property is to be exercised "subject to the discipline and usage of the church," and the "discipline and usage of the church, as authorized and declared by the General Conference," require the concurrence of trustees, pastor and Quarterly Conference.

It is nevertheless a fact that many of the deeds to our churches do not contain the trust clause of the Discipline. When such is the case the trustees might, perhaps, be able to commit such a breach of trust as that suggested by "Sextus," at the same time giving an innocent purchaser a good title; but this would result, not from defect of church law, but from failure of the local church authorities in the beginning to secure a proper deed conforming to that law.

The Board of Church Extension, 705 West Chestnut street, Louisville, Ky., furnishes to all who apply for them, free of charge, printed forms for deeds that conform strictly to the law of the church, and also define the powers of the trustees in the matter of selling church property. No Board of Trustees should undertake to purchase property or receive it by gift without using one of these forms. A special form has recently been provided for use in Louisiana.

W. F. BARCLAY.
Church Extension Office, Louisville, Ky.

"Prepare for the worst, but hope for the best," says the old proverb. Hope for health, but be prepared for colds, coughs, croup, bronchitis, pneumonia, or any other throat or lung difficulty, by having Ayer's Cherry Pectoral always at hand. It is prompt to act, sure to cure.

The old adage, "Physician, heal thyself," should be diligently considered by the preacher who on the Sabbath day preaches a fervent sermon on the duty of trusting in God and the privilege of being preserved in peace in the midst of privation, danger and all possible vicissitudes, and then begins to worry on Monday morning in view of his prospective appointment at the approaching Conference. — Baltimore Advocate.

TO CURE CATARRH

Do not depend upon snuffs, inhalants, or other local applications. Catarrh is a constitutional disease, and can be successfully treated only by means of a constitutional remedy like Hood's Sarsaparilla, which thoroughly purifies the blood and removes the scrofulous taints which cause catarrh. The great number of testimonials from those who have been cured of catarrh by Hood's Sarsaparilla prove the unequalled power of this medicine to conquer this disease. If troubled with Catarrh, give Hood's Sarsaparilla a fair trial at once.

To Whom it May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Greenville	Nov. 14, 15
Hollandale	20, 21
Shaw's	22

J. W. DORMAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Saltillo circuit, at Shiloh	Nov. 13, 14
Booneville circuit, at ——(Wed.)	17
Marietta circuit, at Prospect	20, 21

Pastors will please see to it that the trustees are prepared to answer Question 24.

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Houston and Wesley	Nov. 13, 14
Okolona circuit	20, 21

S. M. THAMES, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Singleton (Thurs.)	Nov. 11
Winstonville	13, 14
Tibbee	20, 21

R. A. BURROUGHS, P. E.

DURANT DIST.—FOURTH ROUND.

Salem, at Macedonia	Nov. 12
Rural Hill, at Rural Hill	13, 14
Chester, at Salem	18
Louisville, at Louisville	20, 21

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Gallman, at Gallman	Nov. 13, 14
Bogue Chitto, at Bogue Chitto	20, 21
Summit and Teplaw, at Summit..Fri.	26
Whitestown, at Bethany	27, 28
McComb City	27, 28
Crystal Springs	Dec. 4, 5
Martinville, at Pleasant Ridge	11, 12
Pleasant Grove, at Tilton	18, 19
Brookhaven	Thurs.. 23
Wesson	25, 26
North Wesson, at North Wesson	25, 26

E. H. MOUNGER, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Wayne mission (Fri.)	Nov. 12
Waynesboro and S. L.	13, 14
Fuller	20, 21
Eastabuchie	27, 28
Vossburg	Dec. 1
Williamsburg	4, 5
Mt. Carmel	11, 12
Shubuta	18, 19
Enterprise and S. (Wed.)	22
Heidelberg	25, 26

L. CARLEY, P. E.

MERIDIAN DIST.—FOURTH ROUND.
(List changed to suit postponed Annual Conference.)

Binnsville, at Scooba ..held..	
Vimville, at Curtis' Ch'l. (Sat., Sun.)	Nov. 13, 14
North Kemper, at Blairs' Ch'l. (S., S.)	20, 21
DeKalb, at New Hope. (Sun., Mon.)	21, 22
Chunkey, at Chunkey (Sat., Sun.)	27, 28
Linwood, at Hopewell (Sat., Sun.)	Dec. 4, 5
Neshoba, at Sandtown (Sun., Mon.)	5, 6
Daleville, at Soule Ch'l. (Sat., Sun.)	11, 12
Rose Hill, at Pleasant G. (Sat., Sun.)	18, 19
South Side, at S. S. (Tues., 7:30 P. M.)	21
East End (Wed., 7:30 P. M.)	22
Toomsuba, at Center Ridge (Fri.)	24
Porterville, at Porterville (Sat., Sun.)	25, 26
Lauderdale, at Lauderdale (Sun., Mon.)	26, 27
West End (Mon., 7:30 P. M.)	27
Central (Tues., 7:30 P. M.)	28

Pastors will please see that Questions 24 and 26 are answered according to the Discipline, and that local preachers have written reports of their labors.

C. G. ANDREWS, P. E.

SEASHORE DIST.—FOURTH ROUND.
(Exigency Schedule.)

Ocean Springs, at S. Thurs.	Nov. 11
Escatawpa, at Zion Sat.	13
Moss Point station Sun.	14
Americus, at Salem Tues.	16
Vancleave, at V. Thurs.	18
Bilexi station	19
Pearlington, at P.	20, 21
Whittington, at Colevilla Tues.	23
Gulf Port, at Mell Wed.	24
Gallowny, at McLaurin Fri.	26
Hattiesburg station	27, 28

C. A. POWELL, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton, at B. Sat., 11 A. M.	Nov. 13
Yazoo cir., at Mt. Carmel Sun.	14
Yazoo City Sun., 7 P. M.	14
Sharon, at S.	20, 21
Canton Sun., 7 P. M.	21
Lake City and Lodi	27, 28
Madison, at Pearl River	Dec. 4, 5
Camden, at Shrock	11, 12
Tranquil, at Tranquil	17
Silver Creek and B. L., at Hillsdale	19
Flora Wed.	22
Terry, at Forest Hill Fri.	24
Fannin Sun.	26
Capitol Street Mon.	27
First Church Tues.	28

R. D. NOBLEWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Carthage, at Carthage	Nov. 13, 14
Walnut Grove, at Walnut Grove	14, 15
Clarksburg, at Lindsey's Chapel	20, 21
Morton, at Pelahatchie	21, 22
Hillsboro, at New Providence	27, 28
Forest, at Forest	28, 29

Forest, Miss. W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Tallulah, at Tallulah	Nov. 7
Lake Providence, at L. P.	10
Waterproof, at Waterproof	14
Oakley, at Vidalia	16
Harrisonburg, at Harrisonburg	19
Winnsboro, at Winnsboro	21
Rayville, at Rayville	23
Oak Ridge, at Collinston	24
Bastrop, at Mar Rouge	25
Bonita, at Bonidee	26
Desiard, at Desiard	28
Monroe, at Monroe	29

B. F. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas—Quarterly Conference	Nov. 3
New Iberia—preaching	Sept. 19
New Iberia—Quarterly Conference	Nov. 10
Lafayette—preaching	Sept. 26
Lafayette—Quarterly Conference	Nov. 17
Morgan City—preaching	Oct. 2
Morgan City—Quarterly Conference	Nov. 24
Crowley—preaching	Oct. 10
Crowley—Quarterly Conference	Dec. 14
Franklin	Dec. 1
Indian Bayou	Oct. 16, 17
Prudhomme City	23, 24
Pinquamine Brulee	30, 31
Broad Street—Lake Charles	Nov. 7, 8
Jackson Street—Lake Charles	13, 14
Lake Arthur	20, 21
Grand Chenisre	27, 28
Patterson	Dec. 5
French Mission	4, 5
Jeanerette	6
Abbeville	9
West Lake	10, 11

H. O. WHITE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Live Oak, at Live Oak	Nov. 13, 14
Baton Rouge Second Church	20, 21
Baton Rouge—First Church	21
East Feliciana, at ——	27, 28
Clinton	28, 29
Amite City, at Kentwood	Dec. 4, 5
Bayou Sara, at Concord	11, 12
Jackson	11, 12

R. W. TUCKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gansville, at Antioch	Nov. 12
Bienville, at Bienville	13, 14
Homer, at Homer	20, 21
Farmerville, at F.	27, 28
Downsville, at D.	Dec. 4, 5
Minden, at M.	9
Arcadia	11, 12

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 50, Question 24, of Discipline.

B. T. CRAWS, P. E.

Christian Advocate.

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Rev. W. C. Black, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

NOTHING TO DO.

Nothing to do in this world of ours,
Where weeds spring up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day?

Nothing to do, then sinful soul,
Wrapping thee round in thy selfish stole?
Off with the garments of sloth and sin!
Christ thy Lord hath a kingdom to win.

Nothing to do? There are prayers to lay
On the altar of incense day by day;
There are foes to meet within and without;
There is error to conquer, strong and stout.

Nothing to do? There are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

—From Poems for Young Persons.

Communications.

MATERIALISM IN RELIGION.

The faculties and powers of the human mind are limited; the scope of our thought, like the area of our vision, is limited; so that, in dealing with our final destiny, with immortality, we are tied down by the circumstances of our environments. The soul stilkes and dashes against these bars—these tenements of clay—and, conscious of her immortality, she feign would soar aloft and claim her kinship with divinity. In every clime and among all peoples man has ever maintained this deathless claim to a life beyond the bounds of this transitory existence. Faith stands by the bedside of the dying and points the soul to her home beyond the skies; and as his fast glazing eyes are closing in death, the notes of heavenly music fall on his ear, and the voice that he hears is the cherubim's song. No heathen philosopher of a by-gone age, no blatant infidel of the present age, can make man believe that death is an eternal sleep. The powers and capacities of the human mind, especially memory; the deep emotions of the human heart, and that wonderful faculty by which, even when the body reposes in the most profound slumber, the mind walks back over the journey of life, quaffs again the cooling waters of the flowing fountains, is scorched by the blistering sands of the desert, meets and holds sweet converse with friends that have long been dead, or reaches out into the future, and, with the ken of prophecy, receives impressions of coming events—these all declare that the soul's final resting place is in a clime where the sun never sets, where the stars never go out, and where the friends we here part with shall live in our presence forever. The seer of Patmos, in his rapt vision of the New Jerusalem, said, "And there shall be no night there."

Weary traveler on life's rugged way, you have a home; heir of immortality, you have an inheritance that is incorruptible and fadeth not away. As the days of the years of your life are drawing to a close, and the shadows lengthen in the eventide, and the crumbling of this earthly tenement admonishes you that the end of your journey is near, look up, for bright—yes, bright—o'er the hills dawns the glorious morn of immortality; and even now, as you go your weary way, there come quiet, peaceful moments when you have sweet visions of that home.

Materialism is an insult to divine justice. The circumstances and conditions of life are so varied, are so uneven and irregular, that they point to another life as the place where crooked things will be made straight and dark things plain. The great apostle to the Gentiles says: "Now we see through a glass darkly, but then, face to face. Now I know in part, but then shall I know even as also I am known." Here we hear one side; there we shall hear both sides. Here we see the wrong prevail and the right suppressed. Here we see crime clad in purple and fine linen, and failing sumptuously every day, and the just and righteous man a beggar at the gates of his rich and wicked neighbor; but then you must remember that this is only one act of the drama. Withhold your judgment until the end comes, and whilst one part of this drama has occurred on earth, the other part and the end will be in eternity. The godless rich man seems to have had, in many cases, the best of it in this life; but Dives did not think that he had the best of it in the other life. We also find confirmation of this idea—that is, that the period of one life is frequently too short for the equalization of the life of men—in Holy Scripture, for we are told that the sins of the father shall be visited on the child. And why? Some say that it is unjust that the sins of one man should be visited on another. But this is not visiting one man's sins on another, because the son's life is merely a continuation of the life of the father. Before that son was born he was in the loins of his father; he was a part of the father, the father's seed. A part of the father germinated and produced the son. A man continues his own life in the life of his offspring. The father lies down and dies; but he is not dead—there he stands in the person of the son. This seed may produce a dozen sons, and go on from generation, each man transmitting the seed, and living again in his offspring; and the curse may be on this seed, and this seed continues, although offshoots from it may die continuously. For instance: The blessing to Abraham was on his seed. Physical characteristics are transmitted, and the results of vicious habits which have worked structural changes in the physical organism will be transmitted from father to son. Thus—and for example—inebriety, long continued, induces structural changes in the nervous system, and, as a result thereof, the children of confirmed inebriates are especially liable to nervous diseases, particularly insanity and paralysis; and this is the great cause of the increase in insane persons and paralytics. And so we might go on to show how the blessing or curse is to the seed, and, as a consequence, that the sins of the father are visited on the children in the third and fourth generations, because it takes three or four generations of correct living to correct these evils. So it is not in one life that the doings of that life are equalized.

This tendency of the human mind to judge everything by the results of outward observation, and observing the leveling and disintegrating changes wrought by the hand of time—the leaves as they go to the ground in the Autumn, the decrepit steps of age as they halt feebly to the tomb, and the ruddy glow on the cheek of beauty as it passes into the hectic flush, a silent sentinel of the march of death—these all cause men to declare that decay and death are written on all creation. Our baser, lower nature calls for something tangible, something visible; hence we find the heathen bowing down to stocks and stones, worshiping something that he can see. Faith comes from revelation. Man has an instinctive religious nature; he is naturally disposed to worship; but this materialistic character of his mind forces, or rather causes, him to worship something that he can see; hence he constructs for himself an idol of wood or stone. Faith is the highest exercise of the mind; faith makes us, for the present, content, as seeing him that is invisible; but this faith is a change in the soul wrought by regeneration. The unregenerated man is in no respect different from the heathen. He does not worship him that is invisible. In his natural state he is a heathen, but by the process of regeneration a change takes place which is so radical and wonderful that the same is called a new birth. The regenerated man is a new creature; by faith he apprehends him that is invisible. Before regeneration he had no such apprehension, and could not have. This apprehension of the invisible by faith, and the consequent worship, is the result of regeneration; the man has been born again. What was the man before this new birth? He was a natural, unregenerated man, a heathen, and he is also a materialist. And why so? Because the natural tendency of his mind makes him disposed to worship something, and another tendency makes him worship something that he can see—that is, this natural tendency to materialism makes him worship something that he can see, and so, naturally, he is an idol worshiper. Of course, our civilization would prevent an unregenerated man, here with us, from worshiping an idol; but take him to Africa, and he will worship idols. We may well imagine that if natural religion had been sufficient—and by natural religion we mean those existing evidences of the Supreme Being and his attributes, furnished and shown forth in nature—if these, we say, had been fully adequate unto faith and salvation, we may well suppose that we would have been without direct revelation.

Materialism is of the earth, earthy; idealism is lofty and sublime. Materialism scoffs at and rejects everything that is supernatural. With the materialist seeing is believing. And here we would remark that among us at this day there is too much talk and too many slighting remarks made, even from the pulpit, against the supernatural. We sometimes forget that our very religion is based on the supernatural. Faith is not of this earth, nor directed towards anything earthy. The great God is supernatural, infinite in his attributes, divine. The god of the idol worshiper is visible, bodily, before him—an object of sense and touch. Regeneration is supernatural. So great is this wonderful change that it is called a new birth. The office, work and operation of the Holy Spirit is supernatural.

But we have a church in our land which is strongly tinctured with materialism. This church gives to the written or printed "Word," and the reading of the same, that power which alone is the office of the Holy Spirit. This church virtually denies the office and work of the Holy Spirit as understood and taught by orthodox churches; and this same church is much opposed to creeds, and naturally so, I think, because to publish and proclaim their belief, truly, would show it to be unscriptural. And whilst they declaim against creeds, they are the most iron-bound of all churches in their belief. With this church water baptism, by immersion, is a "sine qua non" to church membership, if not even to salvation. You say to them, "I don't attach the importance you do to water baptism by immersion." They say, 'Read the Word." You reply, "But I don't interpret the Word as you do." Again they say: "Read the Word. You can't read it to mean anything but what I say." And unless you read and interpret the Word as they do, and submit to baptism by immersion, you can't join their church; yet they say they have no creed. The ministers of this church speak and talk of religion as if it was a thing that could be handled, measured and weighed as wheat, corn, or any other commodity. And the great doctrine of regeneration as a supernatural work of the Holy Spirit, a supernatural change or new birth wrought in the heart of man by the direct operation of the Holy Spirit, they do not teach. Their requisites for church membership are a belief in the Lord Jesus Christ and baptism by immersion. This church declaims against anything supernatural in religion. They are religio-materialist, yet they arrogate to themselves the distinctive title of Christians—the Christian Church, but commonly called Campbellites.

This day and time calls for the preaching of the old doctrine of salvation by faith in all its pristine purity. Preach it till every hill and vale, rock and dale shall resound. Preach it until, like a drum-beat and bugle-blast, it encircles the world. Preach it until it shall usher in the noon-tide glory of universal righteousness. Preach it until the church militant shall become the church triumphant, and shall sit down in glory to the bridal supper of the Lamb.

LAYMAN OR SEXTUS.

HAYGOOD MEMORIAL HALL.

The M. E. Church, South, would have been untrue to herself and unmindful of the duties and privileges of the hour if, when the colored members within her communion were organized into a separate and independent church, she had not assumed the attitude of patron to the new organization, and pledged herself to give it all possible moral and material support. The cordial relations maintained and the substantial aid given, while never measuring up to the full duty of the church, have been sufficient to preserve in the thought of both churches the abiding and acknowledged obligation.

The recent action of the Board of Education in undertaking, in connection with the C. M. E. Church, the erection of an additional building for Paine Institute, was a fitting acknowledgment of this obligation and an evidence of willingness to redeem the pledges of the past. This action took the form of resolutions recognizing the need of the building, and calling for $25 000 for the erection and equipment of the same; urging the co-operation of our preachers and people in this worthy cause, and authorizing our Secretary of Education to use his time, as far as practicable, in the advancement of the cause, and calling upon all Conference Boards of Education to lend their influence and aid in this important work. The name of Haygood Memorial Hall was suggested for the proposed building. The propriety of this name will be evident to all who remember that the moral and intellectual advancement of the negro has had no more earnest or able advocate than our late Bishop Haygood.

Dr Bigham, our Secretary of Education, has thrown himself with characteristic vigor into the great work, and it is encouraging to note the success that is attending his efforts. Several subscriptions of $1,000 each have been made to the fund, and by Sept. 15 there had been raised for this purpose nearly $9 000. In the interests of the same work Bishop Holsey, of the C. M. E Church, has taken the field, and before the Annual Conferences and elsewhere is presenting the cause.

That the great work undertaken will be accomplished does not admit of a doubt; but the time of its accomplishment will depend mainly upon the intelligent liberality of the members of the M. E. Church, South. The considerations of duty to God, our brethren, ourselves and the civil government, emphasize the importance of the plea now being presented by Dr. Bigham and Bishop Holsey.

The Bible and the spelling-book are God's great levers for overturning the world of sin and ignorance. Upon these two levers the hands of Paine Institute have been placed, and the Methodists of Mississippi should strengthen these hands.

A. F. WATKINS.

ORPHANS' HOME NOTES.

BY REV. THOMAS B. CLIFFORD.

On account of the yellow fever and consequent quarantine restrictions, the agent of the Orphans' Home has been unable to travel for some weeks past. Killing frosts, and with them cooler weather, have come, and now that all danger seems to have passed, we are enabled once more to represent the cause so near our hearts. One brother has written, inviting us to his charge to preach and take a collection on

THANKSGIVING DAY,

and promises a good attendance and a liberal response. We would be glad to hear from other preachers who can give us an opportunity before the session of Conference to represent the claims of the institution in the bounds of their charges. Since God has been so good to us in that we have been spared from the attack of the prevailing fever, we ought, as an evidence of our gratitude and as an appreciation of the blessings received, to do more and give more than we otherwise would have done. We realize and recognize the fact that the Annual Conferences are near at hand, and that a goodly amount of money will be needed to "round up," but subscriptions payable within the next few months can be made toward the Home, and we trust that many of our people will have a mind to act upon this suggestion. During the quarantine, when mails, "like angels' visits," were few and far between, we received a telegram from Rev. R. H. B. Gladney, of

GUNNISON, MISS.,

inquiring as to what they might do for the Home. We wired back, "Make building for single beds." All will remember the devastating overflow of last Spring in that Delta country, and yet those good people are ready to help the friendless orphans by assisting in the furnishing of the Home. We hope that all who read these lines will endeavor to help, and, if possible, to help now, that the Home may soon be opened. Be sure to set apart some amount as a free will offering on Thanksgiving Day—Thursday, Nov. 25. We trust that all subscriptions made during the Summer in answer to our appeals and the appeals of the pastors will be paid and sent in without delay. May the richest blessings of Heaven rest upon all our people, and may they heed now this call for help!

Water Valley, Miss., Nov 12, 1897.

Correspondence.

MISSISSIPPI CONFERENCE.

The eighty-fourth session of the Mississippi Annual Conference—Bishop A. W. Wilson presiding—will convene in the First Methodist Church, Jackson, at 9:30 o'clock, Thursday morning, Dec. 30.

The presiding elders of the several districts will please furnish us with their Conference lists, containing the names of lay delegates elect, or of alternates who are to attend, of local preachers who are candidates for orders, of supplies on Conference charges, and of others entitled to entertainment, and not appearing in the list of episcopal appointments.

The classes of the undergraduates will be provided comfortable places of meeting. Chairmen of committees will call their classes to meet them at the church at a time to suit their convenience. Careful allotment of rooms will be made in the church or chapel, or in Epworth Hall, in the same block. Any request for accommodation of special committees to meet before the Conference session should be made at once.

A Conference postoffice, telephone, and messenger and intelligence service will be maintained in the lobby of the chapel for the convenience of members and delegates. The usual special ticket rate will be made by the railways entering Jackson.

H. M. DuBose,
R. J. Jones.

Jackson, Miss., Nov. 12, 1897.

Selections.

THE HAND THAT ROCKS THE CRADLE.

Leon Gambetta, of France; the Wesleys and Fletchers, of England, and Abraham Lincoln, of America, owed much, if not all, of their sterling characters and public advance to the superior training and inculcation of principles on the part of their mothers. Who can adequately gauge the importance of the silent influence and moulding of character that is associated with the word "mother"? How all essential, then, that parents watch the education of the hearts of children committed to their care; and of what paramount importance it is that the training given them should qualify them, not for making themselves money and pleasure, but constituting them useful and beneficial to their day and generation. It was William Ross Wallace who wrote, in answer to the question, "Who rules the world?" the following lines:

They say that man is mighty,
He governs land and sea,
He wields a mighty sceptre
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
And the hand that rocks the cradle
Is the hand that rules the world.

—Exchange.

The power to repress ourselves under trying circumstances is an inestimably precious virtue. Sometimes silence wins the victory just as a soft answer turns away wrath. It is a great thing to possess one's soul in patience. A constant talker is rarely a wise man. Garrulity and folly are generally inseparably linked. There are times when we must seal our lips. Too often one bitter word has alienated two hearts forever. Here is one of the tests of character—the ability to say nothing and to bide one's time—Texas Christian Advocate.

Epworth League.

BY REV. HERMANN W. KNICKERBOCKER,
813 Foucher St., New Orleans.

TOPIC FOR NOVEMBER.

THE CHURCH OF ST. PAUL.

NOV. 21.—ITS UNITY AND BEAUTY. (Eph. iii. 11-19.)

1. The unity of the church is not in creed, but in life. In the evolution of creeds it was inevitable that homogeneity should be lost. As a tree grows the differentiation of its parts is more and more definite; yet these parts have a common life. So it is in the church; its different branches draw their life from Him who said, "I am the vine."

2. A very important lesson for the church to learn to-day is to sink intellectual differences below spiritual likenesses. Dwell upon the spiritual harmony rather than the mental discord. Correct doctrine is good; a good heart is better. Get the heart right, and the creed will be relatively right also. Organic union is not desirable; heart union there must be.

3. Beauty is harmony; ugliness is discord. Physical beauty is the harmony of parts, colors, etc.; the result of necessary laws. Spiritual beauty is harmony, human and divine; the result of volition. As plant life is but a dim type of conscious human life, so physical beauty is but a poor foreshadowing of the beauty of holiness. This is the divine ideal. In the church are the blooming flowers of virtue, love, and holiness, that God grows in his garden of the universe.

DOTS.

Louisiana Avenue League will give its first social this Fall at Mrs. Randolph's, 1225 Harmony street, next Friday night, Nov. 19.

Quite an interesting meeting of the Union League was held last Tuesday night at Louisiana Avenue Church. Carrollton, Dryades, Tchoupitoulas, Rayne Memorial and Algiers were represented. There was a large delegation from Tchoupitoulas. Would that others were as enthusiastic! Rayne Memorial sent in a splendid report. Among those present was the happiest man in Algiers. The next meeting will be held at Carrollton.

Now is the time to work for the League. Let us see which League can report the largest number of new members by the next union meeting.

FAITH.

BY WILLIAM HENRY HURLBUT.

We will not weep, for God is standing by us,
And tears will blind us to the blessed sight;
We will not doubt; if darkness still doth try us,
Our souls have promise of serenest light.

We will not faint; if heavy burdens bind us,
They press no harder than our souls can bear—
The thornless way is lying still behind us,
We shall be braver for our past despair.

Oh, not in doubt shall be our journey's ending;
Sin, with its fears, shall leave us at the last—
All its best hopes in glad fulfillment blending,
Life shall be with us when the death is past.

Help us, O Father! when the world is pressing
On our frail hearts, that faint without their friend—
Help us, O Father! let thy constant blessing
Strengthen our weakness till the joyful end.

Communications.

GEORGIA LETTER.

Your North Mississippi superannuate writes a somewhat touching letter about himself, and, as I am in the same class with him, I am prepared to appreciate his feelings and sympathize with him. No church is less patient with pastors who are growing old than our own, and in no church are the authorities so ready to vote them inefficient. Most men are retired by the almanac, and as soon as the fiftieth year has past, presiding elders begin to look eagerly for the day when dear Bro. Jones shall ask to have his name referred. If the dear man does not suggest it, after a cabinet session or two the presiding elder will interview him, and say to him that as Conference is so crowded, and as it is so hard to get a good place, such as he (Bro. Jones) deserves, had he not better have his case referred. Up to that good hour Bro. Jones really thought the people loved him, and wanted him to stay in the field; but the beloved ought to know, and so Bro. Jones asks as advised and is put on the list of worn out preachers. He feels that he is not worn out, and it puzzles him sometimes to know how it is that the presiding elder is an older man than he is, and, as far as he can judge, no better preacher and, as far as he has heard, no more popular with the people; thinks he is worn out, and yet he does not ask to have his own case referred. Bro. Jones has no parsonage and no money, and is not likely to get any till the next Conference, and then not much; so the good man has much need of faith and prayer to go literally out into the world to live he knows not how.

Well! this is a sad picture, and a true one, and the painful features are added to when a microscopic inspection is made into Bro. Jones' private affairs, and searching enquiries are made as to whether Bro. Jones could not possibly squeeze along without help. I could send you a list of questions propounded to superannuates in one of our older Conferences which so smacks of the poor-house that one is not surprised to learn that the layman who devised them was once overseer for the poor. What is he to do? Does the church encourage him and aid him by giving him employ?

Here is my dear old friend, Herbert Bacon, of Virginia. He had a little place on the staff of the Sunday-school Board. It paid him $25 per month. When the new administration came in he was promptly discharged, and a young lady employed to take his place. The secretary said the Sunday-school Board was no Board of Finance to take charge of worn-out preachers. Bro. Bacon was a cripple and dependent on his small stipend. I got my discharge, too, but I was able to get along. If the superannuate fills a pulpit, no one ever thinks of compensating him. Dr. Jesse Boring, one of the grandest men who ever lived, went once when he was superannuated to the Sparta Camp Meeting. He preached magnificently. The preacher in charge came to me, and said: "Bro. Smith, I am trying to get up a little purse for the old Doctor; can't you help me?"

"Certainly," I said, and I handed him five dollars.

"That's too much," he replied; "I only want fifty cents."

"Fifty cents for Jesse Boring! No, sir; I could not insult him so far nor degrade myself by doing so little a thing."

Does the superannuate do nothing? Are the vested funds he has helped to provide a matter of charity? I am sure a court of equity would wonderfully wake up some Boards who dispense trust funds as if they were charitable contributions. To pay Bishops, presiding elders and preachers in charge without reference to whether they are rich or poor, and then to distribute to superannuates according to their necessities, is a strange procedure.

But there is another side. Our church does more for its old preachers when they are retired than any other. The superannuates are beloved and a thousand homes are open to them, and they have the sweet assurance that they shall not want, and none of them have ever starved as far as the records go. We could do something better if we could have the matter settled by the Annual Conferences by their own laws and taken out of the hands of the General Conference. We could devise plans which would make it easier to retire men, and make it easier for those who are retired. I feel a tender sympathy for those who are now in the hospital tent and who can hear the roar of the guns, and I can feel for them when they are a little impatient and, it may be, a little soured. There are, however, great compensations in this dealing of Providence. We have little, we need little; the night will soon be gone, the day will soon dawn. Let us look up and hope to the end.

GEO. G. SMITH.

OBITUARIES AND MONUMENTS.

St. Paul said, "When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things." If he had lived in our day and generation, he might have modified the sentence a little, for I do not believe he thought, spake or understood as the children of to-day do. However, when I was a child I used to have some queer thoughts, whether like other children or not I know not. One thing I used to think was that I'd like to play dead—in other words, go off in a trance like I had heard of some doing. I was inclined to be jealous-hearted, and when I thought I was not properly loved and appreciated, or felt like I hadn't had "my share," I'd want to know just how much people thought of me, and was wise enough to know that for them to believe me dead would be the best way to find out.

Since I became a woman I have often thought what a pity it is that people must die in order to be appreciated. Our virtues never shine till the light has gone out of the eye, and the pale hands are folded in that last sleep over a still heart. All the good things are left to be said when our ears can not hear them. If our dead could only read the "fish stories" written about them after they are gone, they would be surprised, to say the least. I, for one, believe this is all wrong. We would like to know that all who die go to a better world; still, if there is any doubt about it, better not ask the preacher to preach them to glory, and then write a lengthy obituary. If I were a preacher, I'd dislike very much to sign my name to a romance gotten up about a person after he is dead. Better not write obituaries about strangers; they have been known in the community in which they lived, and your account may not tally with the record they have left.

"Dead men tell no tales;" but the living are not so trustworthy. Not many years ago there appeared in a paper an obituary, written by one of our young preachers, about a person I had known in childhood, which said the subject "was converted in youth and lived a consistent Christian till death." Now, said person was a notorious character in youth and made no pretentions to religion till nearing old age. True, the preacher had only written what was told, and, perhaps, does not know till this day that his name appeared in print at the bottom of a falsehood.

Of writing obituaries and building monuments there seems to be no end, and yet there are heroes whose dust sleeps in an unmarked grave, whose monuments will endure long after the costly ones the world has erected over its heroes, who may be living now in eternity as lost souls only, have crumbled to dust and ashes. Think you that any truly great man rests more sweetly because of this waste of means, while many of God's poor are suffering for the bare necessities of life under the very shadow of these monuments? I trow not. If they could speak, they would say: "Spend not a dollar for me; give it to some poor, starving creature whom it may benefit; your chance for making me happier or better is forever passed." The first great man to deserve a monument will be the one who leaves as his dying request that none be erected. If the vast amount of money paid for cold, useless marble could be given to send the gospel to heathen lands or redeem lost souls in our midst, both the world and its heroes would be made better and happier. Better leave the dead in the hands of their Creator, and give both our attention and means to the living. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

ALICE CARY.

Ruston, La., Nov. 5, 1897.

REPLY TO "GILDEROY."

MR. EDITOR: We have just read Bro. "Gilderoy's" article on second page of the ADVOCATE, of Sept. 16, "The Old Preacher's Experience with Some Newly Sanctified Young People." We write to suggest that that difficulty be charged up to our Zinzendorfian brethren, who teach that we "get it all at once." Bro. "Gilderoy" says those young people were taught that "they jump from the middle of the bad case of sin into full, complete and entire sanctification at one spring." No "second-blessing" man teaches that way. He further says, "I doubt if anyone of those new converts knew that we have an Article of Religion on sin after justification." The "second-blessing" school keeps the truth embodied in this "Article of Religion on sin after justification" prominently before their young converts; but the converts of Zinzendorfian brethren know but little of such an Article of Religion, and what they do know is to deny the truthfulness of it. Let each take what belongs to him.

J. S. SANDERS.

A GREAT QUESTION—BAD ANSWER.

In the catechism following the Sunday school lesson for Dec. 5 one of the two questions and answers is as follows:

"Ques. 32. In what consists the misery of the state into which mankind has fallen?

"Ans. The misery of the state into which mankind fell consists in being born in sin and following the devices and desires of their own corrupt hearts; in being under the wrath and curse of God, and liable to the sufferings of this life, to death, and the pains of hell hereafter."

As I analyze this answer I get the following: "The misery of the state into which mankind fell consists:" (1) Of being born in sin (2) and following the devices . . . of their corrupt hearts; (3) in being under the wrath of God, (4) and liable to the sufferings of this life; (5) and (liable) to death, (6) and to the pains of hell hereafter.

How can one born in this condition be saved? Either of the six parts of this answer applies as much to "the inevitable" as the first, or any other part of it. What follows in the next lesson offers no solution to the over-done Ans. 32, unless it be construed to mean "universal, unconditional" salvation. If "following the devices and desires of their corrupt hearts" is as much a part of "the misery of the fall" as "being born in sin," how can one avoid the one part any more than the other? And if the case be so, how can one avoid "the pains of hell hereafter," seeing that is as much a part of "the misery of the fall" as "being born in sin?"

In the previous answer (to Ques. 31) the editor tells us about the difference between "original sin" and "actual transgression," but in this answer (to Ques. 32) both are put up in the same package and reckoned as one. While it is unquestionably correct to say "the misery of the condition," etc., is "being born in sin," it is not correct to say that we are born "to death, and the pains of hell hereafter." As I look at this answer it says just that, and no less. It seems to me a much better answer might have been copied from Art. VII. of our creed, viz.: "The misery of the condition into which mankind fell" is in "the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

This statement has consistency all through it, while Ans. 32 is out of harmony with itself and the whole system of Methodist theology.

J. A. PARKER.

MRS. REBECCA H DILLEHAY.

Mrs. Rebecca H. Dillehay, widow of Rev. D. W. Dillehay, late of the Mississippi Conference, was born in Baltimore, Md., March 11, 1819, and died in Lawrance, Miss., Sept. 21, 1897, being seventy-eight years six months and ten days old. Her maiden name was Cox, and she was united in matrimony with Bro. Dillehay, Jan. 14, 1836, at Madisonville, Miss. She was of English parentage, and reared an Episcopalian. She professed religion and joined the Methodist Church during the first year of her married life. She was the mother of ten children, four of whom survive her. Dr. A. H. Dillehay, of Meridian, Miss., and three sisters remain to venerate her blessed memory. She was buried at Newton, Miss., Rev. D. P. Bradford officiating.

Sister Dillehay was a faithful woman, faithful in all the relations in life. A good and thoughtful wife, a tender mother, an ardent friend, she filled her place in life well. She was a model itinerant's wife. She knew how to go anywhere, live on small salaries, and endure hardships. For several years she has lived with her children, for some time with Dr. Dillehay in Meridian, and for awhile with Mrs. Caldwell, her daughter, in Lawrance.

We who knew her best have no doubt she has rejoined her glorified husband on the other shore. Delightful reunion! Forever safe, forever at rest! May all that knew and loved her meet her on the other shore! God comfort the loved ones.

R. D. NORSWORTHY.

Selections.

THE RELIGIOUS NEWSPAPER.

The salt and sweetness of family life are its relations to the kingdom of God. It keeps these relations through intelligent interest in what Christians are doing in Christian service, in the development of their own lives, in the church, the community, the State. To lose this interest is to die spiritually, to allow the choicest ties of the family to decay and to weaken its beneficent influence in society.

No other instrument works more effectively and constantly to foster this noble interest than the religious newspaper. It talks with the children about the things of the kingdom in which they are already interested. It exalts the office of fatherhood and motherhood, of husband and wife, by treating of household ministries which bless the bodies, minds and hearts of all the family, from the babe in the cradle to the grandsire in his declining years. It suggests the ornaments, the books and the ways which give to the home the culture that makes its attractions outvie the temptations which, more powerfully than ever before, led the young, and sometimes the older ones, astray.

The religious newspaper makes the teaching of the Bible practical and present. It applies revealed truth to daily living, makes it a power in the decisions which must be made in those smaller affairs where the purposes of life are shaped and developed for its great crisis. It reenforces the utterances of the pastor, instructs the church in many ways by the recorded experiences of other churches, and helps to guide and quicken its spiritual life. Most of the new movements by which the churches advance in strength and influence are started by information which is first spread through the religious newspaper. Christians who do not read it know little and feel little their relations to the body to which they belong, and are little moved to join its work to bring the nations to Christ.

The religious newspaper is as necessary to men's intellectual as to their spiritual growth. Men without it may be keen and eager in their business, and women without it may be zealous to maintain their social standing. They may keep informed through the secular press of passing events, but the interests of culture, no less than of religion, require them to study present problems in the light of Christianity. There would not be motive enough to keep the intellectual nature of the ordinary man or woman alive if the questions which engage their attention as related to society and the world at large were divorced from religion. The great questions which society is striving to answer are moral problems, and in their last analyses are questions of personal duty depending on divine sanctions. The integrity of the family, the relations between employers and employed, and the education of the people by schools and platforms and pulpits, by literature, the social habits of the people in eating and drinking and amusements, and discoveries, inventions and methods which affect social and business life in the moral relations, the making of nations by law and policy, and the dealings of nations with each other—all these pass under review in the religious newspaper, and each one's duty in relation to them is interpreted by the position he holds, or ought to hold, in the kingdom of God.

For these reasons, and others like these, we counsel every head of a family to take the best religious newspaper he can find; to furnish it to his sons and daughters as they go out from their homes; to see that it is present in the new homes they found for themselves, and to commend it heartily to their neighbors and friends. Pastors, it would seem, should hardly need this counsel. They can have no more effective ally in building up their churches. It speaks when they must be silent, and it carries to their flocks many messages which they would be glad to give concerning themselves and their personal relations to their people, but which, in their position, they are compelled to withhold. For the sake of the family, the Church, the State and the kingdom of God, extend the circulation and influence of the religious newspaper.—Congregationalist.

THE DEVOTIONAL HABIT.

"How will I ever get through this day?" said one at an early morning hour, anticipating for that particular day an unusual amount of care and trial. These words were uttered with no misleading ignorance in respect to divine Providence; only with unmindfulness, at that moment, of infinite love and watch-care Soon afterward, at the morning hour of family worship, there came a sweet sense of Christ's love and strength, and then the shrinking soul was enabled to go forth with courage to meet successfully the work of life. It was not, we may suppose, any willful distrust of God that occasioned the above remark, but only the temporary suspension of a conscious devotional habit.

How common is such an experience! And because it is so universal, we come to think that deliverance from the unreflecting habit is something quite impossible in this life; whereas God would have his servants possess such an elevation of Christian character that, absorbed as they must necessarily be in the affairs of this life, they still have a secret reliance upon himself all the time—a substratum of holy confidence, a quiet strength and joy! Every soul should so live as always to say with each opening day, "God does keep me, and does help me to meet every duty and trial."

The Christian mother, occupied, as is so often the case, with almost innumerable cares each day, may have this quiet, strong undercurrent of love and trust. It may not be expressed in words. It may not always be interpreted by herself as a spiritual undercurrent, worthy of being called holy trust. Yet there is—a deep, divine soul-union with God, even when the thoughts are engaged in earthly affairs. All this is possible, because the scriptural promises point the way to such hallowed rest of soul.—Selected.

WHAT THE GOSPEL OF CHRIST HAS DONE.

James Russell Lowell, some years ago, in an after-dinner speech in London, thus replied to a sneer at religion:

"Some gentlemen tell us very complacently that they have no need of religion; they can get along well enough without it. Let me tell you, my friends, the worst kind of religion is no religion at all. And those men who live in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglected has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders, or cut off their heads like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy respected, womanhood honored, and human life held in due regard—when the skeptic can find such a place on this globe where the gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither, and there ventilate their views. But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."—Exchange.

THE PRESENT POPE AND THE BIBLE.

We have heard a great deal, of late, of the increasing liberality of the Catholic Church in regard to the reading of the Bible by the people generally. Yet in an article in the last Independent we see the statement that the reign of the present Pope has been marked by a new edict restraining all Catholics from reading the Bible in the vernacular. It has been impossible to keep them entirely from the Word of God, but that church is determined to keep them from any edition that has not been so translated and annotated as to suit the Pope. The Pope declares:

"Since experience has proved that, on account of man's boldness, more evil than good arises if the Sacred Books are allowed to all without check in the vulgar tongue; wherefore all versions in the vernacular, even though made by Catholics, are entirely forbidden, unless approved by the Holy See or issued under the care of Bishops, with notes taken from the holy Fathers of the church and from learned Catholic writers.

"Prohibited are all versions of the Holy Scriptures made by whatever non-Catholic writers, in whatever vulgar tongue, and those especially which are spread broadcast by Bible societies, again and again condemned by the Roman Pontiffs, since they entirely discard the most salutary laws of the church relative to Divine Books.

"These regulations are that he must ask permission not of his confessor, but of his Bishop; and this permission may be given 'only in urgent cases' and 'for single books.'"—Presbyterian.

A FATAL INVERSION.

The great trouble with the merely ethical teaching of the times is that it has lost the idea of a vital grip upon the grace of Christ. The purport of its dogma is, "Be good, and you will be like Christ, the superb moral Teacher and Exemplar!" That statement does not give the right order, or indicate the real genesis of virtue. It is not the logical or historical order. We might as well take a willow cutting, and prop it up somewhere, and cry unto it, "Leaf out, O slip, and by and by you will have some roots!" No horticulturist acts on that principle, of course. Roots must come before branchings. And so, instead of recommending, "Be good, and you will be like Christ," it is rather fitting to say, "Take hold of Christ vitally, and let him take hold of you, and then you will begin to branch and leaf out with moral verdure worthy of the garden of the Lord!"—Southern Presbyterian.

God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished. . . . Away, then, O man, with thy feeble complaints and feverish despondencies. If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—Horace Bushnell.

Fearing nothing, blame nothing, flee nothing, so much as thy vices and sins, which ought to be more displeasing to thee than any losses whatsoever of things earthly.—Thomas a Kempis.

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FROM THE WORK.

Rev. H. Armstrong, P. C.: "The Opelousas charge consists of two appointments. The congregation in the country never had a house of worship of their own, until about two months ago, when a beautiful church, 30x50 feet, was completed, painted inside and out, furnished with a new $100 Epworth organ, and valued at $1,500. This new church is only five miles from Opelousas. Since the completion of this new church, the Sunday-school has greatly increased in numbers, and the attendance upon preaching is much better. The church in town is holding its own."

Rev. R. M. Blocker, Jeanerette, La., Nov. 9, 1897: "Our people are at peace among themselves, and quite a number enjoy peace with God. We have been in suspense since the yellow-fever scare. The scare reached us, but the fever did not. We have an old-time class meeting each week, which we hope will do much good. We have greatly improved the parsonage by tearing away old rooms and adding comfortable ones. We now have a house (almost) good enough for the editor of the ADVOCATE to live in. The NEW ORLEANS CHRISTIAN ADVOCATE is sweet to our taste every week."

Rev. J. R. Wilson, P. C., Central Academy, Miss., Oct. 5, 1897: "We closed a meeting, about two weeks ago, at Love Joy, on the Burgess mission, which resulted in 46 accessions on profession of faith to our church. Rev. Sam Q. Bass, of Corinth, did the preaching, and the Lord poured out his Spirit upon the church, and the people 'spake with other tongues.' Bro. Bass is an earnest, honest worker. He can get the most timid men and women to pray in public, and the converted do not hesitate to testify for Christ. If all evangelists are like Bro. Bass, I do not see why there should be any objection to them."

Rev. J. S. Sanders, Plaquemine Brulee: "We have just closed a very gracious meeting in our new church here at Plaquemine. We ran it two and a half weeks. Rev. W. J. Porter preached four times for us during the first week, and Bro. Geddie Salone preached the last Sunday in the afternoon. This was all the preaching help we had. We have a band of about twenty in the Plaquemine congregation that are fine helpers, and they did faithful work in the congregation and around the altar. Bro. Frank Hoffpauir led the singing, and the Lord was present from the first service to the last. I believe we had the greatest power I ever saw displayed among the people. Many services were perfect Pentecosts. Often fifteen or twenty shouting and praising God at the same time, and some were prostrated under the great power of God. One sister fell into a trance and lay so all night till eight o'clock next day; came through shouting and praising God. I have never witnessed greater conviction on the unconverted nor never witnessed a greater spirit of prayer on God's people. The altar was constantly filled with seekers, both for conversion and sanctification. A number of bright conversions; we know of twenty-five. Several backsliders reclaimed, and twenty or more sanctified. A number of new family altars erected, and a forward move generally in the work. We have a live congregation at Plaquemine; thirty-five who pray in public, and a number of them ready to hold prayer meeting or work anywhere. We are closing up our fourth year, and it has been our best. We shall hate to say good-by to this people."

Layman, Greensburg, La., Nov. 6, 1897: "One of the best meetings held at the Methodist Church at this place in many years was begun on Monday last and closed Thursday night. Rev. J. A. B. Jones, of Magnolia, Miss., did all the preaching, and the large crowds that flocked to hear him must have served as an inspiration to this grand old man of God, for at times it seemed to your correspondent that he passed entirely out of self, and his words came as messages direct from the throne in heaven. Christian people were greatly edified and strengthened, while many unconverted people were convicted of sin and sought for mercy and found it. There were thirteen accessions to the church and other good work accomplished that eternity alone will only be able to reveal in full. Bro. Jones' sermon, Thursday night, upon the life and character of Moses was, we think, among one of the best sermons we ever heard, and at the most opportune time, for he had a large audience of very intelligent people who were competent to judge and to appreciate a good thing, and there were present nearly two hundred students from the two colleges here; upon whose flexible minds the sermon was bound to make deep and lasting impressions. Mississippi has produced many grand and noble characters who have figured in both Church and State, and have written their names high upon the walls of fame; but, in our humble estimation, Bro. Jones is as grand an old commoner as any of them. The pastor, Rev. G. D. Anders, had the promise of other ministerial aid to be on hand Friday to carry the meeting on, as Bro. Jones was compelled to leave, but they failed him at the last moment, and he closed much to the regret of all, as the prospects for much more good were very bright. . . . Our people greatly desire to have you, Bro. Black, to visit the historical old town of Greensburg and take a peep at what we are doing here for the Master, especially in the way of Christian education. We have been slow, perhaps, in the past, but we are coming at last and are going to make ourselves heard."

Rev. Sam Q. Bass, L. P., Corinth, Miss., Nov. 10, 1897: "If you will allow me space in your columns, I will say a few words (humbly) in regard to the 'local-preacher-evangelist' of our church. I have been a local preacher twelve years, and I have seen and heard some strange things along this way. For the life of me, I can not see where or how it is strictly necessary for us all to belong to the Conference before our work can be credited by our brethren in the ministry. It is strange to me that a pastor can do what is called 'evangelistic work' among his brother pastors, and nothing is said about it. But if a local preacher helps a pastor, and has a great meeting, some brother pastor will jump on to him and say hard things to him and of him about it. It has not been a great while since a good brother said to me: 'I have no confidence in all your work this year as an evangelist. All those people you speak of would have been converted if you had not gone to those points.' I do not wish to be understood as throwing any mud at anyone, but I do think that this is very poor logic. I also think that this is very poor encouragement to the local preacher. Whatever controversy of opinions may exist concerning the term, 'evangelist,' it is nevertheless a 'Bible term' strictly; and it does seem to me that we ought not to jump on a thing that we find in the Bible. I am aware of the fact that some 'local-preacher-evangelists' do not do as they ought. I also know that there are some pastors who do not do as well as they might, but I would not do and say against a pastor what I have heard said of and against local preachers for my right arm. I sometimes feel like appealing to the General Conference to enact some law that will compel the presiding elder and pastor to recognize, utilize and give honor to the local preacher's work. As a rule, the local preacher has but little or no show. I know where there is a local preacher whose relatives and friends have asked him time and again to assist their pastor in a meeting. The pastor would be willing, but the presiding elder objects to 'local-preacher-evangelist.' Well, perhaps this is right. A good pastor said to me this year: 'Bro. Sam, I would ask you to assist me in some of my meetings. I have some points at which I believe you could do great good for me and the church. But my presiding elder don't want anyone but a pastor to work in his district.' The Lord willing, I will be at Conference with the brethren."

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STUDYING ONE'S HEARERS.

Considering the person to be addressed is even more important than considering the main thought in an address. It is not enough for a preacher to have God's truth as the basis of his message, and to know that the subject of his message is intrinsically of the highest importance. He must know enough of his hearers to be sure that they are capable of comprehending that subject, and then he must see to it that his form of presenting that subject, and the illustrations he uses in order to make it clear, are adapted to their special understanding and needs. College boys and factory girls have different peculiar requirements which a preacher must recognize, if he would give them, severally, a word in due season. Young children and old sailors are not to be addressed in just the same way. As Paul suggests, some have need of milk, and some of strong meat. Yet not all preachers or teachers or talkers bear this truth in mind as they prepare themselves for an address. It is a great mistake to be thinking more of one's message than of those who need a message, when preparing for one's service as a preacher or as a teacher.—Sunday-School Times.

In a late lecture before the students of the Theological Seminary of Virginia, Dr. Dix, rector of Trinity Church, New York City, exposed a great weakness in the modern church when he affirmed, with great distinctness, that "the pulpit had lost the light, the sweetness and the power of the great doctrine of atonement." Associated with this loss is the loss of a corresponding doctrine—the "scriptural conception of sin." "Sin," thoroughly acknowledged, leads to a true appreciation of the atonement for sin, and in it Jesus Christ is revealed as the great burden-bearer for men—the propitiation for the sins of the world. The church must get back to this doctrine and the preaching thereof, or remain hopelessly weak.—Exchange.

The itinerant system of the Methodists does much to check the tendency, observable in some other denominations, to join the preacher instead of the church. There are hundreds, if not thousands, of people in this country who have united with some particular church society for the sake of the popular preacher who fills its pulpit. It may be better to join the preacher rather than not join at all, but to join the church is infinitely preferable.—St. Louis Advocate.

According to the Chicago Daily Record the profit of the St. Louis Brewing Company, owned and controlled by an English syndicate, was $712,872.40. This shows an increase of $153,592.80 over the preceding year. The brewer flourished right along through the hard times, while many a legitimate enterprise has gone to the wall.

No quality will ever get a man more friends than a sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, and cheerful recognition of merits.—Dr. Johnson.

POSTPONEMENT.

If possible, please announce in this week's ADVOCATE that Meridian District Epworth League Conference has been postponed to Nov. 30, Dec. 1 and 2. A good attendance and profitable occasion is expected.

H. G. HAWKINS.

The raging lion that ravages the earth, seeking that which it may devour is a fearsome antagonist to fight. Ill-health is a stealthier but much more dangerous enemy. It is always easier and better to avoid it than to fight it. It comes in various guises. At first it is usually as a trifling indigestion or a slight attack of biliousness. Then follow loss of appetite, or headache, or nervousness and sleeplessness, or stupor. These are the advance heralds of consumption, malaria, nervous exhaustion and prostration, and a multitude of other ills.

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"I cannot praise Dr. Pierce's Golden Medical Discovery too highly," writes Mrs. Mary A. Seay, of Andersonville, Buckingham Co., Va. "My friends gave me up as dying of consumption. I tried everything, but grew worse, until I became so weak I gave up all my housework. I tried four bottles of the 'Golden Medical Discovery' and have now no more need to take medicine of any kind. I recommend your medicines—the 'Golden Medical Discovery' and 'Pleasant Pellets'—to my friends with a full belief in their efficiency."

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Rev. W. C. Black, D.D., Editor and Publisher.

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THURSDAY, NOVEMBER 18, 1897.

NOTICE.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold their annual session in the ADVOCATE office, Wednesday, Dec. 1, at ten o'clock A. M.

LOUISIANA CONFERENCE POSTPONED.

In view of the long and serious interruption of travel and of business due to the yellow fever quarantine regulations, I have consented to postpone the date of the session of the Louisiana Conference to Thursday, Jan. 6. I hereby cancel all my engagements to preach in Louisiana between now and the date first fixed for the Conference.

E. R. HENDRIX.

Kansas City Mo., Nov. 12, 1897.

In all ages
Every human heart is human,
And even in savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not:
And the feeble hands and helpless,
Groping blindly in the darkness,
And are lifted up and strengthened.
H. W. Longfellow.

The devil tempts us not, 'tis we tempt him, beckoning his skill with opportunity.—George Eliot.

Virtue is that which must tip the preacher's tongue and the ruler's scepter with authority.—South.

It is better to lose the good opinion of others than to lose a good opinion of one's self.—Baptist Standard.

Honors and rewards are just in proportion as a man forgets self and serves others.—H. G. Weston, D. D.

When Christ comes to reward his saints you will receive your own reward and not another's.—Standard.

Some people look at the dark side of everything, and complain because the world looks so gloomy.—John B. Williams, in Onward.

Love's secret is to be always doing things for God, and not to mind because they are such very little things.—Baptist Standard.

Self restraint can not be attained by a few spasmodic efforts. It may come only as a result of constant watchfulness and self-curbing.—Southern Churchman.

When the people are interested in a church enterprise is the time to push it. There is nothing harder to do than to try to revive anything of the sort that has been allowed to languish and die.—Southern Churchman.

"Look on your best friends with the thought that they may one day become your worst enemies," was an ancient maxim of worldly prudence. It is for us to reverse the maxim, and rather say, "Look on your worst enemies with the thought that they may some day become your best friends."—Dean Stanley.

CHURCH ATTENDANCE.

Church attendance, though an indispensable means of grace and a plain Christian duty, is by a good many professing Christians "more honored in the breach than in the observance." A large number we fear can not say with the Psalmist, "A day in thy courts is better than a thousand." Faithfulness in church attendance is an excellent gauge of one's piety.

It is amazing how many and how trivial are the excuses people find for not attending divine service regularly. Church members let slight hindrances and ailments keep them from going up to the house of God that would not be allowed for a moment to interfere with business or pleasure. If the weather is unusually warm or cold, if the sky is a little threatening, if one has a convenient headache or backache, if one's shoes pinch or are a little old, if there is a feeling of weariness from the week's work, if a special collection is to be taken, or if some other member of the family does not wish to go, the service of the sanctuary is sure to be minus more than one worshiper who could be present if he would. A believer who suffers himself to be kept at home by such trifles, however respectable and honest he may be, is simply playing at religion. The habit of non-attendance grows fast, and is exceedingly hard to overcome.

Not a few act as if church going were an unimportant and profitless thing. They go occasionally in order to enjoy the music, to hear some new preacher, or, perhaps, to meet some of their friends; but as for communing with God, for receiving a spiritual uplift, they care little or nothing. Many church members seem to place a higher estimate upon physical rest and recreation than upon spiritual renewal and the favor of God. Even on God's holy day they prefer to entertain themselves by reading a novel, the latest magazine, or the Sunday newspaper, above seeking the blessing and guidance of the King of Heaven. The pleasure-seeker in his blindness fancies there is more profit in physical enjoyment, in taking a spin upon a bicycle, in a horse-back or car ride, than in remembering the Lord and in attending to the wants of the soul. Immeasurable is the folly of those who thus act. Their whole range of vision is darkened. Are we wiser than God? Are we mightier than he? Do we imagine we can forget him and neglect his ordinances with impunity? Is any Christian foolish enough to say that the favor of God is to be despised, that his blessings are worthless, and that his worship is a vain thing? None would dare say such a thing, but in action how many thousands give the lie to their honest convictions?

Many excuse themselves by saying: "I can worship God just as well at home." That is one of the devil's catches, and contains just enough truth to make it dangerous. It is true only in the case of the believer who finds it absolutely impossible on account of sickness, remoteness from the place of worship, or some other insurmountable hindrance, to go to the sanctuary. He who could go, but remains at home to take his ease, flattering himself that he can derive just as much benefit from reading a sermon by Talmage or somebody else, breaks a solemn vow and violates the plain teaching of Scripture. It is expressly enjoined upon us to "forsake not the assembling of ourselves together, as the manner of some is." The whole tenor of Scripture is contrary to the supposition that God will bless with his presence and gracious influence those who are not in earnest enough to sacrifice convenience or pleasure in order to worship him in the assemblies of the saints in accordance with his own command. The man or woman who thinks to atone for neglect of church attendance by reading in private a sermon or a chapter or two in the Bible is almost sure ere long to cease to do even this much. There is a power and inspiring influence in the spoken word which is wanting in the printed sermon read at home. There is a mighty stimulus that comes from worship in the great congregation that is absent in private devotion. God assuredly pours out his spirit in greater fullness upon men united in public worship than he does upon those who purposely avoid the sanctuary and worship only in seclusion. This is the honor that he puts upon his Word and ordinances.

The non-church-going class, which in some sections is large and increasing, is a menace to society and to Christianity. General neglect of church attendance means the closing of the churches, the silencing of the pulpit and the decay of vital religion. Suppose every believer were to absent himself from service habitually as some do, what would become of the church? No organized work could be carried on and the conversion of sinners would become well nigh impossible. The believer who attends church is within reach of religious influences. Many a man's ruin dates from his ceasing to go to church. Neglect of this duty leads to spiritual deadness, backsliding, Sabbath-breaking and oftentimes to skepticism.

He is a Christian only in name who goes to church only when he feels like it, or when it suits his convenience. One of the evangelists tells us a whole volume about Jesus in a single sentence: "As his custom was, he went into the synagogue on the Sabbath day." No man can be a true follower of the Master who does not follow his example in attending public worship.

Encourage your pastor by waiting upon his ministry. The realization that you and some other members of his flock can be counted on to attend only during the most favorable weather or on some special occasions is enough to dampen his ardor. Don't be one of those who come out only to hear some prominent preacher or evangelist from abroad. A church made up of such members would soon go to pieces.

YELLOW FEVER.

During the week closing Tuesday morning the number of new cases in this city was 65 against 208 last week—a decrease of 143. A similar decline is reported from all infected points. The yellow fever of '97 will, therefore, soon be a thing of the past.

NOTES.

The University of Mississippi opened on the fifteenth.

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Rev. V. V. Harlan, one of the leading lights of Arkansas Methodism, died on the eighth.

***

Rev. W. W. Pinson, of the West Texas Conference, has been transferred to the South Georgia Conference.

***

Mrs. Eliza Tucker, one of our Brazil missionaries, is visiting her father, Bishop Granbery. She will remain during the Winter.

***

Rev. J. W. Lowrance, of the North Mississippi Conference, has been transferred to the West Virginia Conference, and stationed at Parkersburg.

***

W. H. Tribette, founder of the Tribette Scholarship in Millsaps College, died on Monday in New York. His remains were brought to his home in Terry, Miss., for interment.

***

A man who knows it all is to be pitied for his ignorance; he has not yet begun to learn, and what is more unfortunate, he has much to unlearn before he can learn anything worth knowing.—Methodist Protestant.

***

Rev. J. D. Simpson has resigned the presidency of Tuscaloosa Female College, and the vacancy has been filled by the election of Dr. W. F. Melton, who has been associated with Dr. Price in Nashville College for Young Ladies.

***

Our lineage is heathen. Missionary enterprise rescued us from paganism. Gratitude for our own emancipation, and love for our brethren, the heathen, of all countries, should move us with a mighty impulse to engage in missionary work.—R. Long.

***

It is a misfortune for any man to be soured on his church. He may be plain, he may be candid, but he ought to be loving toward his individual brethren and toward the church as a whole. The words of a sore-head, a malcontent, do not stop with the man that hears them, but they start a wave of disloyalty and discontent that may break on distant shores. Prudence and justice on the one hand and patience and charity on the other are much needed in all the churches of the land.—Holston Methodist.

The habit which some parents have fallen into of letting their children go home after Sunday school, instead of keeping them at church, can not be too much deprecated. A generation of non-church-goers is thus trained up, and numbers will be lost to the cause of God.

***

It is all in vain for parents to pray God to save their boys from the death work of the saloon, while they never lift a finger to exterminate it—while they even purchase their groceries where a saloon and grocery store are run together. God does not and will not hear such prayers, as is clearly seen in the thousands of drunkards who were reared by praying parents.—Religions Telescope.

***

By invitation of the pastor, Rev. J. B. Kent, we spent last Sabbath in Covington, preaching Sunday morning to a full house. At night we heard an earnest, well-arranged and practical discourse from Bro. Kent from the text, "Thy kingdom come." During our stay we enjoyed the hospitalities of Bro. and Sister Courtney. We are also indebted to Dr. J. L. Pope for appreciated courtesies. We were pleased to meet Bro. Henry C. Brown, of the Mississippi Conference, and to find him gradually recovering the use of his voice.

***

Now is a good time to work for the ADVOCATE. If all the preachers of the patronizing Conferences would work as diligently and persistently for their Conference organ as a few of them are working for other papers, the ADVOCATE would flourish like a green bay tree. The brethren will confer a very great favor on the publisher if they will remit the amount of their indebtedness before Conference instead of waiting to settle at Conference. We have more than one reason for making this request. We sincerely hope the brethren will give heed thereto.

***

The minister should cultivate absolute correctness of speech in the pulpit. It is true that many people will not be critical, but in these days of compulsory education the number is constantly increasing of those who will be watchful of the language in which the sermon is put. Even the uneducated mind is always ready to appreciate correct speaking, while the trained mind is disgusted with both speaker and utterance if the latter be filled with blunders. In these days an ungrammatical speaker is out of place in the pulpit, for the people are too well educated.—Pittsburg Advocate.

***

The preaching of the gospel is as great a power as ever it was, and the world is ready to receive it if properly presented. Prayer and labor are the chief elements of success. The labor required involves constant mental effort, as well as active pastoral work. The preacher who would do the best work must be a thinker. He must read, he must study, he must write. The least educated audience demands the hardest study, for it is a difficult task to reproduce profound thought in simple language. In a successful ministry there can be no leisure. More than ever it demands knowledge, devotion and energy; but for this very reason it is the grandest vocation that is possible to man.—Reformed Church Messenger.

***

The following extracts from a private letter from our friend, Rev. J. A. Bowen, will be read with interest. We regret exceedingly to hear of the misfortune of Bro. Morehead, but hope that he will suffer no serious inconvenience therefrom.

Rev. H. C. Morehead, our presiding elder, was accidentally thrown from his cart last Monday near Charleston, Miss., and came near being killed; but we are glad to tell you that he is some better, and we expect him to be able for work next week.

Bro. J. A. Braswell, P. C., Water Valley circuit, is quite sick at his parsonage, Taylor, Miss. While we hope he is not dangerously ill, yet he will not be able to finish up his work. He has slow fever.

All the preachers in this district are doing good work. Bro. W. T. Browning held a glorious revival at Main Street during October, which resulted in 21 accessions to the church. He was assisted by Rev. W. O. Saddler and the presiding elder and others. Wood Street is in better condition than I have seen the charge.

Miss Ruth Singleton, daughter of Rev. Hiram R. Singleton, will be married on Tuesday, the twenty-third, to Mr. Claude James, of Eddyville, Ky. The marriage will take place, at 5 o'clock P. M., at Rayne Memorial Church, the bride's father officiating. The bridal party will leave immediately for their Kentucky home. The dashing young Kentuckian is to be congratulated upon his good fortune in winning so rich a prize. We extend our heartiest congratulations in advance.

***

There is nothing to be said in defense of foot ball. It is essentially brutal, and is degrading in its influences. Nearly every game played results in physical injury to some of the players, and the list of those who have been killed during the season or have been injured for life is simply appalling. If the college authorities will not or can not control this mania for the brutal among our college men, then the strong arm of the law ought to interfere with it; and the sooner the law is put into vigorous operation the better for our colleges and the cause of morals generally.—New York Advocate.

***

The pastor and the faithful of the flock can do much to build up the congregation by house-to house visiting, by looking up strangers and non-attendants and giving them a cordial invitation to attend service, by treating them cordially when they come, and by making the services as attractive as possible. People like to go where they find a warm welcome, and where they can hear good music and soulful sermons. Let the preaching be pointed, pictorial, persuasive, and of moderate length, and it will draw. If people are not induced to come to church, there is little chance to reach them with the gospel.

***

Corinth, Miss., Nov. 13, 1897.

MR. EDITOR: I hasten to thank you with a full heart for your article just read in the NEW ORLEANS ADVOCATE, of Nov. 11, on "Foot Ball Must Go." Keep striking it till it is stretched dead on the field. No Christian college should tolerate it, or any other violent game. You have made your points fit and clear. I wish that article could be embraced in definite Conference action.

Your brother,
W. T. J. SULLIVAN.

On the very day the above was written the press dispatches gave notice of a foot ball contest between two schools in Cincinnati, in which "one player was laid out unconscious for several minutes, another got a broken nose, while a great many came off with black eyes and bruised heads." Foot ball must go. It would be a great deal better for our colleges to abolish it now than to do so after there has been a fatality attending it.

***

The great majority of people will find the work of life near at hand. It may be, perhaps, to correct the faults in one's self, to sweeten the atmosphere of home, to bless the local church, to consecrate one's business, or to purify the political atmosphere. Trite and true as is this statement, it is a difficult one to apprehend. If we set ourselves to master it, the task is soon abandoned, and we are looking far away for some other and greater work to do. The most successful and useful minister is the man whose labors are confined strictly to the cultivation of the one vineyard committed to his care. The minister's best helper is that member of his church who finds duty nearest at hand, and can always be relied upon to sustain the home church in its regular constituted work.—Zion's Herald.

***

It will not do in this workaday world to live too much in either the past or the future. Neither musty memories nor vacuous visions can sustain the healthiest life of the soul. Yet there are minds of an over-reminiscent type that are always groaning under burdens long since decayed into dust and fighting over and over again battles on fields where peace was long ago declared. And so, on the other hand, there are spirits that seem to feed on the thin air of hopeless hopes, impractical dreamers who stand steadfastly gazing up not really into heaven, but into hazy, mazy clouds where they see no Lord and whence they gain no inspiration. But duty lies neither in the past nor in the future. Opportunity is always conjugated in the present tense. Now is the day of salvation; here is the arena for effort; at hand are all decisions of destinies.—New York Observer.

The illustrious John Randolph once said: "When I try to make myself an infidel, I fancy I feel the hand of my mother on my head and her voice sounding in my ear as she taught me to say, 'Our Father, who art in heaven.'" No child ever started out in life a skeptic. The child believes everything told it until it has been deceived by parents and persons who fail to keep their promises. Infidelity begins in the family where the first lie is told, where the first promise is broken, and where deception is practiced by old heads.

***

The "Christian Uplook" has this to say of detractors and backbiters: "He who tries, directly or indirectly, to injure another in business or reputation is always, eventually, the loser. The injured one, if he maintains his integrity, will come out of the furnace without the smell of fire on him, while the other will bear the taint of the traducer. Some men are, morally, coarse-grained and have a conscience seared with selfishness. They lack that nice sense of moral propriety which leads to a practical recognition of the golden rule: Doing unto others as they would like others do unto them. They will perpetrate a petty, mean act without a qualm of conscience or a solitary disturbing emotion. Having done an injury and being aware of it, they never betray the possession of the spirit of true manliness by a frank acknowledgment of the same."

***

The service rendered to a congregation by the pastor who uses his time and influence to induce people to read good literature can not be measured. Those who do not read their own denominational journals are by their lack of knowledge and of connectional sympathy placed to a degree beyond the reach of the pulpit. The well-informed members of a congregation appreciate the message of the preacher, while the non-reading ones may utterly fail to apprehend its drift and scope. Next to the actual preaching of the gospel comes the influence and ministry of the religious press, which advocates, supplements, and extends all other evangelical agencies. The pastor who neglects to make the religious paper his helper and sub-pastor is blind to his own interest as well as to the larger interests of the people whom he is set to serve.—Exchange.

***

It is a lamentable fact that there are in our own church as well as in other denominations great numbers of people who have never been brought to realize that it is a high privilege to contribute toward the support of the gospel. They can not be induced to pledge a specific amount for pastoral support or for the benevolent enterprises of the church, and practically add nothing to the financial strength of the congregations with which they are connected. They can secure money for many things which they would be better off without, or which are, at least, not absolutely necessary to them, but they plead inability to obtain any for the maintenance of the church. They have reached a stage of religious paralysis where it seems possible to satisfy the demands of conscience by occasionally patronizing a church entertainment or supper. Those who in laying their financial plans make provision for everything but the claims of the church, are robbing God and impoverishing their own souls.—Central Advocate.

***

After all it is not from the possession of extraordinary qualities of intellect or genius that our leading men are able to fill their positions or accomplish their work. If it were, the ordinary man might well despair. Men of remarkable endowments are generally worsted in the battle of life, like wild eagles in a cage, beating their heads and their wings against the bars which limit the freedom of their flight. The qualities which make men useful in this every-day world are good judgment, adaptability, sincerity, kindliness, energy, patience; those common virtues which every person has or may develop. No one who has good health and fair mental ability need stand on the highway of life complaining of lack of opportunity to do something. If the call which comes from the world without to climb to the mountain top finds no echo in his heart, it is from his own contemptible littleness. It is meet and right that mother nature should leave him whining by the wayside, while she gives her attention to some more worthy children.—Methodist Herald.

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CURES PAIN

TO THE PREACHERS OF THE NORTH MISSISSIPPI CONFERENCE.

DEAR BRETHREN: Please fill blanks for Sunday-school statistics sent you by your Board, and return them to me by Dec. 1, if possible. If you can not send them before the above date, please bring them to Conference with you. We desire to give due credit to every pastoral charge for all Sunday-school work done. Then we will plan to help the cause more for the future. There is much more interest manifest in this work than has ever been reported; hence these new methods adopted at our last Conference session. Accept our thanks in advance for your prompt assistance. I am, Yours in love,

J. A. BOWEN,
Sec. North Miss. Conf. Sunday-school Board.
Water Valley, Miss., Nov. 13, 1897.

THE MOST SIMPLE AND SAFE REMEDY for a Cough or Throat Trouble is "BROWN'S BRONCHIAL TROCHES." They possess real merit.

NOTICE.

The class of the second year will meet the committee in Jackson, Miss., Tuesday, Dec. 28, 1897, at 7:30 P. M. I. W. COOPER, Chairman.

ENTERPRISE IN PUBLISHING.

A noteworthy example of progress in up-to-date publishing houses is the success achieved by the David C. Cook Publishing Co., of Chicago. Their "Young People's Weekly" has forged to the front within the past year until it now has a circulation of 225,000 copies. It is the largest, best and cheapest young people's paper in the world, is profusely and beautifully illustrated with half tone engravings and printed in colors. The religious publications of the David C. Cook Publishing Co. have, for more than twenty years, been accepted as standard by all evangelical denominations, and have found their way to all parts of the globe where the English language is used.

IUKA NORMAL INSTITUTE.

Iuka (Miss.) Normal Institute is open for the reception of students from all non infected points. All quarantine regulations will doubtless be removed by the fifteenth. We have good classes in Classical and Scientific courses, also in all the usual English branches, Art, Elocution, Physical Culture, Music, Stenography, and Bookkeeping.

Pupils may enter on the sixteenth instant, find classes to suit their advancement, and be in school nine months of this school year, which closes July 29, '98, or seven months to June 4, 1898.

Those who are so sure as to the origin whence man sprung would do well to recall what Sir William Dawson has said: "I know nothing about the origin of man except what I am told in the Scriptures—that God created him. I do not know anything more than that, and I do not know anybody who does." And a greater than Sir William, Lord Kelvin, the greatest living scientist now that Helmholtz has passed away, declared in his address before the British Association: "There is nothing in science that reaches the origin of anything at all." But the callow birdlings will chirp when the parent birds are still.—Christian Work.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.
Mrs. L. HUDNUT, South Bend, Ind.

Robert Louis Stevenson wrote as follows of South Sea missions: "I had conceived a great prejudice against missions in the South Seas, but I had no sooner come here than that prejudice was at first reduced and at last annihilated. Those who deblatterate against missions have only one thing to do—come and see them on the spot."

NORTH MISSISSIPPI CONFERENCE NOTICE

Preachers and others desiring to procure during the Conference session special books, will please notify me in due time, so that I may surely have what they want. The undergraduates will please let me know what books of the Course of Study they will want; by so doing they will save expense.

It would be a great favor if brethren who owe me any amount for books will remit the same at once, or be ready to settle on the first day of the Conference session at the farthest. Like every other preacher, I desire to be able to report collections in full. G. W. BACHMAN.

Kosciusko, Miss., Nov. 13, 1897.

CAPT. A. M. MOORE.

Capt. A. M. Moore died at his home in Scooba, Miss., on the seventh instant, at 11 A. M. He was buried at Binnsville on Monday. A large number of persons attended the burial services, attesting thereby their respect for our departed brother. The Methodist Church has lost one of its best and most influential members at that place; and, indeed, the whole community feel keenly his loss. He died peacefully and joyfully. A more extended notice will probably appear later.

D. G. W. ELLIS.

I suffered for two weeks with neuralgia, and Salvation Oil gave me immediate relief. Mrs. Wm. C. Bald, Mosher street, Baltimore, Md.

When a man really gets in earnest about going to heaven it can easily be seen in the greater preparation he is making for it than he is making to stay upon the earth.—Guardian.

Parties trying to introduce new cough remedies should know that the people will have Dr. Bull's Cough Syrup.

FREE SCHOLARSHIP.

Don't fail to send to Dr. Z. A. Parker, Athens, Ala., for literature of the Athens Female College. This is one of the leading colleges in the South, with rates cheaper than any other first class college South, East, West or North. College more prosperous than in its long and splendid history. Not a serious case of sickness in the college in thirty years. Location, nearly one thousand feet above sea level. One FREE SCHOLARSHIP for each county in your State. Spring session opens Jan. 17, 1898. WRITE AT ONCE.

Some publishers are putting off Bibles on their subscribers which they claim are just as good as the Holman. There is no other as good. It has all the Oxford helps and the self-pronouncing feature besides. Every person, whether educated or uneducated, needs help in pronouncing Bible names. The Holman Bible gives you the pronunciation, not in an appendix where it has to be hunted up, but in the book itself wherever the name occurs. Paper and binding are excellent. See offer on our third page.

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Scholarship, $30.

Catalogue sent on application.

N. J. HARRIS, President,
Jackson, Miss.

NOTICE.

Let the candidates for admission on trial into the North Mississippi Conference meet the committee at the Methodist Church at Oxford, Monday evening, Dec. 6, at 7 o'clock. The examinations will be written.

JNO. W. BELL, Chairman.

After you get angry and stop your paper, just poke your finger into water, pull it out, and look at the hole. Then you will know how sadly you are missed. A man who thinks a paper can not thrive without his support, ought to go off and stay awhile. When he comes back, half his friends will not know he has gone, and the other half will not care, while the world at large kept no account of his movements. You will find things you can not indorse in every paper. The "Book of books" is often very plain, and hits some hard raps, but if you were to get mad and burn your Bible, the hundreds of presses would still go on printing it. So when you stop your paper, and call the editor names, the paper will still be published, and what is more, you will read it on the sly.—Cycle, Charleston, S. C.

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Craddock & Co., 1032 Race St., Phila., Pa.
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TESTIMONIAL.

July 28, 1889.

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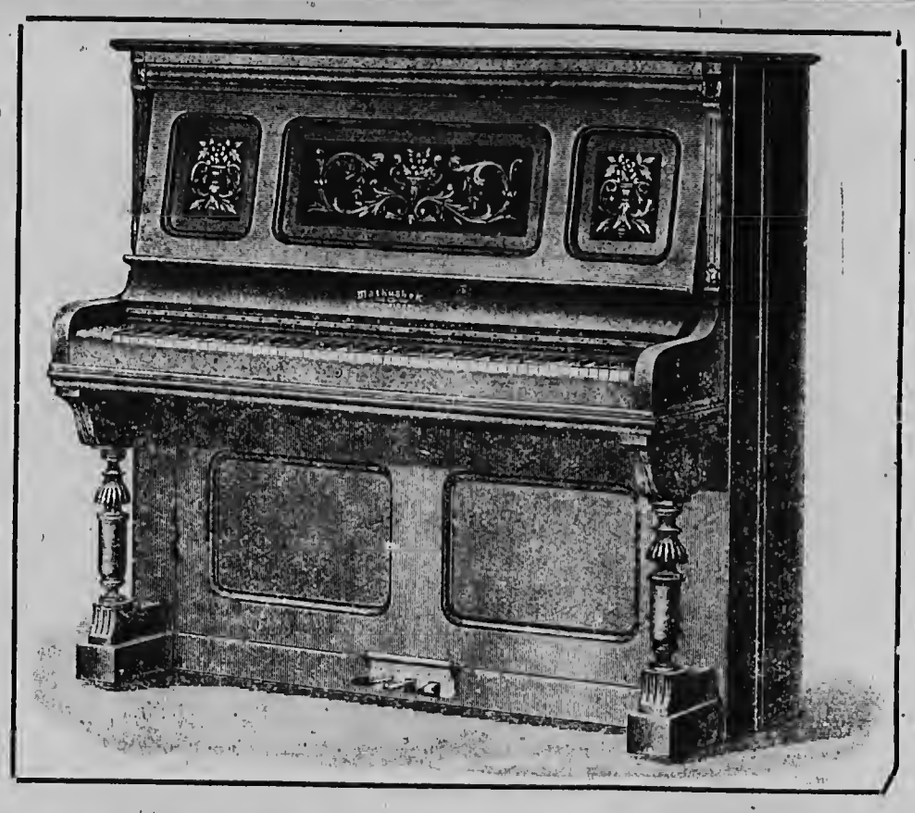

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EPPS'S

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Home Circle.

BABY GONE TO SCHOOL.

The baby has gone to school; ah, me!
What will mother do,
With never a call to button or pin,
Or tie a little shoe?
How can she [illegible] busy all day
With the little "hindering thing" away?

Another basket to fill with lunch,
Another "good-bye" to say,
And the mother stands at the door to see
Her baby march away,
And turns with a sigh that is half relief
And half a something akin to grief.

She thinks of a possible future morn
When the children, one by one,
Will go from their home out into the world,
To battle with life alone,
And not even the baby be left to cheer
The desolate home of that future year.

She picks up garments here and there,
Thrown down in careless haste,
And tries to think how it would seem
If nothing were displaced.
If the house were always still as this,
How could she bear the loneliness?

—Selected.

HOME EDUCATION.

There are few parents who do not have knowledge that would be helpful to the boy or girl some time. Many parents have not the time to give a stated hour daily to this work, though many who think this is so in their case could plan for this time. Yet, where impossible, or very inconvenient, much can be done while at other duties.

Not only will the child be receiving instruction from the best, because the most interested and loved, instructor, but he can be made more thorough in what is often learned very superficially. Or, when the parents have had advantages outside the public schools, they may give lessons that will save many a dollar paid out to teachers.

Are you incredulous? Notice little children, and begin with those old enough for the chart class of the public schools, and at the age of ten much may have been done.

If the parent understands music and playing, much might be gained by beginning very early in the child's life to ground him in the foundation principles of music. If an artist, then, with the probably inherited talents, the child could have the training that in after days, if higher instruction could be given, would place him immediately beyond his compeers.

If in the education of the parent has been included the higher branches of the college, academy or high school, a course of studies can be prepared for even little children, including algebra, history, language, literature, etc.

If you are doubtful of the feasibility of this plan, let me advise a trial. Do you understand botany? Have the children gather some leaves, and from them explain the structure of veins, teach the names of the forms and some of the names of trees and plants represented. If thoroughly done, you will not get through with leaves the first Summer, but the little ones will in that time be more thorough than the big brother or sister who takes a common high school course in the same branch, but who takes it all in the same length of time. The blossom could come the next season, and this would finish the course perhaps, for roots and stems and family distinctions would work in themselves.

Have you studied Latin? Begin it with the wee ones, and if you suit your lessons to your surroundings to a great extent, you will surely think you have most intelligent children.

Maybe you have received your education in a country school, and never got beyond the three "R's." Don't stop because of that. Read all you can of the best literature, and meanwhile drill the children on what you know. If you begin in time, you are still infinitely ahead of them, and in helping them you will help yourself learn, and if in the end they outstrip you in book learning, you will be ahead in experience and riper knowledge.

Through it all, and through everything, I would like to impress on every parent's mind the need of good reading; the best is none to good. Good literature in the home is a most important factor in the education of children. In reading, I wish all could realize that while poetry should be first supplied to the child, fiction, good novels, should come last; after history, biography, travels, etc. I say good novels, for the second grade down to the lowest have no place or room in a decent library or home.

So far I have only referred to the mental education. As to moral training, see to it that your children do not go wrong through lack of proper teaching. Take your stand steadfastly on the side of right, and let your example be all on this side. Where sin and crime creep in stealthily, be prepared for it, and explain the danger carefully.

Children should be taught to work, and should come up to manhood and womanhood with knowledge of some sort of work that will enable them, if necessary, to earn their living. The father, we will presume, is a carpenter, also saws his own wood, cares for his own tools, and for his horse and cow. You know there is a right and wrong way to do everything, and though this father's son may be intended for a lawyer, I do not believe the father is doing his duty unless he trains his son in using a hammer and saw, and insists on his doing all other duties in the best way. The same way with the daughter. Although the mother may intend this daughter to follow in the footsteps of the "new woman," or to marry rich, and so escape drudgery, it is only justice to her that she be taught housework.

Children are given us to train. Let us take care that we do our duty in no half-hearted, one-sided way. The opportunity once lost can never be regained. As we labor so shall we also reap.—Household.

AYER'S ARGUMENT.

If there is any reason why you should use any sarsaparilla, there is every reason why you should use Ayer's. When you take sarsaparilla you take it to cure disease; you want to be cured as quickly as possible and as cheaply as possible. That is why you should use Ayer's: it cures quickly and cheaply—and it cures to stay. Many people write us: "I would sooner have one bottle of Ayer's Sarsaparilla than three of any other kind." A druggist writes that "one bottle of Ayer's will give more benefit than six of any other kind." If one bottle of Ayer's will do the work of three it must have the strength of three at the cost of one. There's the point in a nutshell. It pays every way to use

Ayer's Sarsaparilla.

"THE YOUNG MAN IN BUSINESS."

It will amaze not a few to learn through Mr. Bok's careful investigation that the demand for capable young men in New York, for example, is far in excess of the supply. It is difficult to find men to fill positions of great importance. Business men are having this experience right along. The disposition is to dispute this statement at once and with emphasis, but this, at least, must have been noticed by all who have been in the habit of noticing, that of a hundred applicants for a place or for work, probably no more than five are quite up to it. They will be wanting in skill or in character. According to Mr. Bok, the average young man in business to-day may be likened to an automatic machine. He does the same thing through the required hours, day after day, and then goes home. Then he wonders why he is not advanced or his salary increased, though he is worth no more this year than last, and his place could be supplied in five minutes. If he serves ten years, he does neither more nor better work the tenth than he did the first or second. What reason in advancing his salary, other things remaining equal, or why should he be placed in higher position? If he was paid the first year as much as he is worth in the business this year, how can he expect higher pay? Is he not to be paid according to the worth of his services rather than according to the years of service? Concentration is one of the business virtues; undivided attention to business in business hours; no idling, no romancing, no visiting, no careless work. These are not what the contract calls for. The employee has no more right to depart from the contract on his side than the employer on his. What outcry would be heard were the employer to deduct from salary or wages according to the time wasted or according to the defective work! Thoroughness is one of the conditions of success. Everything should be done as well as possible. It is no art to do something after a fashion unless it is a good fashion. A little omission here, and a little neglect there, a slip in comparatively minor matters is bad. It is no special art to simply fill the position for which one is paid; the art is in doing more than was bargained for, in making more of his position than has usually been made of it in the interest of his employer. Such a man does not need to ask advancement; his work advances him. This is not the sort of a man who is at the end of the year nothing more than at the beginning. It is not the sort of man who is careful to arrive at his post not one second before the time and equally careful to leave it the moment the clock strikes. A young man must be all alive in business hours; alive not only to the present duties and methods, but as far as may be excepting present duties and studying better methods. The principles laid down are not less applicable to young women, and there is not one who is now employed or is proposing to seek work to whom these suggestions may not be commended.—Exchange.

GREAT POPULAR QUESTIONS ARE DECIDED AT THE FIRESIDE.

I have seen the sea lashed into a fury and tossed into a spray, and its grandeur moves the soul of the dullest man. But I remember that it is not the billows, but the calm level of the sea from which all heights and depths are measured. When the storm has passed, and the hour of calm settles on the ocean; when sunlight bathes its smooth surface, then the astronomer and surveyor takes the level from which he measures all terrestrial heights and depths.

Gentlemen of the convention, your present temper may not mark the healthful pulse of our people. When our enthusiasm has passed, when the emotions of this hour have subsided, we shall find the calm level of public opinion below the storm from which the thoughts of a mighty people are to be measured, and by which their final action will be determined. Not here in this brilliant circle, where fifteen thousand men and women are assembled, is the destiny of the Republic to be decreed; nor here, where I see the enthusiastic faces of seven hundred and fifty-six delegates, waiting to cast their votes into the urn and determine the choice of their party; but by four million Republican firesides, where the thoughtful fathers, with wives and children about them, with calm thoughts inspired by love of home and love of country, with the history of the past, the hopes of the future, and the knowledge of the great men who have adorned and blessed our nation in days gone by—there God prepares the verdict that shall determine the wisdom of our work to-night.—Jas. A. Garfield.

POOR GIRLS.

The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them, and they have been taught to despise labor and to depend upon others for a living, and are perfectly helpless. The most forlorn women belong to this class. Every daughter should learn to earn her own living, the rich as well as the poor. The wheel of fortune rolls swiftly around; the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do girls should learn to work. No reform is more imperative than this.—London Gentlewoman.

THE GREAT MOTIVE.

Love does not calculate. Love gives. Perhaps Mary never paused to estimate the value of her vase of spikenard. It was Judas who did the figuring. Love gives the costliest things at hand, and gives without measuring the cost. When we are really on fire with love, it is very likely that our arithmetic will be for the time forgotten.—The Lookout.

SOUL INSURANCE.

A little boy on his father's knee said:

"Papa, is your soul insured?"

"Why do you ask, my son?"

"Because I heard Uncle Frank say that you had your house insured and your life insured, but he did not think you thought of your soul, and he was afraid you would lose it. Can't you get it insured right away?"

It was all true, and the father was led to seek the divine guarantee of his soul's well-being.—Exchange.

A great many young people's societies are suffering for the want of something practical to do. Meeting together and talking, time after time, is only a part of training. We learn not only that we may serve, but we learn best by serving. We chance to know a society in Georgia composed of twenty-nine young people who pay one-half the salary of a missionary in a foreign field, and they are made happy by doing so. There is nothing that will so develop interest as the consciousness of accomplishing some good result. All the time talking about the work and not doing it will react hurtfully.

The payment of the pastor's salary is a duty. It is not a gift that the church gives him, but the discharge of an honest obligation for service done. Let no church member ever feel that what he contributes to his pastor's salary is a gift to charity.

Hygiene.

BRAIN STIMULANT.

The best possible thing for a man to do when he feels too weak to carry anything through is to go to bed and sleep as long as he can. This is the only recuperation of brain power, the only actual recuperation of brain force; because during sleep the brain is in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood, which take the place of those which have been consumed by previous labor, since the very act of thinking burns up solid particles, as every turn of the wheel or screw of the steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood, which were obtained from the food eaten previously; and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during the state of rest, of quiet, and stillness of sleep. Mere stimulants supply nothing in themselves; they goad the brain, force it to a greater consumption of its substance, until it is so exhausted that there is not power enough left to receive a supply.—Medical Journal.

A HOT BATH WILL BRING SLEEP.

Suppose a person to be tired out by overwork of any kind, to feel nervous, irritable and worn, to be absolutely certain that bed means only tossing for hours in an unhappy wakefulness. We all know this condition of the body and mind. Turn on the hot water in the bath-room and soak in the hot bath until the drowsy feeling comes, which will be within three minutes; turn on cold water until it becomes tepid; then rub yourself briskly with a coarse Turkish towel until the body is perfectly dry, and then go to bed. You will sleep the sleep of the just, and rise in the morning wondering how you could have felt so badly the night before. The bath has saved many a one from a sleepless night, if not from a severe headache the next day.—Dr. Cyrus Edson.

Awarded Highest Honors—World's Fair. Gold Medal, Midwinter Fair.

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A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

To Officers and Teachers of Sunday Schools.

What Lesson Helps are to be used in your school during the coming year? The time is near at hand when you will [illegible], and at the same time the cheapest? If you want helps that are **real helps**; if you want increased attendance, increased interest, and the most fruitful results; in short, if you are prepared to lay aside prejudice and decide on **merit**—then we ask you to send for **free sample copies** of the Quarterly Lesson Helps and Weekly Papers prepared by **David C. Cook.**

They are the **best** and cheapest, and are used by thousands of Sunday-schools of all evangelical denominations in all parts of the world, wherever the English language is spoken.

They have stood the test of **twenty years** of successful use, and are now acknowledged to be the **standard** and **leading** International series. Their popularity increases each year, and they are, without doubt, in the very **front rank.**

Why not get the very best? It will cost you nothing to examine them, and but a trifle to try them in your school. Write at once to the DAVID C. COOK PUBLISHING COMPANY, 36 Washington Street, Chicago, and ask for a **free** package of their Lesson Helps and Papers. Read and examine them carefully, compare with any and all others, and you cannot fail to admit that they really **are** the best. Note specially their wonderful cheapness in price (but not in quality), and then figure how much your school will save in money and gain in efficiency by their use.

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Christmas Snow Stars

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CHRISTMAS SELECTIONS FOR 1897.

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☞ Send for catalogue of Cantatas, Solos, Anthems, Services, etc., for Christmas. Sent free on application.

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Our Cordova and Rio Coffees, Parched and Ground, have a fragrance that makes folks thirsty for a cup of it. Soon as you catch the aroma you wish it was coffee time.

Costs much less than at regular tea and coffee stores, where shoddy prizes are given with every pound; but it's worth all it costs.

A finer flavored or more wholesome coffees can't be bought anywhere at any price.

Finest Cordova, parched and ground, 20 cents a pound.

Choice Rio, parched and ground, 15 cents a pound.

Common Rio, parched and ground, 10 cents a pound.

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STAGNATION VS. SENSATION.

With two offensive words we head this article. We do not know which word is the worst It is the national habit in literature and religion to call that sensationalism which we ourselves can not do. If an author writes a book that will not sell, he is apt to charge the books of the day which do succeed as being sensational There are a great many men who, in the world and the church, are dead failures; who spend their time in letting the public know that they are not sensationalists. This fact is, that they never made any stir while living, nor will they in dying, save as they rob the undertaker of his fees, they not leaving enough to pay their dismission expenses.

We hate sensationalism in the pulpit, so far as that word means the preaching of everything but the gospel; but the simple fact is, that whenever and wherever faith, and repentance, and heaven, and hell are proclaimed with emphasis, there will be a sensation The people in our great cities are hungry for the old gospel of Christ. If our young men in the ministry went large audiences, let them quit philosophizing, and hair-splitting, and bota-sizing, and without gloves take hold of men's sins and troubles, and there will be no lack of hearers. Stagnation is worse than sensationalism. We have always noticed that just in proportion as a man can not get along himself, he is fearful of some one else making an excitement. Last week a mud-turtle down by the brook opened its shell, and discoursed to a horse that was coming down to drink. The mud-turtle said to the horse: "Just as I get sound asleep, you are sure to come past and wake me up We always used to have a good, quiet time down here in the swamp till you got in the habit of thumping along this way. I am conservative, and like to keep in my shell. I have been pastor of thirteen other mud-turtles, and we always had peace till you came, and next week, at our semi-annual meeting of mud-turtles, we shall either have you voted a nuisance, or will talk it over in private, eight or ten of us, which will probably be the more prudent way" Then the mud-turtle's shell went shut with a snap, at which the horse kicked up his heels as he turned to go up to the barn to be harnessed to a load of corn that was ready for the market Let us all wake up and go to work. There are in the private membership of our churches, and in the ministry, a great many men who are dead, but have never had the common decency to get buried. With the harvest white and "lodging" for lack of a sickle, instead of lying under the trees criticising the sweating reapers who are at work, let us throw off our own coats and go out to see how good a swathe we can cut, and how much grain we can garner.—Christian Herald.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa Twenty-five cents a bottle.

OLD FRIENDS.

It takes a great many new friends to make one old friend. Friendship is not like asparagus—a plant that shoots up in a night and is then ready for the knife. It is rather like the hickory or the oak, of gradual growth and solid fibre. As it is the wood which has been "seasoned" by long exposure to wind and weather that emits the hottest fire, so the friendships that have been seasoned by many years of sun and storm produce the warmest glow. An eccentric old man in London hung out an auctioneer's red flag over his front door. He said that he did it to "weed out the false friends who would make off if they thought that he had come to bankruptcy." A rather sharp stroke of humor was that device, and there are quite too many who are ready to halt their carriages before the door of a fine mansion, but who have very few bye-streets and back-lanes on their visiting lists. Prosperity breeds friends; adversity tests them.

A genuine, unselfish friendship sweetens and mellows by age. A true, honest face becomes dearer the longer it is looked at, just as a loving pair become more beautiful to each other when they reach the milestone of their "golden wedding." One of the best antidotes to pessimism is the cordial grasp of the hand by a long-tried friend. It renews our faith in human nature. In spite of Adam's fall, and its disastrous consequences, this old world has many a foretaste of heaven in it when invalights its pure, sweet flame on the altar of the heart.

One of the best tests of friendship is the willingness to point out our mistakes, and to deal faithfully with our sins. Blessed be the friend who makes us to see and to feel our faults! What a sharp contrast the inspired Book draws between the treacherous "kisses of an enemy," and the "wounds" of a brave, true friend who applies the lancet to the diseased spot in our character! That is the way that our adorable and loving Savior deals with his redeemed ones. He saith, "As many as I love I rebuke and chasten," and he never loves us more than when he is applying the pruning-knife to the vine in order to let the rich clusters ripen. My own experience has been that the very best way to ensure the respect and affection of those whose friendship is worth the most, is to offer frank and loving criticism when conscience prompts it. I once wrote such a frank criticism to a very distinguished clergyman in regard to what seemed to me to be a painful defect in one of his sermons. Instead of awakening his resentment it drew forth a cordial response, and kindled a friendship that grew warmer until the said day when I followed his remains to their burial in Westminster Abbey. We ministers make a grievous mistake when we shrink from a plain, tender, faithful dealing with the faults and sins of those who are committed to our care. "Son of man, I have made thee a watchman; give them warning from Me." That is the divine injunction to all ministers to be faithful to the souls of their flock. There will be a great many blessed renewals of friendship in heaven, and none will be sweeter than that of pastors and the souls whom they have led to Jesus. They will be our "joy and crown."—Rev. Theodore L. Cuyler.

To Whom it May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. Black,
Editor Christian Advocate.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

RAY—Angus C. Ray, son of the late Rev. Neal M. Ray, was born in Robinson county, N. C., Aug. 26, 1867 He served the Postal Telegraph Company as lineman at Pearlington, Miss., where he was married to Miss Mettie Geiger, daughter of Judge M. Geiger, Sept. 5, 1894 Two children live to bless their happy union.

Mr. Ray was a worthy and useful young man, highly esteemed by all who knew him. He was called to Scranton, Miss., by the Postal Telegraph Company, where he was taken down with yellow fever, and the grim messenger, Death, claimed him as his victim, Oct. 13, 1897.

He leaves a wife and two children to mourn his loss, and to whom we extend our heartfelt sympathies and bid them look to "God, who is our refuge and strength, a very present help in trouble," who will provide for them if they put their trust in him. W. A. Brown.

North Caroline Advocate please copy

NORTON—Bro. D A. Norton was born of Methodist parents in Edgefield district, S. C., Sept. 23, 1813. When about twelve years of age he moved to Alebama with his parents. November 30, 1834, he was united in marriage to Miss Lucinde Johnson. About this time he joined the M. E Church, and began a long, active and useful career in the service of his Lord, occupying almost every official position as a layman in the church. In 1866 he removed with his family to Louisiana, and settled near Arcadia, to continue that fertility and successful life until disabled by old age and many infirmities He was a good man and true. In baptism and benediction the hand of Bishop Asbury had rested upon his head in infancy, and on Oct. 18, 1897, we laid him to rest in the cemetery at Arcadia beside the wife who had some years before preceded him to rest and reward. He leaves several daughters and numerous friends, to whom we offer the consolations of the promises of God, looking for the time when we shall rejoice in that meeting by and by W. F. Henderson, Pastor.

Alebama Advocate please copy.

WATTS—Death is a sad visitor, even when he lingers at the threshold for days or weeks before the icy fingers are laid upon some loved one; but especially when the visit is so unexpected are hearts doubly saddened.

The home of Dr. T J. Watts was overshadowed with gloom on the 5th of October, when Miss Connie, the daughter of Thos and Maggie Watts, passed from their vision into the realms of eternal glory after an illness of only a few hours. Miss Corrie's mother died when she was only two and a half years old. She was brought to the home of her uncle, Dr. T. J. Watts, in Newton, Miss., where she was brought up to womanhood. About twelve years ago she united with the M. E. Church, South, under the ministry of Bro. Peebles.

To say here was a consistent life is an assertion that will not be gainsaid by any who knew her. She was the "pet" of the home in which she had been reared. She was for eight years the secretary of our Sunday-school. Afterwards she was elected treasurer, which position she held till death.

Our community was greatly shocked when it was learned that Miss Corrie was dangerously ill. Her popularity as a quiet, unostentatious, religious girl was attested by expressions from the lips of all who knew her life. Wednesday afternoon, followed by a large concourse of sorrowing friends and loved ones, we laid that which was mortal to rest in full hope of a glorious resurrection.

D P. Bradford, Pastor.

Newton, Miss.

The following resolutions were adopted by the Methodist Sunday-school, Newton, Miss., on the death of Miss Corrie Watts, who departed this life Tuesday, Oct. 5, 1897:

Whereas, It has pleased the Supreme Ruler to remove from our midst our beloved sister and co-worker in the Sunday-school, Corrie Watts, and that in so doing we are deprived of a valued friend and useful member of the Sunday-school; yet we bow in humble submission to the will of Him who doeth all things well; And, whereas, By her death we are admonished to be also ready; therefore, be it

Resolved, That we mourn her loss and remember her noble life and many virtues, and that we should imitate her in piety and consecration to God.

Resolved, That we deeply sympathize with the family in this dark hour, and tender them our condolence in their sad bereavement.

Clara Bingham, for Com.

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with LOCAL APPLICATIONS, as they can not reach the seat of the disease Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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545

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.*

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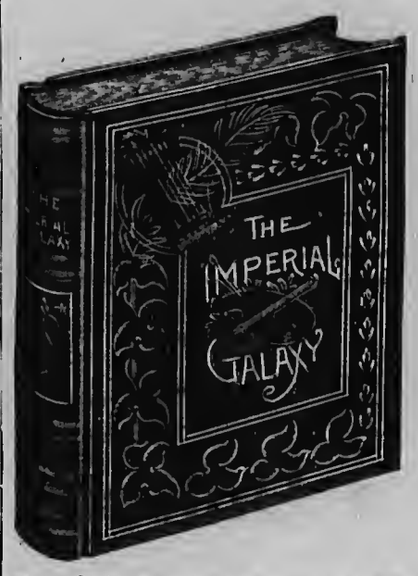

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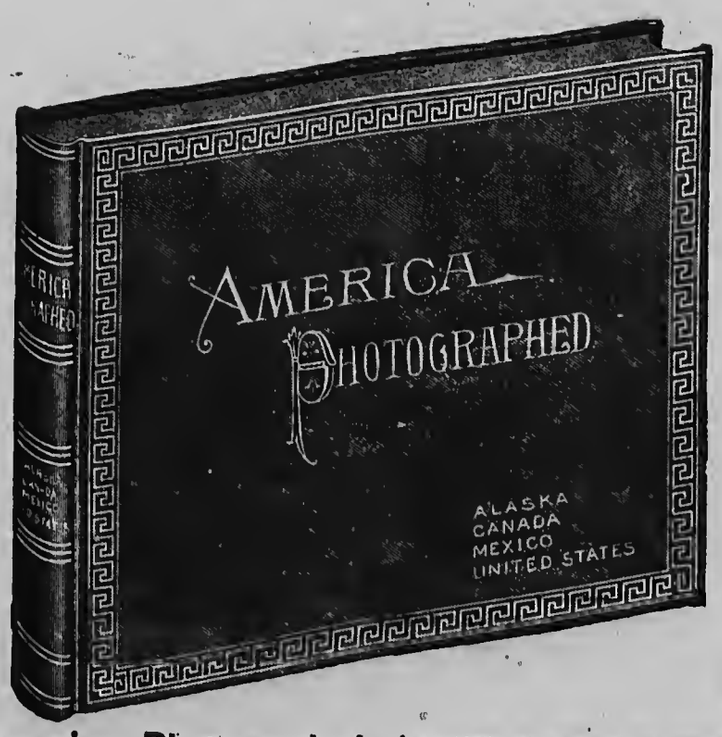

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A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack slip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

Improved Automatic Bobbin Winder which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

Self Threading—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

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NEWS OF THE WEEK.

DOMESTIC.

Jefferson Davis' birthday is to be made a legal holiday in Georgia.

The memorial exercises held by the school children of Missouri in honor of Eugene Field have added almost $10,000 to the fund for his monument.

Helen Gould, who is worth about $25,000,000 in her own right, has entered the law school of Columbia University, with the intention of qualifying herself for admittance to the bar.

The State Board of Health has set the example of withdrawing quarantine, and has thrown the gates of New Orleans open. All the flags and guards have been removed from premises within the city where the fever prevailed.

The Southern Chemical and Fertilizing Company, Limited, otherwise known as the Garbage Company, has estimated itself in dollars and cents and submitted to the Mayor and City Council the aggregate of its worth in a sale to the city.

The first of the Booth-Tucker colonies in the West has been established at Soledad, in California. Another is to be organized in the Arkansas valley, in Colorado, where the Salvation Army commander has an option on a 3000-acre tract.

The Yale faculty has taken a new step and instituted compulsory gymnasium work for the freshman class. The "freshies" are to give two hours a week to developing their muscles, but all men who are training for athletic teams are to be exempted.

The patrons of the New York Public Library need have no fear of any disease germs lingering amongst the books. Each book, as it is returned, is to be subjected to a fumigating process, which is guaranteed to clean out the most obstreperous bacillus.

A few days ago United States Judge Jackson, of West Virginia, decided that gangers and storekeepers in the employ of the internal revenue service were under the protection of the civil service law, and could not be removed from their positions except for causes other than political.

It is said that the Bible house at Fourth avenue and Astor place, in New York City, has been put upon the market. The property, which is worth $750,000, was formerly a source of revenue to the society from its rentals. The finances of the society are in such a condition that it has been deemed necessary to make an appeal for aid to the churches of New York and Brooklyn. A statement has been made, according to the Commercial Advertiser, that the expenditures of the society in the last two years have exceeded the income by $156,050.

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FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

FOREIGN.

In Hawaii there are 23,273 Protestants, 28,863 Catholics, 4868 Mormons, 44,806 of eastern creeds, and 20,192 who declined to state their faith or possessed none.

A bill, which legalizes non-Catholic marriages in Peru, and which makes legal all civil ceremonies performed by the mayors of towns in the presence of witnesses, was sanctioned by the Peruvian Congress just before adjournment.

Although the difficulties growing out of the war between Turkey and Greece have been settled, the cause which led up to the war remains still a disturbing factor in European politics. The Cretan problem is still unsolved, and the powers of Europe are still burdened with the government of the island.

In Germany when the vote of the jury is evenly divided—that is, six against six—the prisoner is acquitted. A verdict of five against seven leaves the verdict to be decided by the court, and in a vote of eight against four the prisoner is convicted.

Although the force sent by the Indian Government to discipline the tribesmen on the northern frontier of the Indian Empire has made steady progress, it is meeting with stubborn resistance which was never contemplated at the commencement of the campaign.

It is said that Spain is desperately hard up for money, and has been unable to procure the means to increase her fleet of battle ships or to purchase warships from other nations. The financial collapse of Spain is regarded as disposing of any possibility of war with the United States in case Congress should declare the Independence of Cuba.

The Salvation Army has invaded Finland and has been so liberally recruited that it now numbers 20,000 privates and 1000 officers. The crusade against vice has been accompanied by most gratifying success, and there is a notable diminution in drunkenness and other vices.

The Viceroy of India, the Earl of Elgin, has ordered a court of inquiry to investigate the disastrous reconnoisance of the British force under General Westmacott, which, on Wednesday last, reached the summit of Saransan Mountain with little resistance, and afterwards retreated.

A German warship is under orders to sail for Port-au-Prince, Hayti, this month, in order to insist upon redress for the arrest of Herr Lueders, a German subject, and his unlawful imprisonment, for which Count Schwerin, the German minister at Port-au-Prince, has demanded indemnity.

GOOD TIMES have come to those whom Hood's Sarsaparilla has cured of scrofula, catarrh, dyspepsia, rheumatism, weak nerves, or some other form of impure blood.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Easy, and yet efficient.

MARRIAGES.

McBRIDE-CULLOM.—At the residence of the bride's uncle, Judge E. N. Cullom, Nov. 4, 1897, by Rev. H. Armstrong, Mr. Mason McBride and Miss Ida Cullom, all of Opelousas, La.

TUCKER-CARTER. At the residence of the bride's mother, in Aberdeen, Miss., Nov. 11, 1897, by Rev. Amos Kendall, Rev. R. A. Tucker, of the North Mississippi Conference, and Miss Mary A. Carter.

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READING ALOUD.

A lecturer on reading recently made some remarkable statements, such as:

"Thus to read aloud agreeably at sight requires great intellectual development on the part of the reader. One must see, hear, and enunciate at the same time, and not only enter into the thought of the writer, but be able to project that thought—a thing that very few of us can do."

This is most true. The horrible travesty of reading, often heard in the pulpit, results from the fact that the lessons and hymns have not been carefully studied before reading, and the reader has not the intellectual development sufficient to read aloud agreeably at sight.

It was said years ago by a great teacher that he had heard a number of ministers of different denominations read, and there was but one among them that he would not have put at the foot of any class which he had in his school. His statement was challenged, and he invited an editor to accompany him, and the editor said afterward that the statement was incorrect, because it implied that a teacher of his grade would admit such a reader to his school at all!—New York Advocate.

About two years ago the Rev. Mr. Surf, of Blue Springs, Nebr., lost his hair after fever, and became nearly bald. He finally resolved to use Ayer's Hair Vigor, and now has as fine a head of hair as could be desired. This is certainly a fact worth remembering.

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Burgess	Fri.]..Nov. 19
Eureka	20, 21

T. C. WIER, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada circuit	(Thurs.)..Nov. 18
Water Valley cir., at Wyatt's Chapel	20, 21

H. C. MOREHEAD, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Columbia, at C	Nov. 27, 28
Lumberton, at L	Dec. 4, 5
Pearlington, at P	11, 12
Bay St. Louis, at L. B	Mon.. 13
Escatawpa, at Zion	Thurs.. 14
Americus, at Salem	Thurs.. 16
Moss Point	Friday night.. 17
Biloxi	Sat.. 18
Ocean Springs and Scranton, at O. S.	19
Vancleave, at V	Mon.. 20
Whittington, at Coleville	Wed.. 22
Gulf Port, at McHenry	Thurs.. 23
Galloway, at McLaurin	Fri.. 24
Hattiesburg	26, 27

C. A. POWELL, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Bogue Chitto, at Bogue Chitto	Nov. 20, 21
Summit and Topisaw, at Summit	Fri. 26
Whitestown, at Bethany	27, 28
McComb City	27, 28
Crystal Springs	Dec. 4, 5
Martinville, at Pleasant Ridge	11, 12
Pleasant Grove, at Tilton	18, 19
Brookhaven	Thurs.. 23
Wesson	25, 26
North Wesson, at North Wesson	25, 26

E. H. MOUNGER, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Fuller	Nov. 20, 21
Eastabuchie	27, 28
Vossburg	Dec. 1
Williamsburg	4, 5
Mt. Carmel	11, 12
Shubuta	18, 19
Enterprise and S	(Wed.).. 22
Heidelberg	25, 26

L. CARLEY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

(List changed to suit postponed Annual Conference.)

North Kemper, at Blair's Ch'l. (S., S.]	Nov. 20, 21
DeKalb, at New Hope	(Sun., Mon.).. 21, 22
Chunkey, at Chunkey	(Sat., Sun.).. 27, 28
Linwood, at Hopewell	(Sat., Sun.)..Dec. 4, 5
Neshoba, at Sandtown	(Sun., Mon.).. 5, 6
Daleville, at Sowle's Ch'l.	(Sat., Sun.).. 11, 12
Rose Hill, at Pleasant G.	(Sat., Sun.). 18, 19
South Side, at S. S.	(Tues., 7:30 P. M.).. 21
East End	(Wed., 7:30 P. M.).. 23
Toomsuba, at Center Ridge	(Fri.).. 24
Porterville, at Porterville	(Sat., Sun.). 25, 26
Lauderdale, at Lauderdale	(Sun., Mon.] 26, 27
West End	(Mon., 7:30 P. M.).. 27
Central	(Tues., 7:30 P. M.].. 28

Pastors will please see that Questions 24 and 26 are answered according to the Discipline, and that local preachers have written reports of their labors.

C. G. ANDREWS, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon, at S	Nov. 20, 21
Canton	Sun., 7 P. M.. 21
Lake City and Ludl	27, 28
Moulton, at Pearl River	Dec. 4, 5
Camden, at Shiloh	11, 12
Tranquil, at Tranquil	17
Silver Creek and R. L., at Rhodale	19
Flora	Wed.. 22
Terry, at Forest Hill	Fri.. 24
Fulton	Sun.. 26
Capitol Street	Mon.. 27
First Church	Tues.. 28

R. D. NORSWORTHY, P. E.

BRANDON DIST. FOURTH ROUND.

Clarksburg, at Lindsey's Chapel	Nov. 20, 21
Morton, at Pelahatchie	21, 22
Hillsboro, at New Providence	27, 28
Forest, at Forest	28, 29

W. W. SIMMONS, P. E.

Forest, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Jefferson Street	Nov. 20, 21
Wesley Chapel	21, 22
McNair	27, 28

Trustees will please make their reports according to the Discipline.

W. L. C. HUNNICUTT, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Harrisonburg, at Harrisonburg	Nov. 19
Winnsboro, at Winnsboro	21
Bayville, at Bayville	22
Oak Ridge, at Collinston	24
Bastrop, at Mer Rouge	25
Bonita, at Bonita	26
Deslard, at Deslard	28
Monroe, at Monroe	29

B. F. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Arthur	Nov. 20, 21
Morgan City—Quarterly Conference	24
Grand Chenier	27, 28
Franklin	Dec. 1
Patterson	2
French Mission	4, 5
Jeanerette	8
Abbeville	9
West Lake	10, 11
Crowley—Quarterly Conference	14

H. O. WHITE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Amite City, at Kentwood	Nov. 20, 21
East Feliciana, at —	27, 28
Clinton	28, 29
Baton Rouge Second Church	Dec. 4, 5, 6
Baton Rouge First Church	5, 6
Bayou Sara, at Conner	11, 12
Jackson	11, 12

R. W. TUCKER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Homer, at Homer	Nov. 20, 21
Farmerville, at F	27, 28
Downsville, at D	Dec. 4, 5
Minden, at M	9
Arcadia	11, 12

Let every member of the Quarterly Conference be on hand the first day, and let the trustees have their reports on church property ready, as the Discipline directs. See page 50, Question 24, of Discipline.

B. T. CREWS, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine and Donaldsonville, at D.	Nov. 21
Crapa Street, Slidell and Pearl River, at Crapa Street	24
Morgan Street	28
Covington and Tchefuncte, at Covington	Dec. 5
Lower Coast, at Wesley	8
Felicity Street	12

The local preachers will please be present with written report of their labors.

JOHN T. SAWYER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek, at Fellowship	Nov. 20, 21
Pineville	23
Winfield	30
Dry Fork	Dec. 4, 5
Washington	11, 12
White Chapel	12, 13

V. D. SKIPPER, P. E.

SHREVEPORT DIST. FOURTH ROUND.

Pleasant Hill, at P. H	Nov. 20, 21
Fort Jesup, at Baton Rouge	27, 28
Mansfield	Dec. 2, 3

Let all the officials attend their Quarterly Conferences, and let extra efforts be made to have full reports.

J. L. P. SHEPPARD, P. E.

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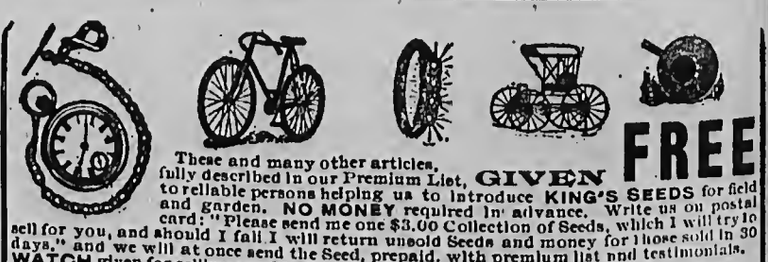

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THANKSGIVING.

BY MARGARET E. SANGSTER.

If they had cause for thankfulness
Who crossed the bitter sea
To build within the wilderness
The altar of the free;
Who paused amid their bread of tears
In exile and in pain,
To praise the God who hushed their fears
And gave them sun and rain,
And seed that pierced the rocky soil,
And harvest ere the snow—
If they were glad, 'mid grief and toil,
Our fathers, long ago,
Oh, what rich chord of nobler song
Should we this hour uplift,
On whom so swift love's favors throng,
Who reap so large a gift!
Father, from out thine open hand
Through all our borders wide,
Drop bounties on our smiling land,
No prayer of want denied.
Receive our thanks that seek thee, Lord,
Our words are weak to say
Praise God, from whom all blessings flow,
Our heartfelt psalm this day.

Congregationalist.

Selections.

A STATEMENT OF FACTS.

The following from the pen of W. L. Arnold, who acted as attorney for H. C. Morrison in his appeal to the Louisville Conference, is copied from the Pentecostal Herald by request of a member of one of our patronizing Conferences:

It was at this point that one of our visiting connectional officers undertook to act as mediator in bringing about an adjustment of the difficulty. As a peace measure, and in order to prevent a reopening of the case, he drew up the following paper, and urged its acceptance:

"I did not believe I was violating law when I held the Dublin meeting. I did not intend contumacious conduct by continuing to preach after my suspension. I have never indulged defiance to church law. If I feared to its membership and ministry I will remain loyal to the church and obedient to its discipline while I continue in its connection."

This paper was hurriedly drawn and was faulty. If Bro. Morrison had been asked to write out his own statement, it would never have been put in this way.

When this paper was presented to us we readily signified our willingness to accept the first three sentences. Bro. Morrison did not at the time, and does not now, believe that he violated the law of the church by preaching at the camp meeting at Dublin. He has never intended contumacious conduct nor defiance of church law, and has not hesitated to say so at any time. But on account of the equivocal character of the remaining sentence, he refused to sign the paper. The fact that another misunderstanding might arise in regard to the meaning of the words, "I will remain loyal to the church and obedient to its discipline," was clearly pointed out, and on account of this he refused to accept it. There was no possible chance of misunderstanding his position. If the language in question was to be understood in its plain, natural sense, it was not objectionable. As a consistent member of the church, he could not expect to do otherwise than be subject to its discipline and abide by the laws, when authoritatively interpreted. But if it was to be understood as conceding the unauthorized and unwarranted construction insisted upon by his opponents, he would not accept it. He would not sign the paper except with the understanding that he did not concede this point.

When it was presented to the other side it was rejected by them also. Bishop Wilson insisted on the insertion of the promise not to go into any pastoral charge without the consent of the pastor. This, of course, he would not consent to.

We refused to consent to this, not because of any disposition to interfere with the rightful authority of the pastor. Bro. Morrison has been a pastor himself, knows the duties and responsibilities of the office, and there is no danger whatever of his doing violence to any prerogative that is given this official by the law of the church. We refused to consent to it (1) because the law of the church does not restrict a local preacher in his ministrations; neither does it give the pastor control over services held outside of his own churches. Such a promise upon our part would have gone beyond the law. No man has a right to demand of us what the law does not require, and it would certainly have been unwise to promise a thing not enjoined by the Discipline. (2) Such a precedent once established, it would be easily possible to break up and destroy every camp meeting that has been established by the holiness people. These camp meetings are established at railroad centers and at other places of convenient access, with little or no reference to the local church. The opposition claim that the whole territory of our country is divided into charges; that each pastor has exclusive control of all services held by our preachers within the bounds of his charge (just what the General Conference refused to enact); and under such a construction all that would be necessary to break up any camp meeting would be to appoint a preacher to the nearest charge who is opposed to the work. This is the supreme point of the whole controversy. Of course, we did not propose to put a weapon in the hands of the opposition with which they could so easily club our people to death.

Thus the matter stood on Saturday evening. Monday morning our connectional officer came to us, saying: "I see daylight breaking. Those fellows are willing to settle this morning on your terms." He again presented his paper. Again we hesitated; again the possible misconstruction was pointed out, and our unwillingness so to be understood was explicitly declared. We pointed out the fact that the paper still leaves it an open question as to what construction should be placed upon the law. Said he: "Never mind that. If you will sign this paper, they will accept it, and it will settle this case." It was not intimated to us that we were expected to concede anything. Had it been, the paper would never have been signed. Finally our signatures were attached, with the express understanding that we did not accept the construction of the opposite side. When the paper was taken to the brethren of the other side, they accepted it without question. Thus the matter was removed from before us, and the Conference adjourned in peace. Morrison did not escape by a mere technicality. The action of the Dublin brethren and of the Lexington Quarterly Conference was not justified; neither did Morrison accept the prosecution's construction of the law.

REV. E. A. ROSS AND THE ROSEBURG CONFERENCE.

A pastor in one of our patronizing Conferences sends us the following clipping from a recent issue of the Pacific Advocate, with the request that we publish it:

I have just read in the Pentecostal Herald, of Oct. 6, the unholy attack of Bro. Ross on our recent Conference at Roseburg. As it is so unjust to the church and misleading to those who were not present, I ask your permission to point out some of the errors it contains.

Speaking of Dr. Hoss' address, Bro. Ross says: "He labored earnestly to convince us that the Nashville Christian Advocate was a clear cut holiness paper, and, according to Dr. Hoss, the unpardonable sin is to make a specialty of preaching holiness and refusing to subscribe for the Nashville Advocate. I find in the homes of our people political, secret order, and Advent books and papers; yet not one word was spoken against these. But the sin of all sins is in subscribing to the Pentecostal Herald."

It amazes me that Bro. Ross could pen such a statement. The most untruthful man in Oregon ought to blush to write it. The fact is, Dr. Hoss did not utter one word against holiness; nor did he speak disrespectfully of anyone because of his views respecting holiness. He did not utter one word against the Pentecostal Herald; nor did he even mention the paper, either directly or indirectly.

"The local preacher who never does any preaching," says Bro. Ross, "was highly spoken of by the Doctor, while the evangelist came in for a special share of his affections."

Here is another misstatement. Dr. Hoss made no such allusion to such local preachers, either expressed or implied. He did express his belief that the modern evangelist was often a sower of discord in the church and a reviler of his brethren. Bro. Ross' letter substantiates the Doctor's statement, and renders his argument unanswerable.

Referring to a meeting he held last Winter in Dillard, Bro. Ross continues: "I organized the first South Methodist class ever in the place, and it is the best one to-day in the entire Conference. The presiding elder attached it to the Roseburg work. When the pastor came down to fill his appointment, he put up at the sister's house who invited me. She said, 'Bro. ——, we would like to have you preach holiness to us.' He replied: 'I do not believe in the second blessing. I got sanctified when I was converted.' The rest of the evening he spent in giddy, light, frivolous chat about the girls, and telling pussy cat stories, and wound up by saying it made him sick to hear people profess sanctification."

The pastor referred to is one of our most worthy young men, and just so long as he could swallow, without mastication, everything Bro. Ross said, and gave unqualified endorsement to all of his idiosyncrasies, sensational methods, and far-fetched theories, his praises were sung loud and long by Bro. Ross wherever he went. But the moment he showed doubt in Bro. Ross' sincerity, and disapprobation of his inordinate zeal for public notoriety, that moment his name is cast out as evil. And what is true in this case is true of every other pastor in the Columbia Conference.

The pastor referred to may be guilty of too much levity at times, "courting a smile when he should woo a soul;" but if he can surpass Bro. Ross in this line of conduct, he is an adept indeed. Bro. Ross does not stop with "pussy cat stories." It would be well for the cause of purity if he did. But when he relates, in the social circle and in the pulpit of the holy sanctuary, incidents so coarse and indelicate as to cause the refined and virtuous wives and daughters of our homes to blush with a sense of mortification, it is time for all good people to stop and consider. Not long since a lady of Roseburg remarked that if Bro. Ross dared relate in her parlors the indelicate incidents rehearsed by him in the pulpit, she would show him the door.

Hear Bro. Ross again. He says: "I heard Dr. Hoss preach that night. He made a desperate attempt to demolish the holiness cause; said it was unscriptural and against reason." Now, I heard every word of that sermon, and I can prove it by one hundred witnesses that he never uttered one word against the "holiness cause." He did say that the "second-blessing" theory of holiness was anti-scriptural and against reason. But that is a different statement altogether. He did not pronounce Bro. Ross' "shibboleth," but he did preach the doctrine of salvation from all sin and perfect love in this life His sermon was on the "New Birth." It was logical, scriptural, and intensely edifying to the large congregation who sat spellbound under his ministry. "I was away on Sunday," Bro. Ross continues, "and did not hear the Bishop's sermon, but my wife did, and she says he fought holiness even more bitterly than the Nashville editor. . . . When those who sit in Moses' seat make a hobby of fighting holiness, and boast that they have taken but one degree in religion, while they strive to take thirty-three in Free Masonry, it is time for the Lord's people to stir themselves. Some of the brethren who have not seen a soul saved under their ministry for years waxed fat under this onslaught against the doctrine of holiness."

This is a most slanderous statement, and without foundation in fact. I was astonished beyond degree when I read it, for since he wrote it, and before I read it, Bro. Ross told me, in the presence of others, that he had never uttered a word against the Bishops or the church in his life.

I heard many speak of that sermon in terms of the highest praise, and among the number some who profess the experience of sanctification, and that according to the "second blessing," too. They themselves expressed to me great surprise at Bro. Ross' statement.

But the most unprincipled paragraph in the whole letter is this: "I do not believe a soul would be saved in a thousand years under such preaching as Dr. Hoss and Bishop Hargrove gave us at Rosebnrg." What a gross insult is here offered to the scores of pure and devout men and women to whom the preaching of these two men at Rosebnrg was a spiritual feast. Such abusive language is unbecoming the most ill-bred and uncouth man or woman in Oregon. Bro. Ross owes to Dr. Hoss and Bishop Hargrove, who never did him any harm, nor spoke an evil word of him, an apology full and unqualified; yea, he owes it to the preachers and laymen who were present at Roseburg, and, above all, he owes it to himself. He can not afford to go into eternity and before God's bar of justice with such slanderous statements unatoned.

"Some of the truly loyal," Bro. Ross continues, "informed us that the Bishop had attended to our case, and that we had better hunt a job in some secular business."

I deny this statement with emphasis, and call on Bro. Ross for the proof. We had no preacher or delegate at the Rosebnrg Conference so ignorant as to think that local preachers have any case to settle at an Annual Conference, unless it be an appeal from the Quarterly Conference, which was not true with Bro. Ross. The Bishop had nothing to do with attending to his "case" at Conference. He could not have trombled Bro. Ross officially if he wanted to do so, and he never uttered a word against him at any official meeting of the Conference, for I was present at everyone of them.

The exhibitions of anger and malice in the words and conduct of Bro. Ross at Rosebnrg towards Dr. Hoss and Bishop Hargrove, and such misleading statements as his letter contains, published, too, in a paper professing to be the exponent of "perfect love," though stabbing the church at every pore—such a course can but separate more widely those who are of the same household of faith, and who hope to gain the same heaven when we die.

H. S. SHANGLE.

Corvallis, Or., Oct. 20, 1897.

Communications.

THE PROBLEM OF HUMAN LIFE.

Life exists in perpetual activity. We belong to a vast system of things, no part of which is ever still. We may live and die in the immediate neighborhood of our birth; yet in all the years of life we are great travelers. Our earth, in its diurnal revolutions, gives us twenty-four thousands of miles of travel every day. Then, running in her orbit around the sun, the earth moves at the rate of eighteen and a half miles per second. Add these two motions together, and it will be seen that we are going through space at the lively speed of something more than two millions of miles per day; not in a straight line, but in curves like the long-drawn spirals of a thread as it unwinds rapidly from a broach. Then the sun himself is moving in an orbit so vast that the curvature has not yet been taken. He is supposed to move at the rate of sixteen miles per second. Thus a new motion is given to our earth, and as it speeds around the sun in its annual orbit, while it is carried by that great luminary along the path of an unknown orbit, could its route through space become visible, it would be like another spiral cord long drawn out. This added motion gives us a speed of more than three millions of miles per day. Who can tell where these complicated movements are tending, and whether there is anywhere a fixed center? Thus, while we may keep our bearings in reference to subluunary things, it is evident that in the great realm of space we are forever on the move, and at a rate of speed compared to which the flight of a cannon ball is tame. The place of our birth has been left far behind on the track of time. In more senses than one we are fast livers. For this very reason we have been forever on a stretch. Even in our most sluggish moods we are the victims of endless change. We may stagnate in thought and the mind may rot in idleness, but even here there is change. Sometimes we seem to reach an eddy where each day is a repetition of the day preceding, but it is only seeming. Whether we act as "a hero in the strife," or behave like "dumb, driven cattle," each day leaves its impress upon us. We have added one more to the final account, and have "one less of life to live." We can not throw off the responsibility of life. We may take refuge in the deep well of selfishness, and vainly wish to draw the well in after us, so as to shut out every cry of the world's pain. We may disregard every appeal for help, or we may live broadly in the world's great brotherhood of helpfulness; but in either case the flight of time for every day is registered upon us. From birth to death there is never a halt. The cradle and the coffin, the initial and the final sign-boards in every life, are connected by a stretch of time which, viewed from its finish, is always short.

It was ever thus the numberless generations have followed in "the long train of ages." History gives but a meager account of some of the more fortunate races of men. In some instances we catch but a glimpse of vast tribes which, like numberless dark specks on a distant landscape, never come plainly into view. And no doubt extensive nations, vast empires and whole races of men have disappeared from the earth and left not a trace behind. What has become of all these myriads of hosts? And what will become of all the greater multitudes yet to live on the earth before "God hath made the plie complete?" Are they all to be reduced to the simple elements of nature, and go on feeding other worlds yet to be? Or shall our faith catch glimpses of a nobler destiny, and realize that the waste of earth is the making of heaven? In such a view creation seems worth of God. Reason is satisfied with such a solution of the problem of earthly existence. It is wise "to trust the larger hope."

W. S. HARRISON.

Correspondence.

SOUTH WARREN CIRCUIT.

Our fourth and last quarterly meeting for South Warren circuit, Vicksburg district, Mississippi Conference, was held at Wesley Chapel, on Saturday and Sunday last, Nov. 13 and 14. Dr. J. M. Weems, who runs the district, was on hand fully equipped and harnessed for the emergencies of a fourth Quarterly Conference. Having been shut up in Vicksburg for two months by rigid quarantine regulations, he came to us fresh and vigorous, overflowing with good things out of the treasures of the gospel. His sermons on Saturday and Sunday were scholarly and full of the Holy Ghost. The Doctor being polite, kind and genial always, wins the hearts and affections of both preachers and people. We regret very much that this year ends his labors on the district for the present at least.

In many respects, this has been a very pleasant year to this writer, and to some extent a profitable one. We have had some revival influence on the charge. During the year there has been six or seven accessions to our membership, and at some points the church has been quickened into new life and activity. On South Warren we have a noble, whole souled people who know how to value the labors of their pastor.

Our Children's Day was a fine success at all points and in all respects, and our esteemed friend, Rev. A. D. Miller, of Hermanville, may look well to his laurels when final reports are made. Our results were $29.50.

Our finances are not up to date, attributable in a large measure to quarantine regulations and five-cent cotton. Our Board of Stewards are true and good men, and will do the best they can under existing circumstances. My recording scribe is a man of parts, faithful and loyal to the authorities and institutions of the church, and a liberal contributor to all the collections. Being my nearest neighbor, he and his excellent family never forget that the parsonage is situated near their homes.

W. W. HURST.

Vicksburg, Nov. 20.

Resolved, That the officials of South Warren charge, with this congregation, tender to Dr. J. M. Weems, presiding elder of the Vicksburg district, Mississippi Conference, their highest appreciation of his faithful, painstaking labors among us for the past four years, and for the very faithful and impartial manner in which he has administered the laws and usages of the M. E. Church, South, and for the ability which has marked his administration both in and out of the pulpit.

Resolved, That this resolution be spread on the journal of this Quarterly Conference, and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

W. W. HURST,
R. E. PAXTON,
G. W. FERGUSON,
H. H. STOUT.

THE KIND THEY WANT.

"BIG HUNGRY CIRCUIT."

Good morning, "Brother Elder," I hope you are well.
And can spare me a moment, my business to tell.
I'm chief of the stewards of "Big Hungry" charge,
And am sent in behalf of the circuit at large.

The Bishop and cabinet soon will convene,
The works to consider and preachers to send.
Then do, "Brother Elder," please bear this in mind:
The one we are hunting we expect you to find.

He must sing like an angel, and preach to please all;
The man that can't do this the Lord never called;
And, besides, as a pastor, untiring must be,
And through sunshine and tempest his flock go to see.

The "fads" and the fashions, that people pursue,
He must not, in preaching, warn them to eschew;
And of sins most degrading, that blacken the soul,
His hearers elite won't submit to be told.

He must talk of the trees that perennial grow
On the banks of that river where pure waters flow;
Of harps and of crowns, for the righteous must tell;
But never a word must he say about hell.

He must preach about angels and golden-paved streets;
Of mansions of splendor, where kindred shall meet;
Of sparkling fountains and pastures most green,
Though they but by few of his hearers be seen.

He must not get tired as other men do,
And rest a short season, his strength to renew;
But labor and suffer by night and by day,
Lest, while he is resting, the sheep go astray.

He must always be cheerful, though his garments be thin;
Though the barrel be empty, and no oil in the bin;
And remember Elijah, the "Tishbite" of old,
Who was fed by the ravens, and not by the fold.

The man we are wanting, and hope you shall find,
Must be of the class of the angelic kind,
Who lives, loves and labors through all the rough way,
And needs no encouragement, praises or pay.

So now, "Brother Elder," I pray you be aware!
And search for the preacher we are wanting, with care;
And if in your Conference you fail him to find,
"Transfer" one for us, of above mentioned kind.

JED.

Plaquemine, La., Nov. 22, 1897.

THE LOVING GIFT.

Of all the gifts that found their way
Within the treasury that day,
One only did the Lord commend.
Thus shall it be till time shall end.
The loving gift from slender store
Attracts his kindly notice more
Than larger offerings coldly given.
Then, humble heart, look up to heaven
And bring thy gift; though small it be,
The Master's welcome waits for thee.

Communications.

THE SUNDAY-SCHOOL HOME DEPARTMENT.

No department of the church work of to-day is eliciting more interest than the Sunday-school. Many ways and means are being devised for its greatest usefulness. The day has passed for considering the Sunday-school as for the children only. Being an institution for Bible study and religious teaching, it has come to be recognized as well calculated to benefit all, of every age and condition, who will participate in its work. How to enlist the indifferent, and those whose conditions of life prevent regular attendance upon the Sunday-school services, is, and has long been, a question of no little importance with those who have this great cause at heart. But the solution to this problem is evidently to be found in the "Home Department Method." This is a well-regulated plan for studying the Bible at home, and reporting the results thereof by such as are unable to go to the school, because of distance, health, or the nature of their occupation.

"Somewhat after the University Extension idea or the Chautauqua Reading Circle idea, it is a plan for carrying the Sunday school to the people where the people can not come to the Sunday-school."

It was adopted as a regular branch of Sunday-school work by the International Committee at the triennial convention in 1893. Its methods have been thoroughly systematized in the United States and Canada, and, after several years of trial, it is now widely popular, and its work in many places highly satisfactory. For the operating of the Home Department plan suitable literature is provided, such as leaflets and pamphlets explanatory of the work, collection envelopes, record books, etc. Any person, old or young, becomes a member of this Home Class, and will be regarded and treated in all respects as a member of the school by accepting the lesson helps and cards, and agreeing to give at least one-half hour's study each week to the regular lesson, and so reporting on a card given for the purpose, and which will be called for by a "visitor" at the end of the quarter.

Some of the benefits of this work are enumerated by Dr. Duncan from reports as follows: "It comforts and helps invalids, recovers backsliders, develops family religion, develops Christian workers, increases attendance upon the main school and other church services, and has proved to be a great evangelistic power."

These considerations certainly commend the Home Department as worthy of trial in all our schools. The plan is simple, inexpensive, and, where properly worked, is effective in building up the Sunday school cause and extending the Redeemer's kingdom. It is hoped that our pastors and superintendents will give this matter due attention and fair trial.

I will cheerfully give information concerning this work to all in the North Mississippi Conference desiring it. Others can procure the same by addressing Barbee & Smith, Agents, Nashville, Tenn.

Will those pastors in our Conference who have been working this plan this year please report to me at once the results thereof?

G. W. Bachman.

Kosciusko, Miss., Nov. 13, 1897.

SOME QUESTIONS.

I am a young man just entering the work of the Christian ministry; graduated from Millsaps College last June, and after the death of Rev. J. V. Penn I was asked to take charge of this work till Conference. I did so with much fear and trembling. Being a young man, I feel very much interested in the welfare of the young men of our country. From my limited observation, and from hearing some of the strongest men in the work of the Young Men's Christian Association lecture, it appears to me that the churches of our Lord, especially in the cities, do not reach the young men as they should.

I wish to ask two or three questions, which I hope some one will answer as promptly as possible: What per cent. of the young men of the United States belong to some branch of the Christian Church? If the church, as a rule, fails to get hold of the young men, what is the cause for the failure at this point?

I believe the church will never prospor as it should prosper while it suffers the youth of our land to be led captive by the devil and his host.

L. E. Alford.

Rolling Fork, Miss., Nov. 15, 1897.

Correspondence.

JAPAN ANNUAL CONFERENCE.

The sixth session of our Japan Annual Conference met at Matsuyama, Sept. 29, at 7:30 P. M. The reason for meeting at night instead of in the morning was to enable the examining committees, if possible, to finish their work before the session began.

Matsuyama is a city of abont 35,000 inhabitants, pleasantly situated about three miles from the seashore, and connected with the port by rail. It was there that Bro. H. G. Hawkins, of the Mississippi Conference, labored while in Japan. We have had work there since 1889. The Matsuyama work opened with a boom, then followed the reaction, and for a long time it was, as the boy said of himself, "Sometimes up and sometimes down, but mostly down." Now, however, through the faithful efforts of those who labored there amid much discouragement, as well as by the diligent labor of those who have found a readier response to their efforts, the work is probably in a better condition than it has ever been before. With a nice new church and parsonage, and with the prospect that in a month or two the foreign missionary also will have a very pleasant semi-foreign residence, the outward attractions of Matsuyama are by no means inconsiderable. In addition to that, Bros. Meyers and Hori seem to have favor with the people, and the work of the Lord is prospering in their hands.

We were well entertained; Bro. Meyers entertaining the missionaries at his house, while Bro. Hori provided for the Japanese brethren at the parsonage. To American ideas that may seem a very difficult feat; but a Japanese house is well suited to the accommodation of a large number of guests, for every room may be a bed-room at night and a sitting-room in the day. At Bro. Meyers' we used beds as far as they would go, and then took to the floor. At Bro. Hori's I suppose there was no thought of beds. It is true, we sometimes felt the need of more privacy, but what we lacked in privacy we made up in sociability.

The reports for the year were, on the whole, quite encouraging, I thought. There were received on profession of faith, 83; that is 18 more than last year. There were received by certificate 62, which is 5 more than last year. Total number of members, 559—a net gain of 17. The net gain is not quite so large as last year, because "other removals" were 31 in excess of last year, there having been in many places this year quite a thorough revision of the rolls. The number of Sunday-schools is 64, which is 12 less than last year. The number of Sunday-school scholars is 1,554—only 11 less than last year. The decrease in Sunday-schools is due to the fact that 17 chapels had to be given up on account of lack of funds, and in most of these chapels Sunday-school had been held. The amount paid for support of native pastors was 685 yen; last year it was 518 yen. (One yen is 50 cents.) There was a small increase in total Conference collections and a small decrease in current expenses. There has been a gain in native pastors' support of about 22 per cent.; in membership 3 per cent.; in accession on profession of faith 28 per cent.; in total accessions 19 per cent.

If we consider our work in relation to the evangelization of the whole country, of course our advance seems very small; but I think there is much encouragement in the fact that the reports of last year were better than those of the year before, and that this year's reports are better than last year's.

Now Conference is over, and re-adjustment is being made for another year's work. Now is the time for the "sobetsukai" (farewell meeting) and the "kangeikai" (the meeting of wisdom). To give you an idea of what an institution these meetings are, let me cite the case of Bro. Tanaka, who was moved from Kobe station and put on Osaka circuit, with Bro. Ashida and myself. That involved four combined farewell and welcome meetings, which was, by the way quite an economical arrangement. First, Bro. T. must interrupt his packing, etc., to come up Thursday night to the West Osaka meeting, which was a farewell meeting to Bros. Usaki and Towson, and a welcome meeting to Bros. Tanaka, Ashida, and myself. Then he must go back to attend the same kind of a meeting at Kobe on Friday night. Then he must move to Osaka Saturday, and attend the same combined sociable at East Osaka, Saturday night; and on Monday night he is due at Sakai on the same business. Truly, one might think that, if that is an economical arrangement, it would be somewhat burdensome to attend an ill-arranged series. Some might think these extensive sociables too extravagant, but the expense is easily met by every one paying 2½ cents, and that provides for everybody tea and cake. To a Japanese it seems very lonesome to have a social meeting of any kind without tea and cake. To some it may seem that these meetings are utterly useless; and, personally, I must confess that I could easily dispense with them. But a great deal can be accomplished at these sociables if well planned and worked.

The outlook for the coming year is good. Everywhere the spirit of faith and hope is strong, and I trust that, under God's blessing, the coming year will be the best we have ever had. Yours in Christ,

B. W. Waters.

Osaka, Oct. 18, 1897.

Selections.

THE VALUE OF DIGNITY.

It is the opinion of some observers that the American sense of humor, combined with the confirmed American disposition to take a good-natured view of everything, has tended to a lack of seriousness and of dignity in our attitude toward public affairs. It is held that our public speakers, especially at banquets and other festive occasions, treat us to chaff and jokes, with little or no effort to appeal to our intellectual tastes. They say that many of our newspapers are no longer our instructors, but avowedly our entertainers, giving us only such brief and furtive instalments of genuine instruction as are necessary to keep up the pretense of guiding public opinion. These, and other like manifestations, are pointed to as signs of a change in national character; but we do not think that they reflect accurately the true feeling of the American people. Certainly in the recent political crisis the press and our public speakers showed a capacity for serious and able discussion.

Anyone who moves about much among his fellows knows that there is a widespread weariness of the flippant after-dinner oratory of the period. Whenever, at a public banquet, some speaker makes a thoughtful, serious, earnest speech, the response of the audience is invariably so quick and hearty as to give evidence of a keen appetite for wholesome intellectual diet of this kind. So, too, in the press and in public life. The real instructor and leader of public opinion was never surer of a following than he is to-day. The whole country is, in fact, straining its eyes eagerly over the political field in search of true statesmen, real leaders, who take a dignified view of their place in politics—that is, an elevated and worthy one.

We believe firmly that our public men have sometimes underestimated the public taste in this matter. Surely the American statesmen who are held in highest veneration were men of dignity, having that elevation of character, deportment, and speech which was worthy their office. Washington was the ideal of dignity. Lincoln was a most impressively dignified man in his public acts and utterances. What nobler dignity can be found than exists in his inaugural addresses and in the Gettysburg oration? Long before he delivered those immortal productions, in his speeches in the famous Illinois campaign with Douglas—notably in that at Springfield, in which he defined his attitude toward the slavery question—this same high dignity was revealed.—Century Magazine.

DIABOLICAL MISSIONARY WORK.

At a meeting held in the interests of the saloon business, an officer of the Liquor League of Ohio made the following address: "It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die; and if there is no new appetite created, our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative. The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely change in this regard. It will be needful, therefore, that missionary work be done among the boys; and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things, create appetite!"

Mephistopheles himself could not plot in colder blood against the welfare of souls than words such as these disclose. It is hard to believe that even a saloon man would dare thus to speak. From such missionaries may the good Lord deliver us!—The Lutheran.

OUR GREATEST NEED—A LIVING CHRIST.

It was the door of eternity which the angel opened when he rolled back the stone from the sepulcher, through which the spiritual life of Christ, with all that it accomplishes, came for the illumination of the church and the conquest of the world. What the weak and wandering soul of man most of all needs is the assurance of a living Savior, who imparts everlasting life to his followers. And as we stand before that open tomb, astounded at the earthquake, at the appearance of the angels, at the figures of the Roman soldiers lying there as dead men, at the amazed women, we see that the meaning of all these circumstances is the risen Lord, whom the grave could not hold. A living Christ in our hearts is the fountain of a new life for us every day. The risen Christ is a living Christ. For this ever blessed be his name!—T. S. Doolittle.

HOW TO TEST AMUSEMENTS.

First. Do they rest and strengthen, or weary and weaken the body?

Second. Do they strengthen and rest, or weary and weaken the brain?

Third. Do they make resistance to temptations easier or harder?

Fourth. Do they increase or lessen love for virtue, purity, temperance and justice?

Fifth. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

Sixth. Do they increase or diminish respect for manhood and womanhood?

Seventh. Do they draw one nearer to or remove one farther from the Christ?—Christian Commonwealth.

A little boy came out from dinner one day, saying, "Papa, I had a plum, and a half of it was bad!" The boy spoke as a pessimist, an optimist would have said, "I had a plum, and half of it was good." Here lies the difference between happiness and misery. When we fix our thoughts on the bad half of the plum, we are wretched. When we forget the bad half, we are serene and comfortable.

All life proves in experience to be the little lad's plum. Both success and happiness lie in fixing the mind and heart on the good half. One may cherish such an ambition, such a faith in God and the future as will turn all that we term drudgery into a delightful joy.—Sunday Magazine.

Probably the most serious obstacle which confronts all reform movements is the proverbial indiscretion of reformers. No sooner does the average reformer decide that something needs reforming than off he goes to the task without surveying the field or planning the battle, trusting to his zeal to make up for what may be lacking in judgment. The result is mainly noise and dust and the overturning of things that should not be overturned in a vain effort to get at something that ought to be overturned. It is not strange that the world has lost patience with the average reformer.—Bible Reader.

HIGHEST GAIN IN SOREST LOSS.

Very many fall into the error of supposing that if every wish could be gratified, they would be perfectly happy. They do not seem to understand how full of mischief and mistake are their own desires, and how little they comprehend what will be really best for them. God could hardly take a surer way of compassing our ruin than by gratifying without exception all our passing fancies. We are by no means fit to take charge of our own destinies, though in the height of our pride we often think we are competent to adjust the seasons and manage the universe. The surest proof of wisdom on our part is in discerning our lack of wisdom and becoming willing to commit the keeping and guiding of ourselves to God. Not from the fulfillment of our natural wishes comes happiness, but from the abandonment of those wishes and the putting in their stead one all-absorbing desire for the carrying out of the glorious will of God for us of which each moment as it comes makes perfect manifestation.—Zion's Herald.

When the Psalmist asks, "Who can understand his errors?" the question implies the answer, No one. We do not stop to make the distinction between errors and sins, but when we realize how ignorant we are of the correct standard of right, how ignorant we are of things themselves, and how ignorant we are of ourselves, we do not wonder that the Psalmist should ask, "Who can understand his errors?" But when we consider our errors in their relation to others, much less can we understand the far-reaching effect of our errors. The influences going out from our little lapses, errors and mistakes, which, possibly, we may scarcely note, sometimes affect those about us and load them into sore distress and grievous wrong. The errors of the parent often deepen into sins in their children. Were we gifted with an enlarged vision so that we could look down along the long line of effect which sometimes flows from our needless mistakes and common errors of life and see the world of folly or misery or pain, we would know more fully the meaning of the Psalmist's question, "Who can understand his errors?" and more often would the accompanying prayer of the Psalmist, "Cleanse thou me from secret faults," be on our lips.—Methodist Herald.

A poor old widow, living in the Scottish Highlands, was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and remarked that her son was in Australia, and doing well. "But does he do nothing to help you?" inquired the visitor. "No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter." The gentleman asked to see one of the pictures that she had received, and found each of them to be a draft for £10. That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we either are ignorant of or fail to appreciate. Many of them seem to be pretty pictures of an ideal peace and rest, but are not appropriated as practical helps in daily life. And not one of these promises is more neglected than the assurance of salvation. An open Bible places them within reach of all, and we may appropriate the blessing which such a knowledge brings.—D. L. Moody.

Many a weak and struggling church would be made strong and independent if persons of means and influence would settle the question of their church home, not upon the ground of personal advantage in the shape of fine music, superior preaching and social standing, but upon the basis of pure usefulness. Every Christian ought to put to himself the inquiry, "Where am I most needed?" and after answering it at the mercy seat in the light of providential indications, he should follow the dictate of conscience and grace, and heartily and fully work for the success of the enterprise with which the Spirit of God has identified him. As the result, he would find his own spiritual good and that of his family, as well as the cause of Christ, greatly advanced by his wise decision and worthy action.—Presbyterian.

Cursed be the social lies that warp us from the living truth.—Tennyson.

SPEAK TO STRANGERS.

We saw the following significant fact in a League meeting not long ago: A prominent member of the chapter sat in a devotional service with a throng of friends about him. Four strangers came in and sat on chairs beside him. When the service was over the prominent member rushed up to speak to persons he had seen each day, and perhaps each hour during the week, and left the strangers to take care of themselves. Yet some of our people say that when strangers intimate that our churches are not cordial, the fault lies with the strangers. Not always, as in this case which came under our own observation. Look out for the strangers, and let the friends look out for themselves—at least, until the strangers are seen and welcomed. One man in Washington City has brought into the church, by his own instrumentality, twenty-five persons. He himself was first attracted by being spoken to by a member of the church at the church door.—Baltimore Advocate.

We have all heard homilies on "Sins of Omission." Did it ever occur to you that there are omissions which are virtues? This is especially true of sermons. They are efficient in what they omit, as well as in what they contain. Some one suggests the following important omissions: "They should certainly omit anything and everything but the gospel, excepting only as other things are introduced to illustrate or enforce the gospel. They should just as certainly omit all offensive personalities; and there are very few personalities which are not at least remotely offensive. They should likewise omit all that is irrelevant. . . . They should omit egotism, which is one of the grossest and most objectionable forms of pulpit personality. But they should not omit faithful exposition, fair presentation, and full application of the truth. They should never omit elements of consolation and words of exhortation. And, above all, they must not omit the honor and unction of the Holy Ghost."—Pacific.

If anything is clearly taught in the Bible, it is that prayer in some way enables a man to receive larger things from God than he could receive without it. Knowing so little as we do of the nature of God's plans, it is probably unwise either to affirm or to deny that they may be changed by human petition. What we may with confidence affirm is that God desires and purposes to do the best possible thing for every man; and if a man, by his undevout and prayerless life, shuts himself out of fellowship with God, then God can not bestow upon him the full blessing. That is the mystery of human freedom. If a man stretches out the hand of faith to a loving God, more willing to give than we are to receive, the hand is filled with the things most needed for the man's largest development. That is the mystery of prayer.—The Standard.

Humility was a virtue unknown in the ancient world, and even to-day it is not widely cultivated. And yet it was one of the most striking characteristics in the life of the Lord Jesus. "He humbled Himself."

Yesterday is yours no longer; to-morrow may be never yours; but to-day is yours, the living present yours, and in the living present you may stretch forward to the things that are before.—F. W. Farrar.

When one inquired of the refiner of silver how he knew when the dross was sufficiently separated, he received answer: "When I can see my own image perfectly reflected in it."—St. Thomas Aquinas.

The past year belongs now not to us, but absolutely to God. The book is about to be sealed and laid up in heavenly keeping.—Selected.

Conceit is to nature what paint is to beauty; it is not only needless, but impairs what it would improve.—Pope.

You can never tell what a man will do in a horse trade by the length of his face in church.

We are standing on high ground when our feet are planted on a Bible promise.

A church letter in the bottom of a trunk is right where the devil wants it to be.

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JOHN WESLEY.

There must be many a field in Great Britain thicksown with stones which have been thrown at John Wesley and his proto-Methodists. Traveling from four to five thousand miles every year, and preaching from two to four times nearly every day to audiences of thousands; often disturbed by mobs of men more savage than wild beasts; keeping an eye on all his preachers, and receiving their reports; starting a publishing house, and carrying it on, that his people might have wholesome intellectual fare within their scanty means; taking no money but just what would suffice for his bare expenses; stopping for no storms or floods, fires or frosts; reading and studying on horseback, and answering innumerable assaults through the press, from bishops, archbishops, and ecclesiastical foes of all ranks; compiling grammars in Greek, and Hebrew, and French and Latin for his students; editing, writing, translating or abridging not less than two hundred different publications, eager only in it all to save men and to extend the kingdom of God. Half a million souls were to be numbered as his adherents at the close of that fifty years, and outside of this, a vast multitude that no man can number, morally and spiritually benefitted by his movement. He is, I think, the finest illustration of consecrated, unselfish, whole-hearted devotion, for fifty solid years of the old world's dark history, that the church of Christ has ever offered to the vision of men, perhaps to that of angels.—S. E. Merrick.

EVERY LADY SHOULD READ THIS.
I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. Page with valuable advice.
Mrs. L. HUDNUT, South Bend, Ind.

TRUE PREACHING.

The late Dr. A. J Gordon often told of a Sabbath on which he went in the morning to hear a distinguished preacher who was celebrated for his biblical knowledge. He came home delighted with the clear and brilliant expositions of the truth that he heard, but chilled with the icy coldness of the message. It was true, clear scriptural truth, but as cold as an iceberg

He went in the afternoon to hear another preacher distinguished for his fervor, and he came back delighted with the earnestness and unction of the preacher, but it was a fire of shavings, and there was not truth enough in it to make it lasting.

He went again at night, and heard a third preacher, and he came away not only instructed, but thrilled; because this sermon had been not only an exposition of scriptural truth, but it had also been alive with the power of God and full of the fire of the Holy Ghost. It was not a fire of shavings, but of substantial fuel, and it left not only a memory of truth, but a glow of warmth that filled his heart with joy and love. This is the power of the Holy Ghost speaking the truth in love; the Bible ablaze with holy fire; the Word of God dissolved in unction and love, until it can be observed in every fibre of our being and become the nutriment of our life.—Watchword.

CONCEIT OF SOME EDITORS.

Great is the conceit of some folks—some editors of secular papers, for instance. Just let an editor of a church paper venture to deliver himself on some political issue, and immediately the editors of the great dailies—treat at least as the agents of evil—read him a caustic lecture for presuming to know anything on such subjects. These same editors will not hesitate to express themselves on any and every church question which may arise, and sometimes, too, with an ignorance which is amazing. Should an editor of a church organ display such ignorance in writing on any theme, he would be tried for lunacy. Referring to the criticisms of some war-time editors, General Lee once said that the Confederacy had made a great blunder in putting the mightiest generals to edit the papers, instead of sending them to the front. If we may judge by some of the utterances of some editors of secular journals, then the greatest preachers and mightiest theologians have been spoiled by making poor editors out of them.—St. Louis Christian Advocate.

EXPOSITORY PREACHING.

I have tried to make my ministry a ministry of exposition of Scripture. I know it has failed in many respects. But I will say that I have endeavored from the beginning to the end to make that the characteristic of all my public work. And I have tried to preach Jesus Christ, and the Jesus Christ not of the gospels only, but the Christ of the gospels and the epistles; he is the same Christ. I believe that the one thing the world needs is redemption, the power of the gospel on the individual soul; and that men know they need it. Dr. Johnson once said in his wise way, "Nothing odd lasts," and I believe that, too. Nothing odd lasts, but Christ lasts, and men's sins last, and men's needs last; and we must preach Christ and him crucified, the Savior of mankind. And I have tried to preach Christ as if I believed in him; not as if I had hesitations and peradventures and limitations. And I have tried to preach him as if I lived on him; and at the bottom of it all—that we shall ourselves feed on the truth that we proclaim to others. —Maclaren.

AT FUNERALS.

I heard Dr. John Hall, of New York, expound to some young preachers one way in which he used funerals as a means to save the totally ungodly. He said that he, like all preachers, was sent for far and wide to bury the dead of those whom he had never seen, and who had never seen him. He always said yes, gave up his pressing work, and went. He made it a point to go early, and habitually moved around the group assembled, especially among the inner circle of those the most solemnized, and, sitting down by one after another, spoke a few earnest words, and then asked what church the person attended. If a somewhat regular church connection was reported, he soon passed on; but if, as usually, there was none, Dr. Hall openly took down his address, and said that he intended to call, adding, perhaps, if not speaking to a crushed mourner, some pleasant sentence, as, that he would never cease to persecute him till he got him to church This promise he made in good faith, and he told us that he had continued to call upon a family, after such a beginning, seven years before he finally got them to church.

It struck me as an incalculably troublesome undertaking thus to add to his visiting list in every quarter of the city; but he commended it heartily, from experience, as an excellent means of reaching the unevangelized.—Margaret Meredith, in Presbyterian.

I remember once asking a friend the secret of her having a good time herself, and making all her friends have such a good time, and she said, "I don't know, unless it is that when I am with my friends I am all there." And that was true. She let herself go, heartily, brightly, into whatever she was to share, and that very abandonment, for the time, of herself, her own notions, her fastidious preferences and ways, was the secret of the joy she got and the pleasure she gave.—Mary Lowe Dickinson.

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FROM THE WORK.

Rev. M. E. Tumlin: "We are closing a year of considerable prosperity on the Shuqualak circuit, North Mississippi Conference. An excellent new house of worship has been built 4½ miles west of Shuqualak. We had a good revival at the new church, and six accessions. The last of October Rev. W. M. McIntosh came to us here from Hebron, twenty miles east of this place, where he had just closed one of the greatest meetings in the history of this country. He was flushed with victory, but sick with cold. He labored faithfully and ably for about ten days with us. Here he was confronted by sin, malice and bigotry, but the old-fashioned gospel proved to be the power of God unto the salvation of a number of souls and the quickening of a number of church members. There were 7 accessions to the Methodist Church, with more to follow, and several to other churches. Several greet each other kindly now who did not seem to know each other before the meeting. Lips that were profane a few days ago now lead us in the public devotions. We thank God and take courage."

Rev. W. M. Sullivan, P. C, Forest charge: "This is a new circuit formed at the last Conference, composed of Forest, Harperville, Homewood and Pulaski—the first located on the A. and V. R. R., about half way between Meridian and Jackson, the other three country villages, nine, ten and eleven miles from Forest. This is a pleasant charge to serve. I have held four protracted meetings, helped by the following brethren: I. L. Peebles, I. B. Robertson, P. H. Howse, L. S. Jones, J. H. Foreman, and our faithful and efficient presiding elder, W. W. Simmons. Bro. D. P. Bradford was with us one day during our Forest meeting, very much to the delight of his brethren and many friends of this place. These brethren did faithful, good preaching, and God honored their ministry in saving souls. Eternity alone can only reveal the good done. I have received on profession of faith, 35; by certificate, 16; expended over two hundred dollars on churches and parsonage. Will have, I think, a clean sheet at Conference. God has been very good to us this year. The good women of Forest are looking after the parsonage."

Rev. John W. Ramsey, Waterford, Miss., Nov. 12, 1897: "I wish to express through the ADVOCATE my gratitude to our blessed Christ for the manifold evidences of his gracious presence with me during the year. This has been a prosperous year in every respect. While this section of country has passed through a continued drouth, and for several seasons but little cotton has been sold, still I am moving along nicely with my Conference collections, and am glad to say that, regarded as of many hindrances, these collections are in advance of last year. This charge has been active in many directions. We have done some repairing on the parsonage, and it is much more comfortable than it was. The Sunday schools at some places have been better than for a long time—more enrolled, better attendance, and greater interest. God has given me some great revivals. I think I can safely say that in the meetings which I have held this year I have seen near 200 souls happily converted to God. On my own charge there have been 75 conversions and something over 60 accessions. I thank God my lot has been cast among the good people, who know how to love their pastor and co operate with him in every good work. They have been so kind, loyal, and sympathetic to this preacher that he has fallen in love with them all, and should the Bishop move him, he will be loathe to leave them. May our Father continue to reward them with his richest blessings! In immediate and visible results this has been a remarkably successful year with us. We have worked hard, trying faithfully to do our part, and God has blessed our labors. We 'thank God and take courage,' and confidently, with faith in God, look forward to greater things next year. 'To him that loved us and washed us from our sins in his own blood' be all the praise."

SAVE THE BABY!

A mother will risk her own life many times over, to save her babe from the horrors of hydrophobia. There are graver perils from which a mother should protect her child. A mad dog is a rarity, but thousands of children die daily because of the seeds of disease implanted in their little bodies before birth.

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THURSDAY, NOVEMBER 25, 1897.

NOTICE.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold their annual session in the ADVOCATE office, Wednesday, Dec. 1, at ten o'clock A. M.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

The tidal wave of deepest souls
Into our inmost being rolls,
And lifts us unawares
Out of our meaner cares.

—Tennyson.

Some people talk more religion in a day than they live in a year.

It is easy finding reasons why other folks should be patient.—George Eliot.

The shortest way to do many things is to only do one thing at once.—Exchange

Character determines condition; this is God's way of deciding our place in the future life.

The best cure for spiritual despondency is service; real work for the advancement of the Redeemer's kingdom.

I would rather dwell in the dim fog of superstition than in air rarified to nothing by the air pump of unbelief.—J. P. Richter.

If we had a column in our statistical tables for the number of church members who are good for nothing, what would the figures be? Would your name be there?

Looking within us, we find in conscience an observatory higher than that of physical science ever was, from which to gaze upon the supreme harmonies of the universe.—Joseph Cook.

A livery man in conversation with Henry Ward Beecher once said of one of his horses, "He will work anywhere you put him." Beecher replied, "I wish he was a member of my church."

Religion can not pass away. Be not disturbed by infidelity. Religion can not pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—Thomas Carlyle.

You stay out of the church because there are inconsistent men in it. Do you abandon your calling in life because all the men engaged in it are not up to your standard? Do you desert your political party because it contains a few rascals? Why is it that you act upon such a principle only in the realm of religion? A little reflection just here may reveal the fact that you are deceiving yourself.

THANKSGIVING DAY.

The annual observance of a special day of thanksgiving is a noble and beautiful custom that has come down to us from the Puritans, and is in every way worthy of perpetuation. Whatever may be said of other nations, the foundations of our Republic were laid in the fear of God. In the Constitutional Convention of 1787 Benjamin Franklin introduced a motion for daily prayers, and supported it by remarking: "In the beginning of the contest with England, when we were sensible of danger, we had daily prayers in this room for the divine protection. Our prayers, sir, were heard, and they were graciously answered. . . . The longer I live the more convincing proofs I see of this truth: that God governs in the affairs of men." In 1789 Washington appointed a day of thanksgiving for the adoption of the Constitution, and from that auspicious moment down to the present our chief rulers have one and all reverently recognized the Giver of all good by setting apart yearly a day of thanksgiving. A dark day will it be in our history if ever, on account of skepticism or widespread degeneracy, such honoring of God shall cease among us.

National blessings and national mercies call for national thanksgiving, while national sins and perils should prompt to national repentance and supplication. The nation that forgets to honor God will as certainly suffer dishonor and calamity as that God lives.

The observance of this day does no little to make us recognize our unity as a nation, and our common dependence upon the Lord of heaven and earth. As God-fearing citizens, we can not render praise that is meet unless we call to mind and reflect upon some, at least, of the numberless blessings that we enjoy.

Gratitude should fill our hearts at the continuance among us of the white-winged angel of peace. Though wars have threatened and unrest is abroad, yet God has kept the ship of state in quiet waters, and our people dwell securely in the full enjoyment of their rights and liberties. Let us thank God for quietness, security, and the stability of our institutions.

Nor should we lightly pass over the spirit of unity and brotherly kindness that prevails throughout our borders like a breath from Eden. Sectional prejudices are fast passing away, and our people are being bound more closely together by the ties of commerce, patriotism and Christianity than ever before.

The preservation of religious liberty—that precious boon which our forefathers purchased so dearly—is another cause for general rejoicing. Little do many in this day realize what struggles and sufferings it cost. The growth of religious tolerance is indeed one of the wonders of the age.

Boundless should be our gratitude to God for blessing our land with abundant harvests, so that there is enough and to spare for both man and beast. Despite the Spring floods and the Fall drouth, the fields have brought forth plentifully, and nowhere need there be suffering for lack of bread. Yet in Ireland, and in some other lands, there is near prospect of dire famine. While we eat bread to the full, let us not forget that it is God who "giveth richly all things to enjoy," nor fail to share our gifts with the needy.

Some, perhaps, are ready to say that the people of the South have little to be thankful for this year, one calamity after another having overtaken us. The floods, the prevalence of the yellow fever and the quarantines together have caused no little distress, we admit. Nevertheless, we ought to rejoice that things are no worse. The fever was about the mildest ever known, and came so late as to do infinitely less damage than it would otherwise have done. The recent outbreak, by revealing the point of danger, may save us from a far more destructive visitation in the near future. Despite the pestilence, the health of the people in most sections has been of unusual excellence, the mortality even in infected regions showing little, if any, increase. Is not this something to be thankful for as well as the opportune coming of the ice king? Moreover, the presence of the fever has made not a few people reflect seriously and realize their helplessness and their dependence upon God. Disappointed in their plans and hopes of business success, and dispirited because of pecuniary losses caused by the low price of cotton and the temporary suspension of business, men have been forced to consider the transitory nature of earthly possessions, and many have been led to turn their eyes Godward, who before were thoughtless and self-satisfied.

Almost the whole South is disturbed and disheartened on account of the depression in the cotton market. Many a man, in his disappointment and loss, is crying, "I am ruined." But is there no brightness in the cloud? The South has survived far worse evils than are now upon her. She came forth from the late war stripped and desolated. Yet how glorious is the progress and wonderful the prosperity she has since seen! This may be the very lesson needed to teach our people the importance of diversifying their crops, and of depending more upon their own products and thriftiness. Though money is scarce, it is a matter for thankfulness that food is plentiful and cheap, and that the public is so responsive to the calls of charity.

Though many think the Lord is dealing hardly with them, he has been kinder to the best of us than we deserve. How thankless we are for his ceaseless protection and benefits! How little we have offered him in return for his matchless kindness and love!

However much he may have lost, no man is ruined who has health, character and hope. Relying upon God, such a man may laugh at discouragements and retrieve all losses. The misfortunes now upon us are but the trial of our faith, and if borne patiently as from the Lord, they can but result in good to our souls. Let us remember that "whom the Lord loveth he chasteneth."

Who can declare all the mercies of God? Food, raiment, health, friends, opportunities to labor, gospel privileges, citizenship in a Christian land—these are blessings whose worth is far above rubies. No other people enjoy so many comforts, so great freedom, such wonderful opportunities of self-improvement as the people of America. Shall we not praise the Lord to-day and every day for these gracious gifts? The poorest and most afflicted believer can praise God for the free air and the life-giving sunshine, for life, for sustaining grace, and for the hope of heaven.

If many who think themselves unfortunate would consider the condition of the afflicted and less fortunate around them, then they would speedily become ashamed of their discontent and ingratitude. Let us praise God for all his dealings with us, "giving thanks always for all things." Our Lord knows what is best for us, and "will not withhold any good thing from them that walk uprightly."

To some this will seem a sad Thanksgiving on account of bereavement, affliction, or misfortune. Though passing through sore trials, the man who loves God can say with the poet:

"O Thou whose bounty fills my cup,
With every blessing meet;
I give thee thanks for every drop;
The bitter and the sweet.

"I praise thee for the desert road,
And for the river side;
For all thy goodness hath bestowed,
And all thy grace denied."

As a church, we ought to sing pæans of joy for the liquidation of the missionary debt, which, like Banquo's ghost, has risen so many times to trouble us. Above all, let us thank God for the signal manifestations of his presence in building up the church at home and abroad, in pouring out his Spirit upon the people, and in making the cross to triumph everywhere. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Let us manifest our gratitude to God not only in hymns and prayers, but also in relieving the wants of the widow and the orphan, in visiting the sick, comforting the sorrowing, and in cheering the faint.

DID YOU EVER SEE HIM?

He takes no religious paper because he is too poor to do so. Yet the trashiest kind of literature to the amount of ten times the cost of a church paper finds its way into his house every year. And he and his wife are wondering why their children, as they grow up, have no interest in the church, and are rapidly drifting away from it.

HANDSOMELY DONE.

On the fifteenth Bishop Keener purchased a very eligible block of ground in Ocean Springs, and presented it to the Methodist Church. Our house of worship will be removed thither in the near future.

FOOTBALL.

Two famous football contests took place last week—one between Harvard and the University of Pennsylvania, the other between Princeton and Yale. Commenting on these the Picayune says:

"The strength of the American universities to-day, like that of Samson, is in the shaggy and unkempt hair of the students. What, in the way of brains, may by chance be in their skulls, is not taken into the account of excellence of scholarship. There is, too, a large commercial advantage in football supremacy. What spirited and ambitious American boy would be willing to enter as a student in a college which has been ignobly defeated in the intellectual exercise of football? What father who has any pride in the mental possibilities of his young hopeful would send him to a school among a lot of dunces and muffs, who can not make a decent showing on the gridiron field? Books! Perish the thought. The Americans of the near future will find that they have got to fight their way through the world by knock-down and drag-out arguments. What they want is hard heads and muscle for a rough-and-tumble fight. Books? Leave them to the cripples and to the girls."

NEW BOOKS.

THE INTELLECTUAL SIDE OF JOHN WESLEY. By T. R. Pierce, D. D., Editor of the Texas Christian Advocate. At request of the Board of Education, M. E. Church, South.

The above-named work is a pamphlet of twenty pages, neatly printed by Barbee & Smith, Nashville, Tenn. It presents a phase of John Wesley's character which has not always been sufficiently emphasized. From a literary standpoint the work is strictly first-class. Its wide circulation among our people will enhance the already high estimation in which the great founder of Methodism is held.

WE MUST ENDOW OUR COLLEGES FOR WOMEN. By E. E. Hoss, D. D., Editor of the Christian Advocate, Nashville, Tenn. At request of Board of Education, M. E. Church, South.

As shown by the title page, the above named pamphlet of twelve pages owes its existence to the wisdom of our enterprising Board of Education. The subject treated is of the very highest importance. The author has performed his task admirably. In choice diction he presents cogent arguments in favor of the endowment of our female colleges. We take pleasure in giving it our hearty commendation. Let it be widely disseminated among our people.

NOTES.

Bishop Keener and family returned last week from Ocean Springs.

***

On the great clock of time there is but one word—Now.—Golden Rule.

***

Rev. Jas. Healey has been transferred from the Los Angeles Conference to the Pacific Conference, and stationed at Salinas, Cal.

***

Rev. W. E. Boggs has been transferred from the Little Rock to the West Texas Conference, and stationed at Travis Park Church, San Antonio.

***

On account of impaired health Rev. H. R. Singleton will ask for a supernumerary relation at the approaching session of the Louisiana Conference.

***

The Meridian District Epworth League Conference will be held at South Side, Meridian, Nov. 30 to Dec. 2. An excellent programme has been arranged.

***

There is nothing good which is not likely to be counterfeited. Paul says concerning the queen of Christian graces, "Let love be without dissimulation."

***

A physician can not be very successful unless he is enthusiastic about his profession, . . . and I tell you a Christian will never amount to much unless there is enthusiasm in his Christianity.—H. M. Wharton, D. D.

Not until you make men self-reliant, intelligent and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

***

The longer the delay in the performance of an unwelcome task the harder it becomes. When you have disagreeable duty to perform make short work of it.—Baltimore Advocate.

***

Dr. J. F. Berry, editor of the Epworth Herald, and Congressman Dolliver, of Iowa, have been appointed by the Bishops of the M. E. Church as fraternal delegates to the General Conference of the M. E. Church, South.

***

The Texas Advocate states that one of our preachers in Texas was offered by a Northern firm $75 a week to do newspaper work in Mexico, but that he declined and is serving a pastoral charge on a salary of $250 a year.

***

The marriage of Miss Ruth Singleton took place according to announcement on Tuesday evening at Rayne Memorial, and was witnessed by a large crowd of admiring friends. The happy pair left immediately for their Kentucky home.

***

T. B. Holt, Treasurer of the Board of Missions of the M. E. Church, South, died at Weatherford, Texas, on the seventeenth. His remains were carried to Nashville for interment. He was a competent, faithful official and a most excellent man.

***

The New Orleans yellow fever refugees have returned; the discharged employees have been put to work; the wheels of commerce are again in motion, and everything is moving on about the same as if Yellow Jack had never shown his hideous face in our midst.

***

Miss Lucinda B. Helm died at the residence of Bishop Hargrove in Nashville on the sixteenth. Her efficient services as an official of the Woman's Parsonage and Home Mission Society have made her name a household word throughout Southern Methodism. She was a woman of most admirable character.

***

Joy is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—H. Bushnell.

***

Mr. P. K. Whitney, editor of the Fayette Chronicle, and Miss Fannie Rayner, daughter of Rev. B. S. Rayner, were married on the tenth in the Methodist Church, Rev. T. B. Holloman officiating. The church had been handsomely decorated and was filled almost to overflowing with friends of the happy pair. A most enjoyable reception was given at the parsonage by the ladies of the church.

***

The poetic effusion which we clipped recently from the Ram's Horn entitled, "Wanted a Preacher," caused one of our Louisiana brethren to put his poetic machinery in motion. The result appears on our first page. We heartily congratulate our brother on his successful venture into the realms where the muses dwell. We have known him some time as a consecrated Christian and a good preacher, but had never thought of him in connection with such sprightly Byronic versification.

***

It is a blessed truth that what we give to the Lord is ours forever. It is treasure laid up above that can never be lost or stolen. How often do Christians who are bent on accumulating property, and who use their possessions only for selfish purposes, see it swept away by fire, flood, or fraud, and lament their folly when it is too late. There is a famous picture in one of the London art galleries from which we may learn an instructive lesson, having been suggested by the motto: "What I spent I had; what I saved I lost; what I gave I have." The central figure of the picture is a dead man on his bier who had tasted most of the pleasures and triumphs of this life. But now all these have fled, and nothing remains except what he gave.

Rev. R. W. Vaughan, of the Louisiana Conference, will be married, Dec. 8, to Miss Roberta Pearl McClendon, daughter of Mr. and Mrs. R. T. McClendon, of Lisbon, La. The ceremony will be performed in the Methodist Church of Lisbon, La., Rev. D. C. Barr officiating. We extend our heartiest congratulations. May peace, prosperity and happiness be their portion through life!

***

The November-December number of the Southern Methodist Review is up to the high standard of former issues. The following articles are especially noteworthy: "Our Educational System, Some Criticisms and Suggestions," by R. M. Smith; "The Scriptures in the Light of Archæological Discoveries," by M. B. Chapman; "The Province of the College," by A. C. Millar; "Sargeant S. Prentiss," by George J. Leftwich.

***

The New York Tribune states that the new railroad from Jaffa to Jerusalem carried more than twenty thousand tons of merchandise to that city last year; nearly a hundred drummers are in the Holy City, the river Jordan is now spanned by a handsome bridge, while steamers travel up and down the stream, and likewise traverse the often stormy waters of the Sea of Galilee.—Southern Methodist Review.

***

The local committee, having in charge the arrangements for entertaining the next General Conference, have secured the Armory of the Fourth Maryland Regiment on Fayette street. The building is commodious; 2,500 people can be easily seated on the floor of the main auditorium, while there are a number of convenient company rooms that can be used for the meeting of committees.—Baltimore Advocate.

***

The distinction of being the first Indian woman to graduate as a trained nurse is due Miss Nancy Cornelius, of the Oneida tribe of Wisconsin. She has made for herself a most enviable reputation in this work. She was one of the most promising pupils in the school on the Oneida reservation, and was sent from there to the training-school at Carlisle, Pa. After spending a few years there she entered the Connecticut Training-school, and graduated from it in 1889.

***

Many a good intention dies from inattention. If, through carelessness or indolence or selfishness, a good intention is not put into effect, we have lost an opportunity, demoralized ourselves and stolen from the pile of possible good. To be born and not fed is to perish. To launch a ship and neglect it is to lose it. To have a talent and bury it is to be a "wicked and slothful servant." For in the end we shall be judged, not alone by what we have done, but by what we could have done.—Sunday-School Times.

***

The days of missionary hardship are by no means past. Those persons who think that the life of the missionary of modern times is one of comfort mixed with a few luxuries are sadly mistaken. A change has taken place in the general attitude of the pagan world toward the religion of the Christ, but there are mission fields to-day which have just as many stumps and rocks in them as any ever brought under cultivation by the gospel plow. Dollars are needed as much as ever to carry on the work—and so are prayers also.—Pittsburg Advocate.

***

During the progress of our Civil War the plans of the commands in the field were on more than one occasion seriously modified if not completely foiled by the interference of civilians at Washington. Some of these marplots were excellent men and good patriots, but they did not know anything about war. Unfortunately they imagined they knew all about it. In their own sight they were wiser far than the military men. This would not have made any great difference if they had not been able to interfere; unluckily they had both the power and the disposition, and they did interfere to the great injury of the country. It was not until General Grant determined that he would not allow any interference from any quarter with his plans that the Union army began to triumph steadily. The truth is that the man who knows "how it ought to have been done"—after the event, the man who can always do anything better than anybody else—is a nuisance, and needs to be suppressed.—Central Advocate.

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FINLAY, DICKS & CO., New Orleans.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

By request, I send you a few items from our Missionary District Conference. Owing to the quarantine restrictions, we could not send them earlier.

We met at the Opelousas District Camp Ground, Sept. 8, 1897. We had hoped to have Sister Fannt LeRoy with us, but in this we were disappointed. Sister T. S. Randle presided in her usual enthusiastic way. Oh, that all our women would catch the fire, and we would have more live societies!

Rev. M. C. Manly preached the missionary sermon from Matt. ii, 11.

There being no delegates from other societies, we had no reports. In fact, I believe there are but three societies in our district. (Opelousas Crowley, and Lafayette, I think.) Bro. Blocker informed us that one had been organized on his work, but they did not meet now. Stir them up, brother, and let us know what they are doing. If there are other societies on our district, please report to Mrs. M. M. Hays (district secretary). This is sad, for there ought to be a W. F. M. S. in every church. When will our sisters awake to a sense of their responsibility in this great work of bringing the world to Christ! Sister Randle talked of the importance of having our Woman's Missionary Advocate more widely circulated. I am sure if our ladies would subscribe for our missionary periodicals and read them, then they could no longer remain indifferent to the joy of helping to send the gospel to those who now sit in darkness and the shadow of death.

Of course, we took up a collection, which we used to defray the traveling expenses of our own missionary girl, Helen Johnson, to Mansfield, where she is now at school preparatory to entering Scarritt Bible and Training school, next year.

Louisiana has no missionary in the field; but God has called this earnest, consecrated girl to "go for us." She must be fitted for the work. She is an orphan, and has no resources of her own; so she is peculiarly our own to care for and equip for the war. Five years ago she first felt the call; but, feeling her inefficiency, she hesitated. However, God gave her no peace, as she told us, till she yielded, and said she would go, if he would open the way. This he seems to be doing. Her tuition is given her free at Mansfield. Others have contributed something towards her board. Now, we, the missionary women of the Louisiana Conference, must care for this child of our love and prayers, till she is ready for the foreign field. Anyone desiring to contribute can send the amounts to Mrs. S. B. McCutcheu, Shreveport, La., marked "for the Helen Johnson fund," and she will see that it is forwarded to Mrs. Sligh in Manafield.

Our society in Opelousas is far from being what we desire it. Most, if not all, of our members pay their dues when called upon, but so few attend the meetings. However, we are not at all discouraged, and mean to press onward and upward till we stand before the great white throne, bearing our sheaves with us.

We are anticipating much pleasure and profit in having the annual meeting here next June. The next place for holding the District Conference is Morgan City; time to be fixed later.

Pray for us, and our dear missionary girl, Helen Johnson.

MRS. EMMA FOSTER.

Opelousas, Nov. 9, 1897.

SINGERS AND ACTISTS GENERALLY are users of "BROWN'S BRONCHIAL TROCHES" for Hoarseness and Throat Troubles. They afford instant relief.

MILLSAPS COLLEGE.

It will be gratifying to the friends of Millsaps College to know that our sixth annual session has opened under the most encouraging conditions. We have one hundred and fifty students, and the indications are that we will enroll at least two hundred during the session. In view of the interruption and uncertainty occasioned by quarantine regulations, this is the best and most significant opening we have had in the history of the institution. The loyalty of our students, it seems to me, could not be surpassed. It amounts to the most enthusiastic devotion. Personal letters from our preachers and other friends, when we were walled in by quarantine restrictions, indicate the strong hold the college has on the confidence and affection of our people. Redoubled energy in behalf of the college at this time will make sure a splendid future. Students who contemplate entering this session should come at once. All the members of the faculty are in place and the work in every department moves off most satisfactorily.

W. B. MURRAH.

A sensible woman will not fail to keep a bottle of Salvation Oil on hand for cuts and bruises. It is unrivaled. 25 cents.

E. M. F. COLLEGE OPENING.

This institution has had the finest opening in its history of thirty years. There are already more boarders and more day pupils than were ever in the college at any time, and more coming every day. There were seven new boarders yesterday and ten new ones the day before, and President Beeson has engagements to meet the train every day this week to bring in others. Every desk was taken in every room, and more desks had to be ordered to seat the pupils. More dining tables, silverware, etc.—in fact, more of every kind of furniture—had to be purchased. This in face of the fact that 30 or 40 boarders went to other colleges or remained at home on account of the delay and the yellow fever. If it had not been for the epidemic, the buildings with the new addition would not have held the pupils. As it is, President Beeson says that there is room for only about 30 more, and feels sure he will have them before the session is out. The success of this college, under the present management, is phenomenal.

The Conservatory of Music is a success beyond expectation. Already about 100 have been enrolled, and many more not yet examined. The opening concert convinced the town that no such talent has ever been in this section of the South before. The house was full to overflowing. There was not standing room for all, and many were turned away, unable to get even near the windows, yet the audience was quiet and attentive, enraptured with the sweet strains of music from the great pianist. The violinist, Prof. Chandron, of France, is one of the finest artists that has ever visited the South. So say those who have heard him. The vocalist is hard to excel in her line. There will be another grand concert by the Conservatory teachers soon.

The personnel of the student body this year is very fine. There was never such a fine set of young ladies gathered together in Meridian. Several colleges and States are represented here. We are glad to have such a college in our town and State. No wonder it is so well attended, having such an array of talent as teachers.—Meridian Daily Herald.

NOTICE.

The annual meeting of the W. P. and H. M. S. of North Mississippi Conference will be held at Winona, Miss., Nov. 27–30.

We trust there will be a full attendance. Existing circumstances prevented an earlier notice.

Mrs. D. B. Turner is our corresponding secretary at Winona.

MRS. J. B. STONE,
Pres. W. P. and H. M. S., N. Miss. Conf.

Epworth League

BY REV. HERMANN W. KNICKERBOCKER, 813 Foucher St., New Orleans.

THANKSGIVING TOPIC.

THE THANKSGIVINGS OF ST. PAUL.

(II. Cor. ix, 15; ii, 14; I. Cor. xv, 57; Eph. v, 20.)

1. "Thanks be unto God for his unspeakable gift," says Paul, referring to the work of God in his heart—to the changed heart and life. A pure, loving heart is indeed God's pre eminent gift to man. When we remember what God has done for us; how he has lifted us out of degradation and sin unto the fellowship of his Son, Christ Jesus; how he has given us the beauty of holiness for the ashes of innocence left by the fires of sin; how he has given us the life which we live by faith in the Son of God, that is independent of death, then our hearts go out in gratitude and praise for this "unspeakable gift." All things that come to us out of the bountiful munificence of God are subordinate to this. Although we live this life amid unfriendly circumstances, "thanks be unto God, which always causes us to triumph in Christ." Victory over sin, death, and the grave! It is a hard fought battle, "but thanks be to God which giveth us the victory through our Lord Jesus Christ."

2. There are those who think that God pays us for being good by giving us physical prosperity, and punishes us for sin by sending adversity. This is not true; at least, not generally so. God sends the rain upon the just and unjust; also the storm, the earthquake, the pestilence. Prosperity and adversity are distributed without regard to moral desert. The slightest observation proves this. The worst man morally in a community may be the most prosperous, and vice versa. The Christian, with Paul, may thank God "for all things," "for all things work together for good to them that love God"—but to no others. Two lilies grow side by side. They have the same environment. The same sunbeams give them warmth, the same rain falls upon their petalled lips, the same black mud nourishes their roots, yet one is fragrant, white and beautiful, and the other is rank, yellow and ugly. The reason for this is not in the circumstances, but in the different life of the plants. So with human beings, surrounded by practically the same circumstances, the moral life transmutes them into beauty or ugliness. By the loving heart prosperity is transmuted into thankfulness and service, sorrow into sympathy, persecution and slander into forgiveness. The loving heart is the potent alchemy that transmutes not only the bright ore of prosperity, but the base metals of adversity into the gleaming gold of spiritual life. Blessed be God for loving hearts!

DOTS.

The League at Farmerville is growing in interest and membership, seven new members having been added the last two months. They have had a very interesting literary meeting on Hymnology, stressing the value of the Wesleys as hymn writers, and their hymns and the contents of our hymn book were also briefly studied. Dr. Tillett's very valuable annotated edition of our hymn book was the chief source of information.

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A finer flavored or more wholesome coffees can't be bought anywhere at any price.

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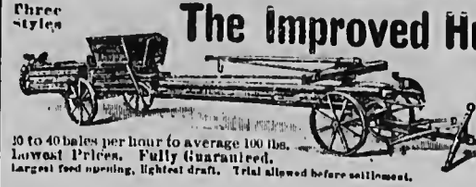

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NOTICE.

The postponed meetings for the Week of Prayer, Louisiana Conference, W. P. and H. M. S., have been appointed by the Executive Committee for Dec. 6–12, '97.

Let us make this a time and means of gaining a special blessing for ourselves and the work we have undertaken for the Master. Programs will be supplied by the Conference secretary.

MRS FLORENCE E. RUSS.
3502 Camp St., New Orleans.

Every season brings a new crop of cough remedies, but they can not compete with that grand, old Dr. Bull's Cough Syrup.

SPECIAL NOTICE.

The tenters and trustees of the South Mississippi Holiness Camp Meeting have decided not to have the meeting this year, owing to the yellow fever being so near the grounds and the long delay of frost.

E. MILES, Pres.
A. B. SAUCIER, Sec.
Saucier, Miss., Nov. 16, 1897.

THE CENTURY MAGAZINE FOR THE COMING YEAR.

The Century Magazine, with its November number, enters upon its twenty-seventh year. During its long existence, by reason of its many notable successes, it has won an assured and commanding position. During the coming year The Century will maintain its exceptional position as a magazine of entertainment and as a leader in art and thought.

Its pictorial features will be notable, and it will command the services of the foremost artists, illustrators and engravers of this country and of Europe.

Nothing like a complete announcement of its literary features can be attempted now. Dr. Weir Mitchell, whose novel of the American Revolution, "Hugh Wynne," is the great success of the year, has written a new story for the present volume. It bears the piquant title: "The Adventures of Francois: Foundling, Adventurer, Juggler and Fencing-Master during the French Revolution." The tale is full of romance and adventure. Mrs. Burton Harrison contributes a new novel of New York life, called "Good Americans," in which contemporaneous social types and tendencies are brightly mirrored and described.

There will be a group of clever stories about horses and people who like horses, under the general title of "Gallops." "A Woman's Reminiscences of the French Intervention in Mexico" will be given in a series of graphic and highly picturesque papers by Mrs. Cornelius Stevenson. Further contributions to the interesting series of "Heroes of Peace" will be made by Jacob A. Riis, Gustav Kobbe, Elizabeth Stuart Phelps Ward, and others.

For the benefit of readers of The Century an unusual combination offer is made for this year. There has been issued "The Century Gallery of One Hundred Portraits," made up of the finest engravings that have appeared in the magazine, and representing a total expenditure of nearly $30,000. These are printed on heavy plate-paper, with wide margins, like proofs. The retail price of the gallery is $7.50, but this year it will be sold only in connection with a subscription to The Century, the price for the two together being $6.50.

NORTH MISSISSIPPI CONFERENCE.

NOTICE!

Members of and visitors to the North Mississippi Conference, to meet at Oxford, Dec. 8, will pay full fare going (obtaining agent's certificate to that effect), and return at one cent a mile. A certificate must be obtained for every ticket purchased.

Brethren who have extra copies of the Minutes of our last session will confer a favor by bringing them to Conference. J. S. OAKLEY,
Sec. of the Conference.

NOTICE.

NORTH MISSISSIPPI CONFERENCE.

The class of the second year will please meet the committee at Oxford, Miss., Monday, Dec. 6, at the Methodist Church at 7 P. M.

J. W. MALONE, Chair'n.

NOTICE.

NORTH MISSISSIPPI CONFERENCE.

The class of the fourth year will meet the committee in Oxford, Dec. 7, at 10 A. M. J. W. PRICE,
T. W. DYE,
J. W. ANDERSON.
Greenwood, Miss., Nov. 17, 1897.

NOTICE.

The committee and class of the third year will meet in Oxford on the sixth of December at 7:30 P. M.

J. D. CAMERON,
Chair'n Committee.
Holly Springs, Miss., Nov. 18, 1897.

NOTICE.

Let the candidates for admission on trial into the North Mississippi Conference meet the committee at the Methodist Church at Oxford, Monday evening, Dec. 6, at 7 o'clock. The examinations will be written.

JNO. W. BELL, Chairman.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

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BACK TO THE OLD HOME.

Special low rate tickets to points in the Southeastern States will probably be sold by the Texas and Pacific Railway Company from all points on its line Dec. 21 and 22, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport, and Memphis. If you contemplate making the trip and want to know the cheapest and best way, write to Mr. E. P. Turner, G. P. and T. A., T. & P. R'y, Dallas, Texas.

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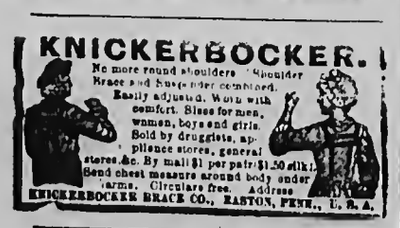

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EPPS'S

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Home Circle.

I REMEMBER, I REMEMBER.

BY THOMAS HOOD.

I remember, I remember
The house where I was born,
The little window where the sun
Came peeping in at morn.
He never came a wink too soon,
Nor brought too long a day;
But now I often wish the night
Had borne my breath away!

I remember, I remember
The roses, red and white,
The violets, and the lily-cups—
Those flowers made of light!
The lilacs where the robin built,
And where my brother set
The laburnum on his birthday—
The tree is living yet!

I remember, I remember
Where I was used to swing,
And thought the air must rush as fresh
To swallows on the wing;
My spirit flew in feathers then,
That is so heavy now,
And Summer pools could hardly cool
The fever on my brow!

I remember, I remember
The fir trees dark and high;
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

TAKING RESPONSIBILITY.

What is it that makes the difference in people about taking responsibility? This is a question which I have been revolving in my mind for some time; and so far have found no answer. I can see no reason why one member of a household should always have the little things to do, which contribute equally to the comfort of all; and yet how often it happens that in families where no servant is kept, some one member will always have the odds and ends of the work to do. I have in mind one family where all these little duties are invariably seen to by one member. They come no more in her particular line than in that of any other member, and yet she, patient soul, is the one who always does them; not because she thinks it just, but because she knows they must be done, and has learned by experience that if she doesn't do them, no one will. In the morning she is the one who opens the outer front door, straightens the door-mat, and opens the parlor windows. She puts the sitting-room in order, regulates the shades, puts away the old papers, and sees that the books are in proper places. The dining-room next claims her attention, and much the same process goes on there. In the evening, when the gas is lighted, or when she lights it, she has the curtains to draw and the blinds to close. A light in the upper and lower halls is as much a matter of convenience and safety to the others as to herself, yet they would all stumble up-stairs in the dark if she did not see to the light. When the groceries come in, she has them to put away in their proper places, else they would stand in the paper bags until used. When the weekly ironing is done, no one else feels responsibility about removing the clothes from the bars and putting them away.

It is she who keeps the waste-paper basket cleared, who sees that the refrigerator is kept sweet and clean. Unless she attends to closing the piano at night it would stand open for weeks, and yet it is not her instrument, and she seldom uses it. And so I might enumerate indefinitely the odd things she has to do. Does she like to do them? No more than one likes to be doing, all the time, work which "does not count." If one week in the month some one else would do them, she would willingly take the responsibility the other three weeks; for when there are so many weary rounds of housework, it is disheartening and depressing to know you will always find certain things waiting your doing. In every household there are these duties to be performed, but I hope that not in every one do they wait for one member to take the responsibility of doing them.—H. E. Branch, in Christian Work.

THROW THE REINS TO CHRIST.

An interesting story is told of Prof. Drummond. He was staying with a lady whose coachman had signed the pledge, but afterward gave way to drink again. This lady said to the professor: "Now this man will drive you to the station; say a word to him if you can. He is a good man and really wants to reform; but he is weak."

While they were driving to the station, the professor tried to think how he could introduce the subject. Suddenly the horses were frightened and tried to run away. The driver held on to the reins and managed them well. The carriage swayed about, and the professor expected every moment to be upset, but after a little the man got the better of the team, and as he drew them up at the station, steaming from perspiration, he exclaimed: "That was a close shave, sir! Our trap might have been smashed into matchwood, and you wouldn't have given any more addresses."

"Well," said Prof. Drummond, "how was it that it did not happen?"

"Why," was the reply, "because I knew how to manage the horses."

"Now," said the professor, "look here, my friend, I will give you a bit of advice. Here's my train coming. I hear you have been signing the pledge and breaking out again. Now I want to give you a bit of advice. Throw the reigns of your life to Jesus Christ." And he jumped down and got into the train.

The driver saw in a flash where he had made the mistake, and from that day ceased to try to live in his own strength.—The World's Crisis.

Hall's Vegetable Sicilian Hair Renewer

It is a *renewer*, because it makes new again. Old hair is made new; the gray changed to the color of youth.

A WOMAN'S IDEAL MAN.

Like every other woman, I have my ideal of manhood. The difficulty is to describe it: First of all, he must be a gentleman; but that means so much that it, in its turn, requires explanation. Gentleness and moral strength combined must be the salient characteristics of the "gentleman," together with the polish that is seldom acquired but in one way—by constant association with those so happily placed that they have enjoyed the influences of education and refinement all through their lives. He must be thoughtful for others, kind to women and children and all helpless things, tender-hearted to the old and the poor and the unhappy, but never foolishly weak in giving where gifts do harm instead of good. His brain must be as fine as his heart, in fact. There are few such men; but they do exist. I know one or two. Reliable as rocks, judicious in every action, dependable in trifles as well as the large affairs of life, full of mercy and kindness to others, affectionate and well-loved in their homes, their lives are pure and kindly.

It was once said by a clever man that no one could be a gentleman all around who had not knocked about the world and associated with all sorts and conditions of men, high and low, rich and poor, good and bad. Experiences like these are like the processes for refining gold. The man who emerges unharmed from the fire of poverty and its associations, and who retains his independent manliness in relations with those high-placed, must have within him a fiber of strength that is the true essence of manliness.—Mrs. Humphry, in The Young Man.

POSITIVE AND NEGATIVE.

"My aunt was always saying to me, 'Don't talk so loud; your voice gets shriller every day!'" said a pleasant-voiced friend. "I became so nervous and irritated under this chronic rebuke that my voice was more uneven and harsh than ever, and I hardly dared speak at home. At last I visited my cousins in L—— (they are noted for their sweet voices, you know), and then suddenly I noticed the wide difference, which I had never understand before, between a rough voice and a well-modulated one, and set myself, so to speak, to catch the trick of their intonations and their tones. In a month's time, really, I talked like a different girl. And when I came home my aunt said, 'Well, I am glad to see that at last my reproofs have made an impression upon you, Clara!' But they hadn't, you know—the only impression she made was to make me unhappy and nervous. I have never forgotten the lesson; and when I want my children to improve in any way I give them an opportunity to hear and see the right thing before I reprove them for not following it."—Harper's Bazar.

Teacher—"Billy, can you tell me the difference between caution and cowardice?" Billy—"Yes, ma'am. When you're afraid yourself, then that's caution. But when the other fellow's afraid, that's cowardice."

THE SECRET OF HAPPINESS.

The trouble with many is that they are seeking for the happiness of emotion and not the happiness of deeds. Happiness sought for its own sake, whether sought from Christ, or from the world, always eludes us. Christ gives us happiness as the government coins money, that it may be spent and not hoarded.

Take no less time than you already have taken, my friend, alone with God, with your Bible, on your knees. Nay, spend more in this way; but be sure to use every good impulse, every aspiration to a nobler, purer, more unselfish life.

Rise from your knees each morning with a settled purpose to make some one else happier, whether you are happy or not; to spend a sunshiny, cheery day, so that father, mother, brother, sister, or friend may catch the cheer.

Each day, when it is possible, find some one with more clouds in her life than there are in yours, and brush them away from her.

In short, transmute all your desires and aspirations for happiness and holiness into practical, tangible efforts to make some one else happier and better.

"Take down these saints and coin them into shillings," once said Cromwell, of the silver saints in a Catholic cathedral, "and send them about their Master's business." So we need to take down our lofty emotions from the niches they occupy, and send them on some errand of mercy and love.—Golden Rule.

SMALL THINGS.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sabbaths and sermons and sacraments and revivals and special seasons is impossible. A man can be converted in an instant, but he must grow by the year.

The tough fiber of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "basket of silver."—The Examiner.

FAMILY COURTESY.

Probably one-half of the rudeness of youths of this day, that later in life will develop into brutality, is due to the failure of parents to enforce in the family circle the rules of courtesy. The son or daughter who is discourteous to members of the family, because of familiarity with them, is very likely to prove rude and overbearing to others, and very certain to be a tyrant in the house hold over which he or she may be called on to preside.

Carefully eschew all dissipation in the method of reading. Dissipation is the great snare of all study, whether secular or religious, in the present day. There is so much to read—such profusion of matter in every department of literature, nay, even in the public journals—that insensibly the habit is formed of skipping the dull, and sipping the interesting, and never honoring any book with a fair and thorough perusal. We must set ourselves in opposition to this habit if we wish to profit by devotional reading.—Thoughts on Personal Religion, by Goulburn.

WHAT BOYS SHOULD LEARN.

There are a great many things boys, as boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove of great help to them oftentimes when they need help.

Among other things boys should learn, these may be named:

1. Not to tease boys and girls smaller than themselves.

2. Not to take the easiest chair in the room, but it in the pleasantest place, and forget to offer it to mother when she comes in to sit down.

3. To treat mother as politely as if she were a strange lady who did not spend her life in their service.

4. To be as kind and helpful to sisters as they expect their sisters to be to them.

5. To make their friends among good boys.

6. To take pride in being a gentleman at home.

7. To take mother into their confidence if they do anything wrong; and, above all, never to lie about anything they have done.

8. To make up their minds not to learn to smoke, gamble, or drink, remembering these things are terrible drawbacks to good men, and necessities to bad ones. —Green's Fruit Grower.

Hygiene.

WATER IN TYPHOID FEVER.

It has long been a strange traditional custom of physicians to withhold water from patients suffering from fevers and other diseases, even when burning with thirst. The Bacteriological Review, however, commends the practice of water drinking in typhoid fever, the importance of subjecting the tissues to an internal bath having, it appears, been brought prominently to the notice of the profession by M. Debove, of Paris, believed by some to have been the first to systematize such a mode of treatment. The practice of that eminent physician consists, in fact, almost exclusively of water drinking, his requirement being that the patient take from five to six quarts of water daily, this amounting to some eight ounces every hour. If the patient subsists chiefly upon a diet of very thin gruel, fruit juices or skimmed milk, the amount of liquid thus taken is to be subtracted from the quantity of water. The important thing is to get into the system, and out of it, a sufficient amount of water to prevent the accumulation of ptomaines and toxins within the body. Copious water drinking does not weaken the heart, but encourages its action by maintaining the volume of blood; it also adds to the action of the liver, the kidneys, and the skin, and, by promoting evaporation from the skin, it lowers the temperature.—Scientific American.

ALCOHOL, PAUPERISM, AND CRIME.

The relation of the liquor traffic to pauperism, crime and insanity, we have long known to be very close. A recent report of the Massachusetts Bureau of Statistics is devoted to an inquiry on that subject. In 1895, 58.3⅓ per cent. of 27,672 convictions were for drunkenness alone, or drunkenness connected with crime, and 31.54 per cent. for crime disconnected with drunkenness.

Again the report traces backward with the question: "Did the intemperate habits of the criminal lead to a condition which induced the crime?" The answer was affirmative in 50.88 per cent. of the convictions for crimes other than drunkenness. The intemperance of others led to conditions that induced the prisoners to crimes other than drunkenness in 42.78 per cent. of the cases questioned.

Of course, it does not follow that if there was no drunkenness there would be no crime. If this were so, we should have an easy road to cure social disease. Notwithstanding this, we must admit that if intemperance could be cured, a very considerable amount of crime would be banished.

As soon as you feel symptoms of a cold in the head, put a teaspoonful of sugar in a tumbler, add to it seven drops of camphor, and mix thoroughly; fill the glass half full of cold water, and stir until the sugar is dissolved. The dose is two teaspoonfuls every twenty minutes. This is an excellent remedy if used at the beginning of the cold.

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IT IS EASY TO TELL.

People are not apt to get anxious about their health soon enough. If you are "not quite well" or "half sick," have you ever thought that your kidneys may be the cause of your sickness?

It is easy to tell by setting aside your urine for twenty four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. Too frequent desire to urinate, scanty supply, pain or dull ache in the back, is also convincing proof that the kidneys and bladder need doctoring.

There is satisfaction in knowing that the great remedy, Dr. Kilmer's Swamp-Root, fulfills every wish in relieving weak or diseased kidneys, and all forms of bladder and urinary troubles. Not only does Swamp-Root give new life and activity to the kidneys—the cause of trouble—but by treating the kidneys it acts as a tonic for the entire constitution. If you need a medicine, you should have the best. Sold by druggists; price, fifty cents and one dollar. So remarkably successful has Swamp-Root been that if you wish to Prove its great merit, you may have a sample bottle and pamphlet both sent free by mail. Mention CHRISTIAN ADVOCATE, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

FREE.

We direct special attention to the following remarkable statements.

For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed: took cold on the slightest exposure, eyes were weak and discharged a great deal of mucous, was deaf in right ear, suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.

34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes, and "stopped-up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in '92. It stopped the roaring pain and soreness, fully restored my hearing, for five years have been free from Catarrh.—WM. F. BOWERS, Howell, Ark.

"Whereas I was Deaf, Now I Can Hear."

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.

The late Prof. Basil Manley, of the Southern Baptist Theological Seminary, Louisville, Kentucky, says of Aerial Medication: *"I can cordially recommend its use."* Write for fac-simile of this letter * * *

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EX-ATTORNEY-GENERAL FORD

On Monday, Nov. 1, 1897, after a week's illness from the prevailing fever and heart trouble, borne with Christian fortitude, Gen. Thomas Swift Ford surrendered his spirit into the hands of his Maker. He was about fifty years old. After brilliant legal studies he married Miss Clarissa Rawls on Dec. 19, 1877, and from their union were born nine children—six girls and three boys.

The deceased had filled with ability and credit two important State offices. During eight years he discharged the duties of district attorney for the sixth judicial district, and during two years supplied the vacant incumbency as attorney-general, and was a member of the Lower House of the Legislature, and also represented the State in the last Constitutional Convention.

To his varied mental and social accomplishments Gen. Ford united many sterling traits of character that won for him the esteem and affection of a large circle of friends and numerous clients, who appreciated his skillful services at the judicial bar. Taking always a lively interest in all public improvements, which he manifested on several occasions, he succeeded in raising the standard of education given in the public school of Columbia, his native town, in Marion county.—Democrat-Ster.

Col. Ford's brilliant and successful career was due to his discretion early in life. At the age of eighteen years he graduated, with the first honors of his class, in Middlebury College, Vt. At or near that time he gave his heart and life to God in faith and love. He was a member of the M. E. Church, South, during his active life. As a Christian, he was devout, earnest, consecrated. His liberality was known and felt in every direction around him. The Methodist Church and High School at Columbia, Miss., owe to him chiefly their success. Many a poor boy was assisted by him in an effort to get an education. Many a young minister has felt the warm grasp of his hand, and caught inspiration from the magnanimous and magnetic Ford, with the assurance that he would help him through college. He has always been a leader in church work, and in his death all denominations feel that they are bereft of a friend and helper. Truly, a great and good man has fallen.

L. N. BROCK.
Scranton, Miss.

The following resolutions were adopted by Columbia Sunday-school, Nov. 7, 1897:

Whereas, God, in his wisdom, has seen fit to call from us Hon. T. S. Ford, one of our former teachers, and one who, for many years, has given of his talent and substance to our spiritual welfare; therefore, be it

Resolved, By the members of the Columbia Sunday-school, that while we deeply deplore the fact of his death, we bow in submission to the will of Him who is too wise to err and too good to do wrong.

Resolved, That we tender our heartfelt sympathy to the bereaved family, and commend them to the care of the heavenly Father in whom the deceased trusted so implicitly.

Resolved, That while we believe our loss is his eternal gain, yet our hearts are saddened because we shall see him no more in our Sunday-school and church, as expressed in a recent letter to a friend, was never realized.

W. F. FERRILL, for Com.

REV. D. I. PURSER.

The following resolutions were prepared by a committee appointed by the Y. M. C. A. at a recent meeting:

On the twenty-second of October, 1897, our beloved brother fell in the harness, at the post of duty and of danger. Away from the city at the outbreak of yellow fever, although unacclimated, he hurried back to share the peril with his people, and to condole with them in antipated sorrows. Aware of his exposure, he went as resolutely to his work as he had in the war faced shot and shell, content with the Master's will, if he must fall.

This association, of which he was a warm advocate and friend, an active and zealous member, composed of representatives of all branches of the Christian Church, and serving a common Lord and Savior, do, with the whole church, mourn the loss of a brother beloved, and an able minister of the New Testament; therefore, be it

Resolved, That while, as an association, we bow submissively to the will of Him who holds his own stars in his own hand, and whose royal prerogative it is to remove them as he may see fit from the earthly to the celestial sphere, we do deeply lament the loss suffered in his transmission, by the church general, his own denomination, his charge and family, and ourselves.

Resolved, That we will remember his wise and loving words to us at our entrance to our present home, in which he sketched for our young men the ideal character built along scriptural lines and rising from the twin foundation of the new birth and faith in the crucified.

Resolved, That his faithful life and heroic death furnished signal illustration of his fitly chosen theme, and shall be a constant inspiration to similar deeds of kindness and courageous devotion to duty.

Resolved, That we deeply sympathize with that branch of the church which has lost in him an eminent representative and wise counselor; the church, which laments its broken pastoral ties, and the family, which weeps the irreparable loss of a noble brother, affectionate husband and loving father, and commending each and all to the great Elder Brother's sympathy, we hope and pray the mantle of the selected Purser, with a double portion of his spirit, may, in accordance with the wish of the widowed wife and mother, fall upon her and his two fatherless children.

R. Q. MALLARD,
H. H. WATSON,
JOHN T. SAWYER,
D. G. WHITTINGHILL,
Committee.

NEWSOM—MRS. UNA NEWSOM (nee Singletary) was born June 28, 1872; was married to Mr. Samuel Newsom, of Tangipahoa, May 5, 1892, and departed this life Sept. 16, 1897.

Hers was a brief, but beautiful life. From early childhood she began to develop those traits of character which made her the gentle, unselfish, accomplished woman that she was. Though always manifesting the characteristics of a Christian, she did not make a public profession of Christianity until after the death of her first babe, which was in May, 1895, from which time to her death she lived a faithful, consistent life. She was a loving wife, a fond mother, and a true friend. Those who knew her best loved her most. It was hard indeed to give her up, but God had said, "'Tis enough;" and though all that human skill could do was done to save her life, she passed away. She left a devoted husband, a little son and infant daughter (the latter has since joined her in the spirit world), a host of friends and loved ones to mourn her loss, but we sorrow not as those who have no hope.

May the God of all grace sustain the bereaved husband, and may the influence of that life he so fondly cherished ever be to him a beacon light guiding him into that blessed abode whither she whom he loved is gone!

Her friend and former pastor,
R. W. TUCKER.

SHARBROUGH—On Sept. 4, 1897, Bro. and Sister Frank W. Sharbrough, of Campbellsville, Miss., had born to them a sweet little baby girl. The children named her DORA, and became very much attached to her. She had also found a tender spot in the hearts of mama and papa, and all felt like home would be so lonely without her. Mama said she "felt like she had come to stay;" but God, in his wise providence, saw best to let them keep her only two months, and Nov. 3 took her to himself. We commend the bereaved to Him who said, "Suffer the little children to come unto me."

T. B. COTTRELL.
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CHRIST'S METHOD.

Ministers and Sunday-school teachers make a sad mistake when they direct their main efforts against particular sins, instead of striking at the source of all sins—a godless, unconverted heart. Make the tree good, and the fruit will be good. Many a drunkard, disgusted by his own loathsome vice, has made a solemn resolution to break off his evil habit, but has not gone the whole length of seeking a new heart and the mighty help of God. He has attempted to patch a new habit on an old heart; and even his total abstinence pledge soon tore out, and the rent was made worse. So with all kindred sins of falsehood, lechery, Sabbath-breaking, covetousness and the like. A man may be shamed out of certain public desecrations of God's day, and yet hide away a Sabbathless heart in his own house. An eloquent appeal may wring a contribution of money out of a stingy soul, but he will lock his purse the tighter the next time and confirm his covetousness. What such a man needs is the melting power of a new affection. If he does not give from a right motive, his money may do good, but he is no better for having it coaxed or extorted from him. Barnabas gave his land to the Christian Church at Jerusalem because he had already given his heart to Christ. During my fifty years' ministry I have never seen a sinner patched up so neatly that he looked and acted like a genuine Christian.

Christ's method of dealing with human character is the only thorough method. He says, "Behold, I make all things new." If any man be in Christ, and Christ in him, he is a new creature. The rotten garment has been discarded, and the complete righteousness of Jesus has been put on, so that the shame of a spiritual nakedness has been covered. How sharply Jesus clove to the root of the matter with Nicodemus! He does not tell the inquiring Pharisee to go home and reform certain bad practices, but he said, "Ye must be born anew." Conversion meant a new character. The young ruler was able to show some very bright patches of virtue, and expected to be praised for them; but when the Savior offered him the entirely new garment that cost self-denial, but would bring eternal life, the poor fellow went away with his old, patched robe, crestfallen and sorrowful. God has ordained the great principle that no partion of sin and no new nature can be obtained except through an acceptance of Christ, and regeneration by the Holy Spirit. The supreme gift of the Lord Jesus is a new character. The apostles never wasted their breath on a gospel of patchwork. Their twofold text was, "turn to the Lord," which meant repentance, and "cleave to the Lord," which meant a life of faith and obedience.—T. L. Cuyler, in Independent.

Going to ceremonies, and singing, shouting, praying and enjoying, are not religion. Indeed, they may be a hindrance to religious development. They may turn the thought from that which the soul needs. They may prevent meditation, and close Bible study, and private prayer, and watchfulness and self-sacrifice. They may beget pride and self-sufficiency. We know a young woman who, after a season at a Summer school, where boat rides and lawn tennis divided the time with lectures on philosophy, really felt that these features were the equivalent of a college education. She was mistaken. We know a young man who, after attending a convention at which there was much enthusiasm, could not endure the services of his own church, or teach in his own Sabbath-school, because of the prevailing coldness. He sinned against his own soul and his own family, as he afterwards confessed.—Herald and Presbyter.

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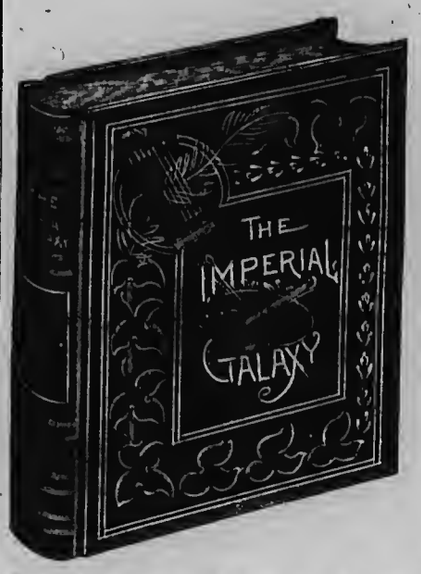

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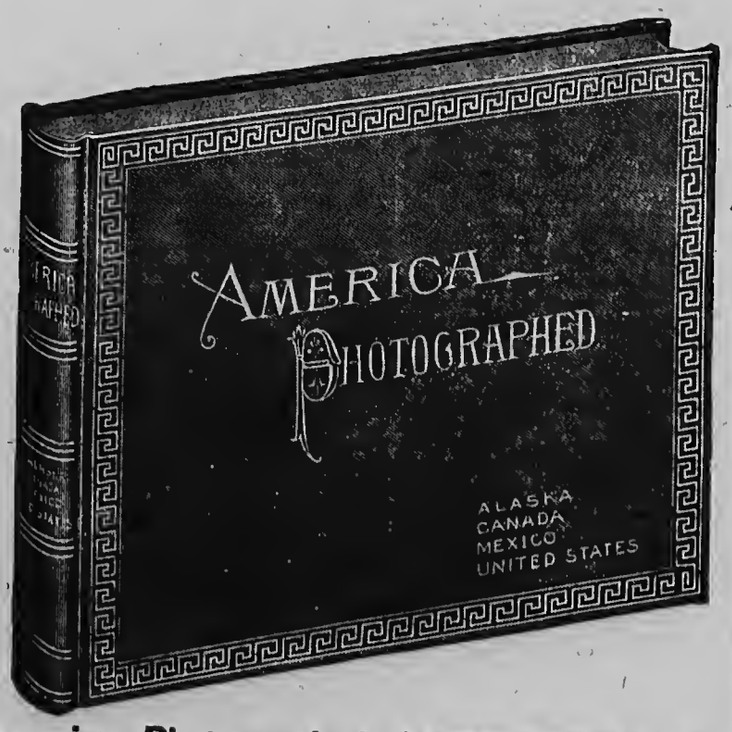

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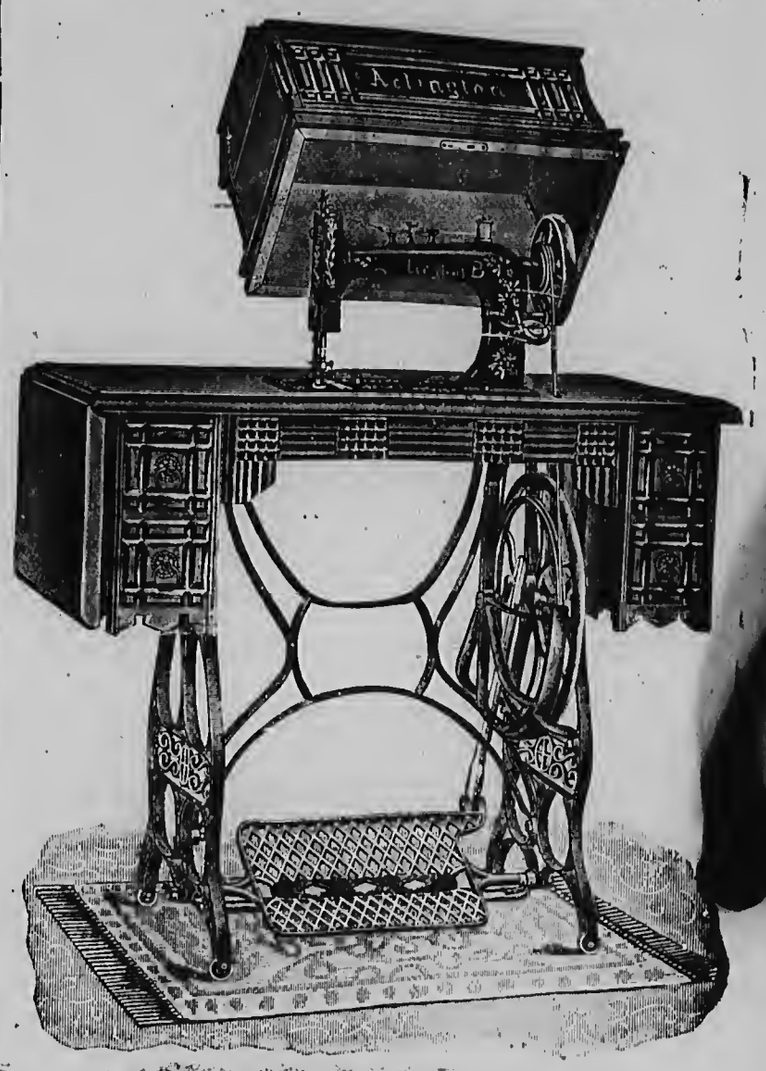
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (two different widths up to seven-eighths of an inch), one binder, also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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ROYAL BAKING POWDER

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NEWS OF THE WEEK.

DOMESTIC.

Miss Alice L. Gould has given $20,000 to the National Academy of Sciences for astronomical and mathematical researches.

The Supreme Court of Arkansas has decided that a husband is responsible for the debts of his wife contracted before marriage.

Patrick Gleason, candidate for mayor of New York, got just 1268 votes. His sworn account of his expenses footed up to $1200, or nearly a dollar a vote.

In the account of football expenditures given in the report of the Yale Finance Union for 1896-97 is an item of $696.98 for doctors, medicines and alcohol.

There are evidences that the coming session of Congress will have a number of projects before it for consideration for the improvement of the national defenses.

Sixty-six new cases of diphtheria were reported to the Baltimore Board of Health last week. There were ten deaths from the disease, out of an aggregate from all causes of 163.

The Ohio Supreme Court has declared invalid the Clark law, passed two years ago, requiring that preference be given to honorably discharged soldiers in the matter of political appointments.

President McKinley recently broke one of the established rules of the White House by receiving the young ladies of the Baltimore Latin School long after the hour for public receptions.

The American Bible Society was founded in 1816 and incorporated in 1841. Up to 1896 it had distributed 61,705,841 Bibles, Testaments and portions of Scripture, printed in 242 languages and dialects.

The act of the Spanish government in pardoning the four Americans captured on the filibustering schooner "Competitor," nearly two years ago, solves in a manner satisfactory to this country a very complicated controversy.

There is no immediate prospect of the conclusion of the reciprocity negotiations between the United States and France. Both governments have presented elaborate statistics to show their respective positions in any reciprocity arrangement, but the matter has not progressed to the point where an agreement can be foreseen.

The session of Congress which will open next month will be called upon to make some provision for the maintenance of the navigable channel through South Pass, of the Mississippi river, if the people most interested take the proper steps to get the matter before that body. The Eads contract will expire in less than three years.

The Anchor Line steamer "Bluff City," one of the finest and newest boats on the lower Mississippi, which left St. Louis, bound for New Orleans, with forty passengers and 1000 tons of miscellaneous freight on board, was burned to the water's edge at Chester, Ill., on Nov. 18. All the passengers and crew escaped to land without injury, but nothing on board was saved. The loss, which is total, will aggregate $100,000.

The National Congress of the Methodist Episcopal Church began in Pittsburg, on Monday, in Christ M. E. Church. Between 300 and 400 prominent representatives of the church from all parts of the country were in attendance. The gathering is the first of the kind ever held by the M. E. Church, and is described in the call as a conference of the younger men of the church on the relation of Methodism to current society and intellectual conditions.

FOREIGN.

It is estimated that about 1800 persons were rendered homeless by the rising of the waters of the Neva.

The Trans-Siberian railroad is said to be completed, with the exception of a short section along the Armoor river and around Lake Balkan. It is now possible to make the journey between Vladivostock and St. Petersburg in ten or twelve days.

One of the most disastrous fires in London's history broke out on Nov. 19, and was not controlled until about 150 huge buildings had been leveled to the ground. The area burned exceeds 100,000 square yards. Property to the value of $10,000,000 was reduced to cinders.

Much interest is felt in Mexico in the sulphur deposits, it being reported that large European capitalists, including the Rothschilds, are contemplating purchasing some of the best sulphur beds in the mountains adjacent to the railways. In one case the sulphur contains only 1 per cent. of moisture.

The report that Germany had seized upon an island off the Chinese coast and landed a garrison there has caused something of a mild sensation in Europe. In explanation of Germany's action, it was stated that the occupation of the island was in retaliation for the maltreating of certain German missionaries.

Twenty million dollars is the sum which the French government proposes to devote to the Paris exhibition of 1900. Nearly $10,000,000 will be consumed by the construction of two palaces in the Champs Elysees, and those in the Champs de Mars, in the Esplanade de Invalides and on the quays. The bridges across the Seine are to cost $1,000,000, and the mechanical and electrical services another $1,000,000.

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Larger crops, fuller ears and larger grain are sure to result from a liberal use of fertilizers containing at least 7% actual

Potash

Our books are free to farmers.

GERMAN KALI WORKS,
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Some publishers are putting off Bibles on their subscribers which they claim are just as good as the Holman. There is no other as good. It has all the Oxford helps and the self-pronouncing feature besides. Every person, whether educated or uneducated, needs help in pronouncing Bible names. The Holman Bible gives you the pronunciation, not in an appendix where it has to be hunted up, but in the book itself wherever the name occurs. Paper and binding are excellent. See offer on our third page.

Farmerville, La., Oct. 10, 1897.—I was in very poor health. My skin was yellow, and I was hardly able to work. Since taking a few bottles of Hood's Sarsaparilla, I can do as much work as any man.—J. W. Dean.

HOOD'S PILLS cure sick headache.

To Whom it May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

BABY HUMORS

Instant relief for skin-tortured babies and rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. The only speedy and economical treatment for itching, burning, bleeding, scaly, and pimply humors of the skin, scalp, and blood.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEMICAL CORPORATION, Sole Proprietors, Boston. "How to Cure Every Baby Humor," mailed free.

BABY BLEMISHES Prevented and Cured by CUTICURA SOAP.

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LOW PRICES. PIANOS. EASY TERMS.

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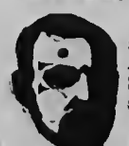
Catarrh Inhaler Free

For Catarrh, Pains and Colds in Head, Roaring Deafness and Throat Trouble:



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It cures by inhalation.

If it gives satisfaction, send me $1.00; if not, kindly return it in the original package. Address,

Dr. E. J. Worst, Dept. 184, Asbland, Ohio.

Dr. Worst makes our readers a generous offer, and all can avail themselves of it.—Editor.

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Self-regulating 50 egg, $5; on trial $5.75. Send 4c for No. 81 catalogue. Larger ones cheap and on trial. "3 hatches with Rantam, 30, 37 and 45 chicks from 50 eggs." Jacob Whippert, Cecil, O.

Buckeye Incubator Co., Springfield, O.

Mention this paper.

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MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Columbia, at C.	Nov. 27, 28
Lumberton, at L.	Dec. 4, 5
Pearlington, at P.	11, 12
Bay St. Louis, at L. B.	Mon.. 13
Escatawpa, at Zion	Tues.. 14
Americus, at Salem	Thurs.. 10
Moss Point	Friday night.. 17
Biloxi	Sat.. 18
Ocean Springs and Scranton, at O. S.	19
Vancleave, at V.	Mon.. 20
Whittington, at Coleville	Wed.. 22
Gulf Port, at McHenry	Thurs.. 23
Galloway, at McLaurin	Fri.. 24
Hattiesburg	26, 27

C. A. POWELL, P. E.

Hattiesburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Bogue Chitto, at Bogue Chitto	Nov. 20, 21
Summit and Topisaw, at Summit	Fri. 26
Whitestown, at Bethany	27, 28
McComb City	27, 28
Crystal Springs	Dec. 4, 5
Martinville, at Pleasant Ridge	11, 12
Pleasant Grove, at Tilton	18, 19
Brookhaven	Thurs.. 23
Wesson	25, 26
North Wesson, at North Wesson	25, 26

E. H. MOUNGER, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Fuller	Nov. 20, 21
Eastabuchie	27, 28
Vossburg	Dec. 1
Williamsburg	4, 5
Mt. Carmel	11, 12
Shubuta	18, 19
Enterprise and S.	(Wed.).. 22
Heidelberg	26, 26

L. CARLEY, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon, at S.	Nov. 20, 21
Canton	Sun., 7 P. M.. 21
Lake City and Lodi	27, 28
Madison, at Pearl River	Dec. 4, 5
Camden, at Shrock	11, 12
Tranquil, at Tranquil	17
Silver Creek and B. L., at Hillsdale	10
Flora	Wed.. 22
Terry, at Forest Hill	Fri.. 24
Fannin	Sun.. 20
Capitol Street	Mon.. 27
First Church	Tues.. 28

R. D. NORSWORTHY, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Jefferson Street	Nov. 20, 21
Wesley Chapel	21, 22
McNair	27, 28

Trustees will please make their reports according to the Discipline.

W. L. C. HUNNICUTT, P. E.

BRANDON DIST.- FOURTH ROUND.

Hillsboro, at New Providence	Nov. 27, 28
Shiloh, at Shiloh	Dec. 4, 5
Forest, at Forest	8
Trenton, at Polkville	11, 12
Steen's Creek, at Marvin	18, 19
Brandon	19, 20

W. W. SIMMONS, P. E.

Forest, Miss.

MERIDIAN DIST.—FOURTH ROUND.

(List changed to suit postponed Annual Conference.)

North Kemper, at Blair's Ch'l. (S., S.).	Nov. 20, 21
DeKalb, at New Hope. (Sun., Mon.).	21, 22
Chunkey, at Chunkey. (Sat., Sun.).	27, 28
Linwood, at Hopewell. (Sat., Sun.).	Dec. 4, 5
Neshoba, at Sandtown. (Sun., Mon.).	5, 6
Daleville, at Soule Ch'l. (Sat., Sun.).	11, 12
Rose Hill, at Pleasant G. (Sat., Sun.).	18, 19
South Side, at S. S. (Tues., 7:30 P. M.).	21
East End	(Wed., 7:30 P. M.). 22
Toomsuba, at Center Ridge	(Fri.). 24
Porterville, at Porterville. (Sat., Sun.).	25, 26
Lauderdale, at Lauderdale (Sun., Mon.)	26, 27
West End	(Mon., 7:30 P. M.). 27
Central	(Tues., 7:30 P. M.). 28

Pastors will please see that Questions 24 and 26 are answered according to the Discipline, and that local preachers have written reports of their labors.

C. G. ANDREWS, P. E.

The only inheritance many receive from their ancestors is impure blood. Fortunately, it is in everyone's power to transmit a cleaner heritage to their posterity by the simple use of Ayer's Sarsaparilla, the only blood purifier admitted at the Chicago World's Fair.

Sweet are thy messengers,
Sweet their refrain;
When they can sing with me
More love, O Christ, to thee,
More love to thee!

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block Rochester, N. Y.

MARRIAGES.

ARMSTRONG—CAIN.—At the residence of the bride's father, Mr. J. L. Cain, Nov. 10, 1897, by Rev. J. F. Evans, Mr. Wm. M. Armstrong to Miss Laura Cain, all of Vaiden, Miss.

GAINES—POLSON.—At the residence of the bride's father, Mr. B. F. Polson, Nov. 16, 1897, by Rev. J. F. Evans, Mr. L. T. Gaines, of Hickory, Miss., to Miss Ada Polson, of Kilmichael, Miss.

THOMAS—HALE.—At the residence of the bride's parents, near Steen's Creek, Miss., Nov. 17, 1897, by Rev. R. Bradley, Mr. R. C. Thomas to Miss Addie Hale.

SMITH—WANSLEY.—At the residence of the bride's father, near Decatur, Miss., Nov. 7, 1897, at 3 P. M., by Rev. P. D. Hardin, Mr. Robt. L. Smith to Miss Mattie Wansley.

CLEAVELAND—LESLIE.—At the residence of the bride's brother, Mr. W. J. Leslie, Stamper, Miss., Nov. 14, 1897, at 4 P. M., by Rev. P. D. Hardin, Mr. N. E. Cleaveland to Miss M. C. Leslie.

HARGROVE—MOORE.—At the Methodist Church in Brooksville, by Rev. H. P. Gibbs, Mr. D. A. Hargrove, of Trinity, Miss., to Miss Mary W. Moore, of Brooksville, Miss.

RUGG—LANDSDALE.—In Farmerville, La., in the home of Mrs. Gilbert, a relative of the bride, Oct. 7, 1897, by Rev. P. O. Lowrey, Mr. Thos. A. Rugg, of Union parish, La., to Miss Mary R. Landsdale, of Arkansas.

A CHANCE TO MAKE MONEY.

I read some months ago how one of your subscribers made money selling "non-alcoholic flavoring extracts." I wrote to the U. S. Fruit Co. for an outfit. I tried the flavors myself. They are in powdered form, and just lovely for ices, puddings, custards, cakes, candies, etc.

I canvassed around home the past six weeks and cleared over $26 a week; one day I made $8. I am going to work the surrounding towns this Winter. This is a splendid chance to make money. Every housekeeper wants these flavors, and most of them buy four kinds.

The flavors are perfectly pure, free from poison, and superior to the liquid extracts in every respect. I give my experience for the benefit of others who are like myself obliged to earn their living. A READER.

For full particulars address U. S. Fruit Co., St. Louis, Mo.

God knows a thousand "might-have-beens" where we know one. He can look at them all patiently, because—this is the blessedness—he knows a thousand "may-bes" also.

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The Great Wonder of Georgia. The Greatest Boon to the South. Five Bales to the Acre and Fifteen Feet High. 180 Bolls to the Stalk on Average Georgia Hill Land.

Fifteen Cents per Pound. Seeds Are Now Selling for $1.00 per 100.

Send us FIFTY CENTS for one year's subscription to *Looking Southward*, and receive FIFTY SEEDS FREE of this marvelously productive cotton. Our paper contains 36 pages and 40 departments devoted to the development of the entire Southland. Enclose only 50 cents in one-cent postage stamps, silver or postoffice money order. Two packages (100 seeds) and two subscriptions or two years paid up for $1.00. Our company is incorporated with $100,000 capital, and guarantee the seeds to be genuine or money refunded. Address

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And if they are in earnest about getting an education, and desire to become more useful as Christian workers, we can do them good. SESSION OPENS SEPT. 8, 1897.

For further particulars address, T. S. SLIGH, President of Faculty; REV. J. L. P. SHEPPARD, President of Board of Trustees, or A. F. JACKSON, Secretary and Treasurer.

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Christian Advocate.

VOL. 44.—NO. 48. NEW ORLEANS, THURSDAY, DECEMBER 2, 1897. WHOLE NO. 2154

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH, { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

BE TRUE.

BY HORATIUS BONAR.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

Communications.

LETTER FROM "GILDEROY."

This is one year that I have been entirely deprived of all the "kitchen cabinet" work. I am in a corner, away from all the main lines of travel, where a preacher, save the presiding elder four times a year, never comes. When he comes he tells me nothing. He looks wise, looks like he knew lots of things, but he keeps them to himself. He pumps me, or tries to, to find out what I think. I close up, too, and refuse to think for him—at least, to think out loud. He is in that corner, and it is his work, and he can do his own thinking and worrying. I am not burdened with that part of the work. I have been in the past burdened and bothered till I could neither eat nor sleep. He is in the "sweat-box" now, and let him sweat. I am sorry for him, and I pray for him, but I can't help him. If he can't get matters fixed, the Bishop will fix them for him. I do not know what prognostications the boys are making in regard to the appointments for next year. It does not matter much, for when the Bishop and his cabinet get done they will, perhaps, have smashed all the slates that have been made. "Kitchen cabinet" work is not nearly so intereating and exciting to me now as it used to be. As I grow older I am less inclined to guess at what may be. I am less anxious and excited about where I myself may go. All the worry I used to have was worth nothing. It did not amount to a row of pins. I do not want to go where I ought not to go, and I know nothing, or next to nothing, about the places to which I ought not to go, and absolutely nothing about where I ought to go. More and more am I perfectly willing to leave all this in the hands of God, in the hands of his agents for carrying on this part of his work. The Bishop and presiding elders are God's agents for fixing the appointments. I am confident the Bishop is a good man, and that he wants to do the right thing. I know all the presiding elders, and I know them to be honest, earnest, God-fearing men, who strive to do the best possible for each preacher and the best possible for each charge. I'd trust my case, character, purse or family to anyone of them. Fact is, I might trust my purse to anybody. There is not enough in it to tempt a thief. I know, just as well as I know my name, that each and all of these presiding elders are going to do their best to give the Bishop wise counsel. "But," says one, "they are men." Of course, they are; and I am glad they are men, good men. When I come to think of it, I am a man, too; and more, I am not half as apt to understand my own ability and adaptability to certain work as these men who have known me so long. They know me better than I know myself. So, when I commit this whole matter unreservedly to the Lord, to be transacted for me by his agents, why lie awake of nights bothering my brain about it? This would be holding back what I had, or profess to have, committed to my Master. Since I have grown older my presiding elders ask me what I want, or how I would like this or that; but no one of them ever got yea or nay out of me on this subject. I have no right, on account of my age, to pick my appointments, and I am not going to do it—not if I had the chance. The plan and economy of my church must not be upset for my accommodation. I am not an old man, but if I were, the Bishop and his advisers would carefully consider all that in arranging the work. I have noticed for long years past that men and women, as a general rule, do not know when they grow old. By the help of God, I am bent on one thing: not to superannuate in mind before I do in body. This happens to some preachers. They cease to study and swivel up mentally. After I am physically unable to travel I want to be mentally able to split hard theological knots. I have noticed that, as a general rule, the younger men often fall all to pieces about not getting a coveted place than the older men. This, however, is to be expected. It is one of the failings of younger men. I have noticed also that often the least competent men are the most ambitious about place and position. Modesty is a sure sign of greatness. As a rule, in religion and in the church self seeking and place hunting men come to no good end. It is right and religious to covet earnestly the best gifts, but it is foolish and sinful to be hankering after the best places. Any place where there are men, women and children to be saved is good enough for a man called of God to preach the gospel. There may be a poor support in some places, but the work to be done is just as great and important in one place as another. It brings just as much glory to God to save the soul of a poor, ignorant man as to save an educated, rich man. God is no respecter of souls. We set much store by some things that are of little worth or concern to our God. God rates me for my faith, my piety, my earnestness, my zeal for him and for souls, and for my love for and knowledge of his Holy Word. Some men rate me by the place I am at, by the money I have, by my dress, by the salary I get, by style, and by florid speech. GILDEROY.

"SOME QUESTIONS" ANSWERED.

In the ADVOCATE, of the twenty-fifth ultimo, Bro. L. E. Alford, of Rolling Fork, asks some questions which do not receive the attention their importance demands. He says: "What per cent. of the young men of the United States belong to some branch of the Christian church?"

I have in my library a book which should be in the hands of every Christian worker. It deals solely with this question. Its title is, "Dying at the Top." It is dedicated to the Y. M. C. A. of the United States, is published by W. W. Vansdale, 10 Arcade Court, Chicago, Ill., and costs: paper, twenty-five cents; cloth, fifty cents. In it I find this statement: "The National Committee of the Y. M. C. A. has sent out a printed statement, in which I find that but five per cent. of the young men throughout the land are members of the church; only fifteen out of every hundred attend religious services with any regularity, and that seventy-five per cent. never attend church at all."

The estimate is made on the basis of one-eighth of the population being young men. In 1890 the population of the United States was, in round numbers, 62,980,000. Thus, of the 8,000,000 young men in the United States, only 400,000 belong to the church, and 6,000,000 never darken a church door.

These are not the figures of a pessimist, but of one who has given years of study to this question, and gathered his facts from more than a score of States, through numerous thoroughly reliable agencies. Terrific as is this array of facts, every pastor who has studied his congregations for twelve consecutive months must say it is true. Here and there are noteworthy exceptions, but they are oases in the Sahara.

The first edition of this little book was brought out in 1887, or the first months of 1889; the second edition in 1890. In the Apology the author says: "The saddest thing about the work is, that it has told the truthful story of the whole land. Not a single person has arisen to deny its correctness, while from Maine to California, and from Oregon to Florida, letter after letter has come, saying, 'It is all true.'"

As to the causes of the church not getting hold of these young men, they are multitudinous; but I will not ask space here to mention them.

Let Bro. Alford, and all others concerned about the young men of our country, get this little book and read it. Let them study the question for themselves. Let them clip the daily papers for twelve months, and they will have an array of facts as startling as these given, and be in a condition to appreciate the cause and cure. B. F. LEWIS.

Woodville, Miss.

Correspondence.

ORPHANS' HOME NOTES.

BY REV. THOMAS B. CLIFFORD.

Just as soon as the quarantine restrictions were removed we resumed our work of soliciting funds for the furnishing of the Home. The first place visited was

HOLLY SPRINGS,

where, on Sunday, Nov. 14, we had the privilege and pleasure of preaching to large and intelligent audiences. Notwithstanding the fact that Conference is near at hand, and there was much rounding up to do yet, a ready response in the shape of $75 50 was the result of the morning service. Rev. Joseph S. Oakley, my English friend and brother, is winding up his fourth year in great favor with his people. A handsome man with a warm heart and a very high conception of what is right, he will, in the future as in the past, make an impress for good upon every life with which he comes in contact. The young ladies, and also the teachers, of

EPWORTH COLLEGE

were out in "full force," both at the morning and night services, and also at the meeting of the League which we were called upon to address in the afternoon. Rev. J. W. Honnoll, president of the college, was absent in Arkansas, but his good wife was present to represent him. Bro. Honnoll has done a good work for the church. No man in the ministry has worked more faithfully and persistently. The presence of Rev. J. D. Cameron, the genial presiding elder of the district, added much to the interest of the service at night. He appears to be in good health, and is still happy in the work. The next town upon our list of appointments was

CARROLLTON, MISS.,

which place we reached Saturday evening, Nov. 20. Sister Reid Bingham was at the depot with her carriage to meet the agent and take him in charge, and it goes without saying that to be entertained in that home not only means kind attention and Christian courtesy, but an inspiration to do more and better work for Jesus in the future. Sunday dawned bright and beautiful, and large and appreciative audiences greeted us morning and night—the League service in the afternoon being also well attended. One hundred and five dollars and fifty cents was the result in dollars and cents of our visit to Carrollton. During our stay we also enjoyed the hospitality of Bro. and Sister T. H. Bingham, and Rev. L. M. Lipscomb and family. We met many other friends, prominent among which were Rev. W. H. Sanders and wife, of the Carrollton circuit. Leaving Carrollton Monday morning, we passed through Greenwood, Minter City and Clarksdale en route to

DELEN,

the county seat of Quitman, whither we had been invited to preach and take a collection on Thanksgiving Day. The rain, however, prevented the large crowd and good collection which had been anticipated. Notwithstanding the mud and the darkness of the night, an audience greeted the agent at 7:30 P. M., and when all shall have been collected, the treasury of the orphanage will have enhanced in value to the extent of $25, because of our visit to Delen. We are indebted to Bro. G. C. Jones and his excellent wife (in whose home we were entertained), and also to the pastor, Rev. S. A. Brown, and family for many kindnesses. We thank God for the kind hearts and willing hands that are now at work, and pray that others may become interested and heartily co-operate in this "work of faith and labor of love."

On the Wing, Nov. 26, 1897.

Selections.

PULPIT FIRE AND POWER.

What is eloquence but truth in earnest? It is the mind's best words spoken in the mind's best moments. When God's truth gets full possession of a minister's soul, when all his sensibilities are aroused and his sympathies are in full play, when his soul becomes luminous until the interior glow blazes through every loop and crevice, when the whole man becomes the beaming impersonation of heaven-sent truth, then he is honestly and irresistibly eloquent. To this a great head is not always essential; a great heart is essential, and ever must be.

Where should we look for the most genuine realizations of eloquence but in the pulpit? Where is there less excuse for tameness, for heartlessness, for dull stupidity? Where can the strongest intellect find fuller swoop? Even a man of modern intellect ought to kindle when the Holy Spirit offers to furnish the fire. The ambassador of Jesus Christ has not only the loftiest of themes and the most powerful of motives, even the salvation of immortal souls, but his text-book is the most perfect of models. In it may be found everything that is most sublime in imagery, most melting in pathos, and irresistible in argument.

He may be always nurturing his soul amid those pages where John Milton, fed before those eyes which "had failed with long watching for liberty and law," beheld the gorgeous visions of paradise. He may even be amid the scenes which inspired Bunyan to his matchless dream and taught Jeremy Taylor his hearse-like melodies. Paul is ever at his elbow to teach him trenchant argument, John to teach him sweet persuasion; and a heart of steel must he have who is not moved to pathos in the chamber of heart-broken David or under the olive trees of Gethsemane. The Bible sweeps the whole circuit of human life, reaching up to the loftiest and down to the lowliest affairs of existence. The same divine pencil that portrayed the flashing splendors of the Apocalypse condescends to etch for us a Hebrew mother bending over her cradle of rushes, a village maiden bringing home the gleanings of the barley field, and a penitent woman weeping on her Savior's feet. What honest, earnest minister of God will hesitate to introduce into the pulpit a homely scene or a homespun character, a fireside incident or a death bed experience, or the familiar episodes of the field, the shop, the school room, and the nursery? If ever a man should cast off all manacles and speak with a holy boldness, it is the man who stands up in the name of Jehovah to utter the messages which the Holy Spirit puts into his lips.

Every true minister of Christ, whether addressing a cultured city assembly or a company of frontier men in a mining camp, ought to feel that he is surrounded by an unseen "cloud of witnesses." The light of eternity is playing about him, and right before him the judgment day, with its separation to the right hand or the left hand of the righteous Judge. His own hearers are to be in the innumerable multitude before the great tribunal. Perhaps their position there—either saved or lost—depends in some degree on the fidelity with which he shall present to them the only gospel that can save them. In view of such "witnesses" and such tremendous issues, how can any minister be listless or cold or careless or criminally indifferent? John Bunyan says that he went before his people always "carrying that first in his own conscience which he persuaded them to beware of." He was burning to save them from "everlasting burnings," and so ought every man to be who is set to be a watchman for souls. John Welsh, of Scotland, used to rise in the night and wrap himself in his plaid and pray earnestly for his flock. When his wife sometimes remonstrated with him he would reply, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them." The preachers who enter the pulpit with that spirit will never lack power, and theirs will be the unfading crown which shall shine as the stars forever and ever. Happy is that minister who, as he lays down this brief article, can honestly say, "I am resolved that with the help of God my pulpit shall glow with that fire and be clothed with that power from on high."—T. L. Cuyler, D. D.

EXTRAVAGANT EXPECTATIONS.

A fair share of the unhappiness of life comes from extravagant expectations. Few of us find that reality exactly corresponds to our dreams. We discover that there is a seamy side to the work we thought we should thoroughly enjoy; that our friends are not quite the sort of persons we thought they were, and that the things we imagined would please us most lose some of their power to charm. This is the experience that makes cynics, pessimists, and that most disagreeable of all people, those with a grievance. But it is a fair question whether they are taking their early dreams too seriously. You say you were disappointed, but what right had you to build a castle in Spain and think that you could live in it? Moralists are always telling us not to be extravagant with our money. If we spend it too lavishly, we shall soon have none to spend. Would it not be a good plan for them to tell us, once in a while, how surely we may bankrupt our happiness by cherishing extravagant expectations, and then cursing our luck and having the sky of the soul constantly clouded by disappointment because things did not correspond to them? It would not be difficult to find a text for such a sermon. Is it not St. Paul who says something about the wisdom of not thinking of ourselves more highly than we ought to think, but of thinking soberly?—Great Thoughts.

READINESS.

This is the secret of success on a large scale. He who has carefully prepared himself is always ready. It is the failure to make thorough preparation that brings failure to many enterprises and to more lives. "What you do, do well," is a motto which, if adopted and rigidly adhered to, will lead any young man or woman to success. Improving spare moments in laying up stores of useful knowledge is another rule of equally great importance. "When," said Mr. Whipple, an intimate personal friend of Daniel Webster, "I was once walking on the beach at Newport with Mr. Webster, I asked him how it was possible for him to make so elaborate and powerful a reply to Mr. Hayne, when he had no time for preparation. 'No time for preparation!' exclaimed Mr. Webster. 'Let me tell you. Years before, when I was a young lawyer, with few clients to interrupt the tranquility of my office, I set myself to the careful and exhaustive study of the Constitution of the United States. I raised every question which I thought could be raised, and sought to settle it in my own mind. Among the questions which I considered was this one which Mr. Hayne raised in the debate. I gave long and careful study to it, and fixed my own opinions. When, therefore, this issue was suddenly forced on me, I had only to recall the arguments and conclusions of many years ago, and my speech was ready.' There was the secret of the great man's fame. By diligently improving his spare moments in a thorough study and mastery of that great instrument, he won the applause of the whole country, and was worthily named 'the expounder of the Constitution.'"—Religious Telescope.

CAUSE OF CHEERFULNESS.

Cheerfulness does not depend on one's circumstances or condition. It is a matter of one's spirit, not of one's possessions. A bright face and sunny looks are often seen on one who is in sickness or in bodily pain. They are often lacking in one who seems to have everything that heart could wish, in physical state or in outer surroundings. Many who have riches suffer more from a sense of poverty than many others who are penniless. Cheerfulness depends largely on how one looks at his lot and his possessions, not on what he has received from God. It is wrong to suggest that God is responsible for one's cheerfulness or despondency. God has given enough to every person to make him glad-hearted, if he will look at the things he has for which he ought to be grateful. God will not force a cheerful spirit on one who will not look at the bright side of God's gifts. It is for man to have that or to refuse it, as he chooses. If you are not cheerful now, in view of what you have or can have, you alone are responsible. No change of condition on earth or in heaven could in itself make you cheerful.—Sunday School Times.

A Bishop said to a young minister not long ago: "I am going to send you to a place where you will have a small congregation and but little pay, and yet I want you to know that I deem it a most important point. A school is there; you will have a chance to minister to young people in the formative periods of their lives. Some of them are out of the pale of the church, and others are from families in our own communion. You should deem it a great opportunity to minister to such a congregation, even though it may be smaller than that which you have been recently caring for. If you do your work well at the point to which I am about to send you, I am sure that, looking back upon it, and comparing it with other fields of labor, you will agree with me in my estimate of its importance." The principle thus impressed on the young minister is not changed at all in its urgency by the added fact that the minister was a Roman Catholic priest, and his superior who was commissioning him for the new post was the Bishop of his diocese. Special pains and care should be taken by every denomination which is represented in a college community to man its pulpit with the very best preacher that can be found. It is an inestimable privilege to speak, Sunday after Sunday, to a congregation made up in part of young and eager minds in quest of knowledge, and at the same time exposed to the unsettling and skeptical influences which are often, if not usually, associated with that quest. Every pulpit in a college town ought to be a throne of power.—Central Advocate.

THE YEARS.

BY S. S. CRYOR, D. D.

As ships that sail away upon the sea,
Bearing their treasures to some distant clime,
So sink our days beyond the mist of years,
That rolls above the ever-flowing stream of time.

"A shadow that declineth" says the seer;
A more than shadow in our lives are they;
A stream that, flowing onward, seeks the sea;
And in its rapid progress will not stay.

A dream, a flood, a tale that's lily told
By mariners are they who pray some camp-fire,
Whose flames make glowing shadows in the night,
Then slowly sinking into gloom expire.

An arrow cleaving silently the air,
Shot by some unseen hand with mighty power;
A post that swiftly flies away,
Bearing the message of a passing hour;

So pass the years, and on their bosoms bear
Treasures of love more dear than all beside;
White-winged ships that slip their moorings here
To glide away upon the ebbing tide.

We would not call these dear ones back to tears
To share the sadness of our lonely night;
Safe in the peace of God's eternal years,
They know no sorrow in that land of light.

Communications.

THE SIN OF THE CHURCH—PART I.

BY LOVEALL.

Writers on criminology claim to have discovered that no two forms of crime are prevalent at one and the same time; that crime depends upon certain conditions, and each form of crime has its environments. Hence, those conditions favorable to the development of one form of crime do not encourage another form.

We have our epidemics of defaulting, lynching, suicide, murder, etc.; but no two of those have yet prevailed at one time to any considerable extent. And if two or more have been present at the same time, the circumstances which developed the one may, generally, be found not at all connected with another. Given conditions may lead up to one crime, and that crime may itself lead to another; but the first crime, if the conditions be known, will be always found to depend on environments other than those which lead up to the second.

If this theory be a correct one—and no one disputes it, so far as I know—then, why may we not look for a cause, or for causes, in all the unrighteous acts of men?

The suggestion that the cause of "all unrighteousness" is human depravity will not do, because human depravity is always present; but the crimes to which this depravity is susceptible are not always present. Some conditions must move that depraved nature to violence, and this is where the criminologists seem to have the best of the argument.

To avoid further discussion of these metaphysical questions, let it be stated thus: The depravity of human nature is generally, if not universally, moved to unrighteous acts by extraneous conditions. Envies and jealousies, fed and fired by evil gossipers, lead to fends, and those to murder. These envies and jealousies are born of some trivial (or great) conditions, and in these conditions the real cause of the murder exists.

This is true of all the sins which afflict the church within its membership. For some years I have been looking for the sin of the church, and the cause of it. Arson and burglary, murder and incest, drunkenness and theft, lying and defaulting, are not such sins as affect the prosperity of the church, or in any material measure retard its success. The one prevailing sin of the church to-day is "indifference." It is not universal, but it is general—an epidemic in the church, which has spread over the entire Christian community, from one end of the land to the other. It is in the ministry, and in the membership. The whole church of God is sick with indifference. If we can make a correct diagnosis of the trouble, and get at a correct understanding of its cause, we may be able to prescribe effectively for its cure and eradication.

There was a time in the history of Israel when indifference was upon all the people, who looked well after their own houses, but not after the "house of the Lord." "It is time for you, O ye, to build ceiled houses for yourselves, and let the house of the Lord go to waste." There had been a season of adversity to Israel, and in their great care for personal comforts they had lost sight of their personal responsibility to God, to care for his cause among men.

May it not be that the five years of depression under which the people have suffered is one of the causes which has lead up to this general indifference to all the obligations of church membership? Care for bodily comforts has been permitted to too much absorb the mind and occupy the hands. This has led to retrenchment at the door of the church. Going to church, praying and paying, are triplets which never part. The death of one is the death of all. Either may be sacrificed before the other; but when one is dead, all die. When these graces cease, there is not much left for the church. When one ceases, for any reason, to attend church, pray for its success, and pay for its advancement, one becomes about as indifferent as if one were dead. This cause has, perhaps, affected comparatively few people.

For the cause of indifference in another class, we must look to other conditions. It may be that ceasing to preach the doctrines of the Bible has infected a large class of people with indifference. If the Bible differs from any other good book, that difference is in the doctrines which it teaches—the being, attributes and perfections of the Father; the offices and work of the Son; the gifts and dispensations of the Holy Ghost; the future state, with its rewards and punishments, individual duty and responsibility to God, to men, and to the church. All these, and others, are cardinal doctrines, and to leave them out of your preaching is like leaving harmony out of your music. A ministry without these is a ministry to the heads, and not to the hearts of the people. For such a ministry very few men have adaptation. But any man, with clear head and pure heart, may minister effectually in these great revealed doctrines of God.

But suppose you have ability to minister to the heads of men. If you strike their fancy, and never run against their ideas, you will succeed. When you want them to pay, pray, or attend extraordinary services at your church, your hold upon them will be apt to slip. Beside, you offer them no more than they can get at the lecture, theatre, club, etc., and they become indifferent to so much work on the same line. God gave us his Book, with all there is in it, and if we expect to hold men to it, we must preach it—preach it in all its fullness of blessedness and terror.

But look again, for there are many indifferent ones who have not become so for the reasons last mentioned. We have, in our church, a very popular and much commended institution—"the nursery of the church"—which, on account of its mis-use and non-use, may have become the innocent cause of the greater part of the indifference at present so prevalent in the church.

At present it is a misnomer to call the Sunday-school "the nursery of the church." It might be—should be—but it is not. It is the nursery of indifference (as it is generally worked). So far as the children are concerned, it has come to take the place of the church for a few years, without any of the vows and attendant obligations of church membership. It is a competitor against the church for the patronage of the children. It takes them from the pews of our churches by engaging them for a few minutes on the Sabbath day—in a perfunctory way—releasing them from religious instruction for the remainder of the day. It teaches them to be frivolous in the house of the Lord by an indifferent discipline during the recitation hour. It teaches them to ignore and disregard church work by engaging them in other work than for the church. All our enterprises—missions, church extension, education, support of widows and orphans, ministerial support, and the like—are ignored by the average Sunday-school.

Can such a course produce anything other than indifference to everything belonging to church membership? Nay, more. Could a better plan to raise up a generation thoroughly inoculated with indifference be adopted?

(To be continued.)

INDIAN MISSION.

The Conference will soon be here, and hence what we do for the Indian Mission in Mississippi must be done quickly. We have not paid our missionary Choctaw half as much yet as we ought to pay him, and it is only a little over a month to the time of Conference. Bro. J. H. Holland, the white missionary to the Indians, says our Choctaw preacher, Bro. Jim Johnston, is doing about all he can for his people, and that he needs an overcoat, and also owes some on his pony he rides to preach to the Indians, and he also needs our help to support his family, as he is giving right smart of his time to the work.

Now, who will help us in this good work? Who will help to buy the overcoat and pay for the horse? And who will help pay his salary? Please send amounts to me at once, if you can, and if not, hand it to your pastor to be handed to me at Conference. Please do not forget or neglect this important work. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Please remember that these are truly God's poor.

Brethren and sisters, do not be afraid to put your money in the Lord's treasury. It will be safe.

Send as before—postoffice order on Hermanville, or registered letter to me at Hermanville, Claiborne county, Miss. I ask an interest in the prayers of God's people for the Indian Mission in Mississippi.

Yours for the salvation of all men,

A. D. MILLER.

Hermanville, Miss.

IN MEMORIAM.

Whereas, It has pleased God, in his all-wise providence, to pluck from earth our beloved sister, Mrs. J. C. Mimms, who, after ten weeks of painful, patient suffering died Nov. 5, 1897; therefore, be it

Resolved, By the members of the Arcola Sunday-school, that in the death of her to whom the tribute of these lines are offered the Sunday-school has lost one of its most earnest and punctual members, the M. E. Church has been deprived of one of its most efficient laborers; the place she has left vacant extends far beyond the home circle hallowed by her presence and teachings.

Resolved, That it is with no ordinary feeling of sorrow that we announce the death of dear Sister Mimms. We deeply mourn our loss, yet feel that our loss is her gain. We are confident that she has gone to that home

"Where no storms ever beat on that glittering shore,
While the years of eternity roll."

Resolved, That we tender her bereaved family, especially her true and devoted husband, our pastor, our heartfelt sympathy, who we know will look to the blessed Savior "who doeth all things well;" for she has gone out of the shadows of sadness into the sunshine of gladness, into the light of the blest.

Oh, hearts that are anguished and falling,
Oh, hands reaching out for a guide;
Her strength and her soft touch bewailing
From over the river's deep tide.
Comes that voice yet once more thro' the blossoms
Breathing clear for the lips that are dumb
That key note of her teaching and serving.
"Dear ones! occupy till He come."

Resolved, That a copy of the ADVOCATE be sent the family, and that these resolutions be put on the Sunday-school Minutes.

MRS. J. B. WILLIAMS,
MISS MARY RUSSELL,
DR. E. A. CHEEK,
Committee.

Correspondence.

INDIAN MISSION CONFERENCE.

The Indian Mission Conference of the M. E. Church, South, for the year 1897 is past, and your scribe has been here for an entire Conference year, barring a short vacation in Mississippi at the old home during the early Summer. In this year I've seen every side of life in the Indian country, and believe I can make some estimate of our work in this section.

I have not changed my opinion that I first formed in regard to the greatness of the future of this country and the opening for our church in the Territory embraced in the Conference bounds. It is a great country of remarkable fertility and a breadth of resources unsurpassed in the whole breadth of this continent. It will at no very distant day be a State in the American Union, and when it is it will be one of the greatest.

The question is, What are we doing here? This country belongs to Southern Methodism before any other Christian church. We are stronger than any other; have more and better workers in the field than any other. For these reasons our responsibilities are greater than any other.

I wish, Doctor, you could have looked in on our Conference in Muskogee. It is a fine-looking body of men, about one hundred strong, exclusive of laymen and "on trial" men. There is much talent in the body, and our own Mississippi is represented by Brewer, Lovett, Butler, Atkins, Rogers, and others. Here is A. T. Galloway, familiar to Louisiana Methodists and others, readers of the ADVOCATE, in other years. The Conference is composed largely of men of talent, while their zeal is wonderful. These Methodist preachers will give the moral tone to the State that is to rise up from the ashes of the five civilized tribes that have been consumed by the march of modern civilization, with its sins of lust, debauchery, and greed. I believe they will do their work nobly, like men. There is abundance of reward for him who labors here as a true man should. It may not be just yet, but the laborer shall have his wages. Our church is in the front in the matter of education, with high-grade collegiate schools. This work is a most necessary one in view of the many "isms" that are abroad in this country. We are bound to educate if we are to hold our own, and the church has planned wisely and executed nobly in this mission field. A list of the denominations that are at work here is almost enough to make a man's head swim—the M. E. Church, the M. E. Church, South; the Protestant Methodist, Congregational Methodist, Missionary Baptist, Free-Will and Campbellite Baptist, and in this water class is to be placed the Godites, then the Old-School and Cumberland Presbyterians, Roman Catholic, Christian Crusaders, the Salvation Army, and some others of less importance. This is the spiritual "Klondike" to which many have come to prospect and to dig. In it all the M. E. Church, South, is in the lead, with more members, more schools, churches and preachers than any of the others, and is marching grandly forward to fit this people for free and independent citizenship, and give them a true civilization. I wish the church in the South and East could realize what we are doing out here.

But enough for this time.

K. S. ENOCHS.

W. F. M. S.

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La. Conf.....Mrs. Jno. S. Young..Shreveport.

KOREAN MISSION.

We have called attention to the Korean Mission; but in a recent letter from our corresponding secretary, Miss Sallie Smylie, she requested more written, as it is not generally understood in our Conference. We deem it very important that special emphasis be given, more especially as a means to enlist the attention and help from the young people and children, and a most important work replete with great encouragements. It is not confined to the children. Help from any source will be most gladly received. Mrs. J. P. Campbell, who is to inaugurate the work of the Woman's Board in Seoul, Korea, in reply to the request to take charge of this new work, wrote: "I am ready to do what seems best to the Woman's Board. God has most graciously revealed himself to me in a remarkable manner, and all I have and am I yield to his control." The Board appropriated $1000 to purchase a lot, $2000 to building, $750 to one missionary. A lot has been purchased, and before very long the mission home and school will go up in Seoul. The name of this new building will be decided by the children of the Conference society raising the largest amount of money towards its erection, and the chapel will be named by those giving the next largest amount. Will not the young people and children of the entire Mississippi Conference, whether members of the society or not, help, and claim one of these honors? Let every district secretary make strenuous efforts to this end. Great impetus may be given to the work of the young people and children, which is the most important work, we think, just now.

While en route to Shanghai, Mrs. Campbell wrote Mrs. Trueheart: "I have had time and opportunity for most helpful study. I think I have never enjoyed such a time of sweet, heavenly communion as on this voyage. Pray that my new life in the Orient, wherever it may be, may be lived as He directs. The home church has been especially laid on my heart in prayer. How beautifully the great ocean of His love has been illustrated on this voyage!" How sad the thought that the apathy of the home church is still such that the heart of another great worker is made so sad! Oh, that the Holy Spirit would move all hearts to consider most earnestly and prayerfully the salvation of the entire world! Let us glean all the good that is desired by our heavenly Father from our recent sorrowful visitation.

CULLINGS CONCERNING KOREA.

Review of Missions, 1896: "Korea, the country to which the eyes of the world are now directed, was opened to Protestant missionary effort by means of medical mission work. . . . The M. E. C. Mission in Seoul, Korea, has opened a new hospital and dispensary, in charge of John Busteed, M. D."

In October, 1879, Rev. C. F. Reid, D. D, went from the Kentucky Conference to Shanghai. In August, 1896, he entered upon his superintendency of the work of the Parent Board in Seoul, Korea. In Annual Report, Mrs. Trueheart said he was one of the most helpful missionaries our China workers ever had, and promises to help all he can in our new work. "Mr. Collier and his wife, formerly one of our missionaries, would hail with much pleasure our entering Korea, as would Sister Reid."

Of Korea she said: "The difficulties peculiar to China do not obtain in this little country. The Koreans do not seem so averse to innovations; are less conservative, if possible, with practically no religion, except ancestor worship, and thus give promise of being more speedily won for Christ than does Japan. The climate is salubrious, flowers abundant, resources unlimited."

W. M. A.: Korea has nearly ninety thousand square miles of territory, twelve millions of people, and is extraordinarily rich in natural resources. . . . At present the Protestant missionary force in Korea numbers about ninety workers, representing six different missions. Since the work began in the fall of 1884 the Korean Church has had a marvelous growth. The total number of converts to the various missions is about two thousand, and regular preaching is maintained at fifty different places throughout the peninsula. A Holy-Ghost native ministry is being raised up, and the outlook is of the brightest possible nature. . . . In former days the king's birthday was a time of festivity to the official and noble classes only, the common people having no part in its observance. Last year, when the auspicious day came around, the Korean Christians suggested that special prayer and thanksgiving services be held in the different churches in behalf of His Majesty. On the afternoon of the day a grand Christian mass meeting was held in the open air outside the city wall, and over three thousand Koreans were present. Addresses were made by high noblemen as well as by Christian missionaries, and great enthusiasm was manifested. Coming spontaneously, it impressed the Korean government in a most pleasant manner, and His Majesty was especially delighted. This is but a hint of the power which the Christian community possesses in modeling the national life. Korea must, and will be won for the Lord Jesus Christ.—Rev. G. H. Jones, in the Missionary Review of the World.

W. M. A., September, 1897: "Korea, the hermit nation, seems to be fast losing its character of isolation, since the heir-apparent to the throne is to be sent to America to obtain a Western education. His royal father has committed him for a series of years to the care of the Presbyterian Board of Missions. The prince is about twenty years old, and we can not but hope and pray that much good may accrue to his country, as well as himself, from this sojourn among us."

MRS. E. D. JONES.

Selections.

DIVINE CONTROL.

The thought that God controls the great universe in which we live is at once sublime and overpowering. We move as insects in the atmosphere of his providence. He speaks, and we come into existence; he breathes upon us, and we vanish as the vapor in the sunlight. We appear to have a little authority, but it is limited and short-lived. We are in his hands who worketh all things after the good pleasure of his will. We may choose, but our choice can not be worked out independent of him. Daniel Webster once wrote to a friend: "I hope you have been able to bear prosperity with meekness and adversity with patience. These things are all ordered for us better than we could order them for ourselves. We may pray for our daily bread; we may pray for the forgiveness of our sins; we may pray to be kept from temptation, and that the kingdom of God may come in us and in all men, and that his will may be everywhere done. Beyond this we hardly know for what good to supplicate divine mercy. Our heavenly Father knows what we have need of better than we know ourselves, and we are sure that his eye and his loving kindness are upon us and around us every moment." The great master at the bar certainly knew well how to make a pious and devout exhortation.—Zion's Herald.

GIVEN FREELY.

The best things of life have to be given freely, not from a sense of duty. You never can measure out friendship; you never can tell how much a man ought to do for his country; you never can tell what he should do for God. There is always that overflow, that abundance, which is chiefly valuable for us and is valuable to God as it comes as the free-will offering of our hearts. You say of a certain person that he is just, implying you don't quite like him. You say of another person that he is generous, meaning that you do like him. It is because of that which he does beyond what he is obliged to do.

If there is any life where this applies with the utmost force, it is to the religious life. Your piety must make the cup overflow. If you do exactly your duty, and nothing else, your life is no comfort to you and little help to anyone else. You want something of joyousness and freedom in it, and then it tells.—Alexander McKenzie.

In the home of God, of which Christ speaks, we shall all find God. We shall find him always; find him without painful and wearisome search, we shall never lose him. In what ways God will make his presence perceived and felt by us, we can not tell. But to those of us whose chief trouble is that our vision of God is continually clouded, that our sense of his presence is dull and vague at the best, and is often lost altogether; that we are so wanting in love for other men and in spiritual perception that we fasten upon what is most imperfect in them, are vexed by it, irritated by it, repelled by it, instead of seeing in them possibilities of an infinite perfection . . . to those of us, I say, whose chief trouble it is that we seem to be living in a world where everything conceals God from us, it is a hope which kindles the heart to rapture that the time is coming when we shall live in a world where everything will reveal him. —R. W. Dale.

Have a mission in life. Be of some account. Do not court responsibility, neither shirk it when it is laid upon you. See God's hand in every movement, and note its bearing upon you personally. He has use for you somewhere, and often where you least expect. Fall in line with his will from time to time. He may not have a conspicuous place for you to labor, but he will bring out, if you follow his guidance and are faithful, your talents in the sphere where you can do the best for him and for others.

Praying and giving are appropriate and valuable adjuncts. Where they go hand in hand, as in the case of Cornelius, the one brings down answers of peace, and the other becomes a "remembrance in the sight of God." Grace, mercy and salvation come to the individual and his home, and go out thence in rich and saving blessings to others.

Whoever would govern a child must first govern himself. A word spoken hastily, a reproof given in anger, may be the beginning of alienation, or a lesson in passion, of which the unhappy fruits will appear long after.

"What shall I do for Christ?" asked a young disciple of Bishop Selwyn. The brief answer was, "Go where he is not and take him with you."

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To Whom It May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

A POOR PLAN IN SPEECH-MAKING.

It is a good thing to say what you mean, and to mean what you say. It is even a better thing to make those who hear you believe that you are doing this. It is worth your while to be careful not to say what you do not mean, and what no one who hears you will believe, or what they will be sure to find out is not so. For instance, if you are called on to speak at a late hour in the evening, at a public meeting, or at a banquet, or on any other occasion when it would seem that quite enough has been said already, do not preface your remarks by the statement that you will be very brief, or that you will not attempt an address or a speech, owing to the lateness of the hour or the fullness of preceding remarks. If you do this, you will probably speak longer than was expected of you, and longer than you yourself think. It will seem to others that you are trying to deceive them, and you will suffer from it. If, indeed, you are not going to speak long, show that by your brevity, but say nothing about it in advance. So, again, if you have to speak without preparation, do not tell of it at the beginning. It either will be evident before you get through, or it will not. Let your hearers find out the truth for themselves. There is no exception to the safe rule in these matters. It is always a loss to the speaker, and a cause of irritation to the hearers, to have time misused by prefatory statements that are quite unnecessary or are wholly false. Do avoid harming yourself and annoying others by such folly.—Sunday-School Times.

SERMON ILLUSTRATIONS.

A study of the illustrations used by Christ and Paul, and by nearly all eminent pulpit orators of the church, shows that in illustrating the thought of their discourses, whether spoken or written, they seized upon the simplest and most commonplace facts of every-day life. The world of nature, which all men perceive with more or less acuteness, has ever been a favorite field from which to cull flowers of illustration. The affairs of common life also have feathered the pointed shaft which went home to hearts and carried with it a truth which of itself would never have found lodgment there. As compared with the power of men who use such aids to their preaching, the man who uses improbable stories and far-fetched comparisons is but beating the air.—Pittsburg Advocate.

RECALLING THE SINS OF YOUTH.

In a bitter personal conflict between two Congressmen in debate last week, one, by innuendo, threw up to the other an offense committed thirty-four years ago, in his youth. We are not surprised to learn that when the accused man had frankly admitted the facts, and declared that he had made full restitution, and had been able there and everywhere to hold up his head among his fellows, he had the sympathy of his fellow members of the House. It would be strange if he had not had such sympathy.

The rule of justice and charity requires that when a man has confessed a wrong, repented of it, and made all the restitution in his power, he shall be forgiven. Of course, this does not interrupt the course of the law, where the wrong is a crime under its provisions; but it does control human actions. There is forgiveness with God, with man and with society, and it should never be withheld when the conditions of forgiveness have been complied with. He who calls up to the reformed man his former evil doings, or attempts to use them against him, is himself guilty of a great wrong. Especially if error has been committed in the inexperience of youth, is it unjust to recall it? It should be allowed to sleep in forgetfulness. As we hope for mercy at the hands of God, so should we grant mercy to our fellows.—Pittsburg Advocate.

A RACE FOR OR WITH ROMANISM.

A petition has just been presented to Parliament signed by forty thousand persons, complaining of the unjust exercise of patronage in the Church of England by her majesty's advisers. It points out that out of thirty-four home bishops of that church they have appointed twenty High Churchmen or ritualists, and not more than five evangelical clergymen. Under those circumstances, the Lambeth Conference, that has just adjourned, was unable to discuss our Lord's High Priesthood, or the real presence, the Lord's Supper, or the confessional. The organ of the Evangelical Alliance points out that such subjects would be like a bombshell thrown into the midst, and declares that there is no true unity in the conference, and can not be with such discordant material; and if uniformity should be evolved, it would simply crush what is evangelical.—New York Advocate.

LUNA IS REALLY DEAD.

That the moon is a dead planet has long been believed by astronomers. Certain French scientists were ready to cast doubt upon this belief, and were becoming agitated over signs of what they thought were rivers and plants on that planet, when the great Yerkes telescope came into play to settle the matter in favor of the old faith. This most powerful telescope, when turned upon the moon last week, failed to reveal to the eyes of two of the most experienced astronomical observers of the country any sign of air, vegetation, water, or other evidence of any kind of the existence of life. Each of the observers made his own independent observations, and both agreed exactly in their conclusions. The great instrument gave clearer views than had heretofore been had, and revealed more of detail on the face of the moon, but nothing actually new was added to our selenographers' charts.—Pittsburg Advocate.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

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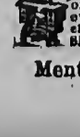

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FROM THE WORK.

Rev. J. M. Beard, Mount Carmel, Miss., Nov. 20, 1897: "I have been quarantined in this and adjoining counties for two or three months past, but have been constantly busy holding revival meetings, which I believe I can say have in every instance been revivals indeed. Please say in the ADVOCATE that my address has been changed to 1327 Baronne street, New Orleans."

Rev. W. M. Williams, Gallman, Miss., Nov. 23, 1897: "Yesterday, at Bethesda, we buried Mrs. Fannie P. Enochs, wife of Capt. J. B. Enochs. Bro. W. B. Lewis assisted in the services. She was ready. A suitable notice will appear later. On the sixth instant we laid away in the grave the only son of Bro. and Sister B. R. Ford, J. B. Ford, who was nineteen years old and the joy of the home. We are moving along nicely. Our fourth quarterly meeting was very gratifying. Reported everything paid in full. This work has paid this year over $1300."

Rev. R. H. B. Gladney, Gunnison, Miss., Nov. 22, 1897: "Our women, led by Mrs. G. L. Wrenn, recently determined to do something for our Orphans' Home. The result was, they got a contribution of some kind from every family in the community. Jew and Gentile, saint and sinner, heartily contributed goods and money to the amount of $50 or $60. The women met and made a large box of clothing, such as children need, and the railroad company gave them free transportation for the box to Water Valley, Miss. Two little boys asked the privilege of putting a dime in each pocket of some coats they gave, with the hope that some orphan boy's heart would be made glad. God has been good to us during this year of severe trials. We have never experienced such a sense of the divine presence."

Rev. Robt. J. Harp, Lake Charles, Nov. 20, 1897: "There is an unusual demonstration of the power of the Holy Spirit in Broad Street Methodist Church, Lake Charles, La. The pastor and people have been working for months under many discouragements to bring about the conditions to make it possible for a successful forward movement. Dr. Leftwich is now with us and is preaching with great power and directness the essential doctrines of the gospel. The large audience-room has been well filled every evening; Sunday night many went away for want of room. The doctor uses no slang, no clap-trap, no sensational methods, but depends on the enduement of the Holy Spirit and the power of the truth. The city is greatly stirred; a number have been reclaimed; some have been converted; many professors, who when weighed in the balance found themselves wanting, have determined hereafter to come up to the Bible standard, and we are anticipating a great harvest."

THREE MEETINGS.

Our revival meetings at Ripley and Shuqualak, Miss., were fine, but the one at Stone, Ala., was one of tremendous power. It afforded me much pleasure to be with the good people of Ripley again. Bro. Wyatt, one of our most successful station preachers, is doing a grand work there. He, his cultured wife and sweet little girls are very much loved in Ripley.

Bro. Patterson has done a fine year's work on Hebron circuit. He has a royal people to serve, and they are so kind and thoughtful of their pastor. Nearly all of that section of rich country is owned and settled by good Methodist people. We found Bro. Tumlin tumbling. That man don't let any grass grow in his path. Bro. Tumlin is a consecrated man and full of zeal for the Master. He is a strong preacher, and looks well after all the interests of the Methodist Church. We have not found a man, anywhere, more popular as a pastor. The whole town is in love with him. His wife is also a fine Christian worker, and the people seem so fond of her.

We had the pleasure of meeting Bro. Randolph, and hearing him preach twice. He gave us two sermons of great thought and Holy Ghost power. He is very much elated over his new church. We believe it is now the nicest church in the Conference.

I pray the blessings of God upon the brethren, and hope to meet all of them at Conference.

W. M. McINTOSH.

Grenada, Miss.

Disease weaves its web around people a little at a time. They are not dangerously ill all at once. The beginnings of illness are mere trifles. First a little indigestion, perhaps; or headaches; or an occasional bilious turn. It is hard to realize how you are being tangled up in the strands of sickness until you are fairly caught.

Nearly all serious illnesses begin with some stomach or liver trouble, or with costive condition of the bowels. These functions have got to be put in good condition before there can be any recovery from any disease no matter what its name or nature, and it is because Dr. Pierce's Golden Medical Discovery acts directly upon the liver and digestive organs that it has such a marvelous effect upon all diseases of malnutrition.

It gives the digestive system power to assimilate nourishment and make good blood; it drives out bilious poisons; it creates the red, vitalizing, life-giving elements in the circulation; and builds up the weak and wasted places in every corner of the constitution.

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Mrs. Ella Howell, of Derby, Perry Co., Ind., writes: "In the year of 1894 I was taken with stomach trouble—nervous dyspepsia. There was a coldness in my stomach, and a weight which seemed like a rock. Everything that I ate gave me great pain. I had a bearing down sensation; was swelled across my stomach; had a ridge around my right side, and in a short time I was bloated. I was treated by three of our best physicians but got no relief. Then Dr. Pierce's Golden Medical Discovery was recommended to me and I got it, and commenced the use of it. I began to see a change for the better. I was so weak I could not walk across the room without assistance. I took Dr. Pierce's Golden Medical Discovery and his 'Favorite Prescription' and one bottle of the 'Pleasant Pellets.' I began to improve very fast after the use of a few bottles. The physicians who attended me said my disease was leading into consumption. I had quite a cough, and the home physician gave me up to die. I thank God that my cure is permanent."

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THURSDAY, DECEMBER 2, 1897.

Then let us fill
This little interval, this pause of life,
With all the virtues we can crowd into it.
— Addison.

"Some preachers aim at nothing, and hit it every time."

It is better to be a dissatisfied man than a satisfied pig.—John Stuart Mill.

Some people seem to think that God is dead whenever the sky gets black.

A prosperous iniqnity is the most unprosperous thing in the world.—Jeremy Taylor.

All sorts of boys are numerous these days except one, viz.: the sort that have wise mothers and fathers.

If you make one person happy every day, that will be 365 in a year, and in fifty years the fignres will be 18,250.

Thought is the first facnlty of man; to express it one of his first desires; to spend it his dearest privilege.—Raynal.

Enthusiasm is the leaping lightning not to be measnred by the horsepower of the understanding.—R. W. Emerson.

Look at it this way: The world and everything in it is yonrs to help you make a true man of yonrself.—Ram's Horn.

If everybody else were living for themselves, jnst as you are, what sort of world wonld this be?—Baptist Standard.

It is never worth while to be cross. It makes you a coward. If you have a tronble and are cross, it shows you are not bold enough to meet it.—Selected.

I always have had, and always shall have, a profonnd regard for Christianity, the religion of my fathers, and for its rites, its usages, and observances.—Henry Clay.

You may have opportnnities to do good to-morrow and the next day, and so on indefinitely; bnt they will not be the opportnnities of to day. These, unimproved, will never retnrn.

"Nothing in my hands I bring" is a very appropriate sentiment when you kneel before the mercy seat as a snppliant, bnt you can find something better to sing when the collection basket comes around.

The flowers of rhetoric are only acceptable when backed by the evergreens of truth and sense. The granite statne, rongh hewn though it be, is far more imposing in its simple and stern, though rude, proportions than the piaster cast, however elaborately wrought and gilded.—Macanlay.

"BURIED BY BAPTISM."

Immersionists all sot much store by the two passages in Pani's writings (Romans vi, 4, and Col. ii, 12) where occnrs the expression, "buried with him in baptism," or "by baptism," assnming these to prove concinsively that true baptism mnst be by bnrial in a "liquid grave." When vanquished at other points they are almost sure to take refuge behind one or other of these snpposed bnlwarks.

Whatever these passages may teach incidentally about baptism, no one but a careless reader can presnme to say that the apostle is here argning upon the mode of baptism. Nothing is further from his purpose. As Paul never elsewhere touches upon the mode of baptism, it is exceedingly improbable that in these two instances he refers to a particnlar mode. Writing to the Christians at Corinth, some of whom boasted that they were baptized by Paul, others by Apollos, and so on, he says, "Christ sent me not to baptize, but to preach the gospel." Nowhere else does he lay stress upon forms and ceremonies. Some, in order to make the passages in qnestion more favorable to their theory, leave the context ont of view altogether—a method of interpretation by which almost any heresy can be proved from the Scriptures. Of all the sacred writers, Paul was the closest reasoner, and in order to get his meaning, it is necessary to consider, not detached sentences and expressions, but whole chapters and subjects.

In the sixth chapter of Romans, Paul's evident aim is to show the folly and wickedness of continuing in sin after having, through baptism, as the outward sign of inward faith and purification, publicly renounced the devil and all his works, and thus become mystically dead to sin. The comparison is not, as some would have us believe, between Christ's bnrial and immersion as a mode of baptism, bnt between the real death, burial and resnrrection of Christ and the mystical death, burial and resurrection of the believer. The theme elncidated is the necessity of a holy life as the resnlt of having died to sin and risen to holiness through faith, baptism being the outward means, the external manifestation of the bnrial, or putting away of the body of sin.

According to the immersionist view, "buried" here signifies immersion under water—a literal baptismal burial. The great majority of the commentators, however, hold that the thing emphasized is not burial in water, but a figurative or mystical bnrial, or putting off of the "body of sin," which act is outwardly declared by means of the ordinance of baptism, the initiatory Christian rite, which is the badge of Christian profession and the symbol of purification. Immersionists endeavor to make the nature of the burial hinge upon baptism, whereas the context nnmistakably shows that it is determined by the abandonment of sin, baptism being merely consequent upon and expressive of this sin-bnrial. It is extremely unreasonable to snppose that the apostle, while dwelling upon the successive steps of Christian experience, upon the transition from sin to regeneration, typified by the death, burial and resurrection of Christ, should abruptly introdnce the snbject of immersion as a burial, thus passing without warning from the figurative to the literal. If grammatical construction means anything, the apostle mentions baptism only incidentally as the means whereby we are outwardly and ceremonially freed from sin and incorporated into the body of Christ, not for the express purpose of indicating the correctness or incorrectness of any particular mode.

The immersionists assume, then, that the ceremonial bnrial of sin can take place only through immersion, on account of a fancied resemblance between plnnging the body under water and real burial. Let us bear in mind, however, that it is the pntting away of sin, its entire rennnciation, of which the apostle treats, and that baptism is merely the visible sign of the bnrial of carnality, the real burial being effected by the joint operation of the Spirit of God and the human will. As in real burial the dead and putrefying body is laid away out of sight, so in the mystical burial of the believer effected inwardly by regeneration, and declared outwardly by baptism as the sign of faith and purification, the "body of sin" is formally and publicly consigned to a mystical tomb, from which it should never be raised.

The clause in Col. ii, 12, "buried in baptism," is immediately preceded by these words, "In whom also (i. e., Christ) ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." From this it is readily seen that the burial here mentioned is explanatory of and in apposition with the circumcision spoken of in the preceding verse. The burial of the old nature publicly manifested by baptism is representative of the inward change wrought by the "circumcision made without hands," which is nothing more nor less than regeneration. To say that "buried" in this instance signifies "immersed," is to disconnect it entirely with the thought in the context, and make the clause in which it appears parenthetical and forceless. In this instance, as in the sixth chapter of Romans, it is in the highest degree improbable that Paul would use a figure to denote spiritnal purification, as is the case, and in the same connection speak of a literal water bnrial so called, which could have only a very remote bearing upon the subject under consideration, namely: the abandonment and removal of sin through faith in Christ.

As Dr. Whedon, in his Commentary, says: "This mystical bnrial would be accomplished with equal completeness, whether the rite of baptism were performed by affnsion or immersion. For (1) Christ was not buried at all, but temporarily deposited in a new tomb preparatory to burial. (2) A bnrial is as well symbolized by affnsion pictnring the covering over of the body as by immersion. The amount of water ponred npon the body can make no difference. So in the parallel passage in Col. ii, 11, 12, so minute a rite as circumcision is the figure of an entire 'putting off the body of the sins of the flesh.' (3) Immersion, even if it represented bnrial, does not symbolize the outponred baptism of the Spirit. Affusion represents both." Through snbmission to any form of baptism, then, whether sprinkling, pouring, or immersion, we become outwardly dead to sin, separated from it, and identified with Christ, who baptizes us with the Holy Spirit, "the earnest of our inheritance."

WISE ABOVE WHAT IS WRITTEN.

If certain current theories of Providence are correct, the silliest people on earth are the Christians. They are continually thanking God for temporal blessings and praying to him for a continuance thereof, when in fact God has nothing to do with these things. Since he set the machine agoing he has had nothing to do with it except to see that it does not stop. Let those accept such a theory who can. We prefer the doctrine of the good old Book, that the Lord God Omnipotent reigns—reigns over the forces of natnre and in the affairs of men—reigns in the interest of righteousness, and that whether we can see the how or not, all things shall work together for good to those who love him.

Persons sometimes talk as if they had only one talent, and at other times as though they had many talents. They are variable in their estimates of their powers, and one hardly knows how to take them when Christian service is demanded. If a pastor considers them as "one-talent" men and assigns them subordinate positions, their vanity is wounded and they are offended. On the other hand, if they are treated as five or ten talent individuals, they become very self-depreciative, and think they are asked to do more than they are able to do. They want the honor accorded to the gifted, both socially and ecclesiastically, bnt when it comes to a proportionate giving and serving, serious objections are raised and considerable grumbling is heard. Bnt Christ calls for work corresponding to our physical, mental and spiritual endowments as well as to social standing and pecnniary ability.—Presbyterian.

Stick to your own church. The acorn that will blow about from place to place by the autnmn wind never takes root. It is only when it sinks down and becomes imbedded that it loses its life in the earth to find it again in the growing tree.—Presbyterian.

TESTIMONY OF A COURAGEOUS PREACHER.

The growth of wealth and of luxnry, wicked, wastefni, and wanton, as before God I declare that luxnry to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At snch a time, for the church of God to sit still and be content with theories of its dnty outlawed by time, and long ago demonstrated to be grotesqnely inadequate to the domands of a living sitnation—this is to deserve the scorn of men and the ourse of God! Take my word for it, men and brethren, nnless you and I and all those who have any gift of stewardship of talents or means, of whatever sort, are willing to get np out of onr sloth and ease and selfish dilettanteism or service, and get down among the people who are battling amid their poverty and ignorance — young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope—then verily the church, in its stately splendor, its apostolic orders, its venerable ritnal, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence!—Bishop Potter.

THE LEADERSHIP OF CHRISTIANITY.

Many catchy expressions are heard in modern church life, snch as: "The changes necessary in the Christian system to meet the needs of the age!" "Christianity mnst keep up with the times!" They sound well in the papers, bnt do they mean anything? Is it true that Christianity loiters behind the age, following in the wake of the civil and social progress? Is it not true, indeed, that she is the pioneer of nineteenth century civilization and has "blazed away" for modern culture? The necessity for man's conversion is as apparent as when Jesus said: "Ye mnst be born again." The Holy Ghost never becomes antiqnated; the sword of the Spirit has as keen an edge to day as ever it had. The need is for men to wield it with old-time vigor. . . . The religion of Jesus portrays ideals in human conditions to which the world looks with longing eyes. Society will be np to date only when she incorporates in her life the principles of "the old time religion."—Rev. R. L. Patterson, pastor First Church, Keoknk, Iowa.

ABOUT APPOINTMENTS.

The College of Bishops of the M. E. Church (North) made the following deliverances at their session:

"The Bishops nnanimously agreed that nominal appointments, being of doubtful legality and also inexpedient for other reasons, should not hereafter be made.

"They also agreed, in view of the liability to a misapprehension of the facts and the intentions leading to a contrary course, that it is expedient to seek information concerning persons proper to be appointed presiding elders by private consultations only, and not in the open Conference.

"By order and in behalf of the Board of Bishops,

"EDWARD G. ANDREWS, Sec."

New York, Nov. 4, 1897.

"SPECIAL GIFTS"

A correspondent writes of one of our prominent Baptist ministers: "He once said to me that he did not know how to sympathize with people, bnt felt that it was his special gift to oppose error." "Such a gift," onr correspondent very aptly adds, "is dangerous, and often creates fancied error in order to gratify its power."—Religious Herald

And there is danger that a Methodist preacher may construe his promise "to drive away all erroneous and strange doctrine" to mean that he is to "drive away" at everything and everybody that is not in strict accord with his own peculiar notions.—Baltimore Advocate.

The great thing which a young man needs in a crisis of temptation is to declare for the right quickly. Leave no time for temptation to accumulate. . . . It often requires a great deal of character to do that; not only a religious principle; but a strong character back of that.—Austin Phelps.

We think that it is worth repeating: the man who really has the most holiness says the least about it.

Work is progressing on the great telescope for the Paris Exposition of 1900. Its objective—a thin convex, with a long focal distance—will be 51 inches, by far the largest yet attempted, the Yerkes glass (40 inches) standing next. The Alvan Clark Company of Cambridge is making it. The tube of the telescope will be 180 feet long. The image will be received on a mirror and reflected to a screen so arranged that 600 people can see it at the same time. With this glass the surface of the moon, for investigation purposes, will be brought within one mile of the earth.—Zion's Herald.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, bnt above all is the power of going ont of one's self and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

By close observation of onr rising young men, we have been led to slyly snspect that it is not best to reach the pinnacle of greatness in one or two years. Better plod along awhile and still have in yon a great deal of ontcome.—Texas Advocate.

NOTES.

The address of Rev. J. M. Beard is 1327 Baronne St.

Bishop Galloway will hold the North Alabama Conference instead of Bishop Keener.

George William Cain has been elected Treasnrer of the Mission Board in place of T. B. Holt, deceased.

Next week our readers will be regaled with another of Miss Belle Kearney's delightful letters of travel.

The Thanksgiving sermon at Carondelet Street Church, by Rev. S. S. Keener, was strong, spiritual, and edifying.

Rev. J. E. Buck, of the North Mississippi Conference, has been transferred to the Southwest Texas Conference, and stationed at Amphion, Texas.

Our correspondent, Col. Loveall, will probably do what some other correspondents have recently sought to do and failed—stir up a controversy.

Bishop Galloway has not yet reached home. The quarantines kept him away until his Conferences came on; first the Memphis, then the North Georgia.

Rev. Patrick Henry Fontaine, of the Louisiana Conference, has been transferred to New Mexico, and stationed at Hagerman. He will leave for his new field about the last of December.

Miss Maria Marvin, daughter of our deceased Bishop Marvin, is doing much for the cause of Christ in missionary work outside of her duties, in the Wolff Cuban Mission, at Tampa, Florida.—Wesleyan Advocate.

A song in heart is better than a grand piano in a gilded parlor. Real riches can not be counted out in coin. We are rich in what we are. People are troubled because they live in back streets, bnt the alley is as near heaven as the avenue.—Dean Hodges.

The New Orleans Preachers' Meeting was honored last Monday morning with the presence of Rev. Mr. Edbrook, of St. Paul's Episcopal Church, of this city, and Mr. Sherrard, secretary of the Y. M. C. A., each of whom came upon an important mission.

"Do we need two Epworth League Secretaries—one for field work and another for the editorship of the Era?" was the question discussed at the New Orleans Preachers' Meeting last Monday. The discussion was one-sided. Not a single voice was lifted in behalf of a dual secretaryship.

At the recent session of the Northwest Texas Conference, Rev. Walter Spence was expelled from the ministry and membership of the church on a charge of heresy. So says the Texas Advocate. Which one of the devil's heretical fads has caught the brother the Advocate does not inform us.

The case of Mrs. J. D. Wilson against the Vanderbilt University in a suit for damages to recover for the death of her husband who fell through the elevator at the Vanderbilt Building some months ago, was concluded in the Circuit Court to-day by the jury bringing in a verdict of $7,500 in favor of Mrs. Wilson.—St. Louis Advocate.

A letter from Rev. R. E. Rutledge, bearing date of Nov. 22, brings us the sad intelligence of the death of Mrs. Fannie Cottrell, wife of Rev. T. B. Cottrell, of the Mississippi Conference, which occurred at their parsonage home at Lake City, Miss. Her death was peaceful and triumphant. We sympathize deeply with our brother in his affliction.

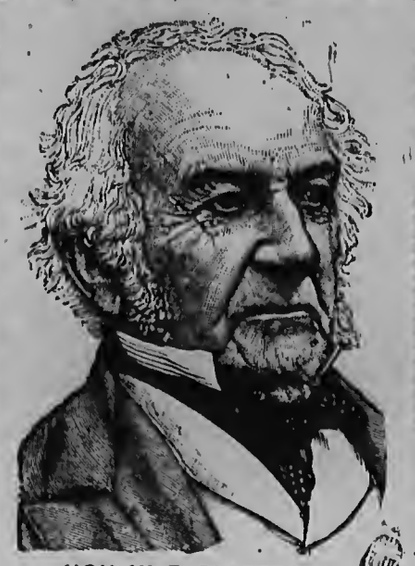
A subscriber who is a man of more than ordinary intelligence, and who is quite a prominent citizen in the section in which he lives, in renewing his subscription, says: "I find great enjoyment and profit in reading the ADVOCATE. It is one of the best religious papers in my knowledge." This is a sample of the tone of many letters recently received. We are glad to receive these words of commendation. We are thereby encouraged. We expect to make the paper still better as time rolls on.

In the Nashville Advocate, of Nov. 25, an article appears credited to "Rev. S. T. Willis, A. M., in the Ledger," which contains the following: "There are bnt three sections in which Thanksgiving Day is not officially recognized. These are Alabama, Louisiana, and Mississippi." Rev. S. T. Willis ought to inform himself before he goes into print. We can not speak for Alabama, bnt as to Mississippi and Louisiana, he is wide of the mark. How long it has been since Louisiana began to recognize the day officially we can not just at this time say; bnt in Mississippi every governor for many years has issued a Thanksgiving proclamation annually.

If your minister is not quite up to the mark, the more is the reason why yon should stand by him. Were he a great scholar, and an eloquent pnlpit orator, and the possessor of social gifts and graces, he would get along without your support. But if he is simply a good, plain man, not capable of producing sensational effects, but still doing his duty as he sees it to the best of his ability, he needs all the help that you can give him. We beg you not to weaken him by talking in such a way as to bring him into contempt and reproach before the community. Your thoughtless words, spoken without the definite intent to do harm, may be productive of very damaging consequences.—Nashville Advocate.

The eminent divine who wrote the following had discerned the spirit of the present age: "Not long ago a minister was certain of honor because he belonged to the clerical order and wore the clerical garb; as the saying goes, people respected the cloth. Bnt this is rapidly passing away. Respect for ministers who are worthy of the name is not, indeed, passing away; it was never greater than it is at present. But people no longer respect the cloth unless there is a man inside of it. If a minister is to be loved and revered, he mnst be able to dispense with all artificial cubits added to his stature, and coming down among men and standing side by side with them on his bare feet, allow his manhood to be compared with theirs."

Pnt the church paper at the head of your periodical list. It is surely unwise to cut off that paper and leave off the family little chance to get in touch with the great enterprises and movements of the church to which they belong. How can they be intelligent church members nnder such circumstances? It is especially important that they should be informed about their own work. It marches in the van. It does not belong to the reserve corps. It is on the line of battle where that line has been pushed farthest toward the enemy. Its movements mnst be prompt and steady. Its companies must move together. If it were a body of skirmishers, there might be room for much independent action on the part of each soldier. But this is the van of the army itself, and its success depends upon its unity of action. Each soldier mnst know something of what his fellows are doing. You must keep posted if you would be a good Methodist in these days.—Central Christian Advocate.



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RESOLUTIONS.

Resolved, By the members of the fourth Quarterly Conference of Louisville circuit, North Mississippi Conference, of the M. E. Church, South, that we adopt this method of showing our appreciation of the faithful work done by our beloved presiding elder, Rev. J. H. Mitchell, the last four years as presiding elder of this, the Durant district, during which time he has discharged his duties faithfully as a servant of God and as an officer of the church, using his earnest efforts to build up the church and advance the cause of Christ.

Resolved, That we heartily recommend him to his new field of labor with the prayer that the fruits of his labors may be choice and abundant, and we extend to him our earnest desire for success, following him with our sympathies and prayers wherever his lot may be cast.

By order of the Quarterly Conference. W. J. NEWSOM.

Nov. 21, 1897.

We endorse all the proprietors say about the merits of Salvation Oil. It is the greatest cure on earth for pain. 25 cents.

ACKNOWLEDGMENTS.

I wish to give public expression to our gratitude for kindness extended our people during and on account of our recent affliction—we can hardly call it "pestilence," for the fever was of so mild a type, or the treatment of physicians and nurses so well adjusted, that only two per cent. of deaths to cases occurred. Our beloved Methodist, Dr. R. J. Turner, treated about two hundred and fifty persons from every class and condition. Only one of these died, and he was nearly dead when the Doctor was summoned—a victim of dissipation. What other town or physician can show such a record? This moves us to gratitude unspeakable to the Father of mercies.

His human agents have also sent us good help. First came the voluntary offering from Bro. N. B. Harmon, of "West End," Meridian. In money he sent us $53.50; also a trunk and a box filled with substantial clothing. Generous boxes of this kind have been sent us by thoughtful and philanthropic people at Shubuta, through Mrs. Mary Stovall; and from Port Gibson, through Mrs. Ellen D. Drake. This will shelter many a form otherwise exposed to chilling winds. We received also $10 from the Methodist Sunday-school of Magnolia, Miss., through their kind superintendent, and $5 from Mrs. Alice G. Drake, of Baton Rouge, La., and $4 from Bro. D. P. Bradford, of Newton, Miss. All these amounts have been carefully dispensed for groceries and medicine to the most needy of every sect and color by our true sister of charity, Mrs. E. J. Turner, and myself. After these voluntary offerings began, and the great suffering of many became apparent, an interdenominational "Ladies Relief Society" was organized, and appeal was made through the secular press to aid their efforts. Many liberal responses have been made to their treasury, all which is being duly acknowledged by their president, Mrs. J. V. Toulme. To this association I handed $5, sent direct to me from Mr. Louis D. Freese, of Edwards. Coming from a place so deeply afflicted, we were especially touched—even to tears of gratitude. May God bestow on these, and all whose liberality abounds out of deep distress or poverty, every blessing noted in II. Corinthians viii and ix! Mrs. Capt. Moore, of Port Gibson, knowing the heart of childhood, besides her part in "the box," sent $4 to represent "Santa Claus" to the poor children. It will be used at our Mission Sunday-school (Harmon Chapel) in due time. For all these benefits we can only say, "Thank God and good people." As a thank-offering some of ours (Catholic and Protestants) send off to day $27.60 to Dr. A. E. Clay for the Waifs' Home at Beauvoir, which I had the pleasure of collecting.

Must defer account of our Thanksgiving service, etc.

Yours most gratefully,

J. P. DRAKE.

Bay St. Louis, Miss., Nov. 26, 1897.

A SEASON OF GRACE.

(The following should have appeared three or four weeks ago, but was inadvertently omitted.)

MR. EDITOR: It may be of interest to many of the readers of your paper to hear of the gracious season of grace our town has enjoyed for the past three weeks in the Methodist Church, conducted by the pastor, Rev. J. H. Shumaker, assisted by Rev. Theodore Copeland, of the North Alabama Conference.

It is considered by many to be the most sweeping revival our town has ever experienced. There have been upward of thirty conversions, and twenty-five additions to the Methodist Church.

Some of the conversions were remarkable in the extreme. Men who were considered the most hopeless were converted and began praying in public, and the spirit of the meeting was of such power that the leader could call on any Christian or new convert and have them lead in prayer. Little children of tender years would instantly lisp the name of Jesus.

We feel that a great work has been done. Our beloved pastor, Rev. J. H. Shumaker, has gained a great hold upon this people. This is his first year with us, and under his leadership our church has been remodeled at a cost of $1,600, and this of itself has been a stimulus to our meeting, and while our pastor has been the prime mover in preparing the church and people for the Word, too much praise can not be given to our young Bro. Copeland, who by his earnest appeals and entreaties captured all hearts. His mission will long be remembered by this people.

G. P. H.

Iuka, Miss.

Do not let your dealer palm off on you any new remedy for colds. Insist on having Dr. Bull's Cough Syrup.

SOMETHING FOR EVERYBODY.

Sears, Roebuck & Co., Chicago, have five different ads in this issue, each representing a different line of goods. This firm does an immense business, and is thoroughly reliable. Write them for prices, and be sure to state that you saw their advertisement in the NEW ORLEANS CHRISTIAN ADVOCATE.

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To any person who will send us two new subscriptions with the cash—$4—we will send postpaid a Holman Bible in Emerald type. To any person who will send us three new subscriptions with the cash—$6—we will send postpaid a Holman Bible in Minion type. To any person who will send us four new subscriptions with the cash—$8—we will send postpaid a Holman Bible in Bourgeois type.

P. S.—This offer will be good until Christmas. Address

REV. W. C. BLACK,

512 Camp St., New Orleans, La.

TREASURER OF BOARD OF MISSIONS.

The death of our Treasurer, Thos. B. Holt, rendering it impossible to proceed with business, it became necessary to take immediate steps to supply his place. At a meeting of the Board, by the call of the President, on the eighteenth instant, Mr. George William Caln, for several years assistant bookkeeper, was elected Treasurer, to fill out the unexpired term. Mr. Caln is a competent accountant, has an experience of nearly eight years in this department, and has a very thorough acquaintance with the business of the office. He comes of good Methodist stock, and is conversant with the policy of the Board in its administration of missions. The constant presence and counsel, moreover, of one of the Secretaries insures such adjustment of the office work that neither delay nor embarrassment need occur. All communications and remittances intended for the Treasurer should hereafter be sent to the Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn. It is important that this direction be strictly adhered to.

Subscriptions to the missionary debt are being paid promptly. Let the remittances continue to be sent in. There is light ahead.

H. C. MORRISON,

WALTER R. LAMBUTH.

Mission Rooms, Nashville, Tenn., Nov. 20, 1897.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Sold only in boxes.

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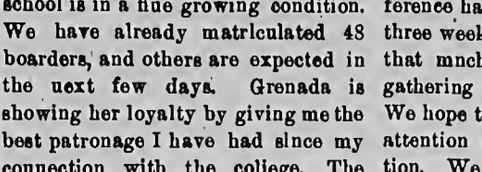

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THE EDUCATIONAL COLLECTION.

The session of the Louisiana Conference having been postponed about three weeks, the preachers will have that much more time to devote to gathering the Conference moneys. We hope the brethren will pay due attention to the educational collection. We are doing a great work in educating preachers and preachers' sons free of tuition. The church ought not to allow the college to give outright fifty dollars a year to each of these students. The money comes out of the teachers, and they are not able to give that amount. This will be particularly heavy on them this session, because the proportion of free students to pay students is much larger this year than it has ever been. The statement may astonish some of our friends, but it is true, that at this writing thirty per cent. of our students are preachers and preachers' sons. It is nothing but fair that the church should help us bear this burden. There is really such a thing as "riding a free horse to death." If the preachers will emphasize these few facts, we feel confident our people will respond liberally.

C. W. CARTER.

Centenary College, Nov. 27, 1897.

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THE CHILDREN'S ROOM.

How peaceful at night
The sleeping children lie!
Each gentle breath so light,
Escaping like a sigh.
How tranquil seems the room, how fair
To one who enters softly there!

Whose hands are those unseen,
That smooth each little bed?
Whose locks are those that lean
Over each pillowed head?
Whose lips caress the boys and girls?
Whose fingers stroke the golden curls?

Whose are the yearning eyes,
And whose the trembling tear?
Whose heart is this that cries,
Beseeching God to hear?
Whose but the mother's, in whose face
Love shows its sweetest dwelling-place?

Here hopes in beauty bloom,
And heaven sends down its light,
Which lingers in the room
Where mother says, "Good-night."
Soft treading by the sleepers there,
Her very presence seems a prayer!

—Exchange.

THE INNER LIFE OF TENNYSON.

That the discipline of sorrow, pain and conflict is necessary to the noblest triumphs of art, literature and religion, quite as much as intellectual culture, capacity and toil, the recently-published "Life of Tennyson" reminds us anew. The troubled years of his early manhood were, in most respects, the antipodes of the comparatively tranquil, prosperous and honored latter half of his life, and yet of this contrast few outside the circle of his most intimate friends were aware till now. True from childhood to his native instinct and predestined vocation as a poet born, he was not to reach his divinely designated goal but through much tribulation. The story now recited by filial reverence to the listening ears of the world is as much an apocalypse as a memorial, and is chiefly interesting for the light it throws on the poet's inner life and on those circumstances and conditions which were mainly contributory to the making of the man.

The world has long shown an appreciative acquaintance with Tennyson's poetry. It has known next to nothing of the strange and trying experiences which brought depth of soul and clearness, quickness and breadth of spiritual vision to the poet, fitting him to be the true and trust-worthy interpreter of the best life, thought and purpose of his age.

Shadow more than sunshine fell upon the threshold of his life. One of twelve in a poor country clergyman's family, he could claim no more than his share of parental affection, solicitude and aid—though happier is the child who is cradled amid the ennobling and refining influences of a scholarly home than the child who is early dazed by the vulgarizing glitter of irresponsible wealth. His first ventures in that department of literature in which he was to shine for half a century as "a bright particular star," brought him few friends, little money, and still less encouragement. Early meeting the woman designated by Heaven, as he believed, to be the companion of his life and toils, he waited for her with uncomplaining hope and patience for more than ten weary years. At thirty-five he found himself by bad investment involved in financial ruin. Crest-fallen, crushed, the victim for a moment of a dire despair, his great physical strength—the envy of his fellow-collegians at Cambridge—at last succumbed to disaster.

Then suddenly the clouds parted and the sky above his head grew clearer than ever. An influential friend interceded on his behalf with the administration of the time. Sir Robert Peel, then prime minister, had never heard of Tennyson, but was induced to read his "Ulysses." Being impressed by the beauty and power of the poem, and having at his disposal a pension of £200 a year, he gave the bounty of the state to the man who by his timely sympathy was to survive financial misfortune and physical breakdown to celebrate in song for half a century those very principles of political freedom, justice and integrity which were so dear to the heart of the great statesman and for which he sacrificed so much.

Though from this point—about 1844—the path of the poet's outward life lay more in the sunshine, material prosperity, fame and honor never effaced the deep marks of the early self-restraint, struggles and disappointments. That discipline gave him self-mastery, self-poise, and a firm and sure vantage-ground from which he interestedly, but calmly surveyed the social, political, intellectual and religious movements of the eventful generations through which he lived. He sang of freedom and immensely aided by his song, as Whittier did, the popular enfranchisement which is perhaps the most notable feature of the century whose annals his name adorns. He rejoiced in every step of genuine progress, but hoped that reverence and religion might not be left behind in the rapid march of truth and science.

This simple, but profound faith in the eternal and unseen was reaffirmed, as occasion offered, to the end of his days. In later life he expressed himself amid the confidences of the family circle thus: "Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the spiritual the only real and true. Depend upon it, the spiritual is the real; it belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you never, never can convince me that the I is not an eternal reality and that the spiritual is not the true and real part of me." "He spoke," adds his biographer, "with such passionate earnestness that a solemn silence fell on all as he left the room."

The man who in his works as a poet was one of the most notable embodiments of the century's culture, was in his inner life and convictions one of the noblest examples of its faith and religious fervor.—Zion's Herald.

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Put a pill in the pulpit if you want practical preaching for the physical man; then put the pill in the pillory if it does not practise what it preaches. There's a whole gospel in Ayer's Sugar Coated Pills; a "gospel of sweetness and light." People used to value their physic, as they did their religion,—by its bitterness. The more bitter the dose the better the doctor. We've got over that. We take "sugar in ours"—gospel or physic—now-a-days. It's possible to please and to purge at the same time. There may be power in a pleasant pill. That is the gospel of

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TACT AN ELEMENT OF POLITENESS.

The well-bred person always avoids doing anything to embarrass others in his company; and, more, whenever anyone does something contrary to "good form," he will undertake to divert attention from the mistake made, and to relieve the one making it of any mortification that might otherwise ensue.

At a dinner-party of ladies given by a prominent society leader of New York, one of the guests seemed not to know the proper use of finger-bowls, which fact became noticeably evident when she proceeded to drink from the one near her. Observing what had happened, yet appearing not to do so, the hostess followed the example of her guest, and also drank from her finger-bowl. That act was a most admirable exhibition of tact, as well as true Christian charity.

At a certain breakfast, a guest upset a cup, and its contents soiled the cloth. A neighbor quietly placed a vase of flowers over the stain and thus hid the blot with beauty.

When General Lee surrendered to General Grant at Appomattox, the latter, in order not to humiliate unnecessarily the great general making the surrender, declined to accept his presentation sword, by simply adding this to the terms, "All officers to retain their side-arms." Robert Louis Stevenson, the noted author, has given currency to this interesting anecdote illustrating the happy faculty of "dextrous tact." On one occasion, when Wellington chanced to meet Marmount, many years after the battle of Salamanca, the agreeable and courteous French marshal inquired of the duke what might be his opinion of the battle; whereupon his grace gracefully replied, "I early perceived that your excellency has been wounded."

Though the instances above given relate to people of high military and social position, they have a meaning and should afford most valuable lessons to those of us in the so-called humblest walks of life. Numberless opportunities present themselves every day for us to do deeds of love, courtesy, and kindly consideration akin to those above cited, thereby obeying the divine injunction: "As ye would that men should do to you, do ye also to them likewise."—Peninsula Methodist.

AT BED-TIME.

Don't nag the little ones when the bed-time hour comes. Make it bright and bonny as if it were the happiest place to go to—Slumber-land—at nightfall.

Some mothers are unwise enough to bring up the unpleasant things that have occurred during the day. Summing up, as it were, the short-comings, the mistakes and wrong-doings that the little ones have unfortunately committed during the day. It is a sad thing to see little ones going to bed with tears in their eyes and sad faces, and mothers, with frowns on their faces, giving good-night kisses in a sort of protesting way as if the little ones were not worthy of them. Don't read or tell sad stories or exciting ones to children as bed-time stories; better even nonsense stories than such. But there are always sweet bits of child-life to tell that are helpful and leave a happy thought in the heart.

"O, mama, I am so glad," said a child, who had asked for a good-night story, "that the little girl got her doggie back; if the dog catchers had taken it, I could not have slept a wink, I should have been so sorry."

And the little one, satisfied as to the way the pretty story had turned out, closed her tired eyes and went to sleep. A little bed-time frolic with papa, who is rarely seen these times except about the bed-time hour, is a healthful, cheery thing for the little ones as well as for big man papa. Fathers see but little of their children. They are off to business early in the morning, and they do not come home until it is nearly sleepy time for the children. It is a rare treat to have a frolic with papa.

The sorrows of little children are pathetic in the extreme; so many of them we meet among the poor with marks of care on their young faces, even their smiles are sad ones. Bed-time for such is devoid of all the attractions of the children of the more fortunate ones.

Weary they lie down on uncomfortable beds, the harsh tones of the overworked mother the last sound they hear as they close their eyes. And many times are they awakened by the angry tones of a drunken father coming home in the dark hours of night, and jumping frightened from their beds, they go off to hide themselves from his powerful hand. And yet, how often we read of touching exhibitions of such ill-used children's love and unselfish devotion to those wicked parents.

A great problem, and as yet an unsolved one. How can we make the bed-time hour for those neglected children happy and bright?

THE OLD LOG CABIN.

It is only shallow-minded pretenders who either make distinguished origin a matter of personal merit, or obscure origin a matter of personal reproach. Taunt and scoffing at the humble condition of early life affect nobody in America but those who are foolish enough to indulge in them; and they are generally sufficiently punished by public rebuke. A man who is not ashamed of himself need not be ashamed of his early condition. It did not happen to me to be born in a log cabin; but my elder brothers and sisters were born in a log cabin, raised among the snow-drifts of New Hampshire, at a period so early that when the smoke first rose from its rude chimney and curled over the frozen hills, there was no similar evidence of a white man's habitation between it and the settlements on the rivers of Canada. Its remains still exists. I make it an annual visit. I carry my children to it, to teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the touching narratives and incidents which mingle with all I know of this primitive family abode. I weep to think that none of those who inhabited it are now among the living; and if ever I am ashamed of it, or if ever I fail in affectionate veneration for him who reared it, and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and, through the fire and blood of a seven years' revolutionary war, shrunk from no danger, no toil, no sacrifice, to serve his country, and to raise his children to a condition better than his own, may my name, and the name of my posterity, be blotted forever from the memory of mankind!—Daniel Webster.

A PERFECT CHAIN.

The only way to make a perfect chain is to fashion each separate link with skill and care as it passes through our hands. The only way to have a year at its close stainless and beautiful, is to keep the days as they pass all pure and lovely with the loveliness of holy, useful living. If we live each day well, all our life will, in the end, be radiant and beautiful.

"Hours are golden links, God's token
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done."

—Selected.

There is no service like his who serves because he loves.—Sir Philip Sidney.

Hygiene.

HOUSEHOLD HINTS IN MEDICINE.

Physicians constantly see patients who would be horror-stricken at the idea of being devoted to the whisky or brandy bottle, but who seem to think that there is no possible harm in resorting to wines of cocoa or kola with or without other ingredients. In many instances these wines contain such a large quantity of alcohol that in addition to the stimulating effect of their medicinal ingredients they produce an effect equivalent to that induced by a drink of whisky. They should therefore be employed only under the direction of a physician, and should a physician order them the prescription calling for them is not to be renewed excepting under his advice.

The same objections exist against the employment of those preparations of bromides and caffeine which are utilized under different combined names in the treatment of headache, and very much the same objection exists, too, against many of the so-called headache powders or tablets which are now placed upon the market for the use of the unwary. It is true that they do relieve headache in many cases, but they should be used with caution. You should remember that a headache is a symptom, not a disease, and that it is a symptom of many diseases, ranging all the way from so serious affections as Bright's disease and brain tumor to the headache due to lack of sleep. The removal of the symptom "headache" in a person suffering from Bright's disease may give such temporary relief that the patient will ignore the condition of his kidneys and go to a physician only when his state is so serious that his headache can not be put aside by these means, and when it is perhaps too late for him to gain any benefit from treatment. In many instances of nervous headache, quiet, rest, a suitable amount of sleep, and a proper regulation of the diet are what the patient needs, and using headache powders is simply postponing the evil day, with compound interest to pay in the end.—H. A. Hare, M. D., in The Chautauquan.

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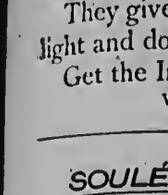
THE EDISON GRAPHOPHONE TALKING MACHINES DOWN TO $10.00. All the latest & sole, Songs, Speeches or your own voice. Complete Outfits, consisting of Machine with automatic spring motor which runs two records with one winding, Hearing Tubes, Concert Horn, 12 Musical or Talking Records, Large size Show Bills, Admission Tickets, etc., for $15.25. An opportunity to make big money easy by public entertainments. Just the thing for church and Sunday school entertainments. Anyone can operate them. Send for Free Catalogue of Graphophones, Records, etc. Or by sending ONE DOLLAR we will send the outfit by express C.O.D. subject to examination, balance payable when received. SEARS, ROEBUCK & CO. (Inc.) CHICAGO, ILL. (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)
Mention the CHRISTIAN ADVOCATE.

AFTER THE EPIDEMIC.

BY MRS. L. CRARY SADLER.

(Written and published after the epidemic of the yellow fever in 1867 at Pensacola, Fla., and republished by request.)

After the epidemic,
Out in the graveyard there,
Is many a new-made hillock
At home is a vacant chair.
No more shall the dearly loved one
Sit there at the evening prayer.

The gray-haired sire is weeping
As he thinks of the absent one;
Under the sod in the graveyard
Low lies the much-loved son;
Under the sod is the casket—
The jewel to heaven is gone.

Out in the graveyard olden
There's many a little hill;
At home is an empty cradle,
Unrocked is the corner so still.
The dear little thing that was in it
Will greet you on Zion's hill.

The mother's tears are falling;
Though the baby's life was brief,
It was loved as well as any
That lies under the Autumn leaf.
Up there in the "mansions many"
Will end the mother's grief.

Another mother is pressing
Her fatherless babe to her breast;
Hot tears down her lips are coursing
As she thinks of the husband at rest
Out there in the graveyard olden,
Up there in the land of the blest.

After the epidemic
How dark seems the earth, how cold!
The wailing winds of the Autumn
Are dropping the leaves of gold,
Covering up the hillocks
Out in the graveyard old

After life's dream is over,
And shadows all flee away,
We'll meet again the dear loved ones
In the land of eternal day.
Up there will they see their Redeemer,
And praise him for aye and for aye.

INSTITUTIONAL CHURCH WORK.

There is much being said and written upon institutional churches in our city work to interest the non-church goers, as well as to benefit those who do attend church services. Most of these descriptions, however, involve real outlays of money in buildings and appliances that the average country pastor finds beyond his reach. There are, however, a few phases of it which any pastor may introduce to his own and others' advantage. There is in every church a certain amount of unused talent which, if not employed, will sooner or later disappear. Suppose, for instance, there are persons in your membership or congregation who can teach instrumental or vocal music, drawing, shorthand, typewriting, etc., who are not dependent upon them for a livelihood, nor will conflict with others who are so dependent, by gratuitously teaching them, employ such and assign them to some room of the church, where, on a night that will not conflict with other services, they can exercise their talent on classes made up of persons of all ages and of all persuasions, who would like to be so instructed. We have had for over a year shorthand classes so instructed.

We propose to organize a singing school and other departments after our revival is over. We have also opened a reading-room, where the various magazines and religious papers taken by our people are deposited after they have read them, where others, not taking them, can have the opportunity of reading them. In this way even those who do take magazines can have access to those they don't take, the pastor being especially favored because he is the custodian of them all the week. We have also introduced a paper exchange table at the door of the church, where religious papers can be deposited by persons who are done with them, and others have the benefit of what is ordinarily destroyed. Tracts also can thus be distributed, a good supply being on hand for revival services, and persons urged to take and read them. These are only a few of the many ways for interesting and holding the young to the church, the older people availing themselves also, in a measure, of the same means of improvement.—Peninsula Methodist.

For Over Fifty Years
Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Dr. Felix L. Oswald, in The Forum, says: "The friends of reform have at last recognized the truth that the 'temperate use' of alcohol is but the first stage of a progressive and shame-proof disease, and that moderation and repudiation failing, we must adopt the motto of 'Eradication.' We must direct our blows against the roots of the upas tree, and there is no doubt that the sharpest, if not cheapest, tool would be the general enforcement of prohibition. The penalties of a severe prescriptive law would sap the basis of the poison-traffic by making its risks outweigh its profits, especially the profits of catering to an ever-decreasing demand, for the very means used to evade those risks would also diminish the perils of temptation to thousands of young men of that class owing their ruin less to innate depravity than to the evil influence of an obtrusive example. The army of topers would die out from want of recruits wherever the causes of intemperance are limited to the temptations of the rum-shop, with its garish splendor and its sham promises of social pleasures."

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

AT REST.

MISS LUCINDA B. HELM,
Manager and Editor of "Our Homes," the Organ of the W. P. and H. M. S.

Nashville, Tenn., Nov. 16.—Last night, at the residence of Bishop R. K. Hargrove, Miss Lucinda B. Helm died of heart disease. She was a daughter of ex-Gov Helm, of Kentucky, a prominent leader in the mission work of the Methodist Church of the South.

Previous to the meeting of the General Conference of the M. E. Church, South, in 1886, Miss Helm, in response to Bishop Hargrove's call, had used her pen to arouse Christian women to aid in the construction of parsonages in destitute places, and suggested to the Board a Women's Department of Church Extension for this purpose. The plan she had formulated in consultation with Dr. Morton was regarded wise, and adopted. She was selected for the first General Secretary, and conducted its affairs almost single-handed against much indifference and opposition. More and more she realized that this was only one step into the broad fields of "home mission" work open to women. It was through her influence, with little encouragement save from Bishop Hargrove, against objections and objectors, that the General Conference of 1890 enlarged the scope, extended the powers, and modified the name of the organization, so that it became the "Woman's Parsonage and Home Mission Society," as it appears in the Discipline. Great success has already crowned this movement, which gives large promise of increased usefulness and extending power for good. While "Named Loan Funds" are being created, it would have been singular neglect to overlook Lucinda B. Helm—a name that must ever be linked with the foundation of this society, and with the struggle and triumphs of its early history. The society is raising this fund. "Blessed are the dead which die in the Lord; that they may rest from their labors; and their works do follow them."

MRS. FLORENCE E. RUSE,
Conf. Cor. Sec. W. P. and H. M. S., La. Conf.

HILLSMAN.—WILLIAM HILLSMAN was born in Nashville, Tenn., Nov. 10, 1845, and died in New Orleans, July 2, 1897, after a prolonged illness. He married Miss Anne L. Schroeder, Dec. 14, 1865, with whom the Lord blessed him with four children, all of whom survive him. He became a member of the Moreau Street M. E. Church, South, the year after his marriage, and the following year was appointed a steward and Sunday-school teacher in its communion, both of which offices he continued to fill with usefulness and distinction until a short period before his death. Indeed, he magnified his calling as a Christian worker in many directions, having been class leader for several years, and having organized and conducted one of the most successful mission schools in the city for even a longer period of time. In carrying on this work he was liberal to a fault, literally spending and being spent for the cause he loved so much. He had host of friends both in and out of the church, and especially among the ministers of the gospel, whom he delighted to honor and serve. In his young life, as a soldier in the Southern Army, he had been flagrantly wild and reckless, but no sooner did he enlist as a soldier of the cross than a great change occurred, and he became a meek and lowly exemplifier of the patience and doctrine of his Lord. In his last illness he was frequently visited by Bros. Scarlock, Reed, and the writer, and constantly witnessed a good and even bright confession, his last words being, "I am nearing the haven." He literally passed out of "great afflictions into a far more exceeding and eternal weight of glory." J. M. BEAUN.

BOBB.—Bro. HALSEY BOBB, son of Seymour H. and Mrs. A. A. Bobb, was born in Warren county, Miss., near the city of Vicksburg, on the sixth of January, 1871, and died on the sixteenth day of May, 1897, aged twenty-six years and four months. He became a member of the M. E. Church, South, during the Fall of 1893, under the pastorate of Rev. W. M. Stevens.

"Hal," as he was universally called, was a noble specimen of young manhood, and was loved and highly esteemed by all who knew him for his unobtrusive, moral deportment. He was courageous and unflinching where duty was evident. He was a young man of positive convictions, and, when necessary, did not hesitate to do that which was manly and right. He died a Christian, and in favor with God, having often stated to the writer of this tribute, during his long illness, that he could fully trust Christ for salvation; and when the final hour came he fell on sleep calmly and peacefully, without a struggle. He now slumbers sweetly in "God's acre" at old Wesley Chapel, awaiting the resurrection of the just in the sweet by-and-by.

Farewell, dear boy, but not forever. We shall meet again in the home of the pure and good. W. W. HUSEY.
Vicksburg, Miss.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.
WEST & TRUAX, Wholesale Druggists, Toledo, O.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists. Testimonials free.
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unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol*. It always
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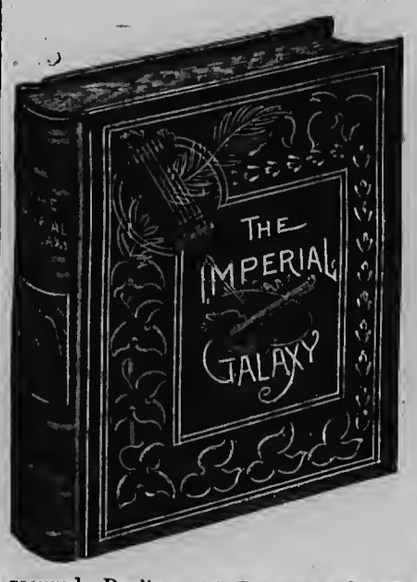

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ENRICH THE INTELLECT
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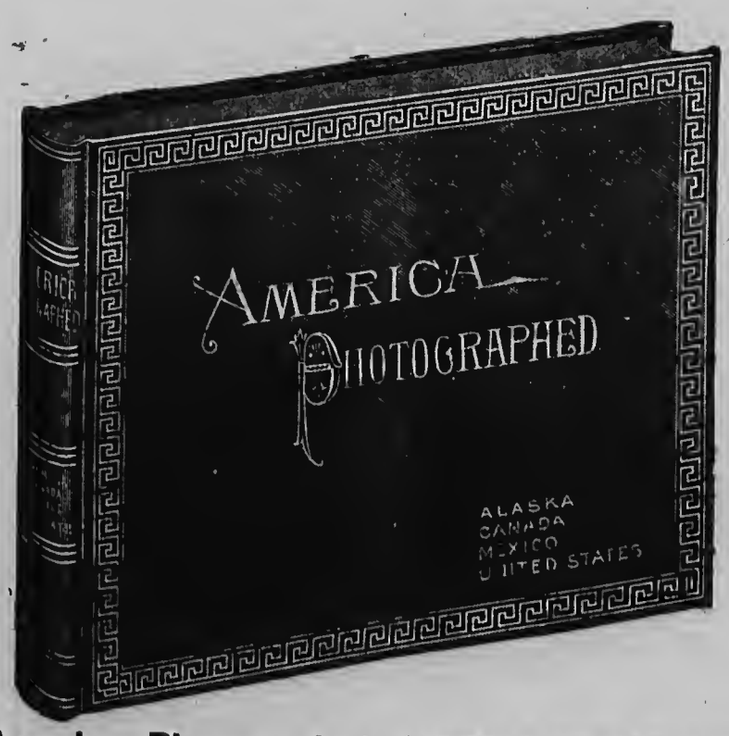

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Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-bruider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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ROYAL BAKING POWDER

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ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

DOMESTIC.

Chesterfield, Ind., has been almost wiped off the map by an explosion of eighty quarts of nitro-glycerine, which had been placed in an open field.

W. D. Hoard, ex-governor of Wisconsin, said in a recent address in St. Louis that the great trouble with this country is that it is long on politics and short on patriotism.

County Attorney Miller, of Wyandotte, Kan., recently delivered an address to the convicts, in which he started out by saying: "I am glad to see you all here to-day."

J. Q. A. Fellows, the distinguished jurist, died in this city on Nov. 28. He was an ardent lover and admirer of Masonry, and climbed to distinguished honors in the brotherhood. He was a 33d degree Mason, and is a past grand worshipful master of the Grand Lodge.

General Wade Hampton will devote his time to an important military book which has been long a cherished plan of his. It is entitled "The History of the Cavalry of the Army of Northern Virginia."

Thanksgiving Day was observed generally in this city. All denominations joined in the day's observance. The Salvation Army spread a bountiful repast for a thousand persons, and distributed clothes among the needy guests.

The twenty-eighth annual meeting of the National Board of Trade will be held in Washington, beginning Dec. 14. This association is composed of many of the most prominent Boards of Trade and commercial organizations in the country.

For what is believed to be the first time in the history of this government, a woman is acting as its representative abroad. Secretary Sherman approved the other day the request of J. Adolph Guy, consular agent of the United States in Elmunston, N. B., for two weeks' leave, and appointed Emma Hart to act as consular agent during his absence.

The Philadelphia Board of Education will probably establish in connection with the public high schools a "school of commerce," where pupils will be taught the branches—chiefly geography and modern languages—fitting them to engage in the work of developing foreign trade. Particular attention will be given to the South American field.

There sailed from this city, last week, the British steamer "Monarch," with the largest cargo of freight which has ever left this or any other American port in a single vessel. The "Monarch" is a sister ship of the steamship "Milwaukee," which sailed from here a few weeks ago with what was probably the largest cargo on record up to that time. The cargo of the "Monarch" consisted of 22,535 bales of cotton, 60,000 bushels of corn, 11,200 sacks of cotton-seed meal, and 29,068 pieces of oak staves.

The officials of the American Board of Foreign Missions have issued from Boston a statement containing a reply to the assertion that "it takes a dollar to send a dollar to the heathen." The officials' statement asserts that 92 1-2 per cent. of all the receipts of the Board go directly to missions abroad, while only the remaining 7 1-2 per cent. is needed to cover the expense of collecting, transmitting, etc.

The grand jury, after long deliberation, has presented a special report in which it made most serious and damaging charges against Dr. S. R. Olliphant, president of the Louisiana Board of Health, and declared him no longer deserving of the public confidence. He is charged with having, in connection with another party, patented the apparatus used in the fumigation of vessels and property made at the expense of the State (and the brain work of others), the sale of which was offered to and refused by the national government.

FOREIGN.

Since the establishment of a cremation society in France, 20,000 bodies have been cremated in Paris.

Over three hundred Americans and a few English persons celebrated Thanksgiving Day in London at a banquet.

The German invasion is seriously occupying the attention of the Japanese government, and the representatives of Japan abroad have been instructed to ascertain the positions of the powers.

The death is announced by English papers of Mr. Joshua Northrup, of Bradford. He is said to have been the oldest Methodist local preacher in the kingdom. He was born on March 19, 1799, and preached from 1820 to last July.

Last Wednesday the deadlock which has prevailed for some time in the Austrian Reichrath, blocking legislation and leading to disorder and tumult in the Chamber, culminated in what was probably the most shameful disturbance which has ever disgraced a legislative assembly. The uproar was such that the president of the Chamber was compelled to suspend the sitting, and upon his departure from the hall there was a pitched battle upon the part of the contending factions for the possession of the tribune of the presiding officer, resulting in broken heads and a general scrimmage.

"Rust,"

the dread of the cotton grower, can be prevented. Trials at Experiment Stations and the experience of leading growers prove positively that

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is the only remedy.

We will be glad to send, free of charge, interesting and useful pamphlets which treat of the matter in detail.

GERMAN KALI WORKS,
93 Nassau St., New York.

PROGRAM OF WEEK OF PRAYER.

DECEMBER 6–12, 1897.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY, LOUISIANA CONFERENCE, M. E. CHURCH, SOUTH.

Monday, Dec. 6, 11 A. M.—Dryades Church. Relation of Home Missions to the World's Evangelization.

Tuesday, Dec. 7, 7:30 P. M.—Parker Memorial. Education, Literature. Memorial Service in memory of Miss Lucinda B. Helm.

Wednesday, Dec. 8, 11 A. M.—Felicity Church. General and Local Work.

Thursday, Dec. 9, 11 A. M.—Rayne Memorial. Treasury.

Friday, Dec. 10, 11 A. M.—Carondelet Church. City Missions.

Sunday, 11 A. M.—Sermon. Subject: Home Missions.

Sunday Afternoon, 4 o'clock—Rayne Memorial. Service by Junior Auxiliary.

A CHRISTIAN'S EXPERIENCE.

Having read numerous accounts of persons making money easily, prompts me to give my experience. During the past few years I have tried selling various specialties. Dish Washers being included, but usually met with failure until I tried the Mound City Dish Washer. Since taking up this work I have made from $100 to $150 per month, and only worked part of the time.

It requires little or no ability to sell the Dish Washer, as it is only necessary to show it in operation to make sales.

If any of your readers desire a profitable and genteel employment, I would strongly recommend the business of selling these Dish Washers. Ladies can do the work as well as men. No experience is necessary.

You can secure full particulars and get a start in the business by writing to the Mound City Dish Washer Co., St. Louis, Mo.

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ECZEMA

Most Torturing, Disfiguring, Humiliating

Of itching, burning, bleeding, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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REMEDIES speedily, permanently, and economically cure, when all else fails.

POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Every Skin and Blood Humor," free.

PIMPLY FACES Purified and Beautified by CUTICURA SOAP.

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BASEBALLS, BASKETS, BLANK BOOKS, BROOMS, BRUSHES, BUCKETS, CHURNS, CLOCKS, COFFEE MILLS, CORDAGE, CORKS, CUTLERY, DUSTERS, ENAMELEDWARE, FISHING TACKLE, GALVANIZEDWARE, GLASSWARE, Handles, Ice Chests, Japanned-ware, Kegs, Ladders, Matches, Night Lamps, Oars, Paper, Rope, Reels, SCALES, SIEVES, SOAPS, TINWARE, TUBS, WINES, WASHBOARDS, WHIPS, WICK, WRINGERS, ETC

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Sold on Easy Terms.

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Weber, Emerson, Hardman, Ludwig

LOW PRICES. PIANOS. EASY TERMS.

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MARRIAGES.

BELL—HALL.—At the residence of the bride's father, Mr. A. K. Hall, Nov. 18, by Rev. G. A. Guice, Mr. J. H. Bell to Miss Maggie Hall, both of Warren county, Miss.

KING—DUCK.—In Rocky Hill Church, Oct. 17, 1897, by Rev. D. W. Bebb, Mr. D. H. King to Miss Roxie Duck, all of Wineton county, Miss.

GRAHAM—PRICE.—In the M. E. Church, South, Louisville, Miss., Nov. 24, 1897, by Rev. D. W. Babb, Mr. Luther Graham to Miss May Price, only daughter of Judge William Price, all of Louisville, Miss.

SCOTT—GAINES.—At the parsonage, Anguilla, Miss., Nov. 23, 1897, at 3.30 P. M., by Rev. E. E. Langford, Mr. Harrison Scott to Miss Mary Gaines, both of Fort Smith, Ark.

During the prevalence of le grippe, those who made use of Ayer's Cherry Pectoral found it prompt to act and sure to cure. No other medicine is so safe and efficacious in all diseases of the throat and lungs, and the only remedy successful in consumption.

NOTICE.

The Committee of the First Year will meet the class in the Methodist Church, in Oxford, at 7 o'clock P. M., on Monday, Dec. 6.

J. RITCHEY, Chairman.

Winona, Miss.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

HEATING STOVES $2.25 to $24.30.
COOK STOVES $4.90 to $15.05.
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Epworth League.

BY REV. HERMANN W. KNICKERBOCKER,
813 Foucher St., New Orleans.

TOPIC FOR DECEMBER.

THE CHURCH OF ST. PAUL.

DEC. 5.—ITS UNITY OF LIFE AND HOPE.

(Eph. iv, 4-6.)

1. "I am the vine, ye are the branches," said Christ. There is unity of life in every branch, twig, and leaf. Christ is the head and heart of the church. He sends the life blood pulsing to its every part. As the hand, the foot and the eye are different members with a common life, so the different denominations draw their life from the same source, even Jesus Christ. He pours his blood into the arteries of the church, thus giving his life to it.

2. "There is one body." The different churches are not different bodies, but members of the same body, each filling a special demand and exercising a peculiar function. Each has its special sphere of operation marked out by the differences among human beings. There are affinities, human as well as chemical. Among the denominations of the Christian church a man will surely find one with which he may heartily unite.

3. "One Spirit." He is the one Agent of salvation, the one Guide and Teacher of the church. We are born of the Spirit unto the church, all having his nature limited or modified by the peculiarities of the church to which we belong.

4. "One hope" of goodness, eternal life, and heaven is found in the church. There may be minor points of difference, but these constitute its comprehensive hope.

5. "One Lord"—Jesus Christ. All agree here. "One faith," not in the sense of creed, but as an attitude of receptivity toward God and Christ. "One baptism," not in mode, but as the sign and declaration of allegiance to Christ. "One God and Father of all," only different because of the difference of his children.

DOTS.

Mr. W. B. Thomson and family returned last week to the delight of their many friends.

DON'T RUN ANY RISKS about health. Avoid coughs, colds, fevers, pneumonia, and all other similar ailments by keeping your blood rich and pure with Hood's Sarsaparilla.

HOOD'S PILLS are purely vegetable, and do not purge, pain, or gripe. All druggists.

God's blessings steal into life noiselessly. They are neither self-proclaiming nor even self-announcing.—H. W. Beecher.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

I find that doing the will of God leaves me no time for disputing about his plans.—George Macdonald.

MISSISSIPPI CONFERENCE.

CLASS OF FOURTH YEAR.

The examination will begin at 9 A. M. sharp, on Dec. 29. Let all the members of the class report at the Methodist Church in Jackson at the time indicated. The examination will be written.

H. WALTER FEATHERSTUN,
Chairman of Com.

MISSISSIPPI CONFERENCE NOTICE.

Applicants for admission on trial into the Mississippi Conference will please meet the Committee of Examination at the First Methodist Church in Jackson, Miss., on Tuesday, Dec. 28, at two o'clock P. M.

W. B. LEWIS,
For the Committee.

None ever have been so good and so great, or have raised themselves so high, as to be above the reach of troubles. Our Lord was "a man of sorrows."—Sibbs.

To meet wrong with endurance, and to overcome the present with a heart that looks beyond, are triumphs.—Lowell.

Extraordinary interest will be taken in Mr. Gladstone's reminiscences of his friend, A. H. Hallam, the hero of Tennyson's great epic, "In Memoriam," which will appear in the New Year's Number of THE YOUTH'S COMPANION. Though mainly depending on his own recollections of that gifted youth, Mr. Gladstone makes some reference in his article to the new life of Tennyson which has just appeared.

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For further particulars address, T. S. SLIGH, President of Faculty; REV. J. L. P. SHEPPARD, President of Board of Trustees, or A. F. JACKSON, Secretary and Treasurer.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HERE AND NOW.

BY ELLA WHEELER WILCOX.

Here in the heart of this world,
Here in the noise and the din,
Here where our spirits are hurled
To battle with sorrow and sin—
This is the place and the spot
For the knowledge of infinite things,
This is the kingdom where Thought
Can conquer the prowess of kings.

Wait for no heavenly life,
Seek for no temple alone;
Here in the midst of the strife
Know what the sages have known;
See what the Perfect One saw -
God in the depths of each soul,
God as the Light and the Law,
God as beginning and goal.

Earth is one chamber of heaven,
Death is no grander than birth,
Joy in the life that is given,
Strive for perfection on earth;
Here in the turmoil and roar,
Show what it is to be calm;
Show how the spirit can soar,
And bring back its healing and balm.

Stand not aloof or apart,
Plunge in the thick of the fight;
There is the street and the mart,
That is the place to do right.
Not in some cloister or cave,
Not in some kingdom above;
Here on this side of the grave,
Here should we labor and love.

Correspondence.

SALT LAKE CITY, GREAT SALT LAKE, AND THE MORMONS.

There is no place in the Union as unique in every particular as Salt Lake City. It is made so by a peculiar people—the Mormons—whose strange religious faith sets them apart from all the rest of the world. Driven from the States on account of their repugnant doctrines, they found a refuge in the desert of Utah, which they have transformed into a modern garden of Hesperides. The city sits at the base of the Wasatch Mountains, the breath from whose cool summits invigorates and strengthens. The streets are very broad and smooth, shaded by numerous trees and rendered attractive by handsome homes and business blocks. Temple Square is the centre of religious life, and the leading object of the admiration of both Mormon and Gentile. Here are found three magnificent structures. First and always the Temple, that wonder of architectural beauty and splendor. It is made of pure white granite taken from a canyon in Utah. It was forty years in process of erection, and cost almost $6,000,000. With the exception of a Catholic cathedral in New York, it is the most superb house of worship in America. The Tabernacle is a mammoth building almost circular in shape, and having the appearance of a gigantic turtle upon the outer side. Its seating capacity is between seven and eleven thousand, the great gallery holding nearly as many as the main floor. The wonderful organ is made entirely of Utah wood. The choir, composed of 500 voices, is wholly voluntary. The acoustic properties of the Tabernacle are exceedingly rare, but in attempting to speak when it is not full of people, makes it very difficult on account of the distinct and startling echoes. The Assembly Hall is an elegant building, like an opera house upon the inner side and a beautiful cathedral upon the outer. These three structures are within one enclosure; a huge wall shuts them out from the busy street, and around the Temple is a strong iron fence, beyond which the foot of a Gentile is not allowed to enter. None but the saints go into the sacred precincts. During the years that the Temple was being built the priests, in order to keep up the courage of the Mormons and stimulate them to greater zeal and activity in raising money for its completion, told them that as soon as the Temple was finished the Lord would come and occupy a room in it. When the last touches had been given, and the Temple stood an assured reality, and the Lord did not come, Elder Woodruff, president of the State Church, said he had a revelation from God that he was offended because the Gentiles had been allowed to gain a foothold in Utah, and that Christ would not appear. Further, that the wrath of God could be appeased only by unceasing work to evangelize the world. They are now sending out their missionaries by the thousand; some of them boys not out of their teens. By this means, and the thorough organization of the church in every branch, Mormonism is growing tremendously. It can not be realized or appreciated by those who are far removed from its centre, or who have never been given an object-lesson of its strength.

While I was in Salt Lake City the Annual Conference of the Mormons was held. Men and women poured into the Tabernacle day after day from the most remote corners of Utah and adjoining States. Some conception of the vastness of the movement was gained when I saw that great auditorium packed from door to door at a morning business session. Imagine what it would be at an evening meeting. At this Conference the elders and bishops and other high church dignitaries occupied the three rows of seats that stand one above another in a semicircle facing the main body of the edifice. Without introduction one man after another arose and addressed the people. At the close of each harangue the speaker would say: "In the name of Jesus Christ. Amen!" and all the audience would answer, "Amen." During this especial Conference the burden of each orator's effort was to inveigh against the priesthood being criticised by the church members. "When that begins," said one mighty in authority, "then comes darkness and death to Mormonism." Their leading thought, however, was that the revelations of God to a people must be given by human agencies; and, secondly, these agencies must be beyond all cavil. Elder Merrill said, "The Bible is good, and the Book of Mormon is good, but give me the living oracles of the church." Apostle Taylor then took up the song, beginning with Noah and going on down to Joseph Smith, to prove that the written Word was insufficient through which God could reveal himself to the world. "Other churches have the Word given by men; ours is given by direct revelation. Joseph Smith had this revelation, and it has been given to us ever since!" cried one of the enthusiasts.

The Mormon Church is supported by tithes, each man and woman contributing a certain portion of their income or earnings, and the church has become very rich through it. Another mode of increasing the treasury is by baptisms for the dead. There are priests who are always officiating in the Temple, and thousands of baptisms are performed every day. Some people are baptized hundreds of times. At each baptism a sum of money is paid for the ceremony, and the issuance, by degrees, of the tormented soul from hell assured.

The Mormons are devoted pleasure-loving people, and all their pursuits in that line are sanctioned by the church. Their dances are always opened with prayer, the Bishop usually officiating on the occasion. The Church and State are closely united in Mormonism. No man runs for a political office who is in any way connected with the machinery of the church, unless the church approves. In Salt Lake City the functionaries of Mormonism have their offices in a large building in the business section of the town, and here, too, are found the tithe-houses. For years the Mormons were not regarded as Christians by the outside world. They speak of this bitterly. Christ is recognized prominently in their worship, but usually upon the same basis that Joseph Smith is. This incident will explain volumes. A little Mormon girl, returning from Sunday-school one Sabbath day, was accosted by a Gentile lady, and the following conversation occurred:

"Do you like to go to Sunday-school, dearie?"

"Yes, ma'am."

"What have you been studying lately?"

"I have just been learning about Moses and Jesus Christ. Now we are going to study about Joseph Smith."

The whole structure of Mormonism was conceived of and carried into execution by shrewd, cunning men. Joseph Smith is canonized among the Mormons, and his fame sounded through successive generations as a prophet from God. Brigham Young's statue occupies a conspicuous position in the leading street of Salt Lake City, and his praises sung by the Latter Day Saints. His process of hoodwinking was gigantic. At one time it is said he issued a manifesto that he had received a revelation from God to the effect that only a certain sort of tree should be planted by the Mormons in Utah, and he had these trees in his nursery. At once all the faithful cut down their trees and ordered others from President Young's. When the new trees were three years old he had another revelation that God was again displeased with the variety, and desired a different kind. Once more the trees were all cut down, and a sort entirely unlike the others ordered from Brigham Young's nursery. This occurred three times, the orders all being made on Brigham Young's nursery. He reaped a goodly harvest from the credulity of the people. A second story similar to this is told of the president. When the saints had accumulated thousands of heads of hogs, Brigham Young said it was declared to him in a revelation from God that no swine should be used by the Mormons; but Brigham, in the generosity of his soul, sorry to have his brethren suffer the loss, bought up all the hogs and sold them at a fabulous price to the emigrants passing through Utah on their way to the far West. In addition to all these statesman-like manenvres, Brigham Young added to his wealth by seven breweries. When the law was enforced abolishing polygamy there were 1500 Mormons in jail at one time in Salt Lake City, both men and women. If a child were born in a polygamous marriage, but made its advent in another State, it and its parents were free if the infant was kept away from Utah for three years. This was called "outlawing a child." In the first stages of the Edmunds-Tucker enforcing act many hundreds of children were "outlawed," but since Utah has gained Statehood polygamy is practiced more openly by those who had contracted plural marriages in the earlier years of the movement.

The wonder and glory of Utah is Great Salt Lake. This marvel in nature "covers an area of 2300 square miles." Its depth is seldom greater than twenty feet, but at the deepest point it is sixty feet. Its waters are as clear as crystal, and the sand at the bottom, which is plainly seen, is a grayish white. There are several islands in Great Salt Lake, and the mountains are round about it. A storm upon it, or a sunset, is a sight calculated to fill one with awe and admiration. At a point upon the outer edges, where the desert joins the lake, the waters have been cut off by a piece of land divided into a great square. The dry air quickly evaporates the moisture, leaving shining beds of salt glistening in the light. Heavy rollers drawn by horses are passed over those; then the crystalline mass is shoveled up, put into sacks, and placed on the cars, which run close to the fields of salt, and shipped to the outside world. Saltair is the name of a mammoth bath house built out in the waters of Salt Lake. To this huge pavilion thousands resort every Summer to enjoy the exhilarating effects of a float on Salt Lake. "Going down into the water" here can hardly be called a bath, as the water is so densely impregnated with salt that one's body is borne up lightly like a cork; and if the head and feet are not submerged, can glide over the face of the sea like a fleck of down. The finest saloon in Utah is at Saltair. It is run by leading Mormons. Up to twenty-six years ago the Latter Day Saints were undisturbed in their desert retreat, but since the mining interests have grown so important in Utah, the State has become settled by hordes of Gentiles, until now, really, the population and appearance of the country is very much like other localities, except that underneath the surface the Mormons still have their hold upon material prosperity and religious power.

BELLE KEARNEY.

ORPHANS' HOME NOTES.

BY REV. THOMAS B. CLIFFORD.

Our last letter was written from the Mississippi Delta, whither we had gone to visit several points and take collections. What a wonderful country it is! Three months ago they did not expect to make any cotton in some localities; now in those very places the land is yielding more than a bale per acre. From Belen we drove to Coahoma to take train for

FRIAR'S POINT,

to fill an appointment for Sunday, Nov. 28. An intelligent and attentive congregation waited upon our ministry at eleven o'clock, and responded to the amount of $58.50 to our appeal for the Orphans' Home. The League service in the afternoon was well attended, and nearly all those present participated. During the time allotted us we endeavored to impress upon each member the many advantages and opportunities afforded the young people of our church to-day. By special request of the pastor (Rev. W. C. Harris) we agreed to deliver at the night service our lecture on

"METHODISM,"

and were highly gratified to note the very close attention and apparent appreciation of the congregation which greeted us at this hour. Bro. Harris is a strong preacher, and has failed not to declare unto these people "the whole counsel of God." We are under many obligations to him and his good wife for their kind treatment during our stay in their parsonage home. Monday morning found us aboard the train again with our face turned eastward. At Rosedale we met Bro. Myers, who handed us $7 for the orphanage. Reaching Greenville, we found Bro. J. E. Thomas at the depot to meet the agent. "It is the evening for the ladies' prayer meeting," he said, and so directly to the church we went. I was appointed to lead and speak of the "Home." Of course, Sister A. B. Finley was present, and what a prayer she offered! It touched our hearts, and was a real inspiration. What a benediction such women have ever been to a pastor and to the church! They are the "salt of the earth." Her eyes sparkled with delight as she read me a list of sheets, quilts, etc., now ready for shipment toward the furnishing of the Orphans' Home. Thomas talked much about his

EPWORTH LEAGUE,

which has recently spent nearly $300 toward the furnishing of rooms "down-town" for young men. Here it is hoped influences may be set in motion that will save many a "wandering boy."

During our trip to the Delta we met the presiding elder, Rev. Jno. W. Dorman, of whom we heard many good things. He is "instant in season and out of season"—in fact, he seems not to know anything about "out of season," for he is continually "on the go." He is arranging for the purchase of some very desirable property in Greenville, to be used as a district parsonage. Leaving Greenville, Tuesday morning, Nov. 30, we reached Winona about 11:30 A. M., and went at once to the church, where the ladies of the

PARSONAGE AND HOME MISSION SOCIETY

were holding their annual meeting. Mrs. J. B. Stone, wife of the faithful presiding elder of the (Winona) district, was presiding, and this is sufficient to assure our readers that everything was being done "in order." Many delegates were present, and much interest was manifested in this important work. The reports from the various auxiliaries showed much work done during the past year. The agent was introduced and asked to represent the orphanage, which we were assured would continue as in the past to receive the consideration and support of these Christian women. Bros. Stone, Dye and Ritchey were present to do all in their power to help "these women" who are laboring "together with us in the gospel."

Upon our arrival at Water Valley we found many letters and a number of remittances. We mention specially the letter from Rev. R. O. Brown, pastor of the church at

COMO,

stating that, as a further response to our former appeal, one good brother had offered to give as a

FREE-WILL OFFERING

$50 toward the furnishing of the "Home," while still another proposed to give a pair of Poland China pigs and a Jersey heifer. Many letters are now before me referring to bedding, etc., that is now in transit. More money is needed, and we pray that those who have "this world's goods" and read these lines will heed the call and help now.

When this letter greets the readers of the ADVOCATE the Conference (North Mississippi) of which this scribe is a member will (D. V.) be in session at Oxford, and our work as agent of the Orphans' Home will have come to a close. We, therefore, take this opportunity of expressing our appreciation and returning our heartfelt thanks to the preachers and people throughout the State for their hearty co-operation in this work, and for their thoughtfulness and very kind treatment of me personally.

Delightful memories of this year's peregrinations will ever linger to stimulate and inspire us until we reach "that land of pure delight, where saints immortal reign."

"Our friends on earth we meet with pleasure,
While swift the moments fly,
Yet ever comes the tho't of sadness,
That we must say good-bye."
. . . . . .
"We'll never say good-bye in heaven, we'll never say good-bye,
For in that land of joy and song, we'll never say good-bye."

Water Valley, Miss., Dec. 2, 1897.

DELHI DISTRICT.

I have closed my fourth round of Quarterly Conferences except the Lake Providence and Waterproof. These were postponed on account of quarantine. We will close our year fairly well under the circumstances. The general assessments on this district are far beyond the ability of the people to pay at present. Contending, as we do, with the oft-repeated overflow, we are not able to keep that part of the work organized. We have, during last year and this, added to the work in Madison and Tensas parishes several old appointments, some of which have not had a pastor for seventeen years. Bro. P. R. Knickerbocker deserves great credit in extending this work. We are ready to take in old Jordan's Chapel with the Waterproof work during the next year. We will then have our Mississippi front, from Lake Providence to Vidalia, supplied with the gospel as before the war. Bro. T. R. McClendon (the hero among the heroes of the district) has about finished two new churches on the Oakley and Vidalia charge. These churches are no country shabs, but well built, of good materials, about 60x35 feet, and well finished. They will be ornaments to the neighborhoods in which they are built.

My preachers have all been true to their calling. Our health has been splendid. I think the postponement of the session of our Conference will add seventy-five per cent. to our collections. Indeed, if our Annual Conferences were held in March (the ending and beginning of the financial year in Louisiana), we would have the opportunity of gathering while the crop is in the hands of the reapers. We would also enter upon our new year's work in the cheerful Spring, do effective work from beginning to end of the Conference year, and I candidly think come up to Conference with full collections all along the line, and increase in building up the spiritual interests of the church.

B. F. WHITE.

Floyd, La., Dec. 3, 1897.

Selections.

A STUDY IN FIGURES.

We have before us the Minutes of the California Annual Conference and the Pacific Annual Conference. These Minutes contain the matured reports of all the pastors in these Conferences, and, therefore, the best data from which to make conclusions. We confess to great surprise, and at the same time to great encouragement for our church on this coast. We take San Francisco as an example. The M. E. Church has ten churches in this city. We have only one, and yet there was a larger net increase in this one church the past year than in all the ten churches of the M. E. Church. There was only a net increase of 64 in all these ten churches combined. There was a net increase of 68 in our one church, and the pastor did not lench Centenary before the last of November, thus giving him only ten months in which to work. He has already received 17 since Conference, making a net increase of 85 in eleven months. Besides, we do not owe a dollar, whilst the indebtedness, as reported on these ten churches, is $49,254. It was $51,890, as reported in the Minutes for 1896—a decrease of only $2,636 the past year. Even Central Church, of which Rev. Dr. Dille was pastor, does not report a dollar paid on its debt of $10,000. In 1895 Dr. Dille reported 128 probationers. This year he reports a net increase of only 65. What became of the 128 probationers of the previous year, who ought to have been received into full connection after six months, and what became of the additions by certificate for 1897? We are reminded just here of the great wisdom of our church in abolishing the probation system.

But let us continue this study in the Minutes of the two churches. Our Conference reported no decrease in membership. The M. E. Conference reports a decrease for the past year of 967.

There is not an indebtedness of more than $10,000 on our entire property in the Pacific Conference. They report an indebtedness of $171,804, and instead of paying off, there is reported an increase of indebtedness to the amount of $4,067. Their entire membership is 16,031, including Chinese, Japanese and Swedish—in other words, at least one dollar per member annually to pay the interest on their church debts.

Now, we mean no unkindness in these comparisons. We pray God's blessing upon our brethren of the sister church. What we do mean is to encourage our own people, and to stop the mouths of croakers. Is it not wonderful how steadily the M. E. Church, South, has grown, and how manifest has been its conservatism in the matter of avoiding debt? We may not go as fast as some people, but we are going surely and soberly. In the city of Los Angeles there is an immense indebtedness on their chief church; on ours not a dollar. In San Diego they owe $50,000; we have a perfect gem in our new church and parsonage, and no debt. Shall we not thank God and take courage? And will not other people learn that there is to day no church in California more prosperous than ours, and certainly none in better financial condition. The people will respect us for this wise management of our affairs, and seek our altars for themselves and their families, escaping in these hard and crucial times the bondage of old and increasing church debts. Again we say that our people have everything to encourage them, and nothing to depress their hope and faith. Let us go forward, trusting in God and the divine mission he has given us into all the world.—Pacific Methodist Advocate.

LITTLE KINDNESSES.

BY SUSAN COOLIDGE.

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do as much
As give one upward lift and go their way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed
And buffeted and chilled you as you strove,
Till, battled and bewildered quite, you lost
The power to see the way, and aim and move,
And one, if only for a moment's space,
Gave you a shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is no little, and there is no much;
We weigh and measure and define in vain,
A look, a word, a light responsive touch
Can be the ministers of joy to pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing which tells for life or death.

—Sunday-School Times.

Communications.

THE SIN OF THE CHURCH - PART II.

BY LOVEALL.

In these lines I will presume to offer a few suggestions remedial of the wrong outlined in the former paper under the above caption. This I will do with a perfect knowledge that all the remedies will not be named, as all the causes were not named in the former paper. Such as are considered leading causes and remedies have been and will be named. Whatever indifference has resulted from a want of doctrinal preaching can be remedied by the pulpit, and by it only. Not that men should be always blowing the fires of perdition into the faces of men, or always cajoling them with the rapture of heaven, but reverently, and in the fear of God, show to the people the rewards and punishments suited to their conduct and character in this life. Faith is for justification, but good works is for judgment; and as there is no justification without faith, there can be no heaven without good works. Regenerate persons are "created in Christ Jesus unto good works, which God hath ordained that they should walk in them," and everyone "must receive according to that he hath done, whether it be good, or whether it be bad." It is thus that men "work out their salvation" (already begun in justification) "with fear and trembling before God."

The pulpit should ring this in the ears of the people till they realize it and act upon it. There may be murmuring and protests, but "preach the Word" is the order given to every minister of the gospel. As a cure for the evils of "hard times," we have a standard remedy laid down, as the mind of Him "who healeth all our diseases" (of a spiritual sort) sees best for us. I will not mar this divine prescription by copying it, but let the reader see the original—Malachi iii, 10, 11. There it is. Serve God with what you have, and he will give you more!

For the Sunday-school question we have no such direct instructions in the Bible, and must search through reason for a remedy for this (in my opinion), the chief source of indifference in the church. The real evil seems to lie in the present law of the church, the practical effect of which is to divest the pastor of control in the Sunday-school. The school is under the control of a superintendent elected by the Quarterly Conference, and held responsible to that body for his official duties. Hence, any interference with the administration of the Sunday-school would be a step between the officer and the court of trial, in case of failure to meet the demands of the Conference.

Favoritism should have no place in any department of church work. Consecrated men and women should be secured as teachers, if possible. If not, then the whole school should be thrown into one class, and taught by the pastor, or some one appointed by him for that purpose. Where suitable teachers can be had, the school should be graded, and scholars advanced from lower to higher classes. In every case the one controlling idea should be the salvation of the scholars. The moments occupied in recitation should be scrupulously decorous, and all other movements as free and easy as possible. Order even in the social aspects of the school should be the watchword, while pleasure and profit should be held out to each scholar.

Whether or not these ends can be reached with an elective superintendency, is a question not so easily answered. Interference with the personal or official duties of another is not often pleasant or profitable. For this reason the pastor is not free to come in and advise or direct the superintendent. He is the creature of the Quarterly Conference, and not of the pastor; therefore, it is not polite nor right for the pastor to take charge of the section and assignment of teachers, nor of the organization of classes, and of missionary societies, and the like, for he is not the superintendent, and he who is is not amenable to the pastor for his conduct.

In this one matter the church has departed from the idea of official correlation which obtains everywhere else in the church. The General Conference appoints all who work under its direction, the Bishops appoint all their co-workers, and the pastors should do the same in order to secure the greatest effectiveness in their labors. The mere fact that the pastor nominates the candidate for the office of superintendent goes for nothing, as the election by the Quarterly Conference at once takes the matter out of the pastor's hands, and places it in the hands of the Conference so electing.

The remedy for the inefficiency of our Sunday-schools seems to me to be in the restoration to the pastor the right to appoint superintendents, and in this personal representative himself direct all the affairs of the Sunday-schools of his charge.

REMINISCENCES OF REV. E. W. YANCY.

The stationed preacher at La Grange in 1836 was a faithful pastor, and cared for the young converts as only such a pastor can. He discovered that two young men and myself felt that we were called to the ministry, and carefully instructed and encouraged us, and urged us not to draw back, but go forward. At the close of the year I. L. G. Strickland was sent to La Grange. The year was not specially marked in church work. During the year 1838 the La Grange station and the La Grange circuit united in the establishment of a camp ground five miles from town, and began the meeting on the twenty-third day of August. The Quarterly Conference was held on the twenty-fifth of August, and Wm. A. Cobb and myself were licensed to preach, and recommended to the Annual Conference for admission on trial. The third young man spoken of refused to obey the call, backslid, and I lost sight of him. My license is dated "Aug. 25;" "signed in behalf of La Grange station by D. C. McLeod, presiding elder of the Memphis district." I have the copy yet. I was twenty years and four days old. The Conference, at the close of the year, met at Huntsville (if my memory serves me right). Wm. A. Cobb and I were admitted, and I was appointed junior preacher under E. J. Williams on the Paducah circuit, Paris district; Thos. Joiner, P. E. When the time came to start to my circuit I found a horse hitched at the gate, with saddle on, ready for me. I learned that Bro. Davis had collected the money and bought them for me. I found Bro. Williams just such a man as a young preacher needs to sympathize with, encourage and help him. I can't say that I met more hardships that year than are common to young preachers. I found the presiding elder firm, but kind, and ready to help me in any way he could. This was one of the happiest years of my life. Neither my colleague nor myself had a day of sickness. We had revivals at nearly all the preaching places, and held two camp meetings. There were a number of local preachers on the circuit who did much efficient work. The Conference convened in Nashville, October, 1839, Bishop Andrew presiding, and I was transferred to the Arkansas Conference, and at the session of that Conference, held at Batesville, I was appointed to Little River circuit, Monroe district (in Louisiana). I reached my circuit Dec. 27, and found it had twenty-three appointments, and requiring 250 or 300 miles travel to go round. I preached my first sermon at Jones' "Bunker Hill" the first Sunday in January, 1840. I found the circuit embraced part of five parishes, with two in Avoyelles, which, on account of the difficulty of crossing Red river, I was compelled to drop. My appointments were finally reduced to eighteen per month and 250 miles travel. On the thirteenth of July I was attacked with fever while in the pulpit, and, as I was ignorant of the treatment of fever, and had no physician, I did not regain my health during the year, though I made several attempts to fill my appointments. The General Conference met in May, 1840, and that part of Louisiana west of the Mississippi river, belonging to the Arkansas Conference, was transferred to the Mississippi Conference. At the close of the year, my health being so much impaired, I located. In 1843 I was employed by W. G. Gould, P. E., to assist the preacher in charge on the Little River circuit. He assigned to me the northern end of it, and called it Columbia. In 1850 I was admitted into the Louisiana Conference, and appointed to the Bœuff Prairie circuit for the year 1851. In 1852 I served the Harrisonburg circuit. At the end of this year I was discontinued at my own request. December 19, 1858, I was ordained deacon by Bishop Paine. In 1859 I supplied the Centerville circuit; in 1861 the Dugdemonia circuit. At the Conference held at Alexandria, in the latter part of that year, I was again admitted into the traveling connection, and appointed to the Columbia circuit, and served it in 1862 and 1863, and the Centerville circuit in 1864 and 1865. At the Conference held at Mansfield, I was ordained elder and appointed to Columbia circuit. In 1867 I served Columbia and Harrisonburg; in 1868 I served Harrisonburg; in 1869 Centerville; in 1870 Centerville, with a portion of the Trinity circuit. In 1871 I served the Trinity circuit. At the close of that year, at the Conference held at Monroe, I was superannuated, and sustained that relation till 1884, when, at my earnest request, I was made effective, and appointed to Centerville and Jena circuit; but my health was not sufficiently restored for me to do full work, and at the next Conference I was again placed on the superannuate list. Superannuation has never meant quiet to me, but I have done as much as I was able in preaching and working with the pastors where I live. One year supplied a small circuit; at another appointment on a circuit.

E. W. YANCY.

WANTED—A PREACHER.

(A private letter to the Bishop from Steward Lovegood, of Shady Dell circuit.)

Dear Bishop, we're a humble folk
Down here at Shady Dell;
And feel a little hesitance
Our needs and wants to tell;
But Conference is drawing near,
Our preacher has to move;
So we write about the man you'll send
To serve the charge we love.

The salary, true, is not so large,
The parsonage is small,
The meetin' houses are not fine,
And not a steeple tall;
But our folks love their preachers,
And love the church of God,
And try to walk the heavenly way,
The path our fathers trod.

Of ready cash we little have,
But with the Lord we share,
And many things that preachers use
From barn and store we spare;
And so our preacher "gets along,"
Nor ever lacks for food;
The women folks, they help his wife—
She says they're "mighty good."

Some never pay—I spose 'tis so
'Mongst richer folks than we—
And from this class the grumblers come
Who want salvation free.
Perhaps we none do all we can,
But we find this is true:
That when the preacher does his best,
The people try to, too.

But, Bishop, that's the earthly side,
And not the first to view,
For him who's "called of God to preach"
And spread the gospel true.
We've aged saints and tender lambs
Who need his loving care,
And sinners lost and weary ones
Whose load he'll help to bear.

We want a man who thinks of this
More than of fame or ease;
Whose heart is set on Zion's good,
And not himself to please.
Gentle in spirit, warm in love,
Ready to do his part
To raise the fallen, cheer the faint—
"After the Lord's own heart."

He need not be a scholar wise,
Nor eloquent in speech;
But one whose voice and life can show
"This Jesus whom we preach."
He'll win our hearts, he'll bless our lives,
And this we want to tell:
If you have such a godly man,
Send him to Shady Dell.

W——, Miss., Nov. 27, 1897.

Selections.

BAPTISTS PROTEST AGAINST CLOSE COMMUNION.

One of the most noteworthy events in denominational history occurred last week in the proceedings of the Baptist Congress, which met for its fifteenth annual session in Chicago. It is significant of the trend of thought in that body that the subject of open communion should be put upon the program as a regular topic for discussion. The attitude maintained by the denomination in the United States, until recently, has been that the question was settled beyond a doubt, and was not, therefore, debatable. That American Baptists are moving slowly, but inevitably to the position maintained by their English brethren who practice open communion, is clearly shown by the deliberations of the body at Chicago. The subject was handled in a thoroughly frank and fearless manner. The subject, "Is Baptism a Prerequisite to the Lord's Supper?" admitted of no equivocations. Dr. O. P. Gifford, of Buffalo, so well and favorably known in this city, read a carefully prepared paper in which he unreservedly advocated open communion. From the Chicago Times-Herald report we present the following:

"Rev. Dr. Gifford read the only paper on the subject, and argued from beginning to end against the close-communion view. His remarks were listened to with breathless attention, and more than ever when he drew a parallel between circumcision and baptism, and concluded with the following summary of his argument: 'In the closing verses of the second chapter of Romans, Paul argues that disobedience to the law cancels circumcision, whereas the Gentile without the law, keeping the righteousness of the law, has his uncircumcision counted for circumcision. For circumcision write immersion. Immersion profiteth nothing to him who breaks the law of the new life in Christ Jesus. His immersion is reckoned unimmersion. But the unimmersed man who keeps the law of life, to him his unimmersion is reckoned immersion. "He is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." He is a Christian which is one inwardly, and immersion is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. If immersion is prerequisite to the Lord's Supper, it is also prerequisite to the entire Christian life, as it was in the morning of Christianity's day. If unimmersed men can assume Christian prerogatives in everything except the Lord's Supper, without flagrant impertinence, I can not see why their presence at the Lord's Supper, even in a Baptist Church, is an impertinence. Under the changed conditions I conclude that immersion is not a prerequisite to the Lord's Supper, neither is any form of invitation scriptural.'

"Dr. Gifford's paper was enthusiastically applauded, and before the orthodox had fully recovered from the shock, they received another in the extemporaneous address of Rev. Dr. R. H. Conwell, of Philadelphia, who argued against the principle of close communion from the other leading principles of the Baptist faith. He said it is a cardinal principle of Baptists that every man has a right to worship God according to the dictates of his own conscience. If that is true, there is a sacred region of independence which the church should not invade, and which it should not desecrate with its mandates. The logic of this situation compelled him to say that if a man thinks he has been baptized, no one has a right to forbid him the table. He then argued to the same conclusion from the design of the Lord's Supper. Its sole use was as a remembrance of Christ, especially in his passion and in his sacrifice for sin. Anyone, therefore, who could spiritually appreciate and remember these facts was entitled to commune. He then took the Baptist principle that every believer is a priest as much as the minister, and argued that, therefore, the minister has no right to exercise a priestly function by debarring anyone from the Lord's table. Finally, he claimed that the doctrine of close communion implies baptismal regeneration, which is opposed to Baptist principles. In his close Dr. Conwell said that when a Baptist minister met him and his old mother at the Lord's table, and welcomed him, but spurned his godly mother, in spite of her faith and holy living, it was simply 'soul persecution.'

"Theodore M. Banta, a layman of Brooklyn, said that he read a few days ago in the New York Examiner that 'open communion was as dead as Julius Cæsar,' and he had come all the way from Brooklyn to the Congress to attend the funeral. Then he said: 'I glory in the fact that I am an open communionist. I have been a Baptist forty years. For sixteen years of that time I was a close communionist. Then I got troubled about it, and got a large collection of close communion documents and read them and they made me an open communionist.' Mr. Banta complained that the close communion Baptist ... prescribed a ceremonial prerequisite to the Lord's Supper, while the Methodists did not, and read from the Methodist Discipline the invitation given at the Supper. Finally, he contended that the object of the Supper was the remembrance of Christ, and anyone who wanted to remember him was welcome to the Supper."

Addresses were also made in favor of the traditional American Baptist idea, but all the reports of the proceedings indicate that the Congress was emphatically in sympathy with open communion. It must, it will, be so, for nothing can stand in this enlightened Christian age, in any of the denominations, which does violence to plain scriptural teaching and to the mind and spirit of Christ. He who came to declare the great truth of human brotherhood never could have intended to build this Baptist wall of partition between Christian disciples. Profoundly loving and admiring this great sister church as we do, we devoutly rejoice in the evidence of a change that shall remove the last and only barrier that disturbs our fellowship.—Zion's Herald.

RESERVE POWER.

No engineer plans a machine or a bridge or a boiler that is just large and strong enough for the work required. There is always provision for a larger load or a higher pressure than the builder expects ever to be used. Such reserve power in human character is a possession much to be desired. Young people especially are apt to neglect this element in themselves and in others. There are quiet Christians about us whom we do not appreciate, because no great occasion has yet called out their finer qualities in a conspicuous way. They have plenty of reserve power waiting for the emergency when it will become necessary. Such people contrast unfavorably on first acquaintance with those who show their whole depth to every casual acquaintance, but time proves true worth. Reserve power of character is to be accumulated in just the ways that all Christian growth must be maintained—by prayer, study of the Bible, and daily Christian self-denial. If our ordinary prayers are perfunctory and superficial, when there arrives a great crisis in our lives we are not prepared for it, and find ourselves, to our own dismay, unacquainted with God; our wills are not subject to the will of Christ; we are not masters of ourselves. "Fair-weather Christians" are of little use in a storm. The reserve power so necessary for strong Christian character is not always the sort that expresses itself freely in speech. It is not necessarily the most fervent exhorter whose moral courage is greatest. This is not a matter of prayer meetings and church services so much as it is of steady, consistent Christian living at home, doing humble duties faithfully, and serving God year in and year out. When the emergency call comes, such people are the ones to be depended on.—Standard.

There is a class of hoarders who, when they die, have a kind of repentance, and they leave their wealth to public institutions. There is no grace in such a gift. The man who makes it releases his grip on his millions only when he has to.—Andrew Carnegie.

If you must form harsh judgments, form them of yourself, not of others; and, in general, begin by attending to your own deficiencies. If everyone would sweep up his own walk, we should have clean streets.

When I try to make myself an infidel, I fancy I feel the hand of my mother on my head and her voice sounding in my ear as she taught me to say, "Our Father, who art in heaven."—John Randolph.

To argue that a man may take wine, and retain a right frame of mind, is as bad as to argue that he may take poison and not die.—Seneca (the Roman Philosopher).

HONESTY IN PRAYER.

Our prayers should be frequently examined to see whether we are asking for what we really want, or only for the things we have an idea we ought to want. There is too much of this unreality and practical dishonesty current both in the closet and the public prayer-room. People sometimes get into quite a glow of pleasurable devotional excitement as they pray; their imagination works fluely, they have a good flow of language, become somewhat heated with their own rhetoric; and as the fine phrases roll tripplingly off the tongue they ask for things which they would not only be much astonished to receive, but actually sorry, in their cooler moments, to get. What we sincerely desire, we shall be willing to pay the price for; and there is always a price attached—that is, a condition. If we want to sit on the right hand of Jesus, we must be willing to drink of his cup. There is much more of poetry than of piety in some prayers. They sound well, but the Lord who knows the heart, does not find satisfaction in them. "Lip prayers are lost prayers." "Don't cry cream, and live skim-milk."—Zion's Herald.

A GOOD CREED.

Creeds have their uses and abuses. Harm is done when the mind is fettered by them in its search after truth, and when healthful theological progress is impeded. Good is done when needful barriers are erected against dangerous error, and solid platforms are built on which can stand those who have united for furthering the interest of humanity. Creeds should be short and simple, promoting unity in essentials, but affording full liberty in things less important. What is the matter with one like the following? "The world is growing better; I can do something to hasten that growth; I will do all I can." That has to us a very healthful, invigorating sound. It stirs to action, and makes action hopeful. Let us everyone take hold to bring in the brighter days.—Zion's Herald.

During his earthly ministry our Lord "went about doing good." This is the record of the Scriptures concerning him. Those who are his true disciples have imbibed his spirit and eagerly imitate his example. This has been so from the beginning of Christianity; it is so to-day more universally than ever before. Never in human history were so many earnest hearted, consecrated men and women devoting themselves to the world's need. Sometimes it seems as though but little real progress has been made; sometimes earnest workers, on behalf of righteousness, feel that their labors are almost in vain. But they are just as much mistaken as was the old prophet who fled from the face of Jezebel, and in the silence and solitude of the desert asked God to take him out of the world. It is the duty of the child of God to cultivate an optimistic spirit. It will never do for one whose Father is the owner of all things to go around with clouded brow and fearful heart. The progress of truth and righteousness seems very uncertain to us, but that is because we can not see the end from the beginning. God is in his world, and he will bring his purposes to pass.—Central Advocate.

It is a sin for a Christian to be cheerless and forbidding to those in the home, the church, or the world. If anything should bring good cheer, it is the consciousness of forgiven sin and of useful work for our fellows and for God. A long-faced, sour, repulsive Christian gives the lie to every plank in the Christian platform.—Baptist Standard.

A good life is the best sermon a man can preach. Beautiful living is the most eloquent of all preaching; every one ought to preach by faithful practicing.—J. R. Miller.

The secret of life is not to do what one likes, but to try to like that which one has to; and one does come to like it—in time.—Dinah Mulock Craik.

There is something wrong with our soul's health, if we have no appetite for any kind of Christian work.—Ram's Horn.

Conceit is to nature what paint is to beauty; it is not only needless, but impairs what it would improve.—Alexander Pope.

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A BEAUTIFUL SERVICE.

When it was known that there was no longer any danger of a yellow fever visitation, upon the recommendation of the preachers of the city, the mayor of Meridian proclaimed a day of special thanksgiving. So on Monday, Nov. 15, the city hall was crowded with Jews and Gentiles, Catholics and Protestants, and a great thanksgiving service was held. The Episcopal preacher presided; the pastor of Central Methodist Church made a prayer; the Cumberland Presbyterian preacher read a lesson; the Jewish rabbi led the responsive reading, reading of Psalms cxv, cxvi, and cxvii; addresses were made by Capt. S. B. Watts, our Methodist layman, and Mr. L. A. Duncan, a Baptist layman, and Rev. J. E. Jones, pastor of First Presbyterian Church; and a collection was taken for the fever sufferers. Close by me on the rostrum sat Father Vally, the Catholic priest, who sang with us from the Methodist hymn book as if accustomed to it, and Dr. Wilner, the Jewish rabbi, who, although silent when Coronation was sung, joined heartily with us in singing Bethany.

About $250 were collected and sent to the needy, besides numerous boxes of groceries and clothing. Everybody, I think, was truly grateful, everybody seemed happy in the service, and I am sure the unique and beautiful service left a lasting impression for good upon all who attended. That such a service can be held in a city of the South where conservatism has prevailed from the beginning, indicates the approach of the millennium.

Hundreds of dollars have gone out of Meridian to aid those stricken by the plague in the various sections visited. On one Sunday in September, when a great many of our people were refugees, and the congregation was consequently reduced very greatly, I called for a collection for this purpose, and got $10 in few minutes. Our people are really grateful, considerately grateful for the providence that has protected us this year of pestilence.

H. WALTER FEATHERSTUN.

THE YOUNG MEN.

The subject that Bro. L. E. Alford has brought before the minds of the readers of the ADVOCATE is one of great importance. I don't think a more important subject could be brought out for consideration than that of "How to Secure the Safety of the Young Men." Bro. Alford may rest assured that he is not alone in being interested in the welfare of the young men of our country, for I have given the subject a great deal of thought for a man of so limited experience as mine.

It is a deplorable fact that the majority of the young men that I know are being led captive by the devil. By reference to the church registers of the churches that I serve, I observe that a very small per cent. are even members of the church, and we are aware of the fact that many of those who are members are not Christians. "By their fruits ye shall know them."

I suppose that about thirty per cent. of the young men that I am acquainted with are members of the different churches. I notice that quite a number of them fail to go to preaching at all. It seems that the church is falling to get hold on them as she should. Why this is I am unprepared to say. It seems that young men who are sinful are allied together, and, this being a fact, I think if we could only win the leaders among them for Christ, we could use those that are won in bringing the others into the fold. Another successful way of bringing the young men to Christ, I think, is to marshal all the armies of Christ against the many temptations that are daily confronting the young men. If we could get the young men's contemporaries of the opposite sex to fully realize the force of their influence over the young men, and get them to exert much energy in trying to bring the young men to Christ, this would wonderfully aid in securing a more promising future for many of them.

We would be glad to see something from some of our senior brethren on this subject.

W. A. TERRY.

Pine Run, Miss., Nov. 26, 1897.

A western traveler who carried a large sum of money was lost on a prairie. He came to a log house, and asked for shelter. The husband was absent, but the woman's face seemed to him forbidding. His confidence was not increased when the rough-visaged husband returned, armed with hunting-knife and rifle. Upon retiring, he determined to keep awake and guard his money. But when he saw the man take down a well-worn Bible, with the words: "My dear, we will have prayers," he decided that it was safe to sleep.

FROM THE WORK.

Rev. Thos. J. Upton, Zachary, La., Nov. 26, 1897: "We had a delightful Thanksgiving service here yesterday. Sermon by Rev. Patterson, of Baton Rouge. We have ordered the paint and expect to paint our parsonage before Conference. Have had a very delightful year and some success. We have had forty-three accessions to the church this year, and I think the church, too, has been strengthened spiritually. If, in the providence of God, your correspondent should be returned, he will be among as kind people as are to be found in Louisiana; and if he should be appointed elsewhere, his successor will have as pleasant a charge as any man in the Louisiana Conference, and will be highly appreciated by his people if he but do his duty in the spirit of his Master. God bless the people of Zachary charge."

Rev. J. H. Foreman, P. C., Trenton charge, Miss., Nov. 26, 1897: "In some respects this has been a very pleasant year with us, and, to some extent, a profitable one. We have held seven protracted meetings, and was assisted by the following brethren: W. M. Sullivan, P. H. Howse, R. A. Sibley, Carley and Lane, and our faithful and efficient presiding elder was with us two days at Trenton, much to the delight of all that heard his sermons. All these brethren did faithful, good preaching, and God honored their ministry in saving souls. Twenty accessions to the church. We have six appointments, six good churchhouses, and a good parsonage located at Trenton. I think our collections will be in advance of last year. God has been very good to us this year. To him be all the glory. Amen. Brethren, pray for us."

Rev. J. D. Harper, Mansfield, La., Nov. 26, 1897: "We have just closed a three weeks' meeting here. Rev. J. M. Brown was with us part of two weeks, and Rev. Mr. Curry, pastor of the Presbyterian Church, also labored with us much of the time. Both of these brethren did us fine work. The teachers and some of the young lady students at the college and a number of members in turn labored earnestly with us. Results: Eleven accessions to the church, as many conversions, and the church much revived and quickened in spiritual life. Several of the girls at the college were converted—a good recommendation for church schools. The drouth here is equal to last year. Financial depression great. But we thank God for mercies received and success in his service, take courage, and trust him for the future."

Rev. H. B. Vandenburg, P. C., Hecla, Miss., Nov. 30, 1897: "We have had some accessions on Eastabuchie circuit, but this does not indicate all that has been done. There have been gracious revivals of religion at each church (with perhaps one exception). We have several prayer meetings, also Sunday-schools. Many of the members pray in public and have family prayer. The third Sunday in this month we organized a new church at Rawls' Mineral Springs, six and a half miles west of Hattiesburg. Methodism has never before been planted here, and we begin under very favorable circumstances. The leading members are prominent citizens of the community. Rawls' Springs is on the line of the survey of both the Mobile and Kansas, and Gulf and Ship Island railroad, and is destined to become a prominent place, as the waters are well known to have healing powers for certain diseases, and is already quite a resort in the Summer. I simply mention this to show that with proper management our church ought to prosper."

Rev. G. D. Anders, P. C., Greensburg, La., Nov. 19, 1897: "The fourth Quarterly Conference of the St. Helena charge was held at Darlington Church the fourth Saturday in October. I am sure that I have never witnessed a more profitable meeting. Bro. R. W. Tucker, the presiding elder, was on hand and did some of the best preaching of his life. His sermon on Sunday night, on future punishment made a profound and lasting impression for good. Bro. Tucker is held in very high esteem by the people of this charge. This has been a profitable year with us. About seventy-five have joined the church and we have had many bright conversions. Bro. J. N. Tucker, of Bewelcome, Miss., assisted me in two meetings, and his preaching was of a character that reached the people, and many bright conversions was the result. Bro. John A. B. Jones, of Magnolia, Miss., was with me at two of my appointments and proved to be the right man in the right place. He completely captured my people. Bro. William Powell, a local preacher, was with us in one meeting and rendered valuable service. The low price of cotton brings the cry of hard times, but still we are hopeful that most of the claims will be met."

Rev. J. H. Mitchell, P. E., Durant, Miss., Nov. 25, 1897: "We are rapidly closing our fourth year on the Durant district. Looking back, we mark gratifying growth, for which we are profoundly grateful to God. The membership has increased about five per cent., and we trust there has been a corresponding growth in the spirituality of the people. There has also been increase of interest in the Sunday-school work. . . . Contributions to all the institutions of the church have been increased from twenty-five to fifty per cent. . . . Fifteen new houses of worship have been built, and many more improved. These houses have been built where they were very much needed, and they are very much better than anything they have ever had in the communities where they are erected, and, therefore, they indicate substantial growth, and to my mind are prophetic of better times for the church. . . . To the thirteen parsonages that were here four years ago we have added two more, and some of the thirteen have been made much more comfortable and attractive by improvements and repairs. . . . The debt of fifteen hundred and seventy-five dollars that we found upon the district parsonage will be reduced to one hundred or one hundred and fifty dollars. We are disappointed to have any debt at all on it, but quarantine this Fall has made it impossible to raise it all. In addition to the amount raised on the debt, we have expended for improvement and furnishing of the parsonage more than two hundred dollars, so that our successor will find a good house here. . . . While we mark growth, this is only the beginning of what might be, for this territory is largely undeveloped. I do not know a more prosperous country in the State than that occupied by the Durant district, and neither do I know a better class of people; but they do not know yet their powers for good. . . . Whatever success we have had has been possible only by having had the faithful co-operation of as noble and self-sacrificing band of pastors as any presiding elder ever had the privilege of laboring with, and a host of true and tried laymen that have ever stood by us in every good work. . . . God bless the pastors and the laymen of the district. They have ever been kind and patient towards their inexperienced presiding elder. We haven't had a jar. Then their hands and hearts have ever been thrown open wide to us, and they have made us feel at home, and we have spent many pleasant and, we hope, profitable hours in their homes. . . . I always thought I loved preachers and their families, but since I have been thrown with them in my present capacity, I love them more than ever; . . . Many of this good people I will never see any more on earth; but may we all meet in heaven!"

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THURSDAY, DECEMBER 9, 1897.

That head hath been pillowed on some tender breast;
That form hath been wept o'er, those lips have been pressed;
That soul hath been prayed for in tones sweet and mild;
For her sake deal gently with some mother's child.

—Selected.

Fine talk is good, but fine performance is far better.

Beware of dissipating your powers; strive constantly to concentrate them. —Goethe.

Only he who has the spirit of Christ can do the will of Christ.—Joseph Parker.

There is nothing so strong or safe in any emergency of life as the simple truth.—Dickens.

It does not take a hero to drift with the multitude and cry out, "Hurrah for our side."

Love's sweetest meanings are unspoken: the full heart knows no rhetoric of words.—Bovee.

The opiates most largely used these days are not those that are sold in the drug stores, but those which silence a noisy conscience.

Those who neglect to seek the Holy Spirit, and thus grieve him, err in thinking they are rightly waiting for the Spirit.—Churchman.

Every man's task is his life-preserver. The conviction that his work is dear to God, and can not be spared, defends him.—R. W. Emerson.

Some people read about the Bible and make that a substitute for reading the book itself. This is like reading a bill-of-fare as a substitute for eating.

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.—John Milton.

A carrion crow with feathers, however disgusting he may be, is a very useful animal, but a carrion crow-crow wrapped in human entiole and seated on the tripod of a religious (?) paper is a public nuisance. We beg pardon of the feathered bird for the comparison.

Love has a thousand modes and forms, all of which may be consistent with reality and truth. It may come like the burst of morning light, kindling the whole soul into new life and radiance; it may grow inaudibly and unknown, until its roots are found to be through and through the heart, entwined in its every fibre; it is unreal and false only when it is a name for some form for selfishness.—Peter Bayne.

THE DUTY OF FORGIVENESS.

There is frequent occasion for the exhibition of a forgiving spirit. Every now and then somebody—it may be a friend, a relative, a neighbor, or an enemy—is sure to offend us in word or in act. Whether the offense be intentional or otherwise, there is a strong tendency to brood over the supposed grievance, and to entertain hard feelings against the one who has injured or slighted us. Misunderstandings easily occur, but are slow and difficult to be cleared up. "Trifles light as air," sometimes, alas! are sufficient to separate friends and put kinsmen at bitter enmity with each other, for some are so suspicious in their nature and exacting in their demands that it is well-nigh impossible to keep on good terms with them. Then, too, whispering tongues can "poison truth" and generate strife where no just cause exists. How many quarrels could be averted and how many differences adjusted if only those concerned would calmly and fairly hear both sides of the case, and manifest a conciliatory spirit! When did ever grievous words fail to stir up strife?

In almost every community there are people, some of them professing Christians, who nurse grudges against neighbors, or perhaps relatives, or church members with whom they have had misunderstandings. In the majority of instances both parties to a difficulty are more or less in the wrong. Few, indeed, are they who are willing to forgive and be forgiven!

However just one's grievance or real the injury suffered, nothing is so calculated to destroy one's happiness and peace of mind as grudge-bearing. A man may be surrounded with comforts and luxuries, and wear distinguished honors, and withal be a stranger to joy because of the presence of malice or envy in his heart. The wicked Haman, shortly before his downfall, spoke to his wife and friends of the glory of his riches and of the great honor King Ahasuerus had bestowed upon him. "Yet," said he, "all this availeth me nothing as long as I see Mordecai, the Jew, sitting at the king's gate." His hatred was a root of bitterness that suffered him not to rest. And so it is with every man who cherishes a spark of hatred or malice in his bosom. So long as it remains it will mar his peace and drive away the Spirit of God.

People who fancy they can be Christians, and at the same time cherish malice in their hearts, are deceiving themselves. They know not what manner of spirit they are of. Nothing is more foreign to the spirit of Christ than a spirit of unforgiveness. The Master has plainly declared, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." If the Lord is merciful to pardon our manifold iniquities and frequent backslidings, shall we not bear with the few offenses which some fellow-mortal has committed against us? To hate is indeed human, but to forgive is divine.

While John Wesley was journeying to America in the same vessel which carried Gen. Oglethorpe, hearing an unusual noise one day in the General's cabin, he entered to inquire the cause, on which the angry warrior replied that he had met with a provocation too great to bear. A rascally servant had drunk up all his wine, for which deed the General proposed to have the offender tied hand and foot and sent to the man-of-war, saying that he never forgave. Mr. Wesley remarked with great calmness: "Then I hope, sir, you never sin." The General's anger, it is said, cooled immediately, and he forgave the servant on the spot.

Many, doubtless, in this day wish the command read as it was claimed by some in the olden time: "Thou shalt love thy neighbor and hate thine enemy." But Jesus says: "Love your enemies; do good to them that hate you, and pray for them that despitefully use you and persecute you." Again, it is written: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" There is no surer test of love to Christ than readiness to forgive and do a kindness to those who have maltreated us. Nor is there a surer way of winning them to be our friends. If any are in doubt on this point, let them try the efficacy of kindness, and great will be their astonishment at its magic power.

To forgive an offender, to love an enemy, is an impossible task without the grace of God. It goes against the grain, and costs a mighty struggle, but with the help of Christ it can be done. It has been done millions of times. He is most like Christ who goes furthest to forgive, who is readiest to extend the olive branch.

Bishop Galloway, in "Modern Missions," narrates the following remarkable example of forgiveness which came under the observation of Rev. Mr. Taylor, a missionary to New Zealand: At a farewell service shortly before Mr. Taylor's return to England, some years ago, during the administration of the Lord's Supper, one of the communicants suddenly rose, very much agitated, and returned to his seat. After a short while he became more composed; again went to the altar, and partook of the sacrament. When questioned afterwards as to his strange conduct, he said that immediately upon kneeling at the sacramental board he found himself beside a man who several years before had killed his father and drunk his blood, and whom he had sworn to kill on sight. As soon as he realized by whom he was kneeling, all this came upon him with terrible force, and he felt that he could not remain where he was. On reaching his seat he seemed to hear a voice, which said: "Hereby shall all men know that ye are my disciples, if ye have love one to another." This made a deep impression upon him, and at the same time he thought he saw a vision of Christ on the cross, saying: "Father, forgive them; they know not what they do." Then he received strength to return to the altar.

There is many a church whose spirituality is lowered and whose progress is greatly hindered by reason of the fact that some of its members are at outs with each other. Let every believer beware of being a stumbling block on such account, for the Lord will not hold him guiltless. Unless Christians are in love and charity not only with each other, but with all the world, they can not be accepted of God. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

A NEW AND NOBLE FORM OF PHILANTHROPY.

Some of our readers have doubtless seen elsewhere accounts of the recent opening in New York City of a new humanitarian institution built and controlled by Mr. D. C. Mills, a millionaire, who has risen from humble beginnings to his present station. It is a palatial, attractive and well-appointed hotel, located in the heart of the down-town region of New York, for the especial accommodation of the self-respecting poor, at rates within their means, and is known as the Mills Hotel No. 1, it being Mr. Mills' purpose to erect several such buildings in other parts of the city.

This ten-story building is complete in every feature of its furnishing and construction, and cost $1,000,000. The exterior presents a very handsome appearance, being built of Indiana limestone and white brick, and is very artistically and tastefully decorated. It is divided into two parts, each in the form of a hollow square, the separate buildings being connected by corridors. In the interior of each square is a beautiful court, with a variety of tropical and other plants.

All the floors above the second are devoted to sleeping apartments, which number fifteen hundred and sixty-four. The rooms are just large enough for a bed and a chair, hooks and a shelf being provided over the foot of the bed for clothing. Each room is furnished with an enameled bed, springs, hair mattress, feather pillow and hair pillow, all of the best quality and faultlessly clean. There is free circulation of the air in each room, owing to the fact that the partitions between the rooms extend only to within a foot and a half of the ceiling. The smallness of the rooms might seem objectionable, but, as the hotel is furnished with bright parlors, an attractive lounging-room, a reading-room supplied with the best current literature, and also a well-stocked library, the guests suffer no inconvenience on that score.

The price of a night's lodging in this palatial hotel is only twenty cents, which entitles the guest to a private bed-room, to all the privileges of the library, reading-room, hot and cold baths, soap and towels being furnished, and to the brilliantly lighted parlors provided with games, etc.

In the basement is a large restaurant, in charge of an experienced chef, where well-prepared food is served at marvelously low rates. An excellent and abundant meal can be had for ten cents, a small order being given the same attention as a larger one. Neatness and elegance characterize everything.

A laundry is also connected with the hotel, the charges at which are in keeping with the other accommodations. Those not able to pay for laundering are provided with facilities for doing it themselves.

Mr. Mills' aim is to provide accommodations where men with but little means can live comfortably, healthfully and cheerfully, at a total cost of from $3.50 to $4 per week. He disclaims having founded a charitable institution, though he expects much good to result from the helpful character and wholesome surroundings of the hostelry. He is wise in not allowing liquor to be sold on the premises.

An institution like this that helps men to help themselves, and that cultivates self-respect and habits of self-support, is, after all, the most practical charity.

In speaking of the enterprise, which is expected to be self-supporting from the start, Mr. Mills said: "No, I do not design this for poor men. There are no poor men in this country, if they have health and good habits. Their income may be limited for a time, but they have capital. The only poor man in America is the man who is sick or has bad habits."

It is to be hoped that other capitalists in other cities will follow Mr. Mills' example in the erection of hostelries for the benefit of wage-earners. There is great need of such philanthropic enterprises. He who helps to make the poor comfortable, independent, and self-respecting, and endeavors to throw around them wholesome and elevating influences, is indeed a public benefactor.

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met on Wednesday, Dec. 1. All the members were present except Rev. W. B. Lewis, who was kept at home by a death in his flock. The present incumbent was re-elected editor and publisher for a term of three years, ending Jan. 1, 1901.

A re-election at the hands of a body of men of such high character is an expression of approbation and confidence which we highly appreciate and which we shall endeavor to merit by a faithful discharge of the duties which the position involves. We promise to do what in our power lies to make the paper a blessing to every home in which it enters. We ask the hearty co-operation of all our preachers and all our subscribers in an effort to extend its patronage and thus increase its power for good.

The report of the Publishing Committee has been unavoidably delayed until next issue.

NOW IS THE TIME.

The present is an opportune time to extend the circulation of the ADVOCATE. What better work can a preacher do than to put such literature into the homes of his people? Where can such an adjunct to true pastoral work be found? How can the people be interested in the great enterprises of the church unless they are informed? and how can they be informed otherwise than by reading our church papers? The people who can be relied on for intelligent and enthusiastic support of all our institutions are those who read our periodicals. An increased circulation of our church papers is universally admitted to be a desideratum of the times. This increase, if it ever comes, will have to come through the efforts of our preachers and our leading laymen who are wise enough to see the perils of ignorance and the priceless value of information concerning the great movements in the kingdom of God.

The Richmond Advocate and the Baltimore Advocate are soon to be consolidated. Rev. H. M. Hope has been elected assistant editor.

A NEW BOOK.

WHAT A YOUNG BOY OUGHT TO KNOW. The first book in a Self and Sex series to Men. By Sylvanus Stall, D. D. Vir Publishing Co., 144 Hale Building, Philadelphia. Price, $1.

This little book handles a difficult subject in a delicate way. It is scientific, but can be understood by a child, and is as readable as a fairy story. For purity, clearness, and intensity this little volume is without a rival in literature of its class. Indeed, it constitutes a class by itself. It is indeed what boys ought to know—the failure to know which has been the cause of many sorrows and pains and penalties. After being taught the sacredness of his own body in such a sensible and satisfying way, a boy will be repelled, rather than attracted, by the vulgarity of the street. There is universal need for a book of this kind, and it should be read not only by every boy, but by every man, preacher, mother and teacher in the country. It would be well if there were a fund to enable the public schools to place this book as a free gift in the hands of every boy as a standard of pure manhood. It is suited to be placed in the hands of a young boy as soon as his inquiring mind seeks information concerning the origin of life and being. This book will safeguard and save the boys who have hitherto been left to learn from vicious companions sacred truths in an unhallowed way. The circulation of this excellent book should be as universal as the need which has inspired its author to write it.

THE CHURCH PAPER.

"Apropos of the statement made last week that not one-half the members of our official boards are subscribers to any Methodist paper, is the assertion of a member of the New England Southern Conference that he is serving a church in which not one member of the official board is a subscriber to any denominational paper! Is it surprising that the faithful pastor of a church so officered has received for his six months' service, on an average, only 74 cents per day?"—Zion's Herald.

We have copied the above, not to show the delinquencies of Methodists in "cultured" New England, but to show the importance of a wider circulation of our church paper. It may be that there are churches among us where there is not a subscriber to any denominational paper. Where such is the case nothing can be expected but indifference to all the interests of the church. One of our progressive pastors remarked to us not long ago: "I find that the most willing workers and contributors among my people are those who read the church papers. They have an intelligent appreciation of the needs of the church, and a lively interest in its welfare."—Baltimore Advocate.

There is no humbug like the religious humbug. A man has been going over the country preaching what he is pleased to call with much emphasis and reiteration a "free gospel." He receives no salary, takes no collections, and makes no appeals. But when he has given this assurance again and again until his hearers have been wrought up to a great pitch of mingled curiosity and sympathy, he proceeds to explain how the people, everywhere he has gone, under the inspiration of the Holy Spirit, have quietly slipped great rolls of money into his pocket, and great bags of silver into his valise, until he could hardly walk for the load. This is all told very innocently, and his innocent admirers, thankful for the suggestion, conclude that it is the will of the Holy Ghost that they should go and do likewise. A great many people who are now admiring this man's wonderful faith will realize when he is gone that it was only a wonderful trick.—Baltimore Advocate.

Col. Robt. G. Ingersoll, the brilliant agnostic, is drawing smaller audiences than formerly, and his lectures get more condensed notices in the daily press. The market for his wares is on the decline. Hitherto one man has been sufficient for all this country to supply the demand for popular lectures against the Bible and Christianity, and he has made a fortune out of it. It looks as if his successor in the lecture field, if he shall have one, will find hard work to earn a decent living out of it.—Midland Advocate.

The "Watchman," the leading organ of the Baptists in the New England States, says: "Baptists sometimes animadvert upon the Methodist itineracy, but as a matter of fact Methodist ministers, on the average, stay as long with one church as their Baptist brethren. It is difficult to locate the responsibility. Probably it should be about equally divided between pastors and congregations. But wherever the blame belongs, it is not a good sign." All this we have often thought about. The Methodists who are inclined to quarrel with their system because it works occasional hardships would do well to move cautiously before they consent to change it.—Nashville Advocate.

The Interior says: "Do you occasionally reflect how dreadfully prevalent the lying habit has become? The virtue of truthfulness is not valued as it ought to be. . . . it requires some moral courage to be truthful at all hazards, but the lying habit is as cowardly as it is mean." One of the debasing characteristics of the Chinese is their lying and practicing deception in matters of business, and it looks as if the American people were copying after them, both in business and in politics, especially in the latter. If you do not believe it, just take and read the rank partisan papers of two opposite parties for three months.—Religious Telescope.

A telegram from the North Georgia Conference, sent by Dr. R. J. Bigham, Secretary of our General Board of Education, informs us that the Conference gave $1,526 for the Haygood Memorial Hall. This amount, with what was contributed by the Virginia and Western North Carolina Conferences, swells the amount to something near $20,000. The North Georgia also raised nearly $3,000 for Wesleyan Female College. Georgia will stay in the lead—Nashville Advocate.

NOTES.

Rev. C. B. Carter has been appointed to Collinsville, Texas.

The Alabama Conference will convene on the fifteenth, Bishop Galloway presiding.

We greet our readers this week with new type on the third page. This completes the work of renovation. Within the last two years we have supplied every page with new and handsome type.

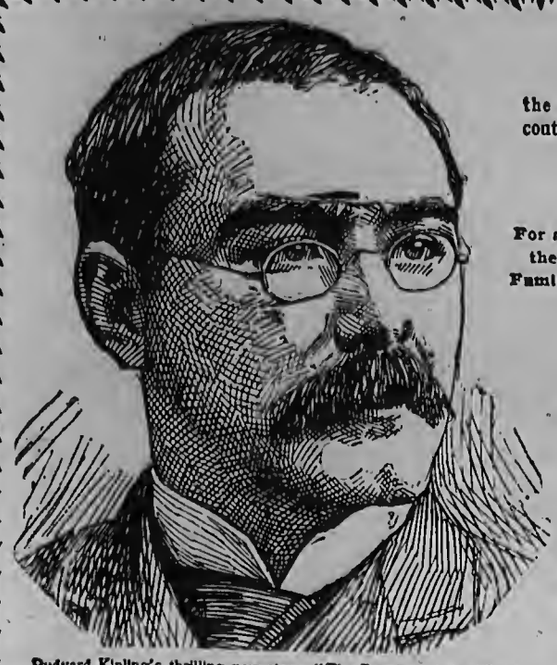
Felicity Street Church will pay all its assessments in full. It will send its popular pastor to Conference with a light heart and a full pocket, with a confident expectation of his return for another year.

Our churches, as is usual at this season, are thinking about the kind of a preacher they want for the next year. Some of them express their thoughts in verse, as will be seen by referring to our second page.

Trinity College, Durham, N. C., after struggling through nearly half a century of poverty, has now a property value of $400,000, and is one of the most prosperous colleges in the South.—Richmond Advocate.

Under the wise leadership of Rev. J. R. D. King, Cockrum charge, North Mississippi Conference, has had a year of great prosperity. One hundred and nine new names have been added to the membership, and there has been a very marked improvement along spiritual lines.

For some months past it has been repeatedly asserted through certain papers that there was much rottenness in high circles in the North Georgia Conference. As a result of these publications, at the recent session of that Conference committees were appointed to investigate the character of Rev. J. W. Heit, D. D., Rev. E. R. Cook, and Rev. T. T. Gibson, the two first-named being presiding elders, and the last a station preacher in Atlanta. After a most thorough investigation not a single fact could be established that militated against their moral character. This result was to be expected. We suppose very few persons, except those with whom the wish was father to the thought, ever believed that there was any foundation for these charges. Our people have learned to put little confidence in the statements of the Bohemian press, even though it dons ecclesiastical robes.



Rudyard Kipling's thrilling new story, "The Burning of the 'Sarah Sands,'" will appear exclusively in The Companion during 1898.

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It has already on its paid subscription list (it has no other) many of the most prominent men of this country. Those sending $1.50 for 1898 will receive the November and December Numbers of 1897 free; or the November and December numbers will be sent on receipt of fifteen two-cent stamps or a four months' subscription for fifty cents.

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Sears, Roebuck & Co., Chicago, have five different ads in this issue, each representing a different line of goods. This firm does an immense business, and is thoroughly reliable. Write them for prices, and be sure to state that you saw their advertisement in the NEW ORLEANS CHRISTIAN ADVOCATE.

Our lady readers will be sure to read the ad. about embroiderers.

MILLSAPS COLLEGE NOTES.

All the friends of our college have been glad to hear of the splendid opening. So far more than one hundred and sixty-five young men have applied for admission. The Freshman class is the largest in the history of the college. It numbers 56. Each session the percentage of students in the college proper has increased. This session three fourths of our students are in collegiate departments.

In the peculiar circumstances of our postponed opening, it may not be too late to account for our professors during the Summer vacation. President Murrah was always present wherever the interests of the college called him. He attended many of the District Conferences, and took his rest superintending work on buildings and grounds work—which was going on during all the Summer. Profs. Swearingen, Moore, and Ricketts also had part in the work of canvassing for new students. Profs. Moore and Ricketts gave several weeks to special instruction, while Prof. Swearingen visited his mother, who lives in Georgia. Dr. and Mrs. Mackenfuss spent an enjoyable vacation in Europe, visiting the most important points of interest. Prof. Hanner went to his home in Tennessee, but got back in time to have part in the canvassing. Prof. Weber was engaged in studying in the Johns Hopkins and Peabody Libraries.

Our friends who come to Conference will notice many improvements on the campus. Several of the cottages have been put into thorough repair. Many new roads and paths have been laid out, making every part of the campus readily accessible. Between the Asbury and Williams Homes a large plat has been leveled under the superintendence of Prof. Swearingen to be used as tennis courts.

The librarian is daily expecting a large shipment of books. On his way home from his European tour, Major Millsaps, always having the college in mind, stopped in New York long enough to spend $500 in books for the library. A shipment of apparatus is also on its way to the laboratories, Dr. Mackenfuss having ordered $200 worth of additions to his well-selected stock.

It is expected that Bishop Wilson will spend in Jackson the time between the adjournment of the North Mississippi Conference and the holding of the Mississippi Conference. The Bishop has promised to deliver during the time he is in Jackson a series of lectures before our students. The subject of the lectures can not yet be announced, but we can promise to any visiting brethren who may be able to be present a rich intellectual treat.

The students of the Department of History have resolved themselves into the Millsaps College Historical Society. Prof. J. P. Hanner was chosen president, with Mr. T. M. Lemly, vice-president, and Mr. J. A. Teat, secretary. The society will hold monthly meetings, and besides hearing papers from its members will have invited speakers to discuss questions of interest to students of history. Bishop Galloway is expected to address the society at its next meeting on some phase of the history of Mississippi. The State Historical Society (with headquarters at the University of Mississippi) will be revived in the near future. On this occasion a full program of interesting papers will be offered. Dr. Mayes, dean of the Law Department, and Prof. Weber, of the English Department, have been invited to have part in the program.

The College Y. M. C. A., under the zealous presidency of Mr. Robt. Ricketts, is one of the strongest powers for good in the college community. The association begins its work full of encouragement. Special effort will be made to improve and beautify the commodious quarters in the main building, which have been set apart for the association.

The readers of our publications are requested to use Salvation Oil for any and all pains. It is a sure cure. 25 cents.

NOTICE

The class of third year of Mississippi Conference will meet the Examining Committee at First Church, Jackson, at 7:30 P M, Dec. 28, 1897.

E. H. MOUNGER,
Ch'n of Committee

WEAK NERVES indicate deficient blood. Nervous people find relief by purifying and enriching their blood with Hood's Sarsaparilla, the great nerve tonic.

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NOTICE.

The class of the second year, Louisiana Conference, are requested to meet at the M. E. Church, South, Crowley, at 9 A. M., Wednesday, Jan. 5.

F. N. PARKER.

NOTICE.

The Committee for Examination of the class of fourth year will be pleased to meet them at the M. E. Church, South, on Wednesday morning, Jan. 5, 1898, at 10 o'clock.

COMMITTEE OF THE LA. CONF.

OUR NEW BOOK OFFER.

Don't fail to read our offer of the following books: America Photographed, Happy Homes, and The Imperial Galaxy of Poetry and Art. We have hitherto been offering them only to agents. We now offer them to subscribers on most liberal terms.

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TOPIC FOR DECEMBER.

DEC. 12.—THE CHURCH—ITS UNITY IN DIVERSITY. (Eph. iv, 11-13.)

Sickness again compels us to take advantage of the work of others. We clip the following from the Nashville Advocate:

The "Unity in Diversity" of the church is manifest in the fact that though there are diversities of operations—many methods and many men for carrying on the work—all is for the self-same purpose: "the perfecting of the saints, the work of the ministry, the edifying of the body of Christ."

1. There are divers orders of ministers:

(1) Apostles. Men sent on important business. The title was applied particularly to the first ministers of our Lord Jesus Christ, selected by him as his companions, to be witnesses of his words and works, and, above all, to be witnesses of his resurrection. The office of apostle, with its peculiar distinctions and functions, ceased with the death of those selected by our Lord, including St. Paul, who, though coming in after the resurrection, was selected by the Lord in person. The apostles have had no successors in office.

(2) Prophets. The word here is not to be understood in the same sense as applied to the "prophets of old"—men whose chief office was to foretell future events. They also declared the counsel of God, and warned and exhorted the people. The "prophet" to-day is the preacher. He has no commission to look into the future, no authority to tell what shall come to pass. His business is to preach the gospel, and warn men to flee the wrath to come.

(3) Evangelists. This title was applied to a small class who acted under the authority and direction of the apostles—a class that might be called vice apostles. "As they were directed to ordain pastors or bishops in the churches, but had no authority given them to ordain successors to themselves in their particular office as evangelists, whatever it might be, they must be considered as but temporary officers in the church." (Watson.) Literally, "evangelist" means the "bringer of glad tidings." The modern meaning, everyone understands to be, one who goes from place to place to promote revivals of religion.

(4) He gave also "pastors and teachers"—under shepherds of the flock whose business it is to look after the spiritual and temporal interests of local churches. In these classes may not only be included the pastor proper, but also all who have any sort of spiritual or teaching function. In the early church "the catechists, who drilled the convert into the history of Jesus and other elementary truths of Christianity, were very probably these teachers." (Whedon.) Among Methodists the class leaders and Sunday school teachers may justly be called "pastors and teachers."

DOTS.

Remember the meeting of the Union League, next Tuesday night, at Carrollton.

There was a large attendance at the Louisiana Avenue League meeting Sunday evening, and four applications for membership.

As our worthy president, Rev. P. H. Fontaine, has been transferred to the New Mexico Conference, his duties fall upon the vice-president, Mr. W. B Thomson.

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FREE! Until Jan. 15.

We direct special attention to the following remarkable statements.

The late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.:

Dear Madame: I have used Dr. Moore's treatment, have tried it, and know it to be just what he says it is; was cured by it and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it. Yours truly, W. E. Penn, Eureka Springs, Ark., May 24, '94.

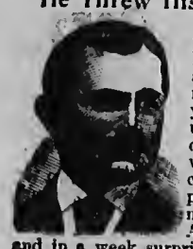
Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little. My hearing was and is still restored, can hear ordinary conversation and preaching. Rev. Dr. Potter, of this city, has been signally blessed by this treatment in the cure of throat affection.—REV. C. R. PATTISON, Eustis, Fla.

"Whereas I was Deaf, Now I Can Hear."

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.

Had catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—MISS CARRIE BOWERS, Rousville, Pa.

He Threw His Slate Away.



In 1869 I had typhoid fever, which left me with Catarrh and totally destroyed my hearing; for 25 years I could not understand a word, or hear a steam whistle, and had to carry a slate so that people could talk to me. In '94 I obtained Aerial Medication and in a week surprised my friends by throwing my slate away, could begin to hear; in two weeks could hear loud conversation; in three months could sit by the church door and fully understand every word that was spoken. The wonderful cure astonished my friends as well as myself, for three years my hearing has been perfect and I am entirely free from Catarrh. —EDWARD E. WILLIAMS, Lead, S. D.

See Special Free Offer Below.

For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed: took cold on the slightest exposure, eyes were weak and discharged great deal of mucous, was deaf in right ear, suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.

Am 82 years old, hearing began to fall 20 years ago. For eleven years could only hear loud sounds, could not hear conversation, had continual roaring in head, and sense of smell was entirely destroyed. Used Aerial Medication in '94, it did its work with the greatest satisfaction—the roaring ceased, discharge from head and throat stopped, hearing improved and for four years have been able to hear ordinary conversation and preaching. Sense of smell entirely restored, and cured of Catarrh and no indication of its return.—G. J. QUICK, Media, Illinois.

Deaf Forty Years.

Had Catarrh in a very bad form forty years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house a great portion of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of Catarrh; can work and feel better than for forty years.—JOHN GARRIS, Flatbrookville, N. J.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Cincinnati Herald and Presbyter.*

MEDICINES
For Three Months' Treatment
FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will, **until January 15, 1898,** send medicines for three months' treatment free. For question form and particulars, address J. H. Moore, M.D., Dept. 62 Cincinnati, O.

Home Circle.

"SHE IS IN HEAVEN."

BY CHARLOTTE ELLIOTT.

She is in heaven! That thought alone
Should chase the grief that clouds thy brow;
'Twas said from her Redeemer's throne,
"Thine joy can ne'er be broken."

She is in heaven! How sweet the phrase!
Yet its high import who can tell?
Here like a glimmering beam it plays,
Of light, of joy ineffable.

She is in heaven, to form a link
Between thy heart and worlds unseen,
That then, when nature's powers must sink,
Faith's holier virtue may be seen.

She is in heaven! When thou art faint,
And wouldst thy weary race were run,
Think that the voice of that loved saint
Whispers, "The prize will soon be won."

SERVED THEM RIGHT.

A LESSON FOR BOYS TO HEED.

George M. Pullman, who died recently in Chicago, left an estate estimated as worth not less than $7,000,000, and all of it was made by his own "brain and brawn," as he began life as a poor boy. In order to be a successful business man he had to practice diligence, perseverance and strict economy. He was a hard worker and looked after his vast interests with a very close eye. He had four children, two boys and two girls. The girls married and left the old home, but the boys, being the younger, remained under the paternal roof. They are now grown to man's estate, and for the first time in life, doubtless, begin to see where they have "missed it."

Being the sons of a rich man, they seemed to think that all they had to do was to contrive to spend what their father labored to gain. Often the father remonstrated with the boys about their "fast" ways, but to no avail, as they thought they knew more than he did. Seemingly, all they cared for was to get hold of their father's millions and then they would show this nineteenth century people how to live. But the father, it would seem, had thought of this, and seeing no chance to make anything out of the boys, decided to checkmate them in their prodigal plans. A short time before his death he made a will, and here is what he says in his will about these boys:

"Inasmuch as neither of my sons have developed such a sense of responsibility as in my judgment is requisite for the wise use of large properties and considerable sums of money, I am painfully compelled, as I have explicitly stated to them, to limit my testamentary provisions for their benefit to trusts producing only such income as I deem reasonable for their support."

And the amount which he deemed reasonable for their support is an income of $3,000 a year, each. $75,000, at 4 per cent., will yield $3,000 a year. So the boys are to receive an income from about $150,000, while the girls are given outright several millions. The boys alone are to blame. They refused to hearken to the wise counsel of a loving father, so they must bear the fruit of their own folly.

There is a sad commentary in this which our boys and young men could well take to heart. Whenever a boy absolutely refuses to learn of his father and will none of his counsel, you can most certainly say he is on the downward path to destruction.—Piedmont Banner.

A SECRET OF SUCCESS.

Charles Dickens the younger, writing in The North American Review, says of his father:

"Whatever he did he put his whole heart into, and did as well as ever he could. Whether it was for work or for play, he was always in earnest. Painting the scenes for a toy theatre, dancing Sir Roger de Coverley at a children's party, gravely learning the polka from his little daughters for a similar entertainment, walking, riding, pie-nicing, amateur acting, public reading, or the every-day hard work of his literary life—it was all one to him. Whatever lay nearest to his hand at the moment had to be done thoroughly. Speaking through the mouth of David Copperfield, my father described his own way of life with perfect accuracy when he said:

"'I never could have done what I have done, without the habits of punctuality, order and diligence, without the determination to concentrate myself on one object at a time, no matter how quickly its successor should come upon its heels. Heaven knows I write this in no spirit of self-laudation. My meaning simply is, that whatever I have tried to do in life I have tried with all my heart to do well; that whatever I have devoted myself to, I have devoted myself to completely; that in great aims and in small I have always been thoroughly in earnest. Never to put one hand to anything on which I could throw my whole self, and never to effect depreciation of my work, whatever it was, I find now to have been my golden rules.'"

HALL'S
Vegetable Sicilian
HAIR RENEWER
It doesn't cost much, yet it adds wonderfully to the looks. It is youth for a few cents. No gray hair. No dandruff.

THE POWER OF A SMILE.

A young man was once confined in a darkened chamber by a long and painful illness. The inmates of the house were distant relatives, and seemed to think that they were doing their whole duty toward the friendless youth by allowing him to remain there. They seldom went into his room; and his attendant was a sad-faced old woman who never smiled.

The young man became despondent and resolved to commit suicide. While he was writing a note telling his reasons for ending his life a knock was heard upon the door and a sweet faced lady entered. She was a neighbor, and hearing of his illness had sought him out.

She smiled so sweetly that even before she spoke the young man gave up the idea of the crime which he had contemplated. She spoke a few encouraging words to him, and when she placed her soft hand upon his hot forehead in a motherly way he broke down and sobbed like a child. She smiled again and knelt in silent prayer by his bedside, with the sweet love-token by which God spoke to him still glowing upon her bright womanly face. In that holy silence all his bitterness of soul left him, and there came an intense desire to seek and find Christ. The repentant one felt the presence of God's Spirit, and his hungry soul cried out for rest and peace. Ere the smile faded from the upturned face of the Christian woman the loving Savior had entered the open door of the seeking soul. In a week's time the young man left the dim chamber of pain and went out into the great world to do the Master's work.—American Messenger.

LIFE'S LITTLE DAYS.

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on before us. We can not carry this load until we are threescore and ten. We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means for us, just one day. Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you can not see and could not understand if you saw them. God gives us night to shut down the curtain of darkness on our little days. We can not see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy life.—Golden Censer.

GOOD THINGS TO LEARN.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you can not see any good in this world, keep the bad to yourself.

Learn to attend strictly to your own business. Very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours. —Exchange.

ON GOOD NATURE AND FIRMNESS.

Do not be all sugar, or the world will suck you down; but do not be all vinegar, or the world will spit you out. There is a medium in all things; only blockheads go to extremes. We need not be all rock or all sand, all iron or all wax. We should neither fawn upon everybody like silly lapdogs, nor fly at all persons like surly mastiffs. Blacks and whites go together to make up a world, and hence on the point of temper we have all sorts of people to deal with. Some are as easy as an old shoe, but they are hardly ever worth more than the other one of the pair; and others take fire as fast as tinder at the smallest offense, and are as dangerous as gunpowder. To have a fellow going about the farm as cross with everybody as a bear with a sore head, with a temper as sour as verjuice and as sharp as a razor, looking as surly as a butcher's dog, is a great nuisance, and yet there may be some good points about the man, so that he may be a man for all that; but poor soft Tommy, as green as grass and as ready to bend as a willow, is nobody's money and everybody's scorn. A man must have a backbone, or how is he to hold his head up?—but that backbone must bend, or he will knock his brow against the beam.—Spurgeon.

IN EXPRESSING OPINION.

It may happen to some of my readers sooner or later they will be put in a position to express an opinion or vote on some Christian work or worker. Let me advise you:

1. Keep still till you have good judgment.
2. Form your judgment out of facts.
3. Let your faith have full play.
4. Be careful and bright when speaking.
5. Don't expect everyone to think as you do.
6. Remember God may lead others where he has not led you.
7. Keep your mind open for enlightenment.
8. Don't spend all your life voting—save some to help execute the plan.—C. H. Yatman.

THE SMILE OF GREETING.

Why do we not always smile whenever we meet the eye of a fellow-being? That is the true recognition which ought to pass from soul to soul constantly. Little children in simple communities do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right hand and the left between strangers as they pass by each other, never without a smile. —Helen Hunt.

A teacher, lecturing her class on character, asked: "This house is built or constructed of what?" "Bricks," was the instant reply. "How many?" No answer. "How many did the builder lay at once?" "One." "Was he careful how he laid it, or did he just let it slide in wherever it happened?" "Oh, he was careful!" "Suppose he had left out one once in awhile?" "The building would have been insecure." "Well, you are building characters for eternity—'soul houses,' a great preacher calls them—and you must lay each habit, each lesson, each good act and kind deed with which you are building this character, with more care and more precision than the mechanic laid his bricks; for your house, your temple, will exist forever."

A father was weeping at the bedside of his little daughter who lay sick and near to death, and the strange question came from her lips and was repeated until some reply must be made, "How much do I cost you every year?" After a sum had been named, he said, "Why do you ask?" "Because, I thought maybe you would lay it out this year in Bibles for poor children to remember me by." With a heart swelling with emotion he kissed the cold brow, and replied, "I will, my child," and after a pause added, "I will do it every year, that you may draw others after you to heaven."—Missionary Review.

If men will be willing to test the Bible by its fruits, there can be no escape from the conviction that that is a good tree; it does not bring forth any corrupt fruit. It produces the most satisfactory results wherever it is properly and thoroughly applied. People who test the Bible by this rule will never be disappointed.

The mistake is often made of supposing that if you push one object you are hurting another, as for instance, if missions have a large place in the church, the pastor's salary will not be paid, or if foreign missions is pressed, state missions will not be cared for. Or if the Sunday-school work is pressed, the mission work will suffer. All of this goes on a totally wrong conception of the philosophy of missions and of human life. Nothing would help more toward pastoral support than liberal contributions to missions, while liberal support to the pastor is likely to turn to the advantage of missions.

Life is strewn with goodnesses if we only note and enjoy them. No day is so dark but what some rays of hope and joy illumine the sky. It is poor philosophy, as well as bad grace, to allow the passing discomfort to deprive us of the sweetness, relish, delight, and helpfulness of multiplying comforts.—Presbyterian.

Our safety is in having lofty ideals in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—Spurgeon.

Hygiene.

THE ADVANTAGES OF REST.

There is no better preventive of nervous exhaustion, says an exchange, than regular, unhurried muscular exercise. If we could moderate our hurry, lessen our worry, and increase our open-air exercise, a large proportion of nervous diseases would be abolished. For those who can not get a sufficient holiday, the best substitute is an occasional day in bed. Many whose nerves are constantly strained in their daily avocations have discovered this for themselves. A Spanish merchant in Barcelona told his doctor that he always went to bed for two or three days whenever he could be spared from his business, and he laughed at those who spent their holidays on toilsome mountains. A hard-worked woman, who has for many years conducted a large wholesale business, retains excellent nerves in an advanced age, owing, it is believed, to her habit of taking one day a week in bed. If we can not avoid frequent agitation, we ought, if possible, to give the nervous system time to recover itself between the shocks. Even an hour's seclusion after a good lunch will deprive a hurried, anxious day of much of its injury. The nerves can often be overcome by stratagem when they refuse to be controlled by strength of will. —The Voice.

If people would wash out their mouths twice or three times a day with an antiseptic solution, there would not be near so much sickness. In the last ten years I have never had a cold, sore throat or fever, and I ascribe this immunity solely to the fact that I follow this plan rigidly. There are any number of proprietary antiseptics that are excellent for this purpose, but many more simple agents that are as good or better. One of the best of these latter is carbolic acid. A very weak solution of this gargled and held in the mouth two or three times a day will work wonders. Immediately after using one will find that the mouth feels cleaner. I believe that a great majority of the common throat and lung troubles come from the lodgment of disease microbes within the mucous membranes of the mouth. The free use of antiseptics will kill these germs.—A St. Louis Doctor.

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Mention the CHRISTIAN ADVOCATE.

A TOWN IN SADNESS.

Just as we were finishing our dinner, last Saturday, the boiler of our town mill, owned by Mr. John Woodward and his son, Frank, exploded, fearfully scalding and bruising eight persons—five whites and three negroes. Mr. Frank Woodward, his uncle, James Hemphill, and one of the colored men died by six o'clock that evening. The five whites injured were: Mr. John Woodward, his son, Frank; his little grandson, Roy Blair; his nephew, Mott Woodward, and his brother-in-law, James Hemphill—all people of good standing, and had many friends. The whites, though badly scalded, are improving. It is doubtful about the recovery of the colored. Two aged and feeble sisters, who were dependent upon a brother for support, are now deprived of that earthly help; a young wife, married to her fond Frank eighteen months ago, is left heart-broken, desolate, and sad, and our entire town in mourning. Of course, the poor colored folks had many loved ones, who sustained a real loss, and have many sympathizers, both among their own color and the whites.

May this awful affair, which can not be described by either tongue or pen, be sanctified to the good of this community!

D. W. BABB.

Nov. 24, 1897.

THE VOICE OF GOD.

There are times when a conviction of a divine call to some particular work is our secret joy and strength. The duties to be discharged may seem to others trivial, even menial, in their character. But this may be the error of a careless observer. Only let our souls be stirred by a secret impulse, and let us feel that this is a voice from above calling to sacrifice, then will everything seem to be invested with solemn dignity. Each incident of the passing hour, under ordinary circumstances so devoid of interest, will be in harmony with the divine purpose in the attainment of a desired end. Even seeming disappointments will have their mission. That which is often called defeat will be only a method of conquest for the soul truly alive unto God in his holy service. In view of this, the only way for the believer to live is in the constant willingness to accept life as it is meted out in the providential ordering, without anxiety as to final results, being always diligent in the discharge of present duties, however insignificant they may appear to men.—New York Advocate.

The Wesleyan Advocate cites some cases of what it calls "unfair dealing:" "In a few instances, when accounts have been sent to subscribers who are in arrears, they have written back, 'Stop the paper—not able to pay.' Or, 'I only subscribed for one year, and won't pay.' As to the first excuse, we say, How would it look to make such a reply to your grocer or dry goods merchant? In the second, we say, Why did you not order your paper stopped, instead of taking it out of the office for a year or two, and then refusing to pay for it?"

People seem to be very much alike in all sections of the country, since that is just the way a few of them do in our territory. They have no word of complaint until a bill is sent them; then they get very pious, turn up their noses, and some of them assert they never wanted the paper anyway. And these people who take a paper year in and year out, and then, when asked for the money, tell the postmaster to have it stopped, they don't want it, think they are Christians, but they are fearfully mistaken. The Bible condemns such in strong, unmistakable terms.—Central Advocate.

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Man's true worth consists not in what he seems to be, but in what he is. Professions alone will not prove a passport to heaven; it requires the accompaniment of the Holy Spirit. There must be that awakening of truth in the heart of man which manifests itself in the every-day life.

Christian educators may feel a solid satisfaction in the fact that the spirit of the religion of Christ is always favorable to true intellectual as it is to all other development. The gospel not only saves souls, but also tones up minds and engages in reasoning processes. Bishop Hendrix, writing not long ago in the Homiletic Review on "The Partnership between Religion and Science," throws down this sarcastic challenge: "Look where Christianity has not been proclaimed, and find, if you can, the press in its glory, the lyceum at its best, and institutions of learning the most renowned of all the world. What great scientific discoveries are every year given to the world from Africa and China! What astronomical observations are reported from India! What astounding experiments in physics and chemistry telegraphed from Arabia! What charming style marks the rare poems loaned from the shores of the Bosphorus!" Truly Christianity is peerless not only as a religion, but also as a regenerator of the mind.—New York Observer.

Many churches in quiet towns and neighborhoods are no stronger or larger than they were fifty years ago. The Word of God has been preached, the sacraments have been administered, the influence of the truth has been continuous in the region. People have come and gone, but the number at no time has been large, and the membership of the church has been correspondingly small. And yet from such churches has gone one young men after another to become ministers and missionaries, and to fill places of importance and distinction in the world. We could give the names of scores of churches, never large at any time, which have given ministers and missionaries in numbers not approached by the larger and wealthier churches. It is not for nothing that these little churches live.—Herald and Presbyter.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

FORD.—BENJAMIN HILLIARD FORD was born Dec. 29, 1835, and died in Starkville, Miss., April 15, 1897, at the residence of his son-in-law, Rev. R. A. Burroughs, presiding elder of Columbus district, North Mississippi Conference. He had been a faithful and consistent member of the M. E. Church, South, for many years. Bro. Ford was a loyal member of the church of his choice. He heartily endorsed its polity and its doctrines, attended upon its meetings, responded to its claims, and supported its institutions with his means and by his influence. Soon after he became a member of the church he erected a family altar, and kept it up during the remainder of his life. A year or two after joining the church he was elected a member of the Board of Stewards, and in this position served the church for a number of years. He was a man of fine social qualities, of warm sympathies, a good conversationalist, and a genial companion. He loved the association and fellowship of his preachers and of all good people. In other years the writer was frequently associated with him in the work of the church, and often a guest in his home, and can bear witness to his love and fidelity toward the church. The hospitalities of his home were dispensed with unfeigned cordiality, and shared often by the weary itinerant preacher.

During the last years of his life, having broken up housekeeping, Bro. Ford made his home with his son-in-law, Bro. R. A. Burroughs. But he was of too active a temperament and too energetic to remain idle, and he engaged in the work of Bible distribution. In this work he continued for some eight years, canvassing a number of counties and selling many thousand copies of the Word of God. During the year before his death he made a thorough canvass of Oktibbeha county, laboring with marked zeal and success, visiting eighteen hundred families and selling eleven hundred copies of the Scriptures.

Bro. Ford was steadfast in his devotion to the church, and his religious experience grew on and matured to the close of life. Only a short time before his death he said to Bro. Burroughs, "All is well; I want to die." He did not desire to linger in failing health and strength, and become a burden to his friends. His passing away was in accordance with his desire. Having retired as usual at night, it was discovered next morning that his spirit had ascended up to God. He had "fallen on sleep." T. C. WIER.

CLARK.—Died in Point Coupee parish, on Nov. 7, 1897, Mrs. F. S. CLARK, aged seventy-three years and seven months. Mrs. Clark was a Miss Rochelle, of East Feliciana parish, and came to Point Coupee parish before the war, locating in that part of the parish known as the Cane-Brake.

Sister Clark was one of the charter members of the Cotton Wood Church, on the Plaquemine and Gross Tete circuit, organized by this writer twenty years ago. She and old Bro. Sharborough were the lights of the church and the community. She was a woman of sterling character, remarkable for her common sense and Christian integrity. God's law with her was absolute, and her highest happiness was realized in submission to his will. As a wife, she was to her husband a true "helpmeet" in all the struggles of life, and the instrument in the hands of God to lead him to Christ. As a mother, wise, patient, tender and faithful, rearing her children in the fear of God; her home a well-regulated household, where many a weary itinerant found shelter, food, and cheer.

This writer first met her twenty-two years ago. She was then a Methodist, and "Christ was formed in her heart the hope of glory." She was the mother of eight children, men and women to-day who verify the word, "Train up a child in the way he should go, and when he is old he will not depart from it." Her last words were, "Jesus, keep me near the cross."

She was buried by the side of her husband, Ben. F. Clark, in the yard of Cotton Wood Church. T. K. F.

ALEXANDER.—MARY L. ALEXANDER (nee Bullen) was born in Fayette, Miss., Sept. 23, 1835. She professed religion and joined the M. E. Church early in life. On Nov 5, 1861, she was married to Rev. G. W. Alexander, of the Holston Conference, and made her home at Knoxville, Tenn., till the Fall of 1863, when she and her husband moved to Mississippi. For more than thirty years she lived at Phœnix, Yazoo county, Miss., and died here on Nov. 20, 1897, leaving her aged husband and one daughter behind.

She was a ripe sheaf for the heaven'y garner. After a dying message of love to her daughter she lisped in death, "It is well." Her life went out and her soul went home to God. "Our people die well." She was a living example of a prudent, pious Christian.

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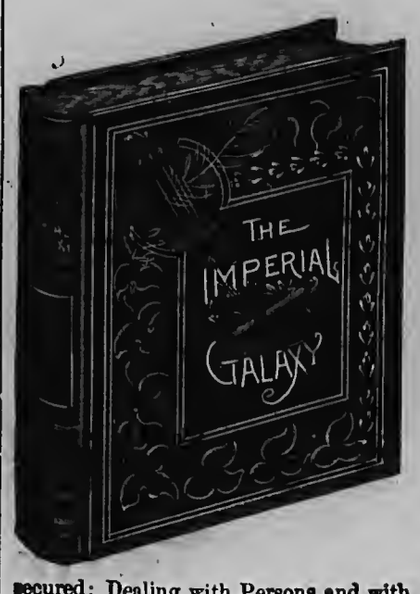

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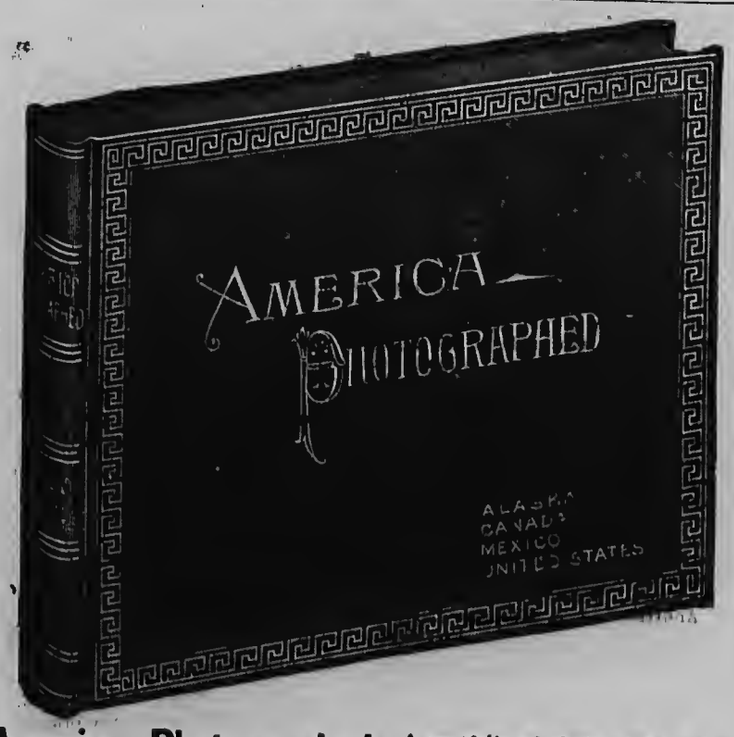

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THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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NEWS OF THE WEEK.

DOMESTIC.

Milwaukee is dispesing of its garbage under the direction of the health department, and finds it an ndvnntage, the expense involved being only two-thirds charged by the private contractors.

A Baltimere judge hns decided thnt faith-cnre doctors are net entitled to remunernticn for their services. He takes the ground that the faith-enre physician renders no apparent services to the sick.

A colony of Shakers from Lebanon, Ohio, is expected shortly to settle near Savannah, Ga. The hend of the Ohio colony is now in the South making arrangements for the trnnsfer. The exact location has net yet been chosen, bnt it will probably be withiu ten miles of Savannah. They want 15,000 acres of land to begin with.

The King's Daughters of Richmond are to appeal to the Virginia Legislature to suppress the playing of foothall within the limits of the State. They say the game should be discountenanced by every civilized community.

The movement of the University of Virginia inaugurated during the session of '96-97 to place in the new library a suitable monument to Edgar Allen Poe, is now being netively pnshed, in order thnt the bust may be begun at once.

The rapid development during recent years of the beet-sugar industry in this country has encouraged everybody to expect that within a comparatively short time we will have to he reckoned with ns beet-sugar producers of importance.

Ex-Secretary Hoke Smith has discharged all the negro enrriers on his newspaper, the Atlanta Journal, nnd has refnsed to sell papers to negro newsboys, on the ground that the negroes refnse to be vnccinated, and he is afrnid they may be the distrihutors of small-pox.

The teachers of the high school and some others of the free schools in Richmond, Vn., have agreed to serve without pay for the remninder of the year, that the schools may not be prematurely closed hecause of the failnre of the city conucil to provide funds for their continuance nntil the usual time of closing for the Christmas holidays.

The New York Board of Health, in a report to Mayor Strong, declares, as a result of three years' special effort to stamp out consnmption, thnt tnbercnlosis is a distinctly prcventible disease; thnt it is not directly inherited, and that it is acqnired by transmission from the sick to the healthy. Deaths due to consumption nre now 30 per cent. less than they were twelve years ago.

President McKinley's message is now before Congress. Hé congrntulates the country thnt there nre no signs of war. He says the time has not yet come to intervene in Cuha, or even to grant the insnrgents belligerent rights. The Hawaiian treaty is nrged for ratification. He urges further steps in the direction of international arbitration.

FOREIGN.

The riots which have occurred in Prague and other places in Bohemia are the natural resnlts of the ending of the contest in the Austrian Reichsrath.

The Italian Chamber of Deputies has appointed a commission of five to inqnire into the charges against Signor Crispi, former premier, in connection with the Bank of Nnples scandals and the illegal traffic in decorations.

Qneen Wilhelmina, of Holland, ntains her majority on Ang. 31, 1898, and her loyal snbjects have been much exercised as to gifts which they should hestow on their yonng sovereign to mark the occasion. Her majesty has, however, put an end to this agitation by declaring that she will not accept anything at all.

All political and social interests in Paris continne to be merged in the case of Alfred Dreyfns, the former captain of the French Artillery, who is alleged to have been unjnstly sentenced to imprisonment for life on the charge of having sold important plans of the French War Department to agents of a foreign power.

A dispatch to the New York World from Havana says: "Tell the American people that I will be glad to receive and distrihute food, clothing and medicines that may be sent by them for the relief of the suffering thousands in Cuba." Senor Santnnder y Frutos, Bishop of Havana, gives this messnge to chnritahle and sympathetic people of the United States.

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MISSISSIPPI CONFERENCE NOTICE.

Applicants for admission on trial into the Mississippi Conference will please meet the Committee of Examination at the First Methodist Church in Jackson, Miss., on Tuesday, Dec. 28, at two o'clock P. M.

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For the Committee.

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HENDERSON—WOODDIE.—At the residence of the bride's step-father, Rev. J. W. Finch, Anguilla, Miss., Dec. 1, 1897, at 8 P. M., by Rev. E. E. Langford, Mr. Jas. S. Henderson to Miss Katie Wooddie, all of Anguilla.

GORDON—FRANKLIN.—At the residence of the bride, in Scott county, Miss., Sept. 19, 1897, by Rev. C. C. Griffin, Mr. Milner Gordon to Mrs. Hattie Franklin.

SHARON—GIBSON.—At the residence of the bride's mother, Pelahatchie, Miss., Oct. 17, 1897, by Rev. C. C. Griffin, Mr. C. E. Sharon to Miss Willie Gibson.

OWEN—MORGAN.—At the residence of the bride's parents, near Pelahatchie, Miss., Nov. 27, 1897, by Rev. C. C. Griffin, Mr. D. L. Owen, of Meridian, Miss., to Miss Fannie Morgan.

RAMSEY—McCOY.—At the residence of the bride's father, Baldwyn, Miss., Dec. 1, 1897, by Rev. Heslep R. Tucker, Rev. J. W. Ramsey, of the North Mississippi Conference, to Miss Mamie McCoy.

NOTICE.

The class for admittance on trial in the Louisiana Annual Conference will please meet the committee in the pastor's office in the town of Crowley, on Jan. 5, at 9 o'clock, A. M. The instance being in writing, each applicant will come provided with pen, ink and paper. The committee will hold no examination after the fifth.

T. K. FAUNT LEROY,
Chairman.

Morgan City, Nov. 12, 1897

Mr. H. Wettstein, of Marengo, Ill., found that Ayer's Pills, taken when the first symptoms of la grippe appear, prevent further progress of the disease, and he has yet to find the first case where these pills did not cure the malady. Every dose was effective.

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W. L. C. HUMPHREYS, P. E.

"QUESTION SETTLED."

The late Rev. J. W. Ellison has something near 1,300 copies of his book, "Question Settled," at the Publishing House at Nashville, and I make this request of the members of the Methodist Churches which he served during his itineranoy to send and get them for their families. You can make them no more valuable present; price, only 10 cents per copy. It will be a great benefit to his family, who are trying to eke "out a pitiful snstenance" here at Millsaps College.

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VOL. 44.—NO. 50. NEW ORLEANS, THURSDAY, DECEMBER 16, 1897. WHOLE NO. 2156

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

AMONG THE MORMON WOMEN AT SALT LAKE CITY.

It had been the wonder of my life how any woman could enter a polygamous marriage. When I arrived in Salt Lake City, and met some of the leading women of the Church of the Latter Day Saints, and talked with them about their religion and home affairs, I realized the motive power that had induced them to be wedded to men who either had other wives, or would take unto themselves others. The majority of the women of the elder set were converted to Mormonism in their early years. Marriage and motherhood were held up as requisites by which to attain unto eternal life, and the greater sacrifices a woman makes in these lines, the greater will be her exaltation after death. They entered polygamy from an intense religious enthusiasm, actuated by the same promptings that leads a nun into the convent, or a martyr to the stake. This principle is still rife in the hearts of the better classes of Mormon women; but as the years have gone by, and the power of the church increased, of course, there were thousands of women who entered polygamous marriages from baser motives. I expected to find a dull, grovelling lot of people, in whom the animal was ever to the front. My amazement was unbounded as woman after woman was introduced who was the very acme of refinement and intelligence, and often of beauty. One of the foremost leaders of thought among the Mormon women is Mrs. Emiline D. Wells, who edits a paper in Salt Lake City, and is a devoted club woman. She has represented the women of Utah in the National Council of Women, and appeared before congressional committees to secure measures for the advancement of her people. Mrs. Wells was educated in Massachusetts, and when in her teens she accepted the Mormon faith, and crossed the plains with other pioneers in the days of the noted exodus. She has the keenest order of intellect, and is an ardent advocate of every tenet of Mormonism. Like any other business personage, she has her office in the city, and is as full of affairs as the most stirring man in the blocks about her.

Dr. Martha Hughes Cannon is famous as the first woman in the world who was ever sent to a State Senate to represent the citizens of a commonwealth. She has served two years in the Legislature of Utah, and has two more yet before her. Dr. Cannon is a woman with a history, and a striking one. Prior to her marriage she studied medicine under physicians in Salt Lake City; then went to Ann Arbor, where she graduated in '80, and afterward entered the University of Pennsylvania. Going from Ann Arbor admitted her at Philadelphia, where she got the degree of D. S. One hundred and twenty-five men started in the auxiliary course with Dr. Cannon, but only five of these and herself graduated. This was in '82. She was the only woman who had entered the coeducational department in the university open to women. On her return to Salt Lake City, Dr. Cannon became resident physician of the Deseret hospital, which position she held for three years, having outside practice as well. At the close of that period she became the sixth wife of Mr. Angus M. Cannon. Dr. Cannon's husband is president of the Salt Lake stake of Zion, the term "stake" among the Mormons meaning a parish or diocese, and president of the High Priest Council, which is the ecclesiastical court of jurisdiction. Each stake has this council. President Cannon, besides being a church functionary, is a business man, having a large mining interest. In the political campaign for State senator President Cannon ran against his wife, Dr. Martha Hughes Cannon, and was ingloriously defeated, as all the world knows. She represented the silver Democracy, and received a handsome majority of votes. Before the siege for office came on she advised her husband not to oppose her, predicting failure for him, but he persisted. His defeat is said to be the bitterest pill he has ever been called on to swallow.

There are a number of other prominent Mormon women practicing medicine in Salt Lake City besides Dr. Cannon. Among these is Dr. Romania Pratt, who is considered a brilliant woman and able physician.

At a reception given by Mormon women in a Mormon woman's home in Salt Lake City, I met typical Mormon women of every degree. The house in which the reception was held is an elegant structure, with stained glass windows and rich furniture; every curtain and carpet and picture in exquisite harmony. The hostess was a woman of wide culture. She had traveled extensively in this country and abroad, and was the very essence of high-bred grace and polished manner. Her five daughters, dressed in perfect taste, and having inherited their mother's gentleness and attractiveness, helped to do the honors of the occasion most beautifully. On leaving the reception I said to a Mormon woman who accompanied me, "You don't mean to tell me that our hostess is one of many wives of some man, do you?"

"Oh, yes," was the quick, cheerful reply. "She is the second wife of her husband. The first lives not far from here in an adjoining street."

Among other noted Mormon women whom I met in Salt Lake City was Mrs. Zina D. Young, one of the nineteen wives of Brigham Young. She is a vivacious and charming old lady about sixty five or seventy years of age. She is called "Aunt Zina" by the Mormons. "Aunt" is a title of love and respect given to all the elderly women among the Latter Day Saints. In the home of Mrs. Zina D. Young I was shown the celebrated painting of Joseph, the prophet, which hangs in a room filled with portraits of Brigham Young and other apostles and evangelists of the Mormon Church. The home of "Aunt Zina" is a very unpretentious little cottage situated on a quiet street.

Prominent features of Salt Lake City, hardly second in interest to the Temple and Tabernacle, are the dwellings of Brigham Young called "The Beehive," and the Lion House, where he kept his many wives, and the palace of Amelia, his favorite wife, that stands on the opposite side of the street. The latter has been confiscated since the abolition of polygamy, and the Beehive and Lion House have also passed into other hands; but it is understood that the wives who are still living are all well provided for, as President Young left a large fortune. The younger Mormon men and women do not enter into polygamous marriages, but it is said on incontrovertible authority that polygamy is still practiced by the older people who had gone into plural marriage before the Edmunds-Tucker law went into effect. Numbers of Mormon women are rearing large families of children without any visible husband, not only in Salt Lake City, but in towns in the States adjoining Utah, and these women are held in high repute among the Mormons, thus showing that they are regarded as legally wedded.

When I was going to Salt Lake City the train stopped at a wayside station for the passengers to take supper. I saw a pretty girl about thirteen years of age standing near the platform selling glasses of milk from a large tin bucket she carried on her arm. She had a winsome face, and I opened conversation with her, asking first, "Are you a little Mormon girl?"

"Yes," was the demure reply.

"Have you many brothers and sisters?"

"Quite a number."

"How many wives has your father?"

"Two."

"Does he live with both?"

"Yes."

"Which is your mother?"

"The first."

"Do you like the other one?"

"Yes, of course; why shouldn't I?" she demanded with blazing eyes and a disdainful snap of her bucket top. She marched away, cutting off conversation with the inquisitive stranger for evermore. Poor little thing! She had the fire and loyalty of the usual Mormon woman, and of every other woman who believes in a cause, whether it be right or wrong, and has to suffer for it.

The women of Utah have the ballot. They are citizens. They are equal before the law with their fathers and brothers and husbands, and they exercise the privilege to the fullest degree, going to the polls regularly, and holding official positions in a lady-like, matter-of-fact way. The men office seekers go to the women requesting their support in their candidacy, and in every other way is recognition made of the fact that women are a tremendous political power in Utah.

BELLE KEARNEY.

SECOND ANNUAL CONFERENCE OF MERIDIAN DISTRICT LEAGUES.

The Meridian District Leagues held their second Annual Conference at the South Side Church, of Meridian, on Nov. 30 and Dec. 1 and 2, 1897. The president, Rev. A. T. Bell, conducted a very interesting consecration service Tuesday night, Nov. 30. C. C. Dunn, Esq., delivered the welcome address; Rev. R. H. Barr responded.

Wednesday morning new officers were elected as follows: Rev. H. G. Hawkins, Meridian, Miss., president; Miss Lula Simmons, secretary; first vice president, Mr. D. S. Harmon; second vice-president, Mr. W. D. Hawkins; third vice president, Miss Lillian McCormick. After the election of above officers they were immediately installed. Some committees were appointed by the president, the most important being on "Sabbath Observance." Papers full of bright thoughts on League work were read by delegates. Papers and discussions, and reports from the Devotional Departments of Leagues, constituted the afternoon session of Conference.

The weather being bad, the Conference did not meet again in regular session until Thursday afternoon, but there was preaching Wednesday evening by Rev. G. H. Thompson, and Thursday morning by Rev. R. H. Barr.

At the Thursday afternoon session the committee's report on Sabbath Observance was read and accepted. After accepting this report some talks were made on the importance of doing something to cause less Sabbath work in railroad circles, which ended by the appointment of the following committee to present this subject of Sabbath observance to the Annual Conference, to be held at Jackson: Committeemen—Rev. R. H. Barr, Bros. N. B. Harmon and D. S. Harmon.

The Literary Department was discussed, papers were read, and reports made from this department.

The Conference was exceedingly interesting and well attended Thursday evening, although the weather was unfavorable. Wide-awake leaguers read splendid papers; enthusiastic talks made by members; experiences were given, resolutions were adopted. Place of next Annual Conference was decided to be West End Church, Meridian, Miss., and the Conference requested the council to fix the date about July 4. The delegates and visitors were sorry to bid farewell to the wide-awake South Side leaguers and friends who so kindly entertained them. May God, in his wisdom, send heaven's richest blessings to the pastor, the League, and homes of South Side!

MISS CORA HARRINGTON,
Sec. pro tem.

Communications.

WE MUST HAVE AN ENDOWED COLLEGE FOR OUR DAUGHTERS.

Why must we have it? It is generally supposed that colleges for girls, with their boarding departments, their departments of music and other arts, generally classed as "accomplishments," and their faculties composed of teachers less costly than our colleges for boys require, may be run without endowment. So they may be; but what is the result? We can not, by such an arrangement, get work in any wise comparable to that done in our endowed colleges for boys. Every president of a girls' college knows this to be so, and very keenly feels the disadvantage of his position. Let us thoroughly understand this.

A college president must be a man of piety, loyalty to the church, learning, teaching, tact, and governing ability. Such a man we want for any of our colleges; but the president of a girls' college must, in addition, be a man of fine business tact, a good drummer, a skilled advertiser, and must have money. Is it possible to find all of these conditions met in one man? I have known of two who approximated these conditions: W. W. Smith, of Virginia, and H. F. Johnson, of Mississippi; and Dr. Smith insists upon the necessity of a liberal endowment for his Randolph Macon Woman's College. It generally happens that, when a Board of Trustees undertakes to get a president for a girls' college, failing to find this rare, all-round man, they ignore some of the first-named requisites, and take some man because he has business tact and money. They can not do otherwise. Furniture and pianos must be bought, and they have no money. The new president must have it, and he must be "a hustler," or the Methodist girls' college in the next town will get all the girls. So it is that the girls' college has the very poorest chance in the world to get a capable president. But suppose these difficulties are finally surmounted, and the right man—one out of ten thousand—is at last found. The Board makes a term lease of the college to him. With a sigh of relief each member of the Board washes his hands of the whole college business, leaving the president absolute monarch in that college realm. He makes up his faculty, having carefully counted the dollars in hand and in prospect, and having surveyed the field from which his patronage must come.

There are three other Methodist colleges for girls in the Conference, besides others that claim and get Methodist patronage; and then there is that fine State college at Columbus. He must put into his faculty attractions to draw girls to his college. He must do it, or lose his money and his reputation as a college man. He must have a Conservatory of Music and Art. "They all do it;" so must he. He must have some costly professors with foreign names and conservatory records, whether they have religion or not; and it can not be expected that these gentlemen from over the sea are Methodists. He must have an elocution teacher and physical culture instructor trained in the Delsarte or some other popular method, and an art teacher who is up to date in "impressionism," or some other late fad. For these teachers he must pay well; but he must have them. Ordinary graduates of girls' colleges will do for teachers of mathematics and Latin, and almost anybody will do for English work. These teachers will cost him very little. He must have cheap teachers for these, for he can not spare enough from Prof. Berlin's salary or Madam Delsarte's to pay for a high-priced teacher of such things as English, Latin and mathematics. We need not blame the man, because he can not help himself.

The college term opens after two months of laborious advertising, some of which twinges his conscience sharply, and the girls who come are hardly as many as the poor man expected; but out of these he must make money enough to meet the large demands of this costly faculty and these elaborate equipments. What must be done? There is but one thing to be done: he must stress music and art and elocution. He must do it, for these are the branches for which he can get most money; and he must have money. So professor and madam are put on exhibition, and all the girls "go wild" over them, and persuade papas and mamas until nearly every girl in college takes music, art, or elocution. None study Greek; a few study some Latin. The bright girl in the senior class smiles at the efforts made by the sweet girl graduate who tries to teach trigonometry, because she can neither explain the problem nor solve it. Poor child, she never learned much of mathematics when she was at college, for her teacher could not teach it; but she must try to teach it, because she is poor, and needs the little salary she is getting. The teacher of English gives a "smattering" of our mother tongue; the teacher of science enables the girls to get the eel of science by the tail; but the music is well taught, and the work in elocution is superb.

What is it all worth to the girl who graduates? She comes out either with full accomplishments and no education, or with health permanently ruined. No girl can make a first class musician, a good artist, and a scholar. Music, art, elocution, mathematics, Greek, Latin, French and English can not all be learned by any one girl in four years without ruin to her health. Generally the poor thing comes out with a degree called M. E. L. and a fair education in music, marries before two years, and never touches a piano again. Thus time and money are thrown away, and all in order that a struggling college may live. A woman enters life poorly prepared for its realities; robbed of an education by a system which is striving to run four unendowed colleges instead of one with an ample endowment. Are we, of the Mississippi Conference, who have created and who foster such a system, guilty in this matter? Are we not really parties to one of the saddest of all robberies? The poor child knows no better; her parents are deceived. They do not know that if they do not oppose stoutly the glamour of "the attraction," the persuasion of president and teachers and the allurements of the fashion thus created, that the poor child will either be killed by overwork or sent home uneducated. I speak from the depths of bitter observation and bitterer experience. Who is to blame for all this? The system is to blame. But who is responsible for the system? We are. We have created it, and we maintain it.

What is such a college as this worth to the Methodist Church? Out of a faculty of fifteen or twenty only the president and a few of his cheaper teachers, three or four, belong to the Methodist Church. If Prof. Berlin ever hears the music in the local Methodist Church, he sneers at it, and the girls hear the sneer; and a sneer from such an oracle outweighs all the syllogisms of an Aristotle. If Madam Delsarte ever attends a service in the church, she criticises the pose of the man in the pulpit, because it is not Delsartian, and she now and then suggests: "Oh, if the president would just let me give a few waltz motions, or a few dance figures up-to-date, it would be so nice; it would make you so graceful; but, alas! he is a Methodist, and he dare not." The rhetoric class is told that there is not a respectable piece of poetry in the Methodist hymn book. What is the result? Sweet girls out of Methodist homes and churches learn in a Methodist college to look upon the Methodist Church as something below the ideal of present-day civilization. I am not mistaken here. The president may have prayers and lecture the girls; he may have some brother hold meetings for them once a week; may have the pastor come in and help a little; may compel them to go to church once every Sunday (or even twice); but the sneers and criticisms, innuendoes and example of non-Methodist (and sometimes godless) teachers will outweigh all the perfunctory performances which generally bear the name of prayers and services in college; and remember four or five for Methodism against twelve or fifteen opposed to Methodism are unfortunate odds for a Methodist college. What are such colleges worth to Methodism? Are they worth the money we have invested in the land and buildings of the colleges? Let the thoughtful Methodists of Mississippi answer.

I do not mean that all of these conditions have yet ever existed in any one of our colleges, but they have existed in cases more or less isolated, and the tendency of our system is to produce all of those conditions in each of them. I do not mean to lay any blame on the men and women who are presidents of our colleges for girls; I have been one of them. I know that they must fall into the drift of this system, or must fail. We, the rank and file of Mississippi Conference Methodism, are to blame for it. We have created this system, and we maintain it. We have put these men and women into their positions, and we demand of them that they shall succeed, and they can only succeed by doing what we have elected them to do. They know too well and too sadly that this is not an overdrawn picture. They deplore it, but they can not help it. That some of them have made heroic efforts to counteract this tendency is not unknown to this writer. The efforts put forth by my beloved brother, the Rev. J. W. Chambers, to give us a first-class college, with Methodist teachers only, are by no means unappreciated. If he but had an ample endowment behind him, what an ideal institution he would give us! But, alas! alas! he can not escape altogether the downward pull of our ruinous system.

Now, common honesty demands that we do one of two things: either give up the education of our girls to the State, or endow one of our colleges for girls, putting it on an equal footing with Millsaps College. We can not endow four, but we can endow one, and thus put it under the control of a Board of Trustees elected by the Conference, and keep it thoroughly Methodist. It is wrong to put a Methodist girls' college under the monarchy of one man, and then demand of that man that he get all the money out of it he can, or else surrender his monarchy. That is just what our system is doing. Let us have a college for our daughters with a salaried president and salaried Methodist teachers, all elected and supervised by a Board of Methodist trustees elected by a Methodist Conference—a real Methodist college for girls! There is but one way to have it: we must raise an endowment. We can do it, and we must. Who will start it with fifty thousand dollars?

H. WALTER FEATHERSTUN.

BE TRUE.

Thou must be true thyself,
If thou the truth would teach;
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.
Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

Communications.

AN EXPERIENCE.

"No, no; I can not give up! I must not yield to this inertia. I fill too important a position—the president's—to yield to sickness now. When commencement is over how gladly will I rest!—but now I must rally."

With this soliloquy I shook off the lethargy that, creeping over me like some mysterious spell, benumbed my energies, and commenced dressing for school; but nature rebelled. Will power failed to conquer physical disability, and I fainted. My hostess, who was a physician's wife, summoned her husband. He administered a potion and proscribed rest.

"How preposterous!" I querulously dissented. "You know that is impossible. My mind will work. I can not dismiss my duties from my thoughts. I am preparing the highest classes in the college for examination. You are aware of the contest between our college and the seminary. They are putting forth efforts to surpass us. It is a test! my reputation as a teacher; the credit of the college is involved. Can you not patch me up for work for a short period, for a fortnight?"

"Perhaps; but it might mean a serious illness."

"I'll risk it. I'll take the responsibility and meet the consequences. It is so important. Surely your medical skill will enable you to fight the foe for that short period," I pleaded with insinuating flattery. "Will you? Try."

"Well, you must be quiet now, and let that medicine take effect. After that we will consult about the future. You are threatened with a malignant case of fever. Care and prompt remedies may avert it, but recklessness just now would precipitate it, and I would not answer for the consequences."

"It would go a great way towards tranquilizing me if you would only promise."

"I will. Now go to sleep."

They left me, and I determined to be quiet, but my mind would not be controlled. My thoughts rambled through the sciences, wrought out problems in mathematics, and roved through the fields of English literature. My capacities seemed enlarged, my comprehension quickened, my exegesis of the lessons was lucid. I believed that I could teach as I had never taught before. I felt better. "Surely," I thought, "the doctor's diagnosis is incorrect. There is no necessity for this enforced idleness. It is late, but there is much yet to be done, and so much depends on me." I arose and dressed, but again that death-like nausea seized me, a buzzing as of a saw-mill deafened me, all turned dark, and I fainted. The doctor was aroused and angry, gave me an opiate, and departed with maledictions dire upon such willfulness. I slept profoundly for some time, and awoke feeling refreshed and well. There was no trace of pain or languor.

"Well, I will continue this farce," I thought, "to please any temporizing doctor. I am not sick, only tired. His medicine has revived me. My brother can not go through this day's tasks without me. Editor, publisher, president, with that trustees' meeting this afternoon—and then those classes!—he can not play teacher, too. If we should fail, how that seminary would exult! Oh, I know I can do it. I will go to his aid." I succeeded in dressing this time, and, exultantly tying my bonnet ribbons, drew on my gloves and reached for my parasol, but I never grasped it. I heard a crash, but felt no pain. When I awoke to consciousness my brother, the physician and several friends were gathered about my bed, with serious faces.

"I can not answer for the result of this last rash act," the physician was saying. "Her fever is very high. It would have been a serious attack with every care and precaution. I warned her, but she was persistent."

"Shall we pray with you?" asked my brother tenderly, as I opened my eyes and gave him an intelligent glance.

"Yes," I replied. "Ask God to heal me and give me strength for my duties."

"If it is his will. You are very sick, and may not recover, but you are not afraid to die?" he half queried, half asserted. "You have been an earnest Christian from your childhood, zealous in God's cause, and now you have the assurance that all is well?" he continued, as I made no reply.

"I do not want to die. I have so much to do. So many are dependent on me for help. Ask God to make me well." They knelt in prayer, but I never heard their petitions. I seemed floating away. Myself, my spirit arose above my body and hovered over it, surveying it with the calm indifference one beholds a cast-off garment. I watched them curiously, but without emotion, as they arose from their knees and went towards the corpse. I saw them straighten the stiffening limbs, clasp the pale, cold hands upon the unresisting breast, and close the lids above the sightless eyes. They sang a song:

"'Let music charm her last on earth,
And greet her first in heaven.'

"'Our loss is her gain.' Doubtless her pure spirit is winging its way to glory and to God, and while we stand here lamenting, she is rejoicing with the angelic hosts who bear her home to heaven."

"That is the way with you preachers," my spirit commented. "If one has gone to church, performed their religious duties, and lived an outwardly blameless life, you preach them into heaven; but the angels have not come for me, nor do I know that I am on the way there. Ah, if I could unseal those dumb lips, I'd tell them that I realize, as never before, 'Without holiness no man can see God.' How differently things appear in the light of eternity from what they seem on earth! Our valuation is not appraised by self-interest here. How truly he declared, whose vision opened on both worlds at once, 'What shall it profit a man to gain the whole world and lose his own soul?' What to me now is earth? How insignificant its petty plans and purposes! A few moments ago I was absorbed in ambitions hopes and schemes for successful life, but they have vanished like the midnight's dream, and seem as valueless as the withered flowers of a departed reminiscence."

Without effort, drawn by a power irresistible and as imperceptible as gravitation, I sailed upward. The ceiling was no obstruction, and I passed gently from the place where lay the casket that once imprisoned my freed spirit. The sun was shining with that sad and solemn light that seems peculiar to the death-chamber and forever after haunts the memory of the living. A gentle breeze swayed the trees that fringed the sidewalk of the town, and birds warbled in their branches as they built their nests. How lovely looked the earth! "Blessings brighten as they take their flight." And I realized how "God saw that it was good." Heedless of the pent-up sorrow of that stricken cottage, busy workers hastened to and fro. Street peddlers cried their wares, and eager customers jostled one another on the crowded walk. The hurried air of the busy season pervaded the town. Friends who had been united with me in business and social relations in life were speeding away, oblivions of the life so lately intermingled with their own. So soon forgotten! "Sic transit gloria mundi." But the brisk activity disturbed not the calm that hushed my soul. The scene recalled the days of childhood, when I had beguiled the passing moments watching the workers of an ant-hill piling grains of yellow sand upon the mound about their home. The reckless haste and rushing to and fro, pausing, and touching one another with their antennæ, as though communicating plans; consulting gravely whether the mound should be piled higher, or the harvest seeds stored up for coming Winter; aimlessly picking up and dropping burdens that were quickly resumed, apparently, as aimlessly again. How like the seething masses, I thought, in their mad haste to gather the golden sands of mammon, indifferent to the real treasure which "moth can not corrupt, nor thieves break through and steal!" Oh, could I only return to the inhabiters of earth, and tell them how worthless seemed their strife for power and applause, their vain ambitions, petty toil for mammon! But they would not hearken, for, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

As I floated on and upward earth passed in review beneath me. Like some fairy vision evolved by the kinetoscope, the whirling world displayed the beauteous islands of the sea, enriched by nature and improved by man; the cultivated fields of Europe, with its cities, towers and grand castles, mosques and minarets; the toiling multitudes of China, and away, everywhere, the busy strife of worldliness, the worship of the golden god, Mammon. Earth revolved in increasing distance until the globe became a ball, the ball rapidly lessened to a speck, and that speck vanished in illimitable space. There was no firmament, naught but an indescribable element of vastness, and I, an atom, floating in its midst. But as I was borne ever upward and onward a light appeared in the dim distance, faint at first, as the earliest breaking of a star upon the evening sky, almost imperceptible, but twinkling into brightness as you watch its coming. Larger and lovelier grew the visitor, glowing like Venus in the far-off sky. Swiftly—growing more beautiful—it advanced, golden rays like the disk of some bright sun enveloping it in halo as it came like the lightning's shaft, until the star, the glowing sun, flashed into view—a glorious being robed in sunlit brightness. From the quivering wings scintillated sparks of rainbow hue. The countenance, serenely beneficent, expressed love in all its lineaments. The voice was musical, soft and low, as it seemed to breathe communication rather than to utter words.

"Whither art thou going, young immortal?" The query seemed to penetrate my being, and clouded my spirit, as the slight shaking of crystal water disturbs a sediment and bedims its clearness.

"That question would be more appropriate from me to you, as I am the stranger here," was my response. But the sweet complaisance of the gentle Being was unruffled by the implied censure.

"Have you your passport?" was asked in accents soft as a zephyr's sigh.

"Passport!" I exclaimed in astonishment. "I did not know that one was required. In the world from which I have just come, going from one government to another passports are required, but I never heard that one was necessary for this."

"Did you not have the Scriptures, and did not the priests of God make known to you the fact?"

"No exegesis that I ever heard taught that, and I have searched the Scriptures, but never found it there."

"Only two places are prepared here for the denizens of earth: 'Mansions in the Father's house' for those who have a passport; the world of banishment for the unprovided."

"I am not suited for companionship with the wicked. When I was on earth I avoided evil; I always sought association with the pure; I hated sin and shunned the sinner. How could I endure eternity with those with whom I never had fellowship? I worshiped God, was a member of the church, 'was full of good works and alms-deeds.' I do not deserve to be cast out from the kingdom of righteousness."

"You say you were full of good works; can you give me one? I will take it to the portals of paradise and see if it will gain you admittance."

"Oh, yes; 'their works do follow them,'" I answered gladly, and turned to a snowy mound that, hitherto unheeded, had moved beside me. I drew aside the unsullied covering and caught up the topmost work, "Leading Souls to Christ." I was glad that it was first, for I believed it would be most effective. It was with a feeling of self-complacency that I raised the pure, white work; but across its spotlessness was traced in characters of blackest soot, "Self-seeking." I quickly thrust aside that deed and picked up "Mission Work." Dazzlingly pure it had seemed to me on earth, but on its inner fold was written, "Vainglory." God had accused the Jews of robbing him in tithes and offerings. I had tithed my income and scrupulously paid my dues; then practiced self-denial, that my offerings might be increased; and I thought, surely, this is pure, but "self-righteousness" stained its surface. I shunned the penetrating gaze that seemed to read my inmost soul, and constrained a verdict from myself, as one after another I laid aside the blemished works that had seemed so fair on earth, until, despairingly, I cast away the last, and, self-condemned, confessed: "I thought that I had brought many good works, that the Master might have 'much fruit,' but they are defiled, and with consciousness of its justice I pronounced my own sentence."

"Send me to my place," for the purity of the glorious One before me penetrated my inmost being like a consuming fire, and created an intolerable anguish that filled me with an intense desire to escape his presence.

The outspread wings drooped slowly and covered up the brightness that oppressed me, and an infinite compassion dimmed the radiance with a solemn haze, like a sun eclipsed at noon-tide, as I awaited banishment. Oh, the anguish of those moments! A life-time of agony seemed concentrated in their bitterness: "Almost, but lost!" And that without reprieve. Eternity! Even suicide, balm for the most miserable, was denied me. I could not endure the presence of infinite compassion, for had I not failed to secure his extended mercy? I would have shrieked in mad despair: "Lost! and forever lost! No remedy!" But utterance was denied me. The stillness of eternal death hushed all expression. I realized how impossible was heaven for the damned. This pure presence was a torture. I longed for escape, even if it must be regions of eternal woe. That would be a refuge from the ineffable purity that seemed to blaze through my being with consuming fire and light up every plague-spot of sin. I writhed in ecstacy of suffering, and though I breathed no word in the Spirit's more expressive communication, besought the Holy One to send my soul away.

"I can yet do one thing for you," communed the Infinite, his effulgence brightening with the glad tidings, "for there is good in you, though blemished."

"What can it be in this world of finalities?" I asked, in the unbelief inseparable from the carnal mind, that struck the ministering priest before the altar dumb. "As the tree falleth, so it must be," and revelation commands, "He that is filthy let him be filthy still." Whence, then, is this help possible?

God's compassion is only equaled by his forbearance. How truly wrote the Psalmist, "Thy gentleness hath made me great." "Be not faithless, but believing. Go back to earth, and when you come again, bring your passport with you."

I opened my eyes. The sorrowing group were still about my bed. "She has passed the crisis," was the doctor's comment. "The fever is broken. With care she will recover."

"Thank God!" fervently exclaimed my brother. "Thank God," echoed my own heart. For many years I sought the passport. I listened to the pulpit orator, but he failed to point out. I sought it in the learned researches of the theologian, but he knew it not. In creeds the wisest formulated by human wisdom, it was not there. I turned to God's Word, and on my knees asked enlightenment from "him who giveth liberally and upbraideth not," and the Holy Spirit whispered, "The blood of Jesus Christ, his Son, cleanseth from all sin." Hallelujah! Glory to the Infinite! His passport is delivered, signed, and sealed. Now, "death, where is thy sting, and where thy victory, boasting grave?" Works can not 'ope the pearly gates, but the passport signed by Jesus' blood, and written in his name, delivered by the witness of the Holy Spirit, shall prove my sesame.

L.

New Orleans, La., Nov. 26, 1897.

SKETCH OF THE CATHOLIC CHURCH FROM ITS ESTABLISHMENT IN BRITAIN, WITH A BRIEF COMPARISON OF CATHOLICISM AND PROTESTANTISM.

(Read in the Epworth League of Grenada Collegiate Institute by one of the pupils.)

Tradition says that Christianity made its way into Britain as early as 52 A. D. If so, it crept in so silently that nothing certain can be found of its advent except in monkish chronicles. The first church, it is said, was built at Glastonbury. "Here," according to Fuller, "the converts watched, fasted, preached and prayed, having high meditations under a low roof, and large hearts within narrow walls." At first their new religion attracted no notice, but as it continued to spread it caused alarm.

The Roman emperor represented the power of God on earth, and to him every knee must bow. The Christians refused this homage, and put Christ first. So the Roman emperor, Diocletian, resolved to root out this pernicious belief. The first martyr was Alban, who refused to sacrifice to Roman deities, and was beheaded at Hertfordshire, twenty miles northwest of London. Five hundred years after the Abbey of St. Albans rose on the spot to commemorate him who had fallen there.

After the Romans we find the Saxons, or English, invading Britain. Some of the English tribes, through their greed for gain, sold their own children into bondage. Being exhibited for sale in the Roman Forum, they attracted the attention of the monk, Gregory, and he resolved to send missionaries to convert the Saxon race. Upon his becoming head of the church in 590 A. D., he sent Augustine, with a band of forty monks, to Britain. It seemed that Providence had prepared the way for their work through the marriage of Ethelbert, King of Kent, to Bertha, a French princess, who had become a convert to Christianity in France. It was through her influence Ethelbert was induced to receive Augustine. This meeting resulted in the conversion, not only of Ethelbert, but also ten thousand of his subjects, before the year passed.

Augustine built the first monastery at Canterbury, in which to train missionaries to carry on this work. Gradually the pagan faith was dropped through the earnest efforts of these early missionaries. These monasteries were educational, as well as industrial, centres, and to the monks we are indebted for many works on church history. But the work of Christianity did not stop here; it took the side of the weak, the suffering, and the oppressed. It shielded the slave from ill-usage, and secured for him Sunday as a day of rest. More than this: it extended a powerful political influence. The synod held at Whithy, in 664, consisted of bishops, monks, and priests from hostile tribes; yet they were all members of the same church, and manifested a spirit of true religious unity. The monasteries, upon accumulating wealth, sank into idleness and luxury. They were destroyed by the Danes in 871 A. D.

In answer to the prayer of the panic-stricken monks, "From the fury of the Northmen, good Lord, deliver us," Alfred was raised up to defend them. He brought about many reforms, which were pushed on by Dunstan, and later by Gregory VII. The instruments relied upon by Gregory for carrying out his plans were excommunication and interdict. Excommunication divested the king of all power, and released his subjects from their oath of allegiance. Interdict was directed against state, and prohibited all religious services. No bell could be rung, no marriage celebrated, no burial ceremony performed. These spiritual punishments rarely failed to bring the offender to speedy and abject confession. The Popes claim that St. Peter founded the church at Rome, and was given the keys of the kingdom of heaven. Thus infallibility conferred upon Peter is held to be transmitted to his successor in the holy office. This power extended over the State as well as the Church, and was one of the many causes of the Reformation.

The invention of printing was another powerful agency in bringing about this religious movement. The press scattered broadcast over Europe the writings of men who had begun to doubt the scriptural authority of many of the doctrines and ceremonies of the Roman Catholic Church. Foremost among the doubters was Martin Luther, a monk with wide reputation for learning and piety. Luther's writings were condemned, and he was to be carried to Rome as an heretic if he did not recant what he had written. Although some wished to deliver Luther to the flames upon his refusing to recant, he was protected by his friends, chief of whom was Frederick. In spite of strenuous efforts to suppress Luther's doctrines, they gained ground rapidly. The action of the Diet pronouncing Luther an heretic and an outlaw was protested against by Reformers; hence the name Protestants.

Time will permit only this brief mention of the origin of Protestantism. Yet a most profitable lesson can be gleaned by a comparison of the doctrines taught by these two branches of the church. The Catholic Church teaches that prayers must be offered to the Virgin Mary and the saints as intercessors between God and us; the Protestant Church holds that Christ is our one and only mediator, and our prayers must be to him. The shrines, rosaries, statues of the Virgin Mary, also those of Christ and the saints are held in holy reverence by Catholics; Protestants teach this to be a violation of God's commandment: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the waters beneath the earth: thou shalt not bow down thyself to them, nor serve them."

Forgiveness of sins, by confession to priests, is one of the strongest doctrines of Catholics. "Whatsoever thou shalt loose on earth shall be loosed in heaven," being interpreted absolution by the head of the church. The power of the Catholic Church lies largely in the influence that the priests possess over the members through the confessional. Protestants believe that God alone has power to forgive sins. The Catholic Church holds that the elements of Eucharist are changed into the real body and blood of Christ, whereas Protestants take the holy sacrament of the Lord's Supper in loving remembrance that Christ died for them. Catholics teach the infallibility of the Pope; Protestants believe that only God is sinless.

Catholics believe this passage from St. Matthew, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," justifies them in thinking that sins are forgiven in purgatory. Protestants believe that this life is given us "to work out our salvation," and that there is no pardon after death. Catholics believe that holy relics are amulets against evil; Protestants, that Christ is their refuge in times of danger.

Protestants, with the blessed advantages of superior doctrines, may still learn from Catholics the beautiful lesson of reverence. All true Catholics keep a sacred silence in the church, for they believe that Christ is present bodily in the Eucharist. Should not Protestants, who believe Christ to be present in spirit, remember: "The Lord is in his holy temple; let all the earth keep silence before him"?

Selections.

There is among Methodists too great an ignorance of the distinctive doctrines of their church. We heard a very cultured lady say a few months ago: "I am a Methodist. I could not tell you why to save my life." We trust that there are not many like this lady in this respect. People who are ignorant of the distinctive doctrines of their church simply because they do not care anything for them, would be altogether out of place in the iron age of our Zion's history, when devoted men swam rivers, climbed mountains, and braved the terror of wild beasts and human foes to proclaim the doctrines of God's Word as interpreted by John Wesley. We think that a preacher is laboring under a grievous mistake when he says, "I have no time to preach doctrine." No church can be strong spiritually whose members know little of and care little for the doctrines of their church.

There is on the part of many an ignorance of the polity of the church. Only a few comparatively know our discipline. They can not explain our Conferences, our orders, and our offices. This ignorance, for obvious reasons, begets weakness.—North Carolina Advocate.

If there is any kindness I can show my fellow-being, let me do it now, let me not delay it, or permit myself to be hindered; he or I shall not pass this way again.

There is nothing useless to men of sense; clever people turn everything to account.—La Fontaine.

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"THE LEAGUE THE FUTURE CHURCH."

[A paper read by Miss Alice Brogan before the Meridian District Epworth League Conference, Dec. 2, 1897.]

We often think of the church as a vast piece of machinery, or as a great organization, or as a mighty army. It moves the nations and shapes the events of history, and we talk about its greatness, its grandeur and its power. In one sense, it is all of these, and yet we must remember that it is more than these. It is God's great piece of machinery; but that machinery is composed of thousands of bits of wood, and iron, and brass, each shaped to fit exactly the place it fills, each so placed that without it the great wheels would slacken their speed, and the whole come to a standstill. The usefulness of this great machinery depends upon whether each little piece of wood, or iron, or brass, is in its own place, upon whether each one is shaped exactly right. If there is even one little screw loose, the progress of the whole may be very much retarded, or it may be stopped entirely.

Just so the progress of the church depends on whether or not each member does his duty. Each member is like one of the bits of machinery, fitted for his place only. The place may be large, or small, but unless it is there, and in its place, all goes wrong. So there is a work for each member of the church. Each one should strive to know the place God would have him fill, and then fill that place to the best of his ability, knowing he only can fill it. If he should find that his work is seemingly very unimportant, that should not lessen his zeal as to its accomplishment. All can not fill the high places, and the least thing done for the Savior is not unnoticed. And as each little screw is necessary to the successful working of the machinery, so it is necessary that each place in God's vineyard be filled, however apparently insignificant that place may be.

It is a grand organization; but that organization is composed of men and women who live individual lives, thinking their own thoughts, praying their own prayers. The necessity of the church, as an organization, is for men and women who know how to guide. Incompetent leaders is one cause of the disturbances which hinder the work of the church. How few there are capable of leading a social meeting of the church or of guiding or managing the affairs of the church!

It is a mighty army, but that army is made up of Christian-soldiers, each of whom must fight his own battle as well as those of the church. And in order to fight these battles, he must be brave and courageous. "Be strong and of good courage." The army takes its character from the individual soldiers; if the soldiers be cowardly, the army can not be brave. Undoubtedly one of the greatest difficulties the church has to contend against in our day is that so many of her members are not serving as active soldiers in the fight; they are like the pieces of machinery which are not in their places, they are out of gear. How few, comparatively, of them can be relied on for prayer either in the home, or by the bedside of the sick and dying! These defects the Epworth League is intended to rectify, and already bids fair to supply. Already numbers of our young Epworth Leaguers are enthusiastic and skillful workers in all departments of active church work, and the separate pieces are falling into their places in the machinery, leaders are being trained for the organization, soldiers are being drilled in their regiments, and the army is become a solid phalanx of brave, dauntless warriors for the Lord Christ.

It seems a needless thing to say that the children of to-day will be the men and women of twenty years hence; that the Epworth League of the present will constitute the officials and prominent members of the church when the present generation of officers shall have passed away. And with the training of the League in devotional work, in literary and doctrinal study, and in charitable deeds, these young people as they grow up and still advance in all these directions will naturally be sought out for prominent positions in the church. The stewards and trustees, the superintendents and teachers, the visitors and collectors of the future, are now enrolled in our Epworth Leagues, under training for their Master's service. The membership of the church at large will then be well qualified for duty of every kind, and be able to fill each his place in an acceptable manner, which perhaps was almost impossible for his parents.

Thus it is evident that the League of the present will be the better and more fully equipped church of the future. Recognizing this fact, let us each determine that we will always be at our post of duty, and like the brave soldier who in the face of opposition wins his way, step by step, to the enemy's fortifications, let us manfully press on in our spiritual warfare, looking unto Jesus, the author and finisher of our faith.

THANKSGIVING AT BAY ST. LOUIS.

Our people had much to thank God for in the mildness of the yellow fever among us, and the wonderful success with which our local physicians and nurses treated the disease. This was specially true in our own church circles. On the twenty-fourth of November friends began early, and continued till late, "sending around" good things to the "parsonage." We had enough and to spare. Some of the presents were peculiarly touching, coming from sources whence they sprang. We re-invoke Heaven's blessings on them all. Thursday (the twenty-fifth) was ideal as to weather, though hardly cool enough for sharpening the appetites. At 10 A. M. a good congregation assembled in our church to unite in praise to God and to listen to his Word expounded from a genuine Thanksgiving text. The altar-place, organ and pulpit were decorated with the finest collection of beautiful roses I ever beheld, mostly from the gardens of Mrs. J. V. Toulme. It formed a picture worthy of an artist's brush. A nice collection was taken for the "Waifs Home"—the full amount of which has been already reported. We feel encouraged. J. P. BLAKE.

FROM THE WORK.

Rev. H. G. Hawkins, South Side, Meridian, Dec. 1: "We recently held a revival meeting at South Side. Seven were received by profession of faith and several by certificate; and the interest increased to the close. Revs. R. F. Witt and R. H. Barr did the preaching, and our people regretted that they could not stay longer. South Side and Poplar Spring are both growing some."

Rev. S. H. Whatley, Rosedale, La.: "Our fourth Quarterly Conference disclosed the following facts. 1. That our presiding elder has been faithful. 2. That our people are loyal, and have paid in cash and subscription every dollar of the connectional assessments and $21.50 to the debt. 3. Through a gift from J. A. Matirne and wife, this charge has a permanent home for the preacher. 4. We have lost by death 3 members; 7 received; 5 infants baptized; 5 subscribers to NEW ORLEANS ADVOCATE, 1 to Nashville, 1 to Texas, 7 to Pentecostal Herald, 2 to American Outlook."

Rev. W. T. Woodward, Simesport, La., Dec. 2, 1897: "Notwithstanding the high water in the Spring, and an exceedingly hot Summer, yellow fever in the early Fall, we have been enabled to do a very good year's work. Painted two churches at an expense of $278.85. Improvements on parsonage, $50. Lights added to two of our churches costing $33. Have paid the pastor in charge, $368; to presiding elder, $54.20. Incidental expenses, $90.90. Additions by profession, 8; by certificate, 4; baptized infants, 7; baptized adults, 4. Secured a lot of land in the town of Markesville on which to build a church. Part of the money promised; secured ten subscribers to the ADVOCATE."

Rev. Irvin Miller, Assistant P. C., Carthage circuit, Dec. 3, 1897: "I am now on my last round on the part of the Carthage circuit that I served last year as assistant preacher in charge, and am serving again this year. It has been a delightful year to me. I have never served a better people. Congregations have been large all the year, especially so at Singleton and Rocky Point; not quite so good at Liberty, owing to measles in the early part of the year, and other sickness later on. We had gracious revivals at Singleton and Rocky Point. The protracted meeting at Liberty was a failure owing to so much sickness in the community. I have taken in twenty members during the year, all at Singleton and Rocky Point. I failed to get any ministerial help in my protracted meetings, except at Liberty, when Bro. Murdock McDonald assisted me with some able sermons, which were well received. We have built a new church at Singleton, and it was dedicated on the second Sunday in November. Members of other denominations are regular attendants at all my appointments."

Rev. P. R. Knickerbocker, P. C., Tallulah, La., Dec. 7, 1897: "We are just closing a very eventful year. We were completely submerged by the overflow for six weeks, and had hardly time to breathe before the Yellow Jack was on us, and remained in the parish for another six weeks. But in it all and through it all we have been abundantly blessed of God. Through the overflow we went around in skiffs, and the people came out in skiffs, so that we had as good audiences as ever in spite of water. During the stay of yellow fever in our midst we held right on, missing only one service. At the beginning of last year, when we took charge of this work, we had only nine members in the whole work. We now have sixty. Received ten new members this year. We have just closed a powerful revival here, resulting in seven additions to the church and some fifteen conversions. A great many prominent people here who had never taken a stand for Christ did so publicly. Financially, we are in good shape, with only sixty members. We expect to come to Conference with everything in full. Pastor's and presiding elder's salary, with Conference collections, amounts to $1200."

Rev. Jno. B. Kent, Covington, La., Dec. 6, 1897: "Our fourth Quarterly Conference was held last Saturday. Our worthy presiding elder, Dr. John T. Sawyer, was with us and preached on Sunday to the edification of all. This section, as is well known, was not affected by the recent scourge like other places; in fact, it was a great thing for this town and parish, as it sent thousands of people here who otherwise would not have come. But our cause got but little out of it, as there were exceedingly few Protestants among the number, and some of them did not attend church. However, there was one way in which we reaped a feast. Dr. Black's family were among the refugees, and we failed not to press the Doctor into service when visiting his family. It is due him to say that he captured our people from the first. His lecture on 'Genesis and Geology,' delivered for the benefit of our parsonage, was pronounced by all to be the greatest thing of its kind ever heard in these parts. Any brother desiring the services of a lecturer could not do better than secure Dr. Black. On his last trip over here the Doctor, by special request, gave us his famous sermon on the 'Immortality of the Soul.' I will not attempt to describe it. The fact is, I was held so spellbound for more than an hour that I hardly knew when I was in the body, or out of it, but I am inclined to the latter opinion. Let me hear it again."

Rev. L. J. Jones, P. C., Raleigh, Miss., Dec. 2, 1897: "Our second year's work on Raleigh circuit will soon be numbered with the things of the past. We have had a remarkable year. We have had our church-houses made anew, and on the seventh of October, at about ten o'clock at night, our parsonage burned to ashes. The fire is supposed to have caught from the flue. We resolved at once to rebuild. We assessed every member of Raleigh Church what we thought they could pay, and we did not leave out the preacher in the assessment. All have and are paying up promptly. We have our parsonage pretty well advanced; have one brick chimney completed, another one on the way; the parsonage about covered, partly ceiled, and by the ringing or sounding of the hammers we think we will eat dinner in the parsonage on Christmas. Our losses were heavy, but they could and would have been more so if it had not been for the good people of Raleigh. We feel thankful for the $14 stove furnished by Rev. W. W. Simmons and others. Other brethren have been mindful of us to self and parsonage. A. J. Mayres, $8; R. S. McLaurin, $10; Rev. C. G. Andrews, $10; Rev. J. T. Nicholson, $2.75. We have only two dollars in the treasury. We wish to order the doors, shutters and lights as soon as we can. We want to pay for the lumber. (We have paid part on lumber.) We are praying and expecting some of our friends that we have written to to respond. Others that we have not written to will please read this and help us. Oh! how thankful we would be to anyone that will aid us in rebuilding a home for the preacher that may be sent to serve these good people during the year 1898. I appeal to my friends to help. If you can send a little assistance, we will have a nice parsonage. God bless you all."

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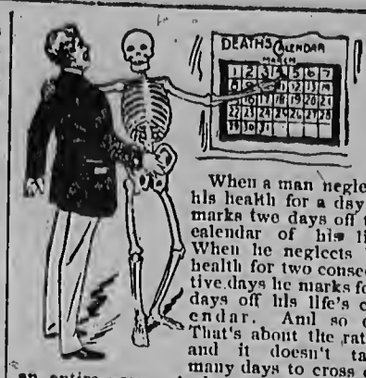

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THURSDAY, DECEMBER 16, 1897.

ANNUAL REPORT OF THE PUBLISHING COMMITTEE.

The Publishing Committee takes pleasnre in reporting to the patronizing Conferences that their organ, the NEW ORLEANS CHRISTIAN ADVOCATE, is in a better financial condition than for twelve years past. Throngh the midst of many disastrous influences dnring the year now closing the pnblisher has piloted the ADVOCATE, moving along serenely and calmly, making a goodly exhibit, showing a living salary for the editor and pnblisher, a payment towards the liqnidation of an old debt long dne by the paper, and a fine list of cash subscribers. The year opened with the northern portion of Louisiana suffering from the effects of a protracted drouth of eight months, which crippled all forward movements in that section; then came the high waters and overflow in portions of the ADVOCATE's territory. Hardly had the waters snbsided and things come to their normal condition when the paper was thrown ont of its office by fire, entailing loss of work and many inconveniences. After two months' waiting the paper was again in fnll blast in its new office, having shaken off its dnst and ashes, when, lo! the pestilence came npon the whole territory, doing more damage than drouth, water and fire, bottling the city up, stopping all business, and cutting off all communications with the country; the quarantine folly of many portions of the neighboring States paralyzing all bnsiness and keeping the snbscribers withont their papers for several months. Dr. Black, by skillfnl management, has safely piloted the paper throngh all the financial shoals. If the craft scraped the bottom, none ever knew it by word or look; but he has gone on his way as if he was in a land-locked haven, riding the waves calmly. Papers come and papers go (into financial collapse), bnt the ADVOCATE goes on forever. There have been many papers started, running for awhile, corruscating throngh the heavens like meteors; then pale away and go the way of all insolvents. The friends of the ADVOCATE get alarmed, and sometimes excited, bnt after awhile the dear old ADVOCATE is shining on like a fixed star, all alone in her glory. It is distinctly the property of the church; given a domicile, rent free, by the Lonisiana Conference; ordered and controlled to the minntest detail, the size of the type, form of the paper, etc., by the committees of the patronizing Conferences. Only three other papers in the whole connection of Sonthern Methodism are so thoronghly church property as yonr ADVOCATE; therefore, it shonld command the most hearty snpport from onr pastors and membership. Let ns be hearty and loyal in the snpport of this, our paper; and if objectionable in any form, take the right means to remedy it by instructing yonr committee members —not by private criticism beforo yonr pastoral charge, or canvassing for other papers held responsible by nobody and amenable to no Conference. For it to live in and thrive in the midst of the wreck of many other papers, and throughso many financial straits, shows its clientele is loyal, devoted, and faithful, in spite of what may be urged to the contrary by disloyal pastors and disgrntled members.

During the reading of this report there are many who feel they could snggest many emendations, which would greatly improve the ADVOCATE; bnt how many could have rnn it safely throngh this difficnlt year of disasters? Then remember the Master's words, "The life is more than meat." It has come as regnlarly as the retnrn of the seasons to yonr hearth-stones, bringing a message of no nncertain sonnd to yonr families week after week.

During the administration of the present pnblisher a debt made while Bishop Galloway was editor and Mr. Jamieson was pnblisher, which had grown to twelve hnndred and fonrteen dollars, has been redneed to six hnndred and fonrteen dollars, and this balance is to be extinguished dnring the next two years. In order to get this debt paid off, and to get hold of some necessary property bonght by Dr. Black from the former pnblisher, the oommittee departed from their nsnal rule of only letting the contract for one year, and made it for three years. It is advantageous to the patrons of the paper in that it makes it snre in its polioy and uniform in its stand, as well secnring the paper its ontstanding note. It is more advantageons to the pnblisher in fitting np his office for ontside work, and in pnrchasing material for the paper. If at any time dnring this contract there may be dissatisfaction on either side, it can be annnlled by giving a three months' notice; so the committee is perfectly safe in this arrangement.

This could be made a paper surpassed by nene, and eqnal to any in onr connection, by the pastors and membership of our church rallying to it, and rolling up the snbscription list to ten thonsand. Why not do it, and demand a yearly bonns from the pnblisher for onr Conference claimants—the widows and orphans of those who have fallen in the heat of the fight? Bnt with onr pastors and people not giving this, the lowest nnmber of patrons the paper onght to have ont of more than ninety thonsand Methodists in the three patronizing Conferences, how can your Publishing Committee make large demands of the pnblisher?

The editor has been very conservative in his editorial management, however, taking a bold stand against that sport which is tnrning onr boys into thngs and roughs—the inter-collegiate football games, that onght to be pnt ont and down by every religious college in the connection.

The following resolutions were passed by the committee:

Resolved, That after carefnl examination of the bnsiness and editorial management of the NEW ORLEANS CHRISTIAN ADVOCATE, we, the Publishing Committee, are pleased with the wise and snccessfnl management. The work of Dr. Black is specially to be commended, in that he has been confronted by nnusnal difficnlties growing ont of the yellow fever and quarantine.

Resolved, That we most earnestly oommend the paper as the official organ of the patronizing Conferences, and that we urge onr preachers to make all possible efforts in the interest of its circnlation, and that we urge onr people to take and read it.

The need of a bold and strong paper in this city, and among the Sonthern Methodists of Mississippi and Lonisiana, a defender of our institntions, that stands for all our ministry and membership as well as the spread of the great fundamental doctrines of conversion, the witness of the Holy Spirit, trne godliness and hnmble holiness, as distingnished from a vannting and sonr holiness that tabooes and decries all who do not believe in certain theories, goes withont saying. Snch the NEW ORLEANS CHRISTIAN ADVOCATE can be made. Then let ns enter into this enterprise determined that it shall be.

We thank those earnest and loyal patrons for their past devotion to the paper, and ask their hearty cooperation for the fntnre, and nrge onr pastors, both the loyal and the lnkewarm, to rally to the paper, and make it one of the best in the whole connection.

S. S. KEENER.

NORTH MISSISSIPPI CONFERENCE.

We spent a few days last week in attendance upon the North Mississippi Conference at Oxford, arriving in time for the opening. En ronte we stopped a few honrs at Jackson, and had the pleasnre of meeting Bishop Galloway, who had jnst reached home after an absence of five months. He is in exeellent health, as is also Sister Galloway. We had a few words with Major Millsaps who, with his family, has but recently retnrned from an extensive Enropean tonr, and with Bros. DnBose, Jones and Gnnning.

On arriving at Oxford we were so fortnnate as to be able to engage "Gilderoy's" facile pen to report the proceedings. The session was harmonions and pleasant. The brethren seemed cheerfnl and happy. Financial reports were better than we had anticipated. Qnite a number of spectators were in attendance upon the Conference sessions each day. The attendance upon pnblic worship at night was snfficient to crowd the spacions anditorinm. We heard sermons by Drs. Boswell, DnBose and Bolling, all of which were good, as was also the missionary address of Dr. H. C. Morrison. There were afternoon services each day at the Baptist Chnrch, bnt onr engagements were snch as to prevent onr attendance. Bishop Wilson's manner of condncting bnsiness was snch as to give nniversal satisfaction. Dr. Standifer makes an admirable Conference host. The brethren gave ns a oordial reception. It is onr jndgment that the NEW ORLEANS ADVOCATE has a stronger hold upon the North Mississippi Conference than at any previons period of its history.

With onr affable friend, Dr. W. B. Mnrrah, we were delightfnlly domiciled in the home of Col. and Mrs. H. A. Barr, whose cordial hospitality and genial companionship we mnch enjoyed. They are Presbyterians, bnt we could not have felt more at home under a Methodist roof.

NORTH MISSISSIPPI ANNUAL CONFERENCE.

The twenty-seventh session of the North Mississippi Conference was opened in the Methodist Chnrch in Oxford, Dec. 8, by Bishop A. W. Wilson. The Scripture lesson was read and hymn No. 218 snng. The Bishop then led the Conference in fervent prayer. Rev. J. S. Oakley, secretary of the last session, then called the roll, and an nnnsnally large nnmber of the preachers and lay delegates answered to their names. Rev. J. S. Oakley was elected secretary, and Revs. R. M. Evans, G. H. Lipscomb and T. B. Clifford were chosen assistant secretaries. The honrs for meeting and adjonrning were fixed for 9 A. M. and 12:30 P. M.

The nsnal committees were appointed as per the nomination of the presiding elders.

Commnnications from the Pnblishing Honse, Secretary of the Board of Missions, Chnrch Extension, the Board of Edncation, from Paine and Lane Institnte, Sunday-school Board, Epworth Leagne Secretary, from Woman's Department of the Missionary Society, from the Scarritt Bible and Training-school, Special Appeal from the Woman's Missionary Society, Secretary of the Board of Trnstees of Millsaps College, the Grenada Collegiate Institnte, and Epworth College, were read and referred to the appropriate Boards and Committees.

Rev. H. D. Howell, of the Mississippi Conference, and the pastors of the Baptist and Presbyterian Churches were introdnced.

The names of those on the snperannnate list were called and referred to the Committee on Conference Relations for the same relation. For the present W. A. Dollar and J. D. Newsom were left effective.

The names of the presiding elders were called, and each made a brief report and the character of each passed. The names of the preachers in the Sardis, Grenada, Winona, and Durant and Colnmbns districts were called and the character of each passed.

Rev. H. C. Morrison, Missionary Secretary, and Rev. W. T. Bowling were introdnced to the Conference.

After annonncements the Conference adjonrned with benediction by the Bishop.

The anniversary of the Board of Missions was held on Monday night in order that Rev. H. C. Morrison, Secretary of the General Board of Missions, might have an opportnnity to address the Board and Conference. The secretary and treasnrer were not ready to report, so Dr. Morrison proceeded with his address. The address was broad, comprehensive, eloqnent, and wonderfnlly spiritnal and snggestive. At the close a volnntary offering was made, and the amonnt raised will be reported later by the treasnrer.

SECOND DAY.

The Conference met at the appointed honr, and the religions exercises were condncted by Rev. R. G. Porter; the Bishop in the chair. The roli was called, and a few brethren not present yesterday answered to their names. The Minntes of the last session read and approved.

The following yonng men were received on trial: J. R. Wilson, Sardis district; Robert S. Lawson, of the Grenada; W. T. Browning, of the Colnmbns, and W. R. Williams and E. A. Tucker, of the Corinth district.

Rev. H. M. DnBose, of the Mississippi Conference, and Chancellor J. H. Kirkland, of the Vanderbilt University, were introdnced, and Dr. Kirkland proceeded to present the claims of the great institution over which he presides.

James E. Cnnningham, R. A. Tucker and R. A. Dnke were continned in the class of the third year.

H. L. Spraggins, C. H. Spraggins, J. M. Moose, R. A. Bradley, J. H. Rogers, P. E. Dnncan and J. H. Dorsey were elected to elder's orders.

W. G. Bnrks was continned in the class of the third year.

J. R. Wilson, R. S. Lawson and J. D. Simpson were elected local deacons.

Rev. W. F. Rozell, once a member of this Conference, bnt who surrendered his credentials some years ago, had them restored to him.

S. A. Brown, G. A. Klein, J. W. Raper, J. J. Garner, C. P. Moss, W. L. Anderson and S. B. Cox were admitted into fnll connection.

S. A. Brown, C. P. Moss, W. L. Anderson and S. B. Cox were elected to deacon's orders.

B. P. Patterson and J. R. Countiss were passed to the class of the fourth year. W. T. Rogers remains in the class of the third year.

A resolntion in regard to the importance of circulating good literature provoked qnite an animated discnssion.

The characters of all the preachers were examined and passed.

After the report of the Committee on Pnblic Worship and the nsnal annonncements of the Boards and Committees, the Conference adjonrned with the benediction by Rev. R. M. Standifer.

THIRD DAY.

Conference convened at the regnlar honr, with the Bishop in the chair. Religions exeroises condncted by Rev. Jno. Ritchey. Minntes of the last session read and approved.

Rev. J. B. Mitchell was admitted on trial in the traveling connection.

Rev. W. G. Bnrks was located at his own reqnest.

The class for admission into fnll connection, Rev. S. A. Brown, G. A. Klein, J. W. Raper, J. J. Garner, C. P. Moss, W. L. Anderson, and S. B. Cox, were called to the chancel to assume the vows of consecration. The Bishop's address was one of great depth, breadth and power, and prodnced a profonnd impression on the class, the Conference, and the large audience present.

Revs. C. N. Terry, J. W. Bates, J. M. Hampton, W. R. Rainey, W. S. Harrison, J. T. Cnnningham, S. A. Ellis, S. B. Carson, A. J. Jones, Joseph Johnson, J. W. Poston, J. D. Newsom and T. L. Foster were granted a snperannnated relation.

Rev. J. D. Newsom was reqnested to preach a semi-centennial sermon at onr next session.

"Where shall the next session be held?"

Answer—"At Aberdeen."

The Conference entered upon the election of delegates to the General Conference. On the first ballot Rev. W. B. Mnrrah, D. D., was elected clerical, and Dr. R. W. Jones lay delegate.

Report 1 of the Board of Missions was read and adopted.

The Board of Colportage made its report, and recommended the continnance of Rev. G. W. Bachman in this work. The report was adopted.

Conference adjonrned with the benediction by Dr. Snllivan.

FOURTH DAY.

Conference convened at the appointed honr with Rev. S. M. Thames in the chair. Religions exercises were condncted by Rev. D. L. Cogdell.

Minntes of last session read and approved.

Bishop Wilson came in and took the chair.

The Conference then resnmed where it left off yesterday, and after an unnsnally large number of ballots the following additional delegates were elected to the General Conference: Clerical—Rev. Jno. W. Boswell, D. D.; Rev. J. S. Oakley and Rev. T. W. Lewis. Rev. S. A. Steele, D. D., and Rev. W. T. J. Sullivan, D. D., reserves. Lay delegates elected—Hon. W. R. Trigg, A. H. George and G. J. Leftwich. Alternates—J. B. Streater and G. B. Jones.

The report of Committee on the Sabbath was read and adopted. The Snnday-school Board then made its report. Rev. J. C. Atkins, D. D., Snnday-school Secretary, addressed the Conference on onr Sunday-school work and pnblications. His address was of a very high order. The Treasnrer of the Snnday-school Board made his report on Children's Day fnnd, which is $250 larger than last year. The report of the Committee on the Spiritnal State of the Chnrch was read and adopted. Report of the Committee on District Conference Records was presented and adopted.

A memorial to the General Conference in regard to some verbal changes in onr ritnal for the office of baptism was read, discnssed and adopted.

The report of the Committee on Books and Periodicals was read and adopted. Dr. J. W. Boswell stated that Rev. E. E. Hoss would be present on Monday to address the Conference.

The Joint Board of Control made a report as to the Orphans' Home at Water Valley, now ready to be opened.

The Committee on Temperance reported and the report was adopted.

Annonncements were made for preaching in the several chnrches of the city on Snnday, which this scribe failed to get.

The memorial service was held on Satnrday night, Rev. T. W. Dye in the chair. Religions exercises condncted by Rev. R. A. Bnrronghs.

The memoir of Rev. J. A. Braswell was read by Rev. J. F. Evans; that of Rev. J. T. Howell and of Rev. J. W. Lnter by Rev. T. W. Dye. This service was followed by an address by Rev. S. A. Steel, D. D., on the Pioneers of Methodism.

SUNDAY.

After a sermon by Bishop Wilson the following traveling preachers were ordained deacons: B. P. Patterson, J. R. Conntiss, and J. H. Rogers. The following were ordained local deacons: J. R. Wilson, R. S. Lawson, T. H. Haynes, and J. D. Simpson.

After a sermon at night by Rev. S. A. Steel, the following traveling preachers were ordained elders: H. S. Spraggins, C. A. Spraggins, J. M. Moose, J. M. Bradley, J. M. Deavenport, P. E. Dnncan, and T. H. Dorsey.

SIXTH DAY.

Conference met at the appointed honr with the Bishop in the chair. Religions exercises condncted by Rev. J. F. Evans. Minntes read and approved.

The Epworth League Board made its report. Report No. 2 from the Board of Missions. Treasurer of the Board of Chnrch Extension made his report. Board of Edncation reported. The Joint Board of Finance reported and divided ont the fnnds.

Dr. Hoss, editor Nashville Advocate, arrived and addressed the Conference in behalf of that paper.

Resolntions of thanks to the citizens of Oxford, the several churches of the city and to railroads were adopted.

Statistical secretary reported, and the report was adopted. Report of Committee on Bible Canse was read and adopted. Pending this report, Rev. J. W. McLanrin addressed the Conference in behalf of this great cansc. By resolntion the Conference ordered an assessment of $1250 for this noble work.

The Conference adjonrned to meet at 2 o'clock P. M. Dr. W. T. J. Snlli van led the religions exercises at the afternoon session. Minntes read np to date. The Bishop then asked, "Where are the preachers stationed this year?"

APPOINTMENTS.

GRENADA DISTRICT.

H. C. Morehead, P. E.
Grenada station, T. W. Lewis.
Grenada circuit, W. M. Young.
Water Valley, Wood street, J. A. Bowen.
Water Valley, North Main street, H. P. Gibbs.
Water Valley circuit, A. P. Leech.
Coffeeville circuit, O. L. Savage.
Oxford station, R. M. Standifer.
Toccopola circuit, C. C. Grisham.
Paris circuit, E. H. Rook.
Slate Springs circuit, D. M. Geddie.
Minter City and Strathmore, R. G. Porter.
Chapel Hill circuit, R. C. Calloway.
Tatum circuit, to be supplied by J. W. Pitman.
Pitsboro circuit, J. M. Huggin.
Ellzey circuit, J. H. Rogers.
Banner circuit, to be supplied by G. S. Morehead.
Grenada Collegiate Institute—J. W. Malone, President; W. M. McIntosh, Agent.

WINONA DISTRICT.

J. B. Stone, P. E.
Winona station, Geo. H. Lipscomb.
Winona circuit, J. Ritchey.
Valden circuit, J. F. Evans.
Carrollton station, H. T. Cunningham.
Carrollton circuit, W. H. Sanders.
Greenwood station, J. H. Mitchell.
West circuit, T. G. Freeman.
Black Hawk circuit, W. C. Lester.
McNutt circuit, J. W. Price.
Indianola and Faisonia, W. T. Browning.
Dublin and Brooklyn, B. B. Sullivan.
Sidon and Ita Bena, G. W. Gordon.

COLINTH DISTRICT.

H. R. Tucker, P. E.
Corinth station, W. T. J. Sullivan.
Corinth circuit, B. P. Fullilove.
Iuka station, J. H. Shumaker.
Iuka circuit, W. F. Rogers.
Kossuth circuit, M. H. Honnoll.
Jonesboro circuit, S. B. Cox.
Booneville station, T. B. Clifford.
Booneville circuit, W. A. Clark.
Marietta circuit, W. R. Williams.
Guntown circuit, D. C. Foust.
Blue Springs circuit, to be supplied by H. C. Parrott.
Ripley and New Albany, J. M. Wyatt.
Ripley circuit, B. S. Rayner.
New Albany circuit, J. Porter.
Brown's Creek circuit, to be supplied by Jno. D. Simpson.
Saltillo circuit, to be supplied by E. C. Sullivan.
Belmont circuit, to be supplied by W. A. Wood.
Student Southern University, W. L. Graves.

HOLLY SPRINGS DISTRICT.

J. D. Cameron, P. E.
Holly Springs station, W. S. Shipman.
Holly Springs circuit, J. A. Poe.
East Holly Springs circuit, to be supplied by B. C. Gray.
Ashland circuit, C. P. Moss.
Cornersville circuit, J. B. Harris.
Pontotoc circuit, J. W. Ramsey.
Potts Camp circuit, F. A. Whiteon.
Waterford circuit, R. E. Duke.
Red Banks circuit, M. D. Fly.
Mt. Pleasant circuit, B. P. Jaco.
Byhalia circuit, R. M. Davis.
Olive Branch circuit, R. I. Allen.
Abbeville circuit, A. W. Langley.
Wall Hill circuit, J. H. Smith.
Pleasant Hill circuit, W. D. Burroughs.
Epworth College, J. W. Hunnell, President.
Assistant Editor Christian Advocate, J. W. Boswell.
Secretary Epworth League, S. A. Steel.

ABERDEEN DISTRICT.

S. M. Thames, P. E.
Aberdeen station, W. W. Woollard.
Aberdeen circuit, R. A. Tucker.
Okolona station, K. A. Jones.
Okolona circuit, E. P. Craddock.
Tupelo station, R. A. Meek.
Verona and Nettleton, J. W. Anderson.
Prairie circuit, W. J. O'Bryant.
Montpelier circuit, J. W. Raper.
Shannon circuit, B. F. Phillips.
Fulton circuit, J. R. Wilson.
Nettleton circuit, H. M. Young.
Amory and Smithville, K. M. Harrison.
Quincy circuit, to be supplied by J. T. Derritt.
Tremont circuit, to be supplied by G. S. Sanders.
Houston and Wesley, Jno. W. Bell.
Houston mission, to be supplied by — Davis.
Buena Vista circuit, W. A. Bowlin.

COLUMBUS DISTRICT.

R. A. Burronghs, P. E.
Columbus station, W. T. Bolling.
Columbus circuit, Eugene Johnson.
Crawford circuit, T. Cameron.
Brooksville circuit, J. A. Leech.
Macon station, J. A. Randolph.
Starkville station, T. Y. Ramsey.
Starkville circuit, A. P. Sage.
West Point station, W. S. Lagrone.
Tibbee circuit, H. S. Spraggins.
Winstonville circuit, J. M. Deavenport.
Shuqualak circuit, M. E. Tumlin.
LaGrange circuit, to be supplied by J. H. Barrantine.
Hebron circuit, J. M. Barnes.
Cedar Bluff circuit, E. A. Tucker.
Sturgis circuit, J. M. Massy.
Student Vanderbilt University, B. P. Patterson.

DURANT DISTRICT.

J. S. Oakley, P. E.
Durant station, N. G. Augustus.
Kosciusko station, J. C. Park.
Sallis circuit, A. T. Buck.
Ackerman circuit, R. M. Evans.
Ethel circuit, J. W. Treadwell.
Rural Hill circuit, to be supplied by E. B. Freeman.
Salem circuit, A. J. Foster.
Belzona circuit, J. H. Bass.
Lexington and Tchula, W. W. Mitchell.
Pickens circuit, J. C. Lowe.
Ebenezer circuit, J. A. Wilson.
Louisville circuit, D. W. Babb.
Enpora and Muben, D. L. Cogdell.
Walthall circuit, to be supplied by —.
Chester circuit, W. L. Anderson.
Poplar Creek circuit, J. J. Garner.
Millsaps College, W. B. Murrah, President.
Student Millsaps College, J. H. Mitchell.
Conference Colporter and Sunday-school agent, G. W. Bachman.

SARDIS DISTRICT.

T. C. Wier, P. E.
Sardis station, Amos Kendall.
Como station, R. O. Brown.
Senatobia station, H. T. Gaines.
Arkabutla circuit, G. H. Jacobs.
Coldwater and Hernando, P. E. Dnncan.
Nesbit circuit, G. A. Klein.
Charleston circuit, W. W. Williams.
Cockrum circuit, J. R. D. King.
Eureka circuit, L. D. Worsham.
Tyro circuit, W. J. Burt.
Pleasant Grove circuit, R. P. Goar.
Batesville and Wesley station, W. D. McCullough.
Courtland circuit, L. M. Lipscomb.

GREENVILLE DISTRICT.

J. W. Dorman, P. E.
Greenville station, J. E. Thomas.
Greenville circuit, J. E. Cunningham.
Areola and Hollondale, H. P. Crowe.
Shaw station, E. S. Lewis.
Lehrton circuit, to be supplied by J. W. McGee.
Cleveland circuit, T. H. Dorsey.
Shelby and Duncan, C. H. Pittman.
Clarksdale station, J. T. Murrah.
Jonestown station, J. J. Brooks.
Belen circuit, R. S. Lawson.
Lula circuit, J. M. Bradley.
Austin circuit, S. A. Brown.
Tunica circuit, T. W. Dye.
Friar's Point station, W. C. Harris.
Hillhouse circuit, J. M. Moose.
Gunnison station, R. H. B. Gladney.
Rosedale circuit, S. B. Myers.
Bolivar circuit, J. R. Countiss.
New Salem circuit, to be supplied by L. A. McKeown.
Transferred—J. E. Buck, West Texas Conference, and C. A. Spraggins, North Texas Conference.

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Gen. A. W. Greely.
Rear-Admiral Pierce Crosby.
Prof. N. S. Shaler.
Percival Lowell.
William Dean Howells.
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Octave Thanet.
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REMINDER.

Brethren indebted to the Ministerial Aid Association will please remember our claims just now. Our young men are calling for help and are dependent upon us to run through the session. T. B. HOLLOMAN, President.

"BROWN'S BRONCHIAL TROCHES" are of great service in subduing Hoarseness and Coughs. Sold only in boxes. Avoid imitations.

CONFERENCE NOTES.

Rev. H. M. DuBose, D. D., has a warm heart, a big soul and a smiling face.

The preachers all have on good clothes and carry cheerful faces—all men of faith and courage.

Rev. W. M. Hamner, of the Memphis Conference, was with us for a few days to the joy of all the brethren.

The sermon of Rev. S. A. Steel at the Presbyterian Church was a finished production and a feast of fat things.

W. A. Gunning, a lay delegate to both of the Conferences in Mississippi, was circulating freely among the brethren.

The wife of Rev. A. P. Sage died in Starkville during our session, and the Conference sent a telegram of sympathy.

This scribe heard only three sermons, all strong and edifying, but glowing reports reach him of all the sermons preached.

Bishop Wilson says less in the chair and pushes business faster than any Bishop that ever presided over this Conference.

Rev. H. D. Howell, of the Mississippi Conference, is enjoying the association and companionship of the friends of his earlier years.

Dr. Hoss, editor of the Nashville Advocate, came on Monday morning and addressed the Conference on the subject of the Christian Advocate.

Rev. J. W. Chambers, president of Whitworth Female College, is present and circulating freely among the brethren. He is always welcome here.

Notwithstanding the flood in the Spring, the drouth in the Summer and the quarantine in the Fall, the collections are about equal to last year.

Rev. M. L. Burton, of the Mississippi Conference, a fair sample of the preachers of the Mississippi Conference in good looks, was present contesting for the palm here with Rev. J. S. Oakley.

Bishop Wilson's sermon on Sunday, on the Spirituality of Worship, was one of great breadth, depth, clearness and intense spiritual power. It was attended by the unction of the Holy Ghost.

Why throw away your money for every new cough syrup, when you can buy that standard remedy, Dr. Bull's Cough Syrup?

GONE HOME.

Our hearts are sad. We buried Bro. D. O. Nugent yesterday. He was the Sunday-school superintendent at White Chapel. He had been an official member of the church twenty-five years. He was caught in a cotton gin, and cut in about twenty places. He lived about thirty-six hours. Pray for us.

H. S. JOHNS.

Bayou Chicot, La., Dec. 6, 1897.

NOTES.

Bishop Keener has been rather feeble of late, but is now growing stronger.

Rev. C. A. Spraggins, of the North Mississippi Conference, has been transferred to Texas, and stationed at Lancaster.

In order to make room for the proceedings of the North Mississippi Conference, we leave over our editorial and two or three communications which had been slated for this week's issue.

Rev. Christian Keener, who has been afflicted for several years, is rapidly growing worse, and it is probable that he is near the end of his earthly pilgrimage.

Rev. J. A. Braswell, of the North Mississippi Conference, died on Monday, the sixth. Bro. Braswell had but very recently joined the traveling connection, but had shown himself a diligent, earnest, faithful minister.

Sister Sage, wife of Rev. A. P. Sage, of the North Mississippi Conference, died on Saturday last. She was a most excellent Christian woman, whose death will be deeply deplored by a large circle of friends in the various localities in which she has lived.

Miss Belle Kearney has returned from her nine months' journey to her home at Flora, Miss., where she will remain during the winter. Miss Jessie Ackerman, a W. C. T. U. worker of national reputation, will be with her during a large part of the season.

Sister Mounger, wife of Dr. E. H. Mounger, of the Mississippi Conference, died at her home in Brookhaven on Saturday last. She was a woman of admirable character. Hosts of friends in various parts of the State will be saddened by the news of her death. We deeply sympathize with our brother in his sore bereavement.

Prof. Albert Marvin Herget, of the Louisiana Industrial Institute, at Ruston, was married, on the twenty-sixth of November, to Miss Mary Divine Coleman, daughter of Dr. and Mrs. S. K. Coleman, of Canton, Miss. We extend our heartiest congratulations to the happy pair and wish them unalloyed felicity through life.

Rev. P. H. Fontaine preached his farewell sermon to his flock at Carrollton last Sabbath, and will take his departure for his far-off Western field on Wednesday, the fifteenth. Under his efficient leadership Carrollton has met all claims for the current year. His flock part with him with regret. Quite a surprise was given him a few evenings since by the presentation of a handsome overcoat and other valuables. The preachers bade him an affectionate farewell on Monday morning at the Preachers' Meeting.

Preachers who have been moved by the itinerant wheel should notify us at once if they wish to get the ADVOCATE promptly.

Rev. N. E. Joyner, of Monterey, Mexico, was a welcome caller at the ADVOCATE office recently. He was on his way to Moss Point, Miss., to visit his parents. He will return to his charge about the thirtieth.

From a letter received from Bro. A. S. Lutz we make the following extract which will be read with interest by all our people:

We are in the midst of a gracious revival in the Methodist Church at Jackson, La. Nearly all of the students of Centenary College have become professed Christians. Prof. Tom Carter is doing all the preaching.

We are having much sickness. Two of our boys, Henry and James, sick with typhoid fever. One has had it 30, the other one 23 days. Our youngest one, Osmond, is also quite sick. We fear he has same fever. Pray for us.

H. P. LEWIS.

Carthage, Miss., Dec. 6, 1897.

We sympathize with our brother in his affliction, and pray that his loved ones may be speedily restored to health.

TO THE PASTORS OF THE LOUISIANA CONFERENCE.

We urge upon you to bring up the full assessment for our superannuated preachers, and widows and orphans. If the full assessment is paid, it will give only a meager support; and when it falls short, it puts a hardship upon those who have borne the heat and burden of the day. Let us bring up this collection, though all others fall short. As "Our Beloveds" don't have a chance to give to this cause in a congregation as we of the rank and file, they may hand it over to the Joint Board direct. Everyone should give something to this cause. Thanks to Dr. Sawyer for his disinterested and earnest exhortation on this cause.

Second: Each pastor will turn to Paragraph No. 137 in the Discipline, read it over twice at least, and do what it enjoins fully and conscientiously, and give the Joint Board all light possible in each case. Do not fail to do this and then at the Annual Conference get up and publicly criticise the action of Joint Board of Finance, as one brother did a few years ago.

S. S. KEENER,
For Jt. Bd. Finance.

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NOTICE.

Bishop E. R. Hendrix will dedicate our church at Lafayette, La., on the fifth of January, 1898, instead of Dec. 15, as previously published. Service at 11 A. M. I. T. REAMES, P. C.

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Will correct all the troubles, and never fails, but

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TESTIMONIAL.

July 26, 1899.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
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STATE OF ILLINOIS, } ss.
COUNTY OF COOK. }

IN THE PROBATE COURT OF COOK COUNTY.

Estate of Elisabeth Pope, deceased.

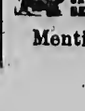
To Charles Myers,
Son of Said Decedent:

Take notice, that on Jan. 12, A. D. 1898, at ten o'clock A. M., or as soon thereafter as the matter can be heard, the undersigned will present to the Probate Court, at the Court-House in the City of Chicago, in said County, a final account as administrator of said estate, and ask that the same be approved, said estate declared settled, and the undersigned discharged.

Anyone knowing the whereabouts of said Charles Myers is requested to communicate with the undersigned. He has not been heard of by his relatives for about fourteen years, and has money coming to him if still alive.

SECURITY TITLE AND TRUST COMPANY,
Administrator.

Reaper Block, Chicago, Ill.



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Crown Point, N. Y., Nov. 16, 1897.
Dr. E. J. Worst, Ashland, O.
Dear Sir.—Have given the Inhaler 3 days trial for a stubborn cough that has resisted all medical treatment heretofore. The beneficial effects of the Inhaler was almost instantaneous, relieving cough at once. I believe this little invention is a God-send to the afflicted. I will see what I can do, and write you a little later in regard to an agency. Please find enclosed $1.00. Very respectfully,
B. F. BEVINS.

Odessa, Mo., Oct. 18, 1897.
Dr. Worst. Dear Sir:—"I will say that I have cured one case of Catarrh with your Inhaler that was under the doctor's hands for four months. I have cured my own Catarrh in my head, and Rheumatism, and have not a pain or an ache in my body at this time. All who have used the Inhaler say it is the best medicine in the world for Catarrh. You will find an order for another dozen which please forward and oblige. W. C. DANNALSON.

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"I have used one of Dr. Worst's Catarrh Inhalers and received more good than from anything I ever used." JOHN E. OTTO.

Harrisburg, Pa.
The Inhaler received all O. K. I have found nothing yet to equal your Inhaler. Enclosed find one dollar." WM. B. OHR.

Robert Halford, Mt. Lebanon, N. Y., says: "Can recommend it as the best I ever used."

Mrs. Kate A. Wert, Winnebago, Minn., says: "Never had anything to do me so much good."

I have thousands of similar greetings on file in my office. Every one is delighted who receives the Inhaler, and can't say too much in its favor. Its immediate magical effects upon the mucous membranes and air passages of the head in allaying pain and all abnormal conditions, captivates every one, and all are loud in saying that its real value is far above its price.

SPECIAL OFFER. I will for a short time mail to any reader of THIS PAPER my new Scientific Catarrh Inhaler with medicine for one year, on three days' trial, free. If it gives satisfaction send me $1.00, if not, return it. Send for it now, as this notice will not appear again. Address,

DR. E. J. WORST, Dept. 184, **Ashland, O.**

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GETTIN' RELIGION.

BY IDA GOLDSMITH MORRIS.

I ain't much on religion, nor prayer meeting beside,
I've never jined the church as yet, nor ain't been sanctified;
But a tender sort of feeling draws me nearer to the skies,
Since I got a peep of heaven through a pair of trusting eyes.

Time was when nothing moved my thoughts above this sinful world;
No preacher's words could stir me up, in wrath an' fury hurled;
But lately I've been drifting nigher to the better land,
And the force that leads me upward is a little dimpled hand.

Seems like the bad thoughts sneak away, with that wee chap hard by;
And cuss-words that were handy once won't come when he is nigh;
Facl is, it sort o' shames me to see those clear, blue eyes
Look at me (when I'm gettin' riled) in pity an' surprise.

I don't know much of heaven or angels an' such things;
But, somehow, when I picture 'em, it ain't with harps an' wings;
But with yeller curls, all tangled, an' tender eyes that shine,
An' lips that's soft an' loving, like that little chap of mine.

Then, when he folds his dimpled hands, in his little bed at night,
An' whispers, "Now I lay me," why, thar's something ails my sight,
An' my throat gits sort of husky when he blesses me, an' then
I'm dead sure I've got religion by the time he says, "Amen!"

— Louisville Courier-Journal.

THE TEST OF A GOOD BOOK.

A favorite professor used to say: "The best test of a piece of good literature is the number of times you can read it over without wearying of it." Experience has proved his wisdom. The great books of the world, those universally acknowledged to be the greatest ever written, are those which can be read over and over again, not only without wearying, but with fresh interest each time. Comparatively few novels will bear this test. When we have once mastered the plot of a book by Mrs. Holmes, Augusta Evans Wilson, Marian Harland, and similar writers, what remains? Can we read the book over again at once and get more enjoyment out of it than at first? Very likely the first reading of them affords more intense fascination than does one of Dickens' novels. But every time we read Dickens, or Scott, or Thackeray, or others of their rank, we find some beauty which at first escaped our observation. That is what gives them their rank. How disappointed I was in the first reading of "Vanity Fair!" I could not take the slightest interest in it, and only read it for the sake of a friend who requested it; but how much more pleasantly disappointed I was a few months later, when, picking it up and opening it at random, I became so enchanted that I could not leave it until I had re-read every word. I knew the plot, so that was not the charm. I enjoyed now getting acquainted with the people.

The place of a book in literature has nothing to do with the amount of information it contains. Our school arithmetics and grammars are all information and not at all literature. But a book is valuable to me for its moral and spiritual outlook, for the beautiful thoughts I find in it, for the broader view it gives me of life and duty and beauty, for its help in bringing me into closer relationship with all that is good and beautiful and true.

If a book is full of good, beautiful thoughts, such as I want to copy into my note-book, then I want to read it again and again, to get at the meaning of all that is in it. The secret of the unfailing life of the Bible is the fact that its contents are never exhausted. We always find in it something beautiful to think about.

Therein lies the greatest test of a good book—its ability to make us think. Biography and history can not but do this. But a history of dry events does not so easily compel our attention to their meaning as does a masterpiece like "Macaulay's History of England." The fact that it is a masterpiece of literature as well as a good history depends upon just that subtle quality, that it makes us think, and upon the perfection of its language.

Few good books use really poor language. Words are the dress of the author's thoughts. A good writer does not use tawdry, flashy language, any more than a lady wears tawdry colors and flashy, cheap jewelry.

Poetry is peculiarly helpful in thought suggestions, perhaps because a poem can not describe all, but can only suggest and leave our imaginations to fill the picture. Rhyme and rhythm do not make poetry. There must be a real thought. Perhaps the best test of the value of a poem is our ability to commit it to memory and to continue to find pleasure in repeating. Poems may be memorized while at work, and their repetition when too busy to learn new ones will keep the mind from many petty worries.

A pretty sure test of a book's value is to read it aloud to several persons—if possible, older persons. If it will not bear this test, it is better in the fire.—Selected.

The Same Old Sarsaparilla.

That's Ayer's. The same old sarsaparilla as it was made and sold *50 years ago.* In the laboratory it is different. There modern appliances lend speed to skill and experience. But the sarsaparilla is the same old sarsaparilla that made the record—*50 years of cures.* Why don't we better it? Well, we're much in the condition of the Bishop and the raspberry: "Doubtless," he said, "God might have made a better berry. But doubtless, also, He never did." Why don't we better the sarsaparilla? We can't. We are using the *same old plant* that cured the Indians and the Spaniards. *It* has not been bettered. And since *we* make sarsaparilla compound out of sarsaparilla plant, we see no way of improvement. Of course, if we were making some secret chemical compound, we might.... But we're not. We're making the same old sarsaparilla to cure the same old diseases. You can tell it's the *same old sarsaparilla* because it works the *same old cures.* It's the sovereign blood purifier, and *—it's Ayer's.*

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It is a valuable agent in assisting in the digestion of food, and aids the blood in taking up more nourishment than it would without it.

It quickens the circulation of the blood and respiration.

It is also stimulating and refreshing (due to the caffeine it contains).

In tiding over nervousness in emergencies, it is a sovereign remedy.

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As a stimulant and caloric generator in cold weather it is one hundred per cent. ahead of whisky or other liquors.

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Do you envy Nansen's robust health? Then listen to what he says about the use of stimulants and narcotics. His testimony is supremely valuable because he does not speak from mere theory, but from very real, arduous, and prolonged experience, his splendid physical condition being the best possible evidence of the soundness of his conclusions. Dr. Nansen states in a Belgian journal that his experience has led him to take a decided stand against the use of stimulants and narcotics of all kinds, and he took no intoxicants with him on his recent expedition. He says it is obvious that one can get nothing in this life without paying for it in some way or other, and that artificial stimulants, even if they had not the directly injurious effects which they undoubtedly have, can produce nothing but a temporary excitement, followed by a corresponding reaction. Stimulants, with the exception of chocolate, which is mild in its effect and at the same time nourishing, bring practically no nutritive substance into the body, and the energy which one obtains in anticipation by their use at one moment must be paid for by a corresponding exhaustion at the next.—Standard.

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Mention the CHRISTIAN ADVOCATE.

THE DEAD LINE.

There is a general tendency in some quarters of America to force ministers who have passed fifty years of age to retire from the active work. It is contended that efficiency and usefulness are impossible after this limit is reached. The churches are demanding younger men. A half century is a positive disqualification. This strikes us as extremely arbitrary. We do not believe any man ever reaches intellectual maturity until he is at least sixty years old. The best sermons we ever heard preached fell from the lips of men over sixty, and in some cases seventy or more. This thing of arbitrarily superannuating ministers at fifty is absurd. We believe that work long after this period is, oftener than otherwise, the best work done for Christ. The following extract ought to show that age is not necessarily a barrier to fine intellectual work:

"Let no man think achievement is not for him simply because the family record sums up his years to a threatening total. 'The sixties,' said Rabbi Jacobi to his young braves, 'have all the twenties and forties in them.'

"Cato learned Greek at eighty;
Sophocles
Wrote his grand Oedipus, and Simonides
Bore off the prize of verse from his competers
When each had numbered more than four-score years,
And Theophrastus at fourscore and ten
Had but begun his 'Characters of Men.'
Chaucer at Woodstock with the nightingales
At sixty wrote the 'Canterbury Tales.'
Goethe at Weimar, toiling to the last,
Completed Faust when eighty years were past."

If history records with the performances of men whose years numbered threescore or more. "My Cid, with the fleecy beard," driving the Moors from Spain; Dandolo, Doge of Venice at ninety and storming Constantinople at ninety-four; and in our own time Von Moltke at seventy conducting a campaign unparalleled for brilliancy and result in the history of war. These are feats of arms. Would you search other fields? In science there are Darwin and Spencer and Pasteur and Lister, and, if you go back a little, Sir Isaac Newton, who could name a discovery for everyone of his eighty-five years. It was Voltaire who said that if all the great men of all ages could be assembled in a congress, Sir Isaac Newton would be chosen to preside by unanimous consent. In literature and art the names of those who in advanced years won imperishable renown are legion. Everybody can recall their names. Milton wrote his great epic when nearly sixty. Michael Angelo at eighty won the triple crown for excellence in painting, sculpture and architecture. Browning at seventy-seven wrote his most characteristic poem, and Tennyson at eighty-one gave to the world the most exquisite of his lyrics.—The Churchman.

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OUR DEPENDENCE ON BODILY CONDITIONS.

We are affected more than we dream of by the very state of the atmosphere. The great Dr Alexander was once asked "If he had the full assurance of faith." He replied, "Yes, except when the wind is in the east." When Elijah lay down under the juniper tree and wished that he might die, he was suffering from physical prostration, and God had prepared food for him, and the angel said, "Come and eat." You will mark the tenderness. He did not say, "Can this be Elijah?" No. This was not the time to preach to him; this was the time to care for him physically. "Come and eat, for the journey is too great for thee." What comfort there is in that sentence, "The journey is too great for thee." It gives us such an ideal view of God. We feel that he sees the journey that is before us as well as the way we have come, and wants us to be prepared physically for it. Oh, what it would be to many who read these words if they only believed that God cared whether the journey was great or not! I am compelled to believe that so many never realize that God cares whether they are tired or not. Would it not make a difference if we believed he cared for us? Well, he does, and he would have us rest always in his love.—Margaret Bottome, in Ladies' Home Journal.

A CLERICAL DREAM.

The pastor dreamed that his church was a stage-coach at the foot of a hill, up which, in the absence of horse-power, it fell to his lot to drag it up.

Some of his officers and members bade him be of good cheer, for they would all help. He should guide the tongue; some of them would turn the wheels, others push; and so, together, they should get it up the hill.

For a while the heavy coach moved slowly, but surely up. After a time, however, its weight seemed to increase, till the pastor, bringing the vehicle to a stand on the first ridge, and turning the tongue to prevent its slipping down, ran to see what was the matter. All the helpers, tired of turning wheels and pushing, had jumped into the coach and were sitting inside!

The pastor can not drag the coach up all alone! If all will take hold, the heaviest coach will move up the roughest hill.

Pastors have been encouraged to attempt great things, and then have been left when half way up the hill.—Episcopal Recorder.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

POSTELL—On the morning of Nov. 5, 1897, the death angel entered the home of Dr. H. L. Sutherland, at Oxford, Miss., and bore to the realms of light the pure spirit of his mother, MRS. REBECCA A. POSTELL. She was a daughter of the late Mr. Hugh Lewis, a wealthy planter of Madison county, Miss., and was born May 8, 1826. Her first husband was Mr. Benj. Sutherland, and her only son (and offspring) is Dr. Hugh Lewis Sutherland, a noted physician of Bolivar county, Miss. In early life she united with the M. E. Church, and was a devout, consistent Christian. She literally obeyed the command, "Be ye given to hospitality." She and her husband, Capt. E. C. Postell, who preceded her to their heavenly abode Feb. 13, 1894, spent a great portion of their united lives ministering to the needs of their church.

Of a lovely disposition, she was all that wife, mother, friend, could be—a perfect woman! Her character was cast in a mold of heroism and endurance that is the heritage of but few, and made her equal to all the emergencies of life.

During her last illness she bore suffering which was extreme with great fortitude, and spoke of death's approach with equanimity, for she was ready.

"One by one they pass through the strife;
Through the waters of death they enter life,
One by one.
To some are the waves of the river still
As they ford on their way to the heavenly hill;
To others the floods run swift and wild,
Yet they reach the home of the undefiled,
One by one."

M. B. D.

RAGAN—Mrs. L. C. RAGAN (nee Craig) died at her home, Clarence, Natchitoches parish, La., on Nov. 29, 1897. She was born Feb. 1, 1867; was converted and received into the church at the age of eight, and entered into the experience of entire sanctification something over a year ago. Shortly after her marriage with Bro. W. A. Ragan, ten years ago, she removed to the present home of her family. At that time there was no Protestant Church in the neighborhood, and great wickedness prevailed. Largely as the result of her prayers and work, a neat Methodist Church was built and dedicated, with a membership of four persons. In June, 1891, the Lord honored her efforts by sending a powerful revival of religion, in which some of the most substantial people of the neighborhood were converted, her own husband among the unmber. There is now a membership of eighty, characterized by unusual zeal and piety. She had the affairs of the church much at heart, and her work in its behalf was marked by tact and wisdom as well as zeal. She leaves a husband and six children. We shall miss her sadly, but we know that God knows best. With truth it may be said, "She hath done what she could." JNO. C. SLIGH, Pastor.

GODBOLD—In memory of little IRVIN GODBOLD, aged three years and two months.

On Oct. 19, 1897, God, in his goodness, saw fit to pluck from this earth dear little Irvin, who had spent only a few short years to brighten the home in which he was so dear. Parents and loved ones, remember that God has a purpose in all that he does; and while your hearts are grieved, submit to his kind will. He has called little Irvin to heaven, where he will know sorrow, pain, nor disappointment. The same God that said, "Suffer little children to come unto me," also said, "Of such is the kingdom of heaven;" and while he is not here, he is in heaven, and with his little hand he is beckoning papa and mama to come; and if you are faithful to every duty, some day, only a short while, you shall see your little angel in heaven.

May God's choicest blessing rest upon the dear loved ones, and this prove the strongest tie binding them from earth to heaven! Farewell, dear Irvin, for only a short while.

AUNT BELLE.

SELLERS—JAMES CICERO SELLERS, aged three years and twenty-six days, died near Moss Point, Miss., Nov. 16, 1897, after an illness of nine days.

How sad to the fond parents and friends of this interesting child is the folding of the busy hands, the stopping of the restless feet, and the silencing of the musical voice! But the very vision is that have drifted over their pathway are lighted with a glorious light. They know their darling is safe. No more physical pain; no taint of sin upon his redeemed spirit; nothing before him but an eternity of happiness. May the loved ones be sustained and comforted by the Divine Spirit!

A FRIEND.

KENDALL—GEORGE CARAWAY KENDALL, son of Fielding and Margaret E. Kendall, was born Jan. 11, 1897, and died Aug. 31, 1897, aged seven months and twenty days.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
That never can be filled.
God in his wisdom has recalled
The boon his love had given;
And though the body slumbers here,
The soul is safe in heaven."

By request of Sister Kendall.

J. F. ROBINSON.

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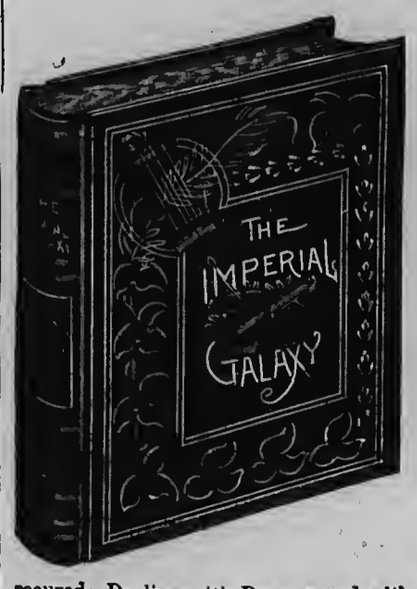

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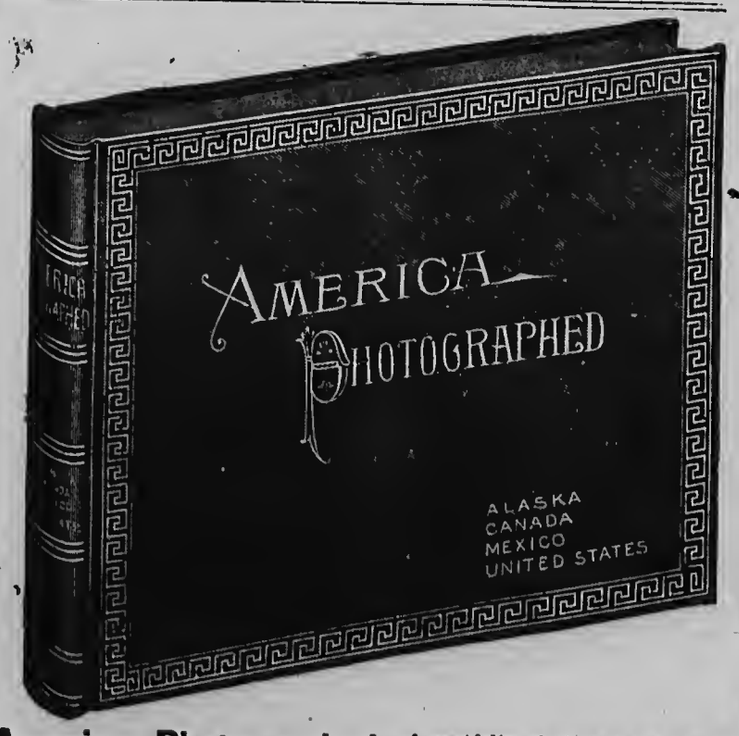

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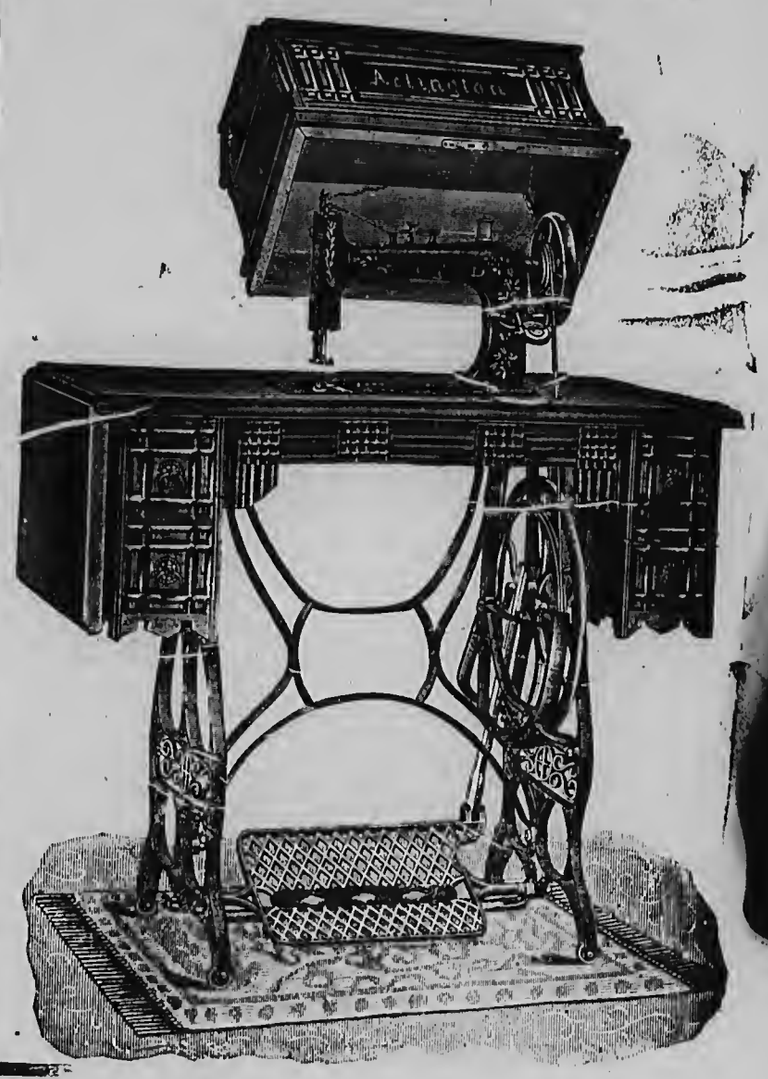

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

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NEWS OF THE WEEK.

DOMESTIC.

Seven hundred Chinamen in San Francisco have professed conversion and have joined the Salvation Army.

Typhoid fever is on the increase in New York City, according to the records of the Board of Health.

It is expected that the City of New York will be obliged to issue $40,000,000 of new bonds next year for public improvements.

Governor O'Ferrall, in his message to the Virginia Legislature, recommends the enactment of a law which will impose a fine of $200 upon each 1000 inhabitants of each city and county for permitting a lynching to occur in their midst. He also recommends that the officers of the law who wink at or permit their prisoners to be taken from them by a mob shall be subjected to the most rigid punishment.

A hurricane struck Point-a-la-Hache, La., on Dec. 13, doing much damage.

The annual average by decimal periods of the benevolent contributions of the Methodist Episcopal Church from 1840 to 1890 has risen from $108,200 to $2,304,900, and the average per member from 13 cents to $1.02.

A committee of five of the Ohio Federation of Labor, to whom was referred for early report the subject of the influx of foreign labor, reported a recommendation to have Congress asked to exclude foreign labor for ten years.

Fifty Mormons arrived at New York recently from Scotland. It is said by those who profess to have information that only five of the whole number are converts, the other forty-five being the missionaries who were sent over to make proselytes.

Christian Scientists in Racine, Wis., object to the teaching of physiology in the public schools, on the ground that physiology is a study in the science of life, and that in case their children were taken sick, it would prevent, in a large measure, their recovery.

The annual meeting of the National Board of Trade has taken place at Washington, D. C. This organization is maintained by the leading commercial exchanges and Boards of Trade in the United States, all the large cities in the country being represented in the membership.

Although but a few days have elapsed since the "long session" of the present Congress opened, that body has already got to work in earnest. The only measure of special interest to Louisiana which has yet been introduced is the dock bill, which provides for the construction of a steel floating dock at Algiers, to cost $750,000, and capable of lifting a vessel of 15,000 tons displacement. The bill carries an appropriation of $500,000 for the commencement of work. At this session Congress is also to be asked to deepen the channel through South Pass, as well as provide for the care of the jetties after the expiration of the contract with the Eads Company.

The latest champion of the irrepressible Salvation Army is that most eloquent and versatile American, Chauncey M. Depew. At the recent ordination of Mrs. Maud Ballington Booth, at Carnegie Hall, in New York, Dr. Depew took the platform to say publicly that he believed in the Salvation Army, because he believed that religion was a good thing for everybody.

Mrs. Annie L. Diggs has been appointed State librarian for Kansas. She will have charge of the State Law Library, one of the largest in the West, as well as of the general library. Considerable opposition to her appointment was made by certain lawyers, on the ground of her sex, but the judges of the Supreme Court declared that a woman could do the work just as well as a man.

FOREIGN.

At the recent elections for the London School Board, eight Indy candidates were returned, three of them at the head of the polls in their respective districts.

All the forces of General Sir William Lockhart, the British commander on the Indian frontier, have been withdrawn to the Bara valley for the Winter. Thus the largest and best-equipped force ever assembled in India has failed and the whole work will have to be repeated in the Spring.

The German-Chinese difficulty is practically settled. The governor of Shan Tung province has been removed from office, but will not be any further degraded. No monopoly of mines and railroads is conceded to Germany, but that country is given preference. Finally the area immediately surrounding Kiao Chau Bay is set apart exclusively for Germany. China yields on all other points.

The refusal of Canada to agree to the abandonment of pelagic sealing, even for one year, has unfortunately greatly complicated the seal problem. The treaties with Russia and Japan providing for the stoppage of pelagic sealing for the time being, and for the protection of the seals, are of little practical value without the consent of Canada, or, more properly, of Great Britain, to the arrangement.

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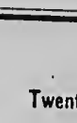

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EDITORS.

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Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

Miss Sallie Smylie, Nov. 6: "We went to the country in September, during the time of the strict quarantine here. I was well rested and anxious to begin work, but had not been idle all the time. Two new auxiliaries have been organized on this district this quarter, one of which I am specially proud, as one of our good missionary workers organized it. Miss Mabel Kendal is teaching in the adjoining country, and, finding no society there, organized it. We feel very proud of her, and miss her from our church in Meridian very much. She is a good church worker.

"I do hope we will be able to make a good report this quarter. Our district secretaries have not been able to visit any for the fever, and will have to use greater efforts the remaining time. I do not believe there has been forty dollars raised for the McNemar fund. It should be stressed.

"I have written to each district secretary to have her societies observe the Week of Prayer. I hope each one will. We (Central Church, Meridian) have made arrangements for it, and a public meeting for Thursday night."

She is discouraged about the work among the children, as there are so few auxiliaries. She has made efforts by writing, but deems it necessary that visiting and organizing should be done. As we have before quoted, "The door of millennial glory has a child's hand on the latch." Shall we not labor that the intelligent, educated young people of this generation lift the latch, spread wide the door to usher in this glad day? We trust that each district secretary realizes the imperative need of this branch of our work, and that each adult auxiliary will be so impressed with its importance that a committee will at once be formed for this special work, and efforts extend to places where there are no adult auxiliaries. Send out the Little Worker, and other literature, that an intelligent interest be aroused in advance of other efforts. Make the best selection possible for lady managers.

Mrs. Lizzie Norsworthy, Capitol Street Church, Jackson, Nov. 17: "At the last meeting of W. F. M. S., I was elected item gatherer. . . . The auxiliary is in a flourishing condition. We have about forty members, and constantly growing. We never fail to meet monthly. The average attendance is from seventeen to twenty. The society did not even fail to meet regularly during the quarantine of six or seven weeks.

"We have raised forty dollars during the quarter. We raised thirty dollars for special fund, ten dollars for Miss McNemar, and twenty dollars to make Mrs. W. L. C. Hunnicutt a life member.

"During the month of December our society expects to have a missionary rally, and a special sermon on missions. Our district secretary, Mrs. R. R. Parker, was with us at our last meeting. We are always glad to have her with us, and hear her good words of encouragement."

Editor W. M. Advocate, November: "Please renew your subscription to our Woman's Missionary Advocate. You can not conduct your work successfully without it. Do not depend upon hearing articles read from its pages at your monthly meetings; do not depend on reading your neighbor's copy. You should see for yourself what the Woman's Board of Foreign Missions is doing with the money you help to contribute. Our work can not prosper unless the Woman's Missionary Advocate is sustained. Receipts have been very light all through the Spring and Summer. Will each one who has not renewed do so at once, and send one new subscriber? Friends, we beg you to come to the help of the Woman's Missionary Advocate."

We were pleased to find the following resolution in Nineteenth Annual Report, W. B. Meeting, 1897: "That we respectfully recommend that a fraternal messenger be appointed by this Board to meet and confer with the Executive Board of the Parsonage and Home Mission Society as to methods of conducting the work of these bodies so as to conserve the interests of both." Miss M. L. Gibson was appointed fraternal delegate. MRS E. D. JONES.

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Mention this paper.

NOTICE

TO CLASS OF THE FIRST YEAR, LOUISIANA CONFERENCE.

Those members of the class of the first year who failed in their examination last year, and who wish to stand for both the first and second this year, will meet the committee at the church in Crowley, Tuesday morning, Jan. 4, 9:30 o'clock.

The whole class of the first year will meet the committee, Tuesday afternoon, the fourth, at 4 30 o'clock, at the place of which notice will be duly given at the church in Crowley. The examination will be on Wesley's Sermons. The other books of the course will be the subject of examination Wednesday, beginning at 9:30 A. M.

All the class should be present promptly at the time appointed, as it may be impossible to give the examination later. Pen and ink and legal-cap paper must be brought by each member of the class.

COMMITTEE OF EXAMINATION FOR THE FIRST YEAR.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUBNUT, South Bend, Ind.

Senator George F. Hoar has written three articles for THE YOUTH'S COMPANION describing a boy's life in Concord sixty years ago, in which he gives not only graphic details of his own boyhood, but reminiscences of some of the famous men who lived in his historic town, including Emerson, Hawthorne and Thoreau.

MARRIAGES.

NILSON—RICKS.—At the residence of the parents of the bride, Mr. M. and Mrs. L. Ricks, Mansfield, La., Dec. 5, 1897, by Rev. J. D. Harper, Mr. M. K. Nilson and Miss Mattie L. Ricks.

ROBERTSON—McKAY.—In the Methodist Church, Utica, Miss., Nov. 24, 1897, by Rev. Geo. Robertson, of the Baptist Church, and father of the groom, assisted by Rev. John W. Crisler, of the Mississippi Conference, Mr. A. E. Robertson and Miss Fannie McKay, all of Utica.

Handsome decorations and reception.

KNIGHT—BALLARD.—At the residence of the bride's father, Mr. O. G. Ballard, near Harrisonburg, La., Dec. 5, 1897, by Rev. J. White Davis, Mr. John H. Knight and Miss Lillie M. Ballard, all of Catahoula parish, La.

STANFORD—CONNELLY.—At Red Bone Methodist Church, Oct. 7, 1897, by Rev. W. W. Hurst, Mr William T. Stanford and Miss Mamie Connolly, all of Warren county, Miss.

FOLKES—NAILER.—At the residence of Miss Sue Nailer, Nov. 4, 1897, by Rev. W. W. Hurst, Mr. Eugene Folkes and Miss Hattie Nailer, all of Warren county, Miss.

STOUT—NAILER.—At Antioch Baptist Church, Nov. 25, 1897, by Rev. W. W. Hurst, Mr. Harry Stout and Miss Eliza Nailer, all of Warren county, Miss.

KEORBER—BOBB.—At the residence of the bride's father, Mr. Charles Bobb, by Rev. W. W. Hurst, Mr. Jacob Keorber, of New Orleans, and Miss Adah Bobb, of Warren county, Miss.

ENOCHS—STANTON.—At the residence of the bride's parent, Vicksburg, Miss., Dec. 7, 1897, by Rev. J. A. Moore, Rev. K. S. Enochs, of Webber Falls, I. T., to Miss Annie Stanton, of Vicksburg, Miss.

William Henry Ott, alias "Mustang Bill," says that he used Ayer's Hair Vigor for nearly five years, and owes to it his splendid hair, of which he is justly proud. Mr. Ott has ridden the plains for twenty-five years, and is well known in Wyoming and the Northwest.

SITUATION WANTED.

A thoroughly competent and experienced bookkeeper desires a situation. Address A. E., ADVOCATE office.

WANTED.

Twenty Girls at 5-Cent Cotton Rates.

The Chickasaw Female College, at Pontotoc, Miss., on account of the low price of cotton and the damage done by yellow fever, that it may extend the greatest good to the greatest number, will take 20 girls at $10 per month each. This will include good, wholesome board in college building, furnished room, lights, fuel, washing and tuition in the Literary Course.

This is one of the oldest institutions in the State, in one of the best and most healthful towns and sections in the South, free from malaria and all epidemics. Building, an elegant brick structure. Faculty, experienced specialists. Vocal and instrumental teachers, conservatory graduates of long experience. Art and elocution teacher unsurpassed. Course of study, high. Instruction, equal to the best. Present term most flourishing, over eighty pupils, and increasing weekly. Location in North Mississippi, in hill country. Daily mails, telegraph and telephone connection. No safer or better place in the South. Write for catalogue.

Address J. A. MONROE, A. M.,
President.

Pontotoc, Miss.

BACK TO THE OLD HOME.

Special low rate tickets to points in the Southeastern States will probably be sold by the Texas and Pacific Railway Company from all points on its line Dec. 21 and 22, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport, and Memphis. If you contemplate making the trip and want to know the cheapest and best way, write to Mr. E. P. Turner, G. P. and T. A., T. & P. R'y, Dallas, Texas.

Christian Advocate.

VOL. 44.—NO. 51. NEW ORLEANS, THURSDAY, DECEMBER 23, 1897. WHOLE NO. 2157

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

For the NEW ORLEANS ADVOCATE.

THE ADVENT.

BY REV. A. B. WARWICK.

He comes, the Prince of Glory comes,
By prophets long foretold;
In love and matchless grace he comes,
His grace and love t' unfold.

His loftiest throne of radiant light,
His majesty supreme,
His everlasting power and might
He leaves, man to redeem.

He comes not in the pomp of earth,
Nor seeks its vain renown.
His majesty and royal worth
And power are all laid down.

Though King of every rolling sphere,
He takes the humblest place,
And discipline the most severe,
As servant of the race.

But Godhead can not be confined
Or held in walls of clay;
Its glory draws the human mind
Beneath its sovereign sway.

So now this Prince of royal birth
Sits on the throne of love,
Stronger than all the powers of earth,
Higher than heaven above.

THE NEVADA DESERT, SIERRA NEVADAS, AND SOUTHERN CALIFORNIA.

Of all the American deserts, the one extending through Nevada is the dreariest. For hundreds of miles nothing is seen but a blinding stretch of alkali, so white and glistening as to produce the illusion that one's eyes are gazing on vast bodies of water with the glare of the sun upon them. In other places the surface is covered with scoria, evidences of volcanic action long since extinct. The particles look like black lava, differentiating from the size of a grain of sand to a ponderous house. Finally the surface of the earth changes, breaking into hills and dales, and showing plots of grass and trees along the sides of streams. After riding 555 miles from Ogden, Utah, we find ourselves in the charming town of Reno, which is one of the centres of business life in Nevada, and is interesting as being the junction for the great Comstock mines and as the seat of the State University. The latter is in a flourishing condition under the able management of President Stubbs. Soon after leaving Reno we pass into the magnificent fastnesses of the Sierra Nevada, glimpses of whose glories are seen between the boards of the innumerable snow-sheds that blur its views for an interminable distance. Forests of pine line the sides of the mountains, and at their base lie enchanting lakes—Donner, Tahoe, Webber and Independence—glinting like beds of crystals in the sunlight. Eventually the summit of the range is reached; then we begin our descent, and in a short while we find ourselves speeding through the extensive plains of the Sacramento Valley, the productive wheat section of the State, diversified in appearance by mammoth live oaks, and about night-fall we land at the capital of the wonderful State of California. After a short visit to the progressive city of Stockton we turn our faces toward the south, passing through the San Joaquin Valley, the widest in the West, then ascending the Tehachapi heights, crossing the desert of Mohave, and rolling at last, O joy! into the midst of palm trees and orchards, and realizing that one of our life dreams was being accomplished. We were in Southern California, the Italy of America! It is all that the pens of enthusiastic writers have represented. A land where vegetation is always green, where flowers ever bloom, where the heat of Summer never debilitates, nor the cold of Winter blights. The mountains are seldom lost sight of, tipped with snow and draped with exquisite colors; the valleys are laden with groves of oranges and every other variety of fruit that can possibly be found in a semi-tropical climate. The beaches and harbors and ocean views are among the finest in the world. Palaces fill the cities and star the plains and hill-sides. Comfort has seated herself, and Peace and Happiness walk hand in hand together. Southern California is as near paradise as any section of this mundane sphere can ever be. Los Angeles is beautiful. It has the stir of a large city united with the quietude of a village. On all sides the most superb residences are being erected, and from the display of wealth on every hand one forgets that the cry of "hard times" is singing its piteous tones in the ears of an agonized nation. Everything is forgotten by the wayside traveler save that life, for once, is sweet, and the sunshine and balmy air are a benediction directly from the hand of God. Los Angeles is well called "the city of the angels." Pasadena is a neighboring rival. More beautifully situated than its twin sister, if that is possible, and equally elegant. The best element of the East has settled in it, and the vast wealth of many of its millionaires poured into its lap. Pasadena is a great educational center, and is noted for being one of the largest cities in the United States that is not cursed by the open saloon.

Santa Monica is one of the famous Summer resorts of Southern California, but its inhabitants insist that it is equally fine for Winter. It is right down by the sounding deep, where the roar of the waters is everlastingly sounding through one's brain and the limitless ocean is ever before the eye. A place in which to "come apart" from all the world and be still with God. Here, too, in Santa Monica is every evidence of wealth and culture. The gold of the earth and the genius of man transforming a barren waste of shore into a blooming bower of gorgeous loveliness. Hedges of geraniums, hedges of fuschias, wildernesses of roses, forests of oleanders. O rare Santa Monica!

San Diego is the most historic place in Southern California, and the most interesting. It claims the best climate and the finest bay in the world. San Diego is reposeful and romantic to the last degree, and full of an inexpressible beauty. Standing upon an eminence to the rear of the city, a royal scene is spread before us. To the right is a sweeping mesa; to the left the mountains and table-lands of Old Mexico; at the feet lies the bay sparkling in the radiant light, beautiful as the Bay of Naples and as calm; beyond lies Coronado peninsula and the island upon which stands the largest hotel on the continent; then the grandeur of the Pacific bursts upon us in all its wondrous glory and sublimity. A few miles from San Diego is found Old Town, a quaint little village of adobe ruins, celebrated principally as the spot where San Diego was first planted and as the scene where "H. H." founded her popular work of fiction. The ancient church is shown where Ramona was married, and the same old bells that rung out their deep-throated message on that imaginary day as well and cheerily as they had summoned the faithful to worship in the early times of Spanish Catholic possession. Two quaint, elderly English people have a bazaar at Old Town, and sell all sorts of curios made from the olive trees near the old mission several miles in the country, and exhibit to the delighted antiquarian bullets and other military relics found after Stockton's bombardment. In connection with their curiosity shop this old couple manufacture olive oil. They took us out to the house, where all the apparatus was, and showed us how the olives were preserved for table use, how they were crushed between the loaves of the press, the juice extracted, and the oil made. Southern California is rich in old missions. A number of these are plainly seen from the cars in different parts of the country. Tourists visit them in hordes, and the most fashionable form of architecture is in the mission style. Beatrice Harradin winters occasionally a short distance from San Diego, and the home of Modjeska is not far from Santa Ana. The ride from Los Angeles to Santa Barbara is as fascinating as that from Los Angeles to San Diego.

The same old story: Splendid mountains and fertile valleys, picturesque villages and rolling plains, and the ocean, with its towering billows heaving landward and the seething surf dashing in foaming white caps upon the shore. Santa Barbara is shut in by the mountains that fold it to their hearts, but the sea is not far away, nor the canons, nor the hundred and one other attractions that go to make it headquarters at all seasons for the strangers that crowd within its gates.

Time and strength would fail to attempt to describe the many other alluring nooks in Southern California. They will have to be visited in order to be fully understood and appreciated. Southern California is delightful, not only for its natural advantages, but for the culture and superiority of its inhabitants, and for the rapid advancement they have made and are constantly making in all the arts of the highest known civilization. Christianity is firmly imbedded in the minds of the people, and philanthropy is on a solid basis. It is the ideal refuge for the invalid who is wooed back to health and strength, the haven of rest for "the weary and heavy laden"—a heaven for the old, who can walk softly through all the days and go gently down into their last sleep. It is a land where the spirits of the beloved is, where round about "our restlessness" abides "His rest."

BELLE KEARNEY.

FROM ARIZONA.

The run from San Bernardino, Cal., to Prescott, Ariz., via the Santa Fe railroad, a distance of 500 miles, is one long continuous stretch of sand and sage-brush. At Barstow you not only see the dry, sandy bed of the Mojave river, but also the place where it loses itself in the dreary sands. Later on you cross the sullen and treacherous Colorado at the Needles. Here you leave California, and after another long run you arrive at Ash Fork (a place without an equal). For hours, that seem uncommonly long, you wait to get a south-bound train. Finally your patience (or impatience) is rewarded, the "A. P. A." is announced, and you go aboard. Soon you find yourself gliding again by sage and sand, but the monotony is varied by mountain and some pines. This continues till an Eastern passenger remarks, loud enough to be heard over the car: "I don't see anything like a farm since we got into Arizona. I wonder how the people live." At which a territorial resident replies: "We don't make much crops, stranger. We live on the climate." The Easterner is silenced, but continues to gaze at the untillable landscape, and later catches his breath as he suddenly gets a glimpse of the front of our train, snake-like, rushing madly down a precipitous incline of trestle-work so high that he becomes dizzy; or he hears the labored puff, puff, and realizes the fact that we are on a steep up-grade, and that two engines are straining themselves to the utmost to pull over. In the gloaming the way-worn traveler sees lights twinkle in the distance and outlines of houses appear. He hears the sound of martial music, and rouses up to find we are at Fort Whipple, a military post established by Uncle Sam. The sound of cannon and drum, and the proximity of so many blue-capped and coated soldiers, is deemed a necessary protection to the whites against the Apaches. After a short stop and a shorter run our train sweeps into Prescott, where we are warmly greeted and kindly received by the little band of Southern Methodists here.

Just at this place I am led to exclaim, What will scientists not accomplish! We have the telegraph, the telephone, the phonograph, and many other wonderful graphs. Recently we read of a long-distance typewriter, and of transmitting messages without the use of wires. We Americans have come to a point where, if we feel the need of an invention, and give it a name, presto! some one has put this want, name and all into a practical invention. In view of this, then why not a telegraphoscope? You go to a telephone office (for the two instruments must be near together) and state your want. The deft manipulator of the new instrument makes proper connections, and then rings up Prescott. You gaze into the instrument and at once behold a city of 3,000 inhabitants, lighted by electricity, and picturesquely located on hill and hollow, with a dark background of mountain and pine, and a creek threading its way through the city to the valley beyond. As you continue to look you will see more rocks, and bigger rocks, and rocks more fantastically piled than anywhere else, unless it be, perhaps, in the Grand Canon of the Colorado. Save a few window plants and the pines out on the mountain, nothing green is visible—no grass, or gardens, or shrubbery. You take a view of the surrounding country from the nearest peak. Again you behold sand, rocks and mountains. Involuntarily you exclaim with Bro. Oakley, "This is indeed the wild and woolly West!"

In Arizona in general, and Prescott in particular, they say there is more sunshine to the square inch the year round than in any other spot in America. I believe this to be true. Prescott is between five and six thousand feet above the sea level, so it has a dry, pure, rare atmosphere. So much is this the case that the heart beats more rapidly and the breath is shorter than in lower altitudes. Some ordinary mortals can not stand such "elevated purity," and become nervous, sleepless wrecks; hence we may look forward to the next Conference session with anxious anticipation. Arizona is coming more and more to be sought after as a health resort in pulmonary diseases.

The resources of the Territory are chiefly in cattle and mines. Much of the beef consumed in Southern California is shipped from here. I am told that the Salt River Valley is well watered and an agricultural district, but in the main farming is not extensive. Almost everything is shipped in. Lard, ham, flour, from Colorado or Kansas City; dry goods from the East, molasses from New Orleans, and fruits and vegetables from California.

ALICE C. OATES.

Prescott, Ariz.

WHITWORTH COLLEGE.

We have always been proud of Whitworth. For over forty years she has stood as the embodiment of all that is noblest and best in the development of a perfect womanhood.

Her faculty has challenged the respect of the Conference and the State, and her graduates have justified the highest expectations of her friends. To-day the alumnæ of Whitworth are scattered from Maine to California, from Minnesota to the Gulf, and everywhere are dispensing a refining and elevating influence. Urged on by the impetus of a godly, solid foundation in the first principles of an education, they have attained to the chief places in the church, in the school, in the professions, and in the community.

With a full knowledge of the abundant success of her past labors, as an eye-witness I do not hesitate to say that never in all her past history has she been better prepared to give to the world consecrated, educated women. Every department is in the hands of a skilled teacher, whose years of successful experience guarantee the best results. Whether in music, art, elocution, or the essentials of a college training, Whitworth stands prepared to give you the best.

Gratifying alike to the friends of Christian education and the special friends of Whitworth has been the double achievement of its present management, viz.: reducing expenses to the minimum, and making the requirements for graduation of the highest possible character.

The growth of patronage under this double stimulus has been most encouraging. Preachers and laymen alike have begun to realize that Whitworth does do the work she proposes to do. The wonder is that anyone in reach of such advantages should be satisfied to go without them.

This article would be incomplete if no reference were made to the material improvements of the property.

Beginning with the transformation of Margaret Hall, building after building has been repaired, improved and enlarged until the most comfortable home for girls in all this Southland has been provided at Whitworth College.

A glance into the bright, cheerful faces of the one hundred boarding pupils, another into their neat, comfortable rooms, gives a perfect demonstration of all that we have said.

The people of Brookhaven and the church have a great school, worthy of the Methodism whose endorsement it enjoys.

GIOVANI.

Brookhaven, Miss., Dec. 15, 1897.

MISSISSIPPI CONFERENCE.

The railways of Mississippi will give special rates to members, delegates and visitors attending the coming session of the Mississippi Annual Conference. Each visitor, member and delegate should procure a certificate from the agent of the railway selling ticket. Members and delegates will please study the schedule of the railways on which they expect to reach Jackson, so as to avoid night arrival. The Illinois Central has a double daily service, with morning and afternoon extras to and from New Orleans. The west bound A. and V. arrives at 10 A. M. The east bound A. and V., the Little "J," and the "Valley" trains all arrive at about 7 o'clock P. M. Committees will meet these and the daylight Illinois Central trains, but no committees will meet the midnight or before daylight trains.

Members coming in on Tuesday or Wednesday morning will please give me due notice.

H. M. DUBOSE.

Jackson, Miss.

CROWLEY, LA.

Dr. W. M. Leftwich left for his home yesterday, after preaching twenty-five sermons for us—the best series that it has ever been our privilege to hear. The work done has been a great blessing to this people. His sermons were strong and deep, clear and convincing. Doubts disappeared, mysteries were explained, and the standard of the Christian life raised to a higher plane than ever before. He laid a good foundation and built thereon such as would abide. About twenty five professed saving faith, and the Lord's people were "strengthened, stablished, and settled." He is a true evangelist, a pastor's helper indeed.

A. J. NOTESTINE

Dec. 15, 1897.

NOTICE.

The members of the Ministers' Education Aid Association of the Louisiana Conference who have not yet paid their annual dues are earnestly requested to make these payments at the approaching Conference in Crowley. We are already behind with our obligation to the beneficiary at Centenary College.

ROBERT H. WYNN, Sec.

NOTICE.

To the Members of the Mississippi Conference, Soon to Meet in Jackson, Miss:

DEAR BRETHREN: Rev. A. B. Nicholson, a superannuated member of our Conference, will have for sale at our approaching session "Two Epistles," by the Rev. W. P. Andrews, formerly of our Conference, now of the Pacific Conference. This little book, highly endorsed by "Gilderoy" and others, costing only thirty cents, will not disappoint you. You may not approve of everything in it, but you will enjoy reading it, and approve the spirit in which it is written. You will see that in more senses than one Bro. Andrews belongs to the Pacific Conference. There is not an irritating sentence in the book. The author's heart was evidently full of love when he wrote it. It is refreshing in these days of strife, when so many are throwing firebrands, to read such a book as this. Its tendency will be to allay controversy and promote peace. By purchasing from Bro. Nicholsen you will help an old veteran who needs the help the rapid sale of this book will give him.

W. B. LEWIS.

THE MISSISSIPPI ORPHANS' HOME.

The papers of last week announced the fact that the Board of Directors of the Mississippi Orphans' Home had elected Rev. M. L. Burton, of the Mississippi Conference, to the position of manager and agent of the institution. To those who know the fidelity, zeal and administrative ability of Bro. Burton, this action will insure the success of the Home as far as the labors of the manager can secure success. The remaining element of success is to be furnished by the generous and loyal co-operation of the Methodists of Mississippi. The purpose of this note is to request pastors who may at any time during the year have taken up collections for the Orphans' Home to bring the amounts to Conference, and to remind local Epworth Leagues of the importance of promptly paying their part of the $1,000 pledged to the Home by the last State Conference.

A. F. WATKINS.

NOTICE.

Class of the third year of the Louisiana Conference will meet the committee, in pastor's study, Crowley, La., Jan. 4 (Tuesday), 1898, at 7:30 P. M. The following is the schedule of examinations: Pope—Tuesday, 7:30 P. M. Porter—9 A. M., Wednesday; Watson—2 P. M.; McTyeire—7:30 P. M. Examinations written. Bring paper, pens and ink.

J. M. HENRY, for Com.

IMPORTANT.

To the Preachers and Delegates to the Louisiana Conference:

Will the presiding elders please send me a list of the lay delegates from their respective districts and of all others who expect to be present at Conference? Let the brethren make any special requests concerning entertainment at once, that there may be as few changes as possible at Conference.

A. J. NOTESTINE.

CONTRIBUTIONS TO FEARN MISSION.

Vicksburg District Conference, through Rev. R. Selby, $29.65; Wesson Sunday-school, through Rev. M. L. Burton, $10.00; Fearn Workers, Mayersville, through Rev. W. T. Griffin, $7.85; Rev. W. L. Linfield, $5.00; Rev. W. B. Lewis, $10.00.

C. G. ANDREWS.

Meridian, Miss., Dec. 14, 1897.

We can never see this world in its true light unless we consider our life in it as a state of discipline, a condition through which we are passing to prepare us for another state beyond.—J. W. Alexander.

It may be that money will overcome the world, but it takes religion pure and undefiled to overcome the devil.

THE AWAKING.

BY MRS. MERRILL E. GATES.

One day the fingers of the Lord,
Upon my eyes shall lie;
And when their tender weight shall lift,
'Twill be eternity.

But while he holds my yielding lids
With that soft force of his,
My spirit shall not sleep, but wake
Into his utter bliss.

—Sunday-School Times.

Communications.

AN APPEAL TO THE CHURCH AUTHORITIES.

I take it that no one who has any regard for his reputation for inteiligence and candor will forfeit it by asserting that the second blessing theory of entire sanctification is not the doctrine of the Methodist Chnrch as tanght by its highest and best authorities. Tho quotations which foiiow settle that question beyond dispnte. We qnote from John Wesley first as the best uninspired authority to which wo can appeal. The question at present is not as to the scriptnralness of the doctrino (that will be considered further along), but whether or not it is Methodistic. If the anthorities we shall refer to did not know what Methodist doctrine is, it is vain to appeal to others.

Mr. Wesley ssys: "In 1729 my brother Charles and I, reading the Bible, saw we conld net he saved without hcliness, followed aftor it, and incited others so to do. In 1737, that this holiness comes by faith. In 1738 we saw likewise that men are justified befcre they are ssnctified." Again, Mr. Wesley, in speaking of sanctification, says: "Within five weeks five in our hand recoived the second blessing." At another time: "This morning one found peace, and one the second hlessing." Writing to a lady, he says: "You have evidently recoived the socond blessing, properly so called."

Mr. Tyernan, in his life of Wesiey, says that Christian perfection was generally known and spoken of as the second blessing in early Methodism.

Mr. Wesley, in two sermons, entitled respectively, "Sin in Holiness," and "Repentance in Beliovers," proves the existence of inbred sin in the regenerate, and hence makes necessary the second work of grace. These two sermons are embraced in the course of study prescribed for our yonng preachers by the authority of onr Bishops. The doctrines contained in them are approved by the highest anthorities of the Methodist Church.

Watson's Institutes are also in onr conrse of study, and he says: "We have already spoken of justificati on, adoption, regeneration, and the witness of the Holy Spirit, and we proceed to another as distinctiy marked and as graciously promised in the Holy Scriptures. This is entire sanctification, or the perfect hoiiness of believers; and as this doctrine, in some of its respects, has been the snbject of controversy, the spiritnal evidence must be appealed to and examined."

Mr. Watson claims this perfect holiness is to be attained first by believers; second, that it is as "distinctly marked" as justification, regeneration, etc. Bnt if it be distinct from these and snbseqnent to them, it must be a second work of grace. Again he says: "That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally ailowed." (Part II., page 544.)

Now, my contention ia, that entire sanctification is distinct from and subsequent to regeneration, and I have introdnced Wesiey and Watsou to prove that it is good Methodist doctriue, and hence that onr church is committed to the defense of the second-blessing theory of sanctification. In so far as my contention depends npon these two witnesses, I have made good my claim. But there are other Methodist anthorities nearer home, and nearer onr own times, that we wish to consult as to what our church teaches on this qnestion.

Dr. Ralston says in hia "Elements of Divinity": "Wheu we are justified we may, from that honr, go on to perfection; and whenever we comply with the conditions prescribed in the gospel—that is, whenever we exercise the reqnisite degree of faith, be it one day or ten years after onr conversion—that moment God wili cleanse us from ali unrighteousness." Agaiu he says: "Perfect hoiiness, entire sanctification aud perfect iove are synonymons terms, ali implying the same as Christian perfection, and denote a gracious attainment higher than is implied in rogoneration." (E. D., pago 461.)

Dr. Clark says: "I have been twenty-three years a traveling preacher, and have been acqnainted with some thousands of Christians dnring that timo who were in different states of grace, and I never, to my knowiedge, met with a single instance where God both jnstified and sanctified at the samc time."

We qnote from Wesley again: "Bnt we do not know of a single instance in any place of a persou receiving in ono and the same moment remissicn of sins, the abiding witness of the Spirit, and a new and cieau heart"—plain account. He further says: "I cau not, therefore, by any means, receive this assertion that there is no sin in a believer from the moment he is jnstified. First, becanse it is contrary to the whoie tenor of Scripture. Second, becanse it is contrary to the experience of the chiidren of God. Third, because it is absolntely new; never heard of in the world till yesterday. Fourth, becanse it is naturally attended with the most fatal consequences; not only grieving those whom God has not grieved, hut perhaps dragging them into everlasting perdition."

Bishop Hedding says: "Regeneration is the heginning of pnrification. Entire sanctification is the finishing of that work."

Bishop Foster says: "The merely regenerate are not sanctified; they are not entirely free from sin; they are not perfect in love."

Dr. Miley says: "Indeed, the attainahieness of sanctificatiou according to this definitely wrought doctrine (second blessing), as above stated, is a truth which lies in the soteriology of the Scriptnres as a whole."

Dr. Tigert also says: "We have never been wedded to the mnch-ridicnied phrase, 'second blessing,' but we have always contended that, better than any other phase, it sums np the essentials of the Wesleyan and scriptural doctriue."

Besides, all of our hymns, from Nos. 407 to 451, teach the doctrine of entire sanctification distinct from, and snbseqnent to, regeneration. Every traveling Methodist preacher professed faith in the doctrine before admission into Conference by awering affirmatively the foiiowing questions: 1. Have yon faith in Christ? 2. Are yon going on to perfection? 3. Do you expect to be made perfect in love in this life? 4. Are yon groaning after it?

Who are the heretics—those who preach as Wesley tanght, or those who ridicule his doctrine? To qnote the many texts of Scripture in proof of this doctrine wonld reqnire more space in the ADVOCATE than can be accorded me; hence I will conclude this article without entering into the scriptural argnment. Mnch more could have been qnoted from the same anthorities, and from others, if it had been necessary to prove that the second-bleasing theory of entire sanctification is the doctrine of the Methodist Chnrch. But those who will not beiieve it on the strength of the evidence already adduced wonld not believe it thongh "one rose from the dead."

D. G. W. ELLIS.

PAUL'S "THORN IN THE FLESH."

MR. EDITOR: In yonr iasne, of Oct. 7, which only reached me to-day—owing to quarantine restriotions—I find an article headed "Paul's Thorn in the Fleah," in which its anthor, Rev. F. D. Vau Valkenburgh, takes me to task because I said, in a former letter, that "God is not more considerate of people in our day than he was to St. Paul, whom he refused to deliver from the 'thorn in the flesh;' assnring him that, My grace shall be snfficient for you."

From the above and its context thia astnte theologian "infers" that I intended to oonvey the idea that the aforesaid thorn was some miserabie, dirty habit, suoh as Mr. Van considers the use of tobacco to be; and he then proceeds to prove to his own satisfaction that Paul'a trouble, from which he desired and sought help, consisted, not in any besetting sin of his own, but in the persecution and maltreatment of himself by his enemies, etc.

Now, I do uet purpose wasting time by making an extended reply to Rev. Van. I do not presume there is a child of ten years, of ordinary intelligence, who, after reading what I said, would ever dream that I had any idea of classing "Paul's thorn" among the ordinary vices and weaknesses of humanity in our day. Some theologians have thought it possiblo that the thorn was a scolding wife—a much more probable solntion of the question than the one snggested by my critic. If Rev. Van has correctly diagnosed the case, Paul would hardiy take piace among those he talks about in the eleventh chapter of Hebrews, who were stoned, sawn asnnder, tempted, and were slain with the sword; others were tortnred, not accepting deliverance that might obtain a better resnrrection. Those were the people of God that preceded the apostle of the Gentiles, and yet Rev. Vau wants to make believe that the man whose whole life was made up of persecntion, snffering, toil and trial, and who was ready to lay down his life at any time in the service of his Master and Lord, that this man besought the Lord thrice for deliverance from the petty persecntions and trials he names—"Paul's thorn in the flesh!"

Whatever the thorn may have been, of one thing I am snre, and that is, it was not an affliction that caused him to strain at a gnat of self indulgence in a comforting habit while swallowing, with ease and without greasing, the camel of self-righteonsness and spiritnal crankiness.

If God is taking away the appetite for sin or evil of any kind in one day, why did he not, as a being of infinite love, justice, mercy, and compassion, take the inclination to eat the apple out of Adam's heart, and thereby prevent the necessity for the sacrifice of his only begotten Son for man's redemption? He did not do it then, and he don't do it now. But he is always ready to help, by his grace, a wanderer into the right way, and to keep the steps of thonsands in the road.

Yonr trnly, REX.

Natchez, Dec. 10, 1897.

"BURIED BY BAPTISM."

If my memory is not at fault, every book I ever read on baptism says: "The early fathers used the words 'baptism' and 'regeneration' interchangeably, or syuonymonsly." And they quote one of the early fathers as saying: "We learned this nse of these terms from the apostles themselves." If all this be trne, then may we not read, "Buried with him in regeneration," or "by regeneration?" This is the very thing the apostle is talking abont in Romana vi and Col. ii. He represents the regenerative man as dead nuto sin and alive unto God. He onght not, and must uot, live any longer in sin. Before, or as soou as, one is boru unto God he dies nnto sin. The birth of the new man is the death of the old man. This anggestiou of the early fathers of the church was helpful to me when I was a boy worrying over these hard passages. It may help others.

If the word "baptism" means immersion, and nothing else, then why shonld Panl use the word "bnrial" in connection with it? To hold on to "bnrial" as teaching mode is to give np the modal meaning of the word "baptism." I am sure Panl never wonld have said, "Bnried with him by bnrial," or "in burial;" nor would he have said, "Baptized with him in baptism," or "hy baptism."

If "baptism" meana "bnrial," and "burial" meaua "baptism," theu there is no use for both words in either of these passages. If to die unto siu is to be born unto God, theu each passage is perfeotly clear aud oousistent with the context. "Baptismal regeneratiou" is as old as the hills, aud, perhaps, it grew out of the custom of some of the fathers in speaking of "regeneration" and calliug it "baptism," or of "baptism" aud oalliug it "regeneratiou." This form of speech goes back as close to the apostle as we cau get. Those who have trouble of mind on this subject might do well to look into this matter. GILBERGY.

Dec. 3, 1897.

Correspondence.

FROM REV. T. B. HOLLOMAN.

After a prohibition of ten weeks we were agaiu permitted to look into the face of the old friend whioh has made its weekly visits to onr home from my earliest childhood. The authorities of our city prohibited the coming of anything from yonr city as long as there was danger of bringing in any infection into onr midst; and hut for the extracts from the NEW ORLEANS contained in the St. Lonis and Nashvilie Advocates, we wonld have been ontirely ignorant of tho operations of onr hrethren in onr own State. Only a private letter or a teiegram, calling for help, was all that wo received. As evidence of their gratitnde, every call was heartily and liberally responded to by our people. Now that the clonds have passed away, and we have time for delihorate thonght, we can see some things that were done in onr haste, which, after matnrer deliberation, might not have heen done. The bitter recollections of 1878 no doubt caused the seeming unnecessary restrictions adopted. While the type of fever was of such miid natnre as to dispel or mitigate the fears of many, yet no community was willing to take any risks. The idea of a whole town being in the hands of the nnrses was of itself enough to excite dread, even though none had died.

One thing, I am persnaded: the system of quarantine, as conducted this season, can and onght to be differently regnlated. More nniform laws, more systematic enforcement of those iaws, and greater confidence among those executing the laws. Neighborhood against neighborhood, county against county, towns against each other, and even the very counties in which they are situated, has led to much confnsion and unnecessary expense, to say nothing of the hardship to our State at large. Every commnnity held the right to enact laws of its own, and thus much conflict and confusion arose. Thus we have had an exhibition of that "inhumanity to man" which has been a reproach npon our civilization and a biush to our Christianity. If the national government does not take hold of the matter of quarantine, it is to be hoped that the Gnlf States, by some kind of conference, may secnre snch co-operation at such times as wiil largely alleviate the hardships and expenses of maintaining qnarantine against infected points. But I have drifted from my original intention when I began this letter.

It was my purpose to expreas my gratitude at the return of my old friend. I am pleased at the new dress in which it appears. The type can now be enjoyed hy its oldest reader, for while I have not yet been forced to snpplement the strength of the optic nerve, I confess that I am not indifferent to the size and clearness of the letters on the printed page. Donbtless we have missed much by not receiving the ADVOCATE; and if yonr stock of back nnmbers is not exhausted, we wonld be glad if yon would send them to ns.

Finding myself at liberty to mingle with the ontside world again, I took a rnn to other parts for a few days, and on my trip took in our capital city, where I had two sons at Millsaps College, one of whom was shut up in that place during the weeks of shot-gun reign. Arriving at night, I made my way to Williams Hall, where I found, with my own sons, several yonng men nnder the care of that most excelient Christian woman, Mrs. Cook, enthnsiastically arranging for a year of hard work with puzzling probiems, and digging at difficult roots. As it was the night for the meeting of one of the literary societies, I made my way to the hall and became a boy again as my thoughts ran back to my alma mater in the Old Domiuion. The hour prevented my seeing much of the grounds and buildings, but I saw enough to be convinced that the president had not been idle during the weeks of enforced suspension. The walks and drives outside, and the bright white walls on the inside, spoke unmistakably of the character of work that had been done. From the enthusiasm of the young men, one would not have thought that there had been any interruption at all in the regular order of the institution. Prof. Achland has done much during the Snmmer to beautify the grounds, and under his skillful hand the campus at Millsaps will ere long rival in beauty any in our Sonthland. I was told of his novel way of studying the grounds preparatory to executing his work, and I was convinced that such interest would meet with success. When he would know exactly how to shape and pitch his gutters for the better drainage of the grounds, he would stand in the rain and watch the flow of the water, and then fix his stakes. A professor studying nnder difficulties! Well, he succeeded, and who deserves to succeed if not the man who is willing to encounter difficulties?

The very first number of the ADVOCATE admonishes me that Conference is near at hand. The call of committees to meet the final report of the brethren and the many notifications all reminded of the meeting.

We have just had our last Quarterly Conference, and the stewards are in full hope of reporting every claim in full. We are closing a pleasant and, we hope, a profitable year. That we have passed through such trying times and have suffered so little as a Conference is cause of much gratitude from us. May our meeting on the Pearl be pleasant!

T. B. HOLLOMAN.

Natchez, Miss., Dec. 9, 1897.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. E. R. Parker, of Mississippi Conference.
Mrs. E. R. Kennedy, of Louisiana Conference.

On Nov. 27 Winona very hospitably opened her doors to the Woman's Parsonage and Home Mission Society of the North Mississippi Conference. This meeting was an occasion of much gratitude, and the praise service Saturday night elicited many expressions of thanksgiving to our heavenly Father for the blessings which have come to us, and for the privilege of holding this annual meeting.

The Sabbath day was one of spiritnal uplifting. The Sabbath-school was full and interesting. The eleven o'clock service was opened with grand anthems of praise by the well-trained choir, and the music throughout that holy Sabbath day was soul-inspiring. Rev. T. W. Dye preached from I. Cor. iii, 9, "For we are laborers together with God." A most excellent sermon, showing the great privilege and dignity of this relationship, and stressing many points of interest in woman's work. This one we would call attention to. He said that the pioneer preacher goes forth and blazes the way for the gospel; but when the women build a parsonage, they plant the gospel there. Is not this some encouragement to every Christian woman in the North Mississippi Conference to help plant the gospel? The sermon was replete with words of helpfulness and encouragement.

In the afternoon Mrs. Taylor, of Cleveland, conducted a sweet service for the children, and several little girls recited beautifully for the Master's cause.

The words of welcome which greeted us through Mrs. Blackston caused our hearts to well up with more than usual appreciation, which was beautifuly expressed by Mrs. Saunders, who responded in behalf of the society.

The president's address was full of encouragement and earnest entreaty for more laborers in this field of the Master's vineyard.

The corresponding secretary reported the unusual demands upon our people this year, and the manner in which they were met, and reminded us of what might be accomplished with more earnest effort.

The fraternal greetings from the local auxiliary of the Woman's Foreign Missionary Society by Mrs. T. W. Dye, from the North Mississippi Conference Society by Miss Ella Grider, and from the Baptist Missionary Society of Winona, were indeed an inspiration to us.

Notwithstanding it has been a year of calamities in our State, our treasurer reported as follows: Amount collected: Dues, $422.33; Contingent Fund, $32.75; Baby Roll, $14.50; Week of Prayer, $53.15; Lucinda B. Helm Loan Fund, $45.65; Incidental Fund, $25.10; Angel Band Fund, $20; ship, $25; publishing reports, $11.30; amount collected on the S. Myra Smith Scholarship in the Scarritt Bible and Training-school, $211.10; total, $865.88. About $100 more was paid during the meeting which is not included in this report, making a total of $965.88 raised during the year. We hope to complete the pledge for the Lucinda B. Helm Loan Fund, $100, by March 1, 1898.

The business sessions were presided over by our president, Mrs. J. B. Stone. Owing to the continued postponement of the meeting, and short notice of the time, the attendance was not as large as usual; but district secretaries who could not attend sent full reports, and written reports were sent by most of the auxiliaries having no delegate. The entire session was most harmonious and profitable, and we are glad to note that interest is increasing throughout the Conference in this work. Seven new auxiliaries have been organized—four adult and three juvenile.

Cleveland again extended a cordial invitation for the next annual meeting, and was unanimously selected.

A memorial service was held in honor of Mrs. Annie Bynum Thrasher, the much-loved secretary of Corinth district, and Miss Lucinda Heim. Tributes of love and respect were read which will be sent later.

The following officers were elected for the ensuing year: President, Mrs. Logan Walker, Holly Springs; first vice-president, Mrs. J. B. Stone, Winona; second vice-president, Mrs. A. B. Finlay, Greenville; recording secretary, Mrs. D. L. Cogdell, Amory; corresponding secretary, Mrs. J. S. Featheratun, Macon; treasurer, Mrs. Walter Trotter, Winona; auditor, Mrs. W. Witty, Winona; editor, Mrs. H. W. Foote, Macon.

Selections.

THE UNWRITTEN GOSPEL.

Very few readers of the New Testament probably ever stop to think how brief the biography of Christ is, and how much must have been omitted from the narrative. There must have been another history of the Divine Teacher, written, not by the hands of his disciples, but in the hearts of those whom he had cheered and helped and healed by the way. There must have been a beautiful unwritten gospel passed from mouth to mouth for many generations, the light of which faded very slowly as the night of barbarism and wandering camo on. For a personality like Christ's, filled with divine compassion and love, must have poured itself out in a thousand unseen rivulets as well as in the great channels so definitely marked in the New Testament story. There must have been thousands to whom he spoke words which were not recorded; there must have been multitudes whose lives were renewed by his power of whom no mention is made.

As this was true of the divinest personality known to men, so it is also true of every human personality. The most searching and influential power that issues from any human life is that of which the person himself is largely unconscious. It flows from him in every form of occupation, in every relationship, in rest or in work, in silence or in speech, at home or abroad. There are hosts of men and women who are healers and teachers and helpers almost without consciousness of the fact. Light shines from them and help flows from them at times when they are utterly unconscious that the hem of the garment is being touched. The real test of the possession of the highest power of character and the most perfect devotion to the noblest things in life is not the quality of the direct touch; it is the presence of the virtue even in the hem of the garment.—The Outlook.

If you trust in God and yourself, you can surmount every obstacle. Do not yield to restless anxiety. One must not always be asking what may happen to one in life, but one must advance fearlessly and bravely. —Prince Bismarck.

A true perception of the gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—General Gordon.

For all whose hearts are passing through the deep shadows of sorrow, it is well to remember that it takes both darkness and light to make up the complete day.

The Bible is not a mass of precious material thrown together in chaos, but a progressive revelation, with order, plan, and purpose.

What sick man would send for a doctor who had gone no deeper into medical books than some preachers have into the Bible?

Don't talk much about giving the devil his due until you are sure if he had it, he would not have you.—Ram's Horn.

We ought to thank God that our foolish prayers are never answered.

WALL PAPER.

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HOSPITALITY TO PREACHERS.

Once a Methodist preacher was welcome in every Methodist home in town and country. It is not so now. The lack of hospitality on the part of town and city Methodists is quite noticeable these days. If a Methodist preacher visits a town, he is expected to put up with a Methodist pastor or go to a hotel. The presence of a prophet in the family is not as much so as formerly considered a boon. The prophet's chamber has been torn away or devoted to the storage of onions. Wm. G. Brownlow hoarded Dr. Samuel Patton while he was editor of the Holston Christian Advocate, for months, free of charge, and he said with emotion, in open Conference, that the influence of such a man among his children was worth more to him than the usual price of board.

It is a damper on a presiding elder to go to a city to hold a quarterly meeting, and after preaching a warm gospel sermon, to see every steward and every leading member walk out of church and go to his dinner, leaving the presiding elder to go to a hotel or to accept an invitation to dine with the preacher in charge.

This state of affairs is not only unfortunate, but abominable. Language is inadequate to characterize such stinginess or rather such want of affection for those who labor with us in word and doctrine. It is one of the unfavorable signs of the times, and it bodes no good for Methodism. Some plain talk in the pulpit and some plain writing, as we are endeavoring to do, is demanded on this subject.

It is more creditable to live in a log shin with the door latch hanging outside than to occupy a stately dome, whose household gods are mammon and at whose board selfishness presides. Such homes never entertain angels unawares, and their occupants can not trace their spiritual lineage to the father of the faithful.

There is scarcely a Christian trait more beautiful than hospitality. Where there is genuine piety there is genuine hospitality. The blessing of God is always upon the house that is a home for preachers. Obededem was blessed because the ark of God was there. Good angels guard the house that shelters God's ministers.

A few loaves and fishes and a soft bed are a small sacrifice for the moral and spiritual blessings that linger behind one who has power with God.—Holston Methodist.

Chauncey Depew, against whom no one would think of charging a Puritanic spirit, speaks as follows on the temperance question: "Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what became of them. I was up last Fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that everyone of those that drank is dead; not one living of my age. Barring a few who were taken by sickness, everyone who proved a wreck and wrecked his family, did it from rum and no other cause. Of those who were church-going people, who were steady, who were frugal and thrifty, every single one of them, without exception, owns the house in which he lives, and has something laid by, the interest of which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink, he does not care; all his finer feelings are crowded out. The poor women at home are the ones that suffer in their tender emotions—suffer in their affections for those whom they love better than life."—Northwestern Advocate.

One of the sure tests of wisdom is its power at proper times to keep silent. The man who boasts of victory before it is won and exhausts himself in explanations after the battle, telling how the fight was lost, or fills the air with lamentations over his losses and disasters, has not yet mastered even the alphabet of wisdom. To learn how and when to be quiet is a great lesson. Students of the life of our Lord may learn much from the occasions when in the midst of danger and alarm, "he answered not a word."—Central Advocate.

FROM THE WORK.

Rev. W. T. Currie, Gilmer, Texas, Dec. 13, 1897: "This has been the best year of my life working for the Master. Over one thousand have been converted to him; some two or three hundred have been sanctified. Many family altars have been erected. I came to Texas, Aug. 3; have been here ever since; This makes ninety-five days that I have preached from two to three times each day. The Lord has been so good in giving me health to do his work. I am so thankful to him that I can not help saying, Praise his holy name! I will close here Sunday night; then go home to spend a few weeks. Texas is a great State. I am now looking at a small range of mountains at a distance. While I gaze on them I think of the mount from which Moses stood and viewed the land of promise, and think how many of God's children are looking at the land, but will not go up and possess it. The weather has changed. It is now freezing out-doors. Praise God. Pray for me. May the Lord bless your paper."

D. F. Turner, Jackson, La., Dec. 13, 1897: "We are having one of the grandest meetings you ever heard of. We closed our meeting in our Y. M. C. A. Hall last Sunday night with one soul as the reward for our labors, and many others under conviction. Bro. Tom Carter, our pastor, began his meeting at the church Monday night, and under his earnest preaching all of our boys in the college classes, but five, who were not Christians are 'happy on the way,' and those five are talking about the meeting. We have just closed a prayer meeting in my room (one o'clock, Monday morning), and those who were only a few days ago taking God's name in vain were singing his praises and testifying as to 'How sweet the name of Jesus sounds in a believer's ear,' and praying for those five boys who are yet unsaved. Remembering how God released Peter from prison and chains in answer to the prayers of that little band of Christians, can we doubt his answering our prayers for those souls to be released from the chains of sin? Our meeting will continue another week. Pray for us and our dear pastor, that God may use us in drawing souls into the kingdom."

Rev. I. T. Reames, P. C., Lafayette, La., Dec. 10, 1897: "The second year of my labor among the kind people of Lafayette is now drawing to a close. While these two years have been filled with physical and mental labor, yet they seem rapidly to have passed away. Notwithstanding their brevity, our achievements along some lines have been in excess of our expectations. Last year quite a handsome church was erected, which has been recently estimated by the Board of Trustees at $2,500. This year we have built a parsonage, which is very comfortable—being quite large—which is valued by the same board at $1,250. Thus the increase in valuation of our church and parsonage property has been considerable. Thanks to the W. P. and H. M. Society for a donation to the amount of $100, which has greatly assisted in the erection of our parsonage. Thanks also to a generous sister (a liberal supporter of our church) for a beautiful site on which to build. This lot is near the church, and its dimensions are 100x200 feet. 'Last, but not least,' during the past year there have been some valuable additions to our church. I scarcely know how to express my appreciation of the many tokens of love and friendship extended to us by the people of the charge and community. I will consider it no affliction to be returned to this charge."

Rev. Jas. G. Galloway, Edwards, Miss., Dec. 7, 1897: "The awful scourge that swept over our community is a thing of the past; the guards have been removed, and the world is again open to us. What a change from our condition of six weeks ago! For two months or more we saw nothing but sorrow and suffering on every hand. We were shut out from the mails, and only by telegram could we notify our loved ones and friends of our condition. Letters of sympathy from many of the brethren brought comfort to our hearts in those days of trial. It is sad indeed, and our eyes fill with tears as we think of the many new-made mounds in the city of the dead. Seven of our members gone. What a loss our church has sustained! Two were stewards, Bros. R. H. and C. H. Noblin, good and true men, faithful in the performance of every duty prescribed by the church—men who loved God and loved his church, loyal to their pastor, who always knew that in each of them he had a friend and brother. By request of the families a former pastor will furnish an obituary of these worthy men. The other members gone are E. K. Noblin, I. C. Wimberly, Mrs. Anna Henry, Mrs. S. M. Redfield and Mrs. Mary Ward, who will be sadly missed. The taking away of several others who were of Methodist families is a great loss to the church. We pray that the vacant places in the church may be supplied, and that he who has promised to be a father to the fatherless may bless and comfort the hearts of sorrowing loved ones."

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CENTRAL CHURCH, MERIDIAN.

We Meridian Methodists have, somehow, conceived the idea that Central Church, situated as it is, and among the oldest of the score or more churches in this growing and enterprising little city, is one of the leading churches of the Mississippi Conference, and that your readers will be glad to hear of the success with which God has blessed the labors of Dr. Featherstun, who is nearing the close of his first year's pastorate.

Though a stranger, personally, to most of the membership, the announcement of his appointment was received with great satisfaction, and a few weeks sufficed to discover that he had drawn to him the confidence and the hearts and the loyal support of his congregation. Early in the year Bro. Featherstun began to consider the question of a "home-made" revival. His plans were quietly developed. The church, in Conference, and individually, pledged support, and a great revival was the result. Bro. Featherstun, assisted by Dr. Andrews, did the preaching, and they proved themselves, under the guidance and the power of the Holy Spirit, to be "revivalists." There were forty conversions during the meeting, and many members testified to great enrichment in experience. There have been, altogether, over one hundred accessions to the church during the year.

Dr. Featherstun, we all know, is a strong preacher, but his success is due very largely to his great industry and his tact in drawing out and developing the latent forces in the young people of his church. But little had apparently been accomplished in the line of Epworth League work. The League has doubled its membership this year, having now a membership of over two hundred. The foundation was laid and much of the necessary work done under former pastors, and Dr. Featherstun would not claim all the credit. The League is fortunate in having in its membership a great deal of good material for officers and heads of departments—all of the latter being thoroughly organized. Notwithstanding the abundance of official timber, the officers for the past term have just been re-elected for another term. They have been "endorsed," as the politicians say, and they deserved it. The president is a "born" Epworth League president. He will be heard from in the councils of the church. His name, Heard Ledyard, indicates the character of blood that courses through his veins. His grandfather, Joshua T. Heard, of precious memory, would not be ashamed of this son of a devoted daughter. I must say also of this League, that if any feared the literary part of its work would be given more prominence than the devotional—and there were some, I have no doubt—their fears are now without reason. The spiritual and devotional features have been stressed and developed. The officers are converted young people, and I am told thirty of the young members lead in prayer in the devotional meetings. So we see this League is a positive force for good in the church.

Class meetings and Church Conferences are held regularly once a month, and are well attended. In the former but few decline to testify as to present experience. In the Church Conferences, if any of the Boards or societies fail to bring up a written report, they receive an admonition that generally secures one at the next meeting. The reports, however, are generally ready. The Sunday-school is largely attended, and seems to grow better in faithful and efficient work. The average attendance is about three hundred. The congregations are large, orderly and attentive. We have been, for many years, greatly in need of a large organ. Through the efforts of the "Organ Club," with Dr. Featherstun behind it, we have now in the church a fine pipe organ, upon which there has been expended over six hundred dollars. It will be paid for as the notes mature, and it will then be the property of the church. It doesn't take good church music long to pay for itself. It's a good investment.

The stewards and the preacher are determined to bring up all the "finances" of the church. Bro. Featherstun is behind, and ahead, and in the midst of that Board, too. If he doesn't make a good report at Conference, it won't be his fault.

Come to see us, Mr. Editor. Remember you did a great deal of sowing here yourself, and no little reaping.

S. B. WATTS.

When a woman gets sickly, nervous, fretful and despondent the average husband doesn't have the faintest conception of what is the matter. When she gets worse, and he finally realizes that ill-health of some description has something to do with it, he calls in some obscure neighborhood doctor. The chances are that the doctor says it's stomach, or liver, or heart trouble. Nine times in ten he isn't within a mile of right. He treats for these troubles and charges big bills until the husband gets disgusted and throws him out. The trouble is usually weakness or disease of the distinctly feminine organism.

Many husbands, after paying big doctor-bills while their wives grew steadily worse, have at last written to a physician of national reputation and learned the truth. They have been justly indignant at the ignorant pretenders who have experimented upon their wives' health. By writing to Dr. R. V. Pierce, any ailing woman may receive the free advice of an eminent and skillful specialist, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. Dr. Pierce's Favorite Prescription is a marvelous medicine for women. It cures all weakness and disease of the organs distinctly feminine. It heals all internal ulceration and inflammation and stops debilitating drains. Over 90,000 women have testified, over their own signatures, to its wonderful merits.

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THURSDAY, DECEMBER 23, 1897.

It was only a glad "good-morning,"
As she passed along the way.
But it spread the morning's glory
Over the livelong day.
—Carlotta Perry.

Work is our business, its success is God's.—John Ruskin.

The temple of perfection is entered by the gate of sacrifice.

Be cheerful. "Let a little sunshine in." A light heart lives long.

You must never judge of character by circumstances.—C. H. Spurgeon.

Do not allow yourself to be deceived by your emotional experiences. Your heart is not pure unless your life is clean.

When you find a man making calculations to see whether honesty will pay or not, it would be well to trust some one else.

Nothing endures but personal qualities; charity and personal force are the only investments worth anything.—Walt Whitman.

Religion is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.—Phillips Brooks.

About the silliest thing in all the world is the practice of ridiculing creeds. Every man has his creed, not excepting him who reviles creeds. Even the infidel has a creed.

Lost yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Horace Mann.

Suffer, if you must; do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain.—Phillips Brooks.

Let us not forget that there are two sides to dying—this earth side and the heaven side. The stars that go out when morning comes do not stop shining; only some other eyes in some other land are made glad by them.—M. J. Savage.

The best families, the most useful families and the happiest families in every congregation are those in which family worship is regularly maintained, the church paper taken and carefully read, and the work of the church often talked about.—United Presbyterian.

You will find out who your friends are when misfortune overtakes you. A few may cling to you, but many who have been loud in their professions of friendship will so act as to remind you of the poet's word:

"The friends who in our sunshine live,
When Winter comes have flown,
And he who has but tears to give,
Must weep those tears alone."

CHRISTMAS.

The revolving year has brought another return of the great feast of Christendom. It is the time of the people. No class, however favored, can monopolize it. Free as the air, wide as human love are the gladness and joy of this happy season. It is pre-eminently the feast of good-will. As if by magic, when the time approaches, from the great metropolis to the sequestered mountain valley, from the mansion of wealth to the hut of poverty, from the splendor of fashionable society to the plain habits of honest peasantry, from the king to the humblest subject, the mighty thrill of altruism, of a desire to make others happy takes possession of all hearts. We say all hearts, for dead is the soul that feels not this electric current of human sympathy and good-will.

The season finds response in the human breast, because it meets a demand of the human heart. Men are made to love, and make happy and sympathize with their kind. Men need and long for the love of their kind. Without this reciprocity of love and benevolence life is not life. The miser, the misanthrope, the heartless oppressor do not live in any true or high sense. Real joy and pleasure are to them like undiscovered countries. They dig their own graves and bury themselves alive. The happy man is he, however meagre his ability, whose heart kindles with warm love for his fellow and who enters into the innocent mirth and good feeling of others. The poor as well as the more fortunate can have this happiness.

Open your heart and the sunshine will come in, and when the sunshine takes possession, it will go out again in life-giving streams of warmth to others. Open your heart, and you will catch the inspiration of the season and get so full of Christmas joy and good-will, that all you meet will feel the refreshing and invigorating influence.

Our common brotherhood is the great foundation principle of our liberties and the bulwark of Church as well as State. It helps us in every respect to emphasize occasionally by practical expression this great truth. Let the wheels of business pause for a moment, suspend the wear and tear upon the nerves, look within you and then around you, speak a word of cheer to your fellow-soldier in the battle of life or lend him a helping hand. Make your children happy, make your wife or your husband happy, or, if you are so unfortunate as to have none, make your neighbors happy, make the poor happy, and when the holiday is past you yourself will be happy. Making others happy is the great secret of being happy, a secret which the world will not learn, but which it must learn before its quest for happiness will end.

Oh! selfishness, the enemy of all happiness, the destroyer of our peace, the despoiler of the poor, the promoter of strife, the author of a thousand woes, when will thy tyranny of human hearts be overthrown? Never, until love and good-will for others shall every moment of every day become the motto of every man.

We offer the heartiest greetings of the season to all, and wish for every one the brightest, best, happiest Christmas. When it is past, may the memory of good deeds done, of kind words spoken linger with you and cheer your heart, and may the softening influence of the joyous season be a benediction to you throughout the coming year!

THE WHITSITT AFFAIR.

The spirit of free inquiry is in the air, and the search for truth is helping to dissipate not a few theories hoary with age, though its progress in overturning this and that pet denominational belief is viewed by the unsophisticated with serious alarm. The Southern Baptists have for some time been in a state of feverish excitement and indignation over the claims and discoveries of Dr. Whitsitt, who a year or two ago startled the religious world, particularly his own church, by proclaiming the historical incorrectness of the Baptist position with reference to immersionist succession, proving most conclusively from unquestioned historical documents in the keeping of the British Museum, that the Baptists in England did not practice immersion prior to 1641, and that the Baptists in America were not immersionists at first.

If a bomb-shell had exploded in every Baptist camp, it could hardly have produced more consternation than did this announcement of a simple historical fact. Though the facts as set forth by Dr. Whitsitt have not been and can not be disproved, though they in no wise affect the validity of immersion as believed to rest upon a scriptural foundation, the advocates of "land-markism" fancy they see in this admission the downfall of their faith, and an unpardonable humiliation of their denominational pride. A large multitude of the Baptist folk are seeking to get rid of these troublesome facts by ignoring them, and by pouring out vials of indignation upon Dr. Whitsitt for making his discoveries known. A perfect storm of criticism and abuse has for months been directed at the head of the discoverer. Convention after convention has called for his removal as president of the Louisville Theological Seminary, though he and his followers are as orthodox in holding to immersion as the only valid mode of believer's baptism as is the most ardent advocate of successionism.

No doctrine or practice founded merely upon tradition or insufficient historical evidence deserves to be perpetuated. Facts are stubborn things, and can not be blotted out at the wish or dictation of those whom they offend. Hence the disturbance the anti-Whitsittites are kicking up is both ridiculous and senseless. Since the truth is against them, they might as well submit gracefully; for "nothing is ever settled until it is settled right." Let the truth be told though the heavens fall.

We note with pleasure that Dr. Whitsitt has a large and respectable following, and that despite the attempts to boycott the institution over which he presides, it has opened well. It would be a real calamity to the denomination should those in authority yield to the present foolish clamor for the Doctor's removal. Freedom of thought of which our Baptist brethren oft pose as champions, and the interests of truth demand that nothing rash be done. The more enlightened and thoughtful of the denomination do not see anything in the Doctor's discoveries to excite alarm or to nusettle their faith in the essentials of Baptist doctrine. Immersionist succession, however, like apostolic succession, is doomed.

BISHOP FITZGERALD'S ADDRESS TO THE CLASS OF THE SECOND YEAR (VIRGINIA CONFERENCE).

What is faith? I am reminded of a Confederate soldier who had been born into the new life. In answer to this question he said: "Faith is the substance of things hoped for," etc. I said to him: "Faith is choice in the present tense. Choose Christ as your Savior, the king of your soul and the guide of your life." "I see it," said he. Are you going on unto perfection? Going? Where? Perfection in the present tense (Amens). Perfection in what? In polemics? To write on the subject and define it scientifically? That has been tried and the failure is manifest. Perfection in judgment? The man whose judgment is perfect may exist, but I've never met him. Is it to live and not to be tempted? To be above the necessity of fighting sin? No! Life is trial; life is a fight against the world, the flesh, and the devil. They must be fought; but blessed be God, fought victoriously. Perfection is what, then? Perfection is love—a thing that a child of eight can understand. It is the love described in the 13th chapter of I. Corinthians. Have you got it? If so, what do you groan for? Stop groaning and sing, sing joyously and go on—go on forever. Instantaneous or gradual? You can prove both sides. It has been very successfully done. (Laughter.) Here are two vessels. One holds a pint, the other a gallon. Both are full. There is a difference in quantity, but the quality is the same. Are you in debt so as to embarrass you? Are you in debt so as to embarrass others? (Laughter.) If so, get out; if out, stay out. Board cheaply, sell your gold watch and get a cheap one or look at the sun, do anything rather than go in debt. I left California $1,500 in debt. When it was at last all paid I felt like calling on the whole church to keep the year of jubilee. (Laughter.)—Baltimore Advocate.

In the path of duty we have nothing to fear.

CHEERFULNESS AS A DUTY.

How many who read these lines really consider it a duty to be always cheerful? There may be occasions when it is very difficult to maintain an even temper and make others feel the uplift a bright spirit and joyous heart always send forth, but every duty is sometimes hard to perform. For the sake of oneself it is always a duty to be cheerful. Melancholy is a mild form of suicide; it wears upon the nerves, and tends to break down the whole physical man; it disfigures the face with ugly wrinkles, and sours the heart with unpleasant broodings. The cheerful soul lengthens life on earth, and greatly increases the pleasure of its own existence. For the sake of others, everyone should be cheerful and joyous, under all circumstances. It is a pleasure to be associated with a person who has a bright and happy disposition. No one can long retain friends and constantly burden them with a wail about his woes. People soon learn to shun a whimpering, complaining person as a bother and a nuisance. Everybody wants the companionship of a cheerful spirit and a pure heart. Children should be taught the value of such a spirit to themselves and everybody else, from early childhood, and carefully trained in the best way of preserving an even temper and always maintaining a cheerful spirit.—Observer.

In his address to the class of young men admitted to full connection at the Western North Carolina Conference, Bishop Key said: "What we call sanctification is not reached at the hour of your conversion. Not a church in the world teaches that. One man has his theory, and another has another theory. Mr. Wesley said: 'The work of sanctification begins when we are converted.' It goes on and on. There is efficiency in the blood of Jesus for the cleansing of all sin, original or actual. I do not like the expression, 'second blessing.' I never use it. I would call this blessing the completion of the work of grace begun in conversion. Mr. Wesley never intended that the expression, 'second blessing,' should become a shibboleth. The work begun in conversion must go on to Christian perfection—the perfection of love in the human heart."—Baltimore Advocate.

We need not be surprised to hear nineteenth century people talking about "the good old times" when we find that the folks who lived away back yonder in Solomon's day did the same. In view of the improvements which the king had introduced into Jerusalem, it was not pleasant for him to hear them asking, "What is the cause that the former days were better than these?" and he informed them very plainly that they did "not inquire wisely concerning this." Matthew Henry says, "If men's hearts were better, the times would mend." So instead of bemourning the degeneracy of the times let us seek to have our hearts made better that the times may improve.—Baltimore Advocate.

Here is what a prominent preacher writes us, and to the shame of the Methodist preachers who have been on that work, without naming it, we copy it: "I find old members of the church who did not know there is such a paper. But you may be sure they shall all know of it before the close of the present Conference year." That is the sort of men we want in Methodist pulpits; men true to the church, and who will look after the best interests of their people, and guard well the literature which goes into their homes. May their number increase! — Central Methodist.

Educated natives in Japan and India are beginning to realize the value of Christian home life. A Japanese gentleman lately remarked: "The religion that makes the purest and happiest home will always be the best for any country. If Christianity does that, it is the right religion for Japan."

"No one can teach who has stopped learning. There is only one thing that will keep your teaching and preaching alive, and that is to be perpetually studying." There is no "dead line" to one who works on this principle in the class-room or in the pulpit.—Archbishop of Canterbury.

THE BOOK WILL TELL.

A real Christian will be a true lover of the Bible. There is scarcely a better test. If the novel or the newspaper take the place of the Bible on his table or in his mind, then it is clear that the world has taken the place of God in his heart. If a man's Bible be clean and bright, and unsullied by use, undefiled by contact with daily life, his soul is not. There is no better spiritual barometer to test the true condition of the soul's atmosphere. He to whom the Bible seems wearisome, monotonous, uninteresting, has good cause for alarm. The neglect of it springs from coldness of affection towards its Author, and dislike of his rebukes. Whoever wants to grow in grace simply must study the Bible. It is the way to gain stability of doctrine, so as not to be carried about with every wind of opinion.—Christian Standard.

We begin to live when we begin to love. "We have passed out of death into life because we love." That part of existence which the body and the mind pass through before the heart is wakened to love is prenatal; it is existence, but it is existence without the full birth into life. The totally selfish man never comes to the hour of birth at all. He never knows what life is. "He that loveth not abideth in death." Life begins when love begins; life dies out of a man when love dies out of that man. Life is eternal when "love never faileth," when it "endureth forever." For life is like an organ with its many keys, with its many swelling tones; only as a master's hand rests upon it, and rules each varied sound, does it wake to life; the keys and tones of life are its thoughts, its words, its deeds, its prayers; the master's hand is God's, and God is love.—Sunday-School Times.

My friend, you may be only a penny candle, but do not smoke or go out; shine. You may be only a very humble private in the vast army of the Lord; yet the most brilliant commander-in-chief would be powerless if he had not his thousands of private soldiers to do the fighting. Christ's battles must be fought and won by the rank and file. The negro that carries the water-pail behind the regiment has his place.—Dr. Cuyler.

We want no more powerful arguments for missions than this: "Who loved me and gave Himself for me"—Himself, so infinitely much, for me, so insignificantly little. Then woe to the Christian who can hoard his gold, when the dying millions are crying out for more missionaries to be sent to them; and our burdened and anxious Boards are crying out for more money with which to send them.—A. J. Gordon, D. D.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulcher.—Harriet Beecher Stowe.

No man comes into the full possession of his powers and the realization of the same except by most thorough discipline and painstaking application. Herein is to be found the secret of success of many upon whom the spirit of genius never breathed.—Pacific Methodist Advocate.

Put our church papers into the homes of your people. Send for specimen copies to distribute. Urge the people for their own sake and for the sake of their children to read them. Insist upon it. You can if you will more than double their circulation.—Bishop Vincent.

Of Rev. Joseph Parker it is written: "Preaching is his one hobby; he has no other." This is reproduced for the benefit of the preacher who wants to do six other things which cripple his work as a preacher and pastor.—Michigan Advocate.

Speak well of everyone. If you can not, then speak no ill. Silence here is golden. This does not mean that no criticisms are permissible, but never say of others what you would not be willing to say to them or in their presence.—Exchange.

Why do we not always smile whenever we meet the eye of a fellow being? That is the true recognition which ought to pass from soul to soul constantly. Little children in simple communities do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right hand and the left between strangers as they pass by each other, never without a smile.—Helen Hunt.

Consistency is not being forever in accord with our views as expressed yesterday or the day before, but in being studiously in accord with the truth and the fact. This gives liberty for change of views in accordance with further information, fuller data or with the larger developments and deductions of truth. Do not fear to be what the world calls inconsistent in your views, but fear lest your views be wrong.—Recorder.

If dissensions exist in your church, do your best to heal them. Promote harmony and good will. Harbor no ill feeling, or variance, or strife, but be a loving, helpful and devoted worker yourself, and do all in your power to foster and develop a united and devoted brotherhood to the honor of your Lord and the welfare of souls.—Presbyterian.

NOTES.

We invite special attention to the notice on our fifth page headed "Our Homes."

Rev. C. H. Ellis is in the city taking a rest after an absence of several months holding revival meetings in Mississippi.

Rev. M. H. Moore, of the Mississippi Conference, made an appreciated call at the ADVOCATE office last week on his way home from a visit to his parents at Scooba, Miss.

We received an appreciated call a few days since from our friend and former preceptor, Rev. J. M. Pugh, of the Mississippi Conference, who was on his way to Yazoo City to visit relatives.

J. C. McAlister, a widely known Methodist of this city, died a few days since at the advanced age of seventy-nine. He was a man of most excellent character, and had the esteem and confidence of all who knew him. A more extended notice will doubtless appear in due time.

Our correspondent, Mrs. Alice Coleman Oats, whose breezy letter in this issue our readers will enjoy, promises to write several letters during the year. The Grand Canon of the Colorado, the mammoth copper mines of Arizona, the Hall and Well of Montezuma, and other remains of Aztec life, and various other matters of interest, will be treated.

Under the wise and aggressive leadership of Rev. H. W. Knickerbocker, Louisiana Avenue Church will meet all its obligations for the current year. The attendance upon public worship has been largely augmented, and evidences of true prosperity are abundant. The people confidently expect Dr. Knickerbocker's return for another year.

Rev. Christian Keener, eldest son of Bishop Keener, died on Thursday, the sixteenth, at his home in this city, and was buried on the seventeenth at Baton Rouge. The funeral services were held on the afternoon of the sixteenth in Carrollton Church. Addresses were made by Dr. J. T. Sawyer and Rev. A. E. Clay, both of whom paid glowing tributes to his high character as a man and his ability, fidelity and efficiency as a minister. A suitable memoir may be expected soon.

The Board of Directors of the Mississippi Methodist Orphans' Home, at their recent meeting elected Rev. Martin Luther Burton, of the Mississippi Conference, to the position of manager. Bro. Burton has not yet signified his willingness to accept the position, but has the matter under consideration, and will make known his decision at an early day. For the sake of the institution we hope that Bro. Burton will accept, as he possesses the requisite qualifications in as great abundance as any man we know.

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WE HAVE NOW OFFERED YOU AN OPPORTUNITY OF YOUR LIFE

and if you do not accept it you may be sorry for it, as we shall never again offer this Belt at such a price. It seems needless to say that we are sustaining a loss on every Belt we sell at the above price, but it is cheaper to introduce them in new localities in this way than to send traveling men to do it for us. If you want one of these belts

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P. S.—If you have no use for an Electric Belt please hand or mail this advertisement to some one that you know, who is not enjoying good health. By doing this you will favor them and us. We want a good agent in every locality to whom we can give steady employment. We only employ those who have used our Belts and can speak of their merits from personal experience.

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It has already on its paid subscription list (it has no other) many of the most prominent men of this country. Those sending $1.50 for 1898 will receive the November and December Numbers of 1897 free; or the November and December numbers will be sent on receipt of fifteen two-cent stamps or a four months' subscription for fifty cents.

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In subscribing mention this Journal.

STATE OF ILLINOIS, } ss.
COUNTY OF COOK, }

IN THE PROBATE COURT OF COOK COUNTY.

Estate of Elizabeth Pope, deceased.

To Charles Myers,
Son of Said Decedent:

Take notice, that on Jan. 12, A. D. 1898, at ten o'clock A. M., or as soon thereafter as the matter can be heard, the undersigned will present to the Probate Court, at the Court-House in the City of Chicago, in said County, a final account as administrator of said estate, and ask that the same be approved, said estate declared settled, and the undersigned discharged.

Anyone knowing the whereabouts of said Charles Myers is requested to communicate with the undersigned. He has not been heard of by his relatives for about fourteen years, and has money coming to him if still alive.

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Epworth League

BY REV. HERMANN W. KNICKERBOCKER,
813 Foucher St., New Orleans.

TOPIC FOR DECEMBER.

THE CHURCH OF ST. PAUL.

DEC. 26—THE DIVINE PANOPLY.

(Eph. vi, 14-18.)

1. The equipment of the Christian is neither distinctly offensive nor defensive, but a combination of both to be used in the warfare with sin. The armor is to protect him—to conserve his spiritual integrity—while he fights with "the sword of the Spirit"—mercy, humility, prayer, meekness, love, against the hosts of darkness. With spiritual armor and spiritual weapons the Christian, reversing the method of the world, "overcomes evil with good."

2. "Loins girt about with truth." Relative truth is in reach of every man. The Christian ought to see that his creed squares with the Bible. Having conscientiously satisfied himself that it does, it saves him from being "carried about by every wind of doctrine," and gives force and direction to his life.

3. "Breastplate righteousness." A consciousness of right intention is proof against calumny and a powerful stimulant to the life.

4. "Feet shod." The gospel is a message. The Christian a messenger. "How beautiful upon the mountains are the feet of him that bringeth good tidings." Give the message to the world. Turn your whole life into this channel. Be so busy in saving others that there shall be no time left in which to lose yourself.

5. "Shield of faith." Faith is the condition upon which things "unseen" and "hoped for" become subjectively real. It is the only protection against the "fiery darts of the wicked" for this unseen life.

6. The helmet of salvation, the sword of the Spirit, prayer, etc., are but different parts of that equipment which all soldiers of the cross should have.

DOTS.

There was a large crowd present at the meeting of the Union League at Carrollton last week. It was the farewell service of President Fontaine. He left the next morning for his far New Mexico home. The best wishes of his many friends and of the League go with him.

OUR HOMES.

The January issue, a memorial number, will shortly appear. It will give in attractive form the life story of its lamented editor, the founder of the Woman's Parsonage and Home Mission Society, Miss Lucinda B. Helm. Every family in Southern Methodism should read this account of the life and labors of one of the heroines of our church.

Extra numbers can be furnished at five cents per copy. Address, Miss Emily M. Allen, editor and agent, pro tem, Nashville, Tenn.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried.

Yours, most respectfully,
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$400 Piano. Used 1 Month $300.

New $300 Piano, $250.

$600 Steinway Square, $75.

$1,000 Second-Hand Chickering Grand, $150.

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$600 New Pleyel, $450

Slightly used Kimball, $200.

New Mathushek, $300

New Kimball, $290.

100 Squares, $125 up.

Xmas Presents.

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Toy Pianos, Trumpets, Drums, Xylophones, Tubophones, Etc.

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SUMMER OUTING

To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.

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BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

Home Circle.

TO MAKE THIS YEAR THE BEST.

I stand upon the threshold of two years,
And backward look, and forward strain my eyes;
Upon the blotted record fall my tears,
While, brushing them aside, a sweet surprise
Breaks like a day-dawn on my upturned face,
As I remember all Thy daily grace.

Thou hast been good to me; the burdened past
Thou hast borne with me, and the future days
Are in Thy hands; I tremble not, but cast
My care upon Thee, and in prayer and praise
Prepare to make the coming year the best,
Because of noble work and sweeter rest.

—Lutheran Observer.

SMALL COURTESIES.

One evening last week I entered a room where several young people, with books and work, were sitting around the lamp. The young man with the lexicon and the grammar on the table before him was the busiest of the group, but he instantly arose and remained standing until I had taken my seat. The little action was automatic; the habit of this family is to practice small courtesies, and the boys have been trained from childhood to pay deference to women. They always rise whenever a lady, their mother, sister, friend, or guest of the house comes into the room where they are at work; they place chairs gallantly and gracefully for ladies at the dinner-table, they take off their hats when they meet their mother on the street, and they never kiss her with a hat on; in saying good-morning or good evening to her it is with hat in hand. Her bundles are carried, her way is made easy, a beautiful politeness waits for her word in the domestic discussions, and refrains from interrupting her even in the most heated argument. Neither mother nor sister goes out after dark without an escort. One of the boys can always go out of his way, or find it in his way, to see her safely to a friend's door, or to the meeting which she wishes to attend. Most winning and sweet is the air of good breeding which these young men have acquired—which they wear with an unconscious grace.

Equally charming are the manners of the girls in the home I speak of; gentle, soft-spoken, appreciative, considerate and reverential. To old people they are tender; to children, kind; to each other, lovely.

One can not too sedulously look after the small courtesies in one's conduct and, if one be charged with the management of a household, in the accustomed ways of the family. Habits count for everything here, and example is better than precept.—Margaret E. Sangster, in Interior.

HALL'S Vegetable Sicilian HAIR RENEWER

Cleanses the scalp and puts new life into the hair. It restores the lost color to gray hair. It means youth and beauty.

EVERY MAN SHOULD SWEEP BEFORE HIS OWN DOOR.

He is a wise man who has wit enough for his own affairs. It is a common thing for people to mind Number One, but not so common to see people mend it. When it comes to spending money on labor or improvements, they think that repairs should begin at Number 2, and Number 3, and go on till all the houses up to Number 50 are touched up before any hint should be given to Number One. Now, this is very stupid, for if charity should begin at home, certainly reformation should begin there too. It is a waste of time to go far away to make a clearance; there's nothing like sweeping the snow from your own door. Let every dog carry his own tail. Mind your own business, and mend your own manners, and if every man does the same all will be minded and mended, as the old song says:

"Should every man defend his house,
Then all would be defended;
If every man would mend a man,
Then all mankind were mended."

A man who does not look well to his own concerns is not fit to be trusted with other people's. Lots of folks are so busy abroad that they have no time to look at home. They say the cobbler's wife goes barefoot, and the baker's child gets no buns, and the sweep's house has sooty chimneys. This comes of a man thinking he is everybody except himself. All the wit in the world is not in one head, and therefore the wisest man living is not bound to look after all his neighbors' matters. There are wonderful people about, whose wisdom would beat Solomon into fits; and yet they have not sense enough to keep their own kettle from boiling over.—Spurgeon.

That man is unfortunate whose reputation for ability is so great that he sometimes feels that he can afford to do less than his best. —Cumberland Presbyterian.

EMERSON'S ADVICE TO A DAUGHTER.

Finish every day, and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow will be a new day; begin it well and serenely, and with too high a spirit to be encumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

Hygiene.

SUNSHINE AND HEALTH.

A merchant noticed, in the progress of years, that each successive bookkeeper gradually lost his health and finally died of consumption, however vigorous and robust he was on entering his service. At length it occurred to him that the little rear room where the books were kept opened into a back yard so surrounded by high walls that no sunshine came into it from one year's end to another.

An upper room, well lighted, was immediately prepared, and his clerks had uniform good health ever after.

A French lady became ill. The most eminent physicians of her time were called in, but failed to restore her. At length Dupuytren, the Napoleon of physic, was consulted. He noticed that she lived in a dim room into which the sun never shone, the house being situated in one of the narrow streets or rather lanes of Paris. He at once ordered more airy and cheerful apartments, and "all her complaints vanished."—Home Doctor.

Awarded Highest Honors—World's Fair. Gold Medal, Midwinter Fair.

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A Pure Grape Cream of Tartar Powder.

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Kidney and Bladder Troubles Quickly Cured.

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root, Sent Free by Mail.

Men and women doctor their troubles so often without benefit, that they get disconraged and skeptical. In most such cases serious mistakes are made in doctoring and not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, scalding irritation. As kidney disease advances the face looks sallow or pale, eyes puffy, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; a sediment or settling is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, or not always understood, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist, and as such is not recommended for everything, but will be found just what is needed in cases of kidney and bladder disorders or troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism, Bright's Disease, which, in fact, is only advanced kidney trouble.

The mild and extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful has Swamp-Root been in quickly curing even the most distressing cases, that if you wish to Prove its wonderful merit, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. Mention CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The fact that this liberal offer appears in this paper is a guarantee of genuineness.

WHY WE CAN NOT SLEEP.

Everything which increases the amount of blood ordinarily circulated through the brain has a tendency to cause wakefulness. If the brain is often kept for long periods on the stretch, during which the vessels are filled to repletion, they can not contract even when the exciting causes cease. Wakefulness, as a consequence, results, and every day the condition of the individual becomes worse, because time brings the force of habit into operation. Everything that tends to throw the blood to the brain and to accumulate it there should be avoided. This is a vital matter, and prevention is better than cure. Tight or ill-fitting articles of dress, especially about the neck or waist, and tight boots and shoes, should be discarded; the feet should be kept warm so that the circulation may be promoted. Wearing cork soles in the boots or shoes and changing the socks every day are excellent means to this end and strongly recommended. Apart, however, from physical causes, there are various moral causes acting on the brain equally inimical to sleep; whatever keeps the attention fully aroused, keeps the blood vessels of the brain distended, and the consequences of that we know. On the other hand, when the mind is quieted, the tendency of the vessels is to contract and for sleep to follow.—New York Ledger.

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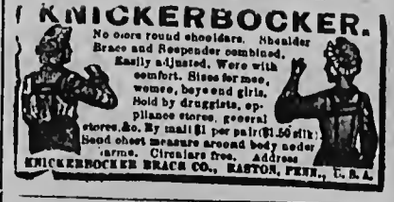

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$500 FOR CORRECT SOLUTIONS.

An Interesting Study. $500 Paid for Correct Answers. Beautiful Rolled Gold Solid Kanaha Diamond Ring Free if you can solve two-thirds of these word puzzles.

The following acts of letters make the names of Ten States, Ten Cities, and Ten Prominent Men of the United States if transposed properly. For example BAALMAA can be made to spell ALABAMA and so on through the list. There is no trick. It requires work, brains, and a knowledge of history—that is all. It is an educational pastime possessing no feature of chance or lottery. For full correct lists we shall give $500 in cash. If more than one person sends in a full correct list the money will be awarded the fifty best lists in appearance. Each contestant who can make out twenty correct words will receive one of our guaranteed Kanaha Diamond Rings. If you take time and study hard, you are sure of the Kanaha Diamond Ring, as well as an opportunity to win the $500 prize. They are all rolled gold solid rings, guaranteed.

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1	BAALMAA	11	WENOYKR	21	LINKCMKY
2	DARYMNAL	12	STONOB	22	MHSANKE
3	EIAMN	13	POTRALDN	23	LESMI
4	ATUH	14	BITTSGRUP	24	LEDANLVKO
5	NAKHSA	15	NAHVASAN	25	ARNOSIRH
6	GENORO	16	LISOUTS	26	OLNINCH
7	RETNOVM	17	OICAOHC	27	ABEG
8	LEDAEWRA	18	ASBLLIVEN	28	NAORT
9	ORGIAEG	19	NINICTAICN	29	RANYB
10	EXTSA	20	MILTABOER	30	DEER

Two of the prominent Americans are now dead, the balance are well known.

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We board at $11.00 per month where they take their meals regularly at the table; extra charge when the meals are carried to their rooms, and extra servant hire. This includes pupils and teachers.

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Mention the CHRISTIAN ADVOCATE.

A SIGN OF THE TIMES.

One of the most significant signs of the splendid triumph of Arminianism and the utter rout of Calvinism, along the whole line where it fought so fiercely a generation or two ago, is found in the admirable series of Yale Lectures put forth recently by Dr. Henry Van Dyke under the title, "The Gospel for an Age of Doubt." His orthodoxy is apparently certified to by Princeton as well as Yale, for he carries a degree in divinity from both these conservative institutions; but it is an orthodoxy that might well make the fathers turn in their graves. He clearly sees that no gospel which sympathizes with what is distinctively Augustinian can have a hearing in this age, and he expresses himself about as plainly on the subject as did the Methodist itinerants a hundred years back. He says that "this theory of the absolute and unconditional sovereignty of God is so far from being for God's glory that it is apparently for his shame and dishonor," "reflects a dark shadow of discredit upon his moral character," "is a moral nightmare." "Between the unknowable God of agnosticism and the unlovable God of absolutism, the choice, such as it is, lies on the side of agnosticism. It is unspeakably better to doubt God's very being than it is to doubt his eternal goodness and his moral integrity." Speaking of the doctrine of election and of the natural question based upon it, "Is God arbitrary, partial, unjust?" he says: "It is an idle thing to answer this question by an appeal to God's absolute right to dispose of all his creatures as he will." "It is an idle thing to answer this question by saying that God is under no obligation to be good to everybody, and that, therefore, he may be good to whomsoever he pleases." "It is an idle thing to answer this question by an appeal to ignorance, and to say that God elects some men to be saved and leaves the rest of mankind to be lost simply for his own unsearchable and inexplicable glory." He shows, just as Method-ist preachers have always shown, that God's glory is identical with his goodness, that "the idea of an irresponsible God is a moral mockery," that a thing may be logically true, yet morally false, and that both Jesus Christ and Paul expressly taught the very doctrine of free-will for declaring which John Wesley was called the vilest of names by those who claimed to stand for free grace and accounted themselves the only authorized orthodox expounders of Scripture. Verily, the world moves, and in the right direction.—Zion's Herald.

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FOR THE YOUNG PREACHER.

If we might be permitted, we would like to speak a word of caution and, perhaps, of instruction to the young preacher. Do not fear that your ideas and thoughts can ever be above the people. No matter how humble their circumstances in life, or how limited their advantages of education, they will understand the greatest thoughts you can think if you will only present them in an intelligible way in language with which they are familiar. The difficulty is not with the ideas, but with the language of their presentation. The truth is, we are all living in the midst of a babel. Every profession and every trade and almost every occupation has its own peculiar language, which is a sealed book to all who have not learned its terminology. Take up the every-day newspaper and read it through from beginning to end intelligently and understandingly. Some will stumble at scientific reports, others at the description of the toilets at the social function of the night before, in market reports will mystify some, while the sporting columns are mere jargon to others. To attempt to describe and impress some great moral or religious truth upon a miscellaneous congregation of people by the technical phraseology of the sporting world would perhaps have little effect and would be understood only by the few. Endeavor to explain the same truth to the ordinary and unlearned congregation in the technical language of the schools or your theological books, and you would, perhaps, have no better success than before. The fault lies not with the truth, but with expression of it in language. Hence sometimes when you have the feeling that your preaching is not understood, inquire and see whether the blame is not with yourself rather than a lack of intelligence on the part of the people. Now bear this in mind, that notwithstanding there is confusion of tongues—and this in the higher circles as well as in the lower—there is still a common language which is generally understood and spoken by all classes without regard to the occupations, the schools, or the amusements of life. It is the good, strong, vigorous English of every-day life—the language with which men of every degree express their wants, their longings, their affections, their hopes, and impress their thoughts upon their friends. Forget the long, hard and technical words which you learned in the schools and with which you are so familiar, and translate your ideas into this common language of the people, and you need never complain that your thoughts are too great or too deep to be understood. This in some measure explains the power of Mr. Moody, and is a reason why he is heard gladly by all classes alike. The highest culture has the simplest expression.—Recorder.

Method may be used or abused. A blind devotion to cast-iron systems may fetter and devitalize. To ignore established processes and trust entirely to spontaneity is to allow one's power to evaporate. The point is to avoid slavish subservience to and presumptuous disregard of time-honored usages. One's methods may prove an incubus, and the absence of them may produce aimless freedom and a wanton intoxication of spirits. We have seen men dominated by their plans and systems, and others ruined by the lack of them. The golden mean is wisdom. Order is heaven's first law. True method is economy of time and labor.—Texas Advocate.

Friendship is the noblest, purest relation that can exist between two human beings, and to be able to make a friend is one of the most glorious distinctions between man and the creatures beneath him.—George Dawson.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

MORELAND—Died at his home near Homer, Claiborne parish, La., on Wednesday, Nov. 17, 1897, J. B. MORELAND, aged sixty-six years eight months and seven days, after an illness of about three weeks of malarial fever. He had been for about fifty years a consistent and pious member of the M. E. Church, South, illustrating his profession by an upright walk and godly conversation. Kind and affectionate in disposition, he was a useful member of society, and gained many friends. Early in life, in Alabama, he married Mary A. Phillips, with whom he spent many years in happy wedlock. She and a considerable family of grown-up children still live to mourn their loss, which is his gain. May the good Lord comfort them in their affliction! "Blessed are the dead that die in the Lord; they rest from their labors, and their works do follow them."

A FRIEND.

SMITH—Mrs HAGERTY SMITH (nee Matchett) was born Feb. 11, 1817, and departed this life Jan. 30, 1897. She joined the Methodist Church when fifteen years of age, and lived a consistent member until God took her home. It is hard to part with one so dear, but the Lord giveth and the Lord taketh away; blessed be the name of the Lord.

My heart swells with emotion of the deepest grief. There seems to gather about me great billows of sorrow. The brightness of the noon-day's sun can not dispel the gathering clouds of sadness, as I realize that I shall never again hold sweet council with you; but God, in his infinite wisdom, has seen best to take her home. Grief-stricken, yet submissive, we bow to the will of our Father. May the Lord comfort those whom he has so sadly bereaved! Dear one in your heavenly home, you are still dear to us. Though angels' robes are gathered about you, yet your influence will live and strengthen us to meet you in that home where there is no parting.

H. E. HERRING

JONES—ROBT. R. JONES, youngest son of Alfred and Mary Jones, of Big Point, Jackson county, Miss., was born Aug. 19, 1876, and fell on sleep Dec. 9, 1897, aged twenty-one years three months and twenty days.

Robert was a model of morality from his childhood, having never been heard to utter an oath or an unchaste word, but early in life realized that morality did not satisfy the yearnings of his soul for happiness, and threw himself in loving, obedient faith upon the Lord Jesus Christ as the only name given under heaven or among men whereby he must be saved, and thereby realized the blessedness of adoption into God's family as an heir of God and joint heir with the Lord Jesus Christ.

He joined the M. E. Church, South, at Big Point Chapel, and although not demonstrative, lived a consistent Christian life till called to the church triumphant. We would say to the bereaved loved ones: Grieve not as those who have no hope, for Robert is not dead; he has only gone before.

WM. T. BEALL, L. E.

BROOKS—Bro. HENRY BROOKS was born Feb. 17, 1817, aged eighty years seven months and twenty-seven days.

Sister MARY MARGARET BROOKS (nee Anderson) was born June 9, 1820, aged seventy-seven years four months and eleven days.

Bro. and Sister Brooks were married Jan. 6, 1843. Bro. Brooks died at his home near Linton, Miss., on the fourteenth of October, 1897, and only six days afterward, on the twentieth of October, his beloved companion of almost a half century went to join him on the other shore. She first joined the Baptist Church. After her marriage to Bro. Brooks she joined the Methodist Church with him, and both have been loyal members of the same ever since. God blessed this union with four children—two boys and two girls—three of whom preceded their parents to the land beyond. Sister N. S. E. McRee is the only surviving child. Also a step-daughter, Sister S. M. Brooks, and an adopted daughter, Sister S. E. Boykin (nee Parker), remain to mourn their departure.

May the Lord comfort them in their sad bereavement, and prepare them to meet papa and mama where partings do not come!

Papa and mama are at rest;
Their journey now is o'er.
O may you meet them with the blest
On Canaan's happy shore!

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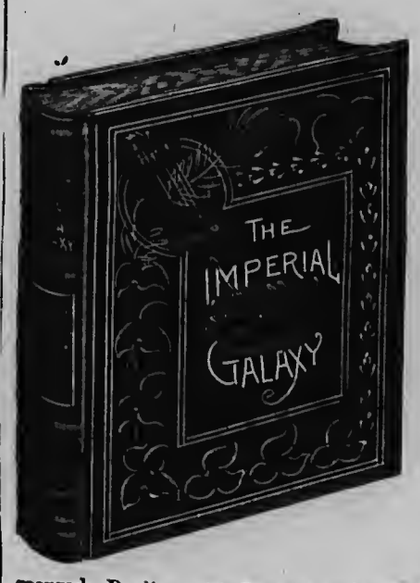

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New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

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NEWS OF THE WEEK.

DOMESTIC.

It is said that there are more Methodists in Philadelphia than in any other city of the world. There are over 40,000.

President McKinley has signed the joint resolution passed by Congress for the relief of miners in the Klondyke region.

The Brooklyn aldermen have adopted an ordinance compelling the trolley companies to provide cars for the accommodation of smokers.

Mayor Strong, of New York, has appointed Mrs. Jennie June Croly an inspector of schools for five years. As an authoress, Mrs. Croly's name has been familiar for many years, and as president of the Sorosis and of the Federation of Women's Clubs has earned the right to be considered in a peculiar sense a representative of her sex.

All the members of the Louisiana State Board of Health have resigned. They were asked to do so by the commercial bodies of New Orleans.

When Congress reassembled three weeks ago, it was understood that the Hawaiian annexation treaty would be promptly called up in the Senate. Now, however, the same confidence does not prevail; but, on the contrary, there is a marked indisposition to bring up the treaty.

The Chicago aldermen have come to the conclusion that they are not in receipt of large enough salaries, and have passed an ordinance raising them from $3 a week to $1500 a year. The vote was taken under a suspension of the rules, and stood at 56 for the increase to 8 against.

A camp meeting of 2000 Indians was held a few weeks since in South Dakota, and among the questions discussed were many having a social and educational, as well as a religious, bearing. Evangelical work among them is conducted by a union of the Congregational and Presbyterian Churches, taking in the Sioux of North and South Dakota and Nebraska.

The hottest question in Congress is that of the repeal of the civil service law. At present it obscures all others. The spoilsmen have been greatly irritated by a statement of Carroll D. Wright, commissioner of labor, that had the civil service rules been applied to the appointments under the last census, at least two millions would have been saved to the government.

FOREIGN.

In the hospital at Brisbane, Australia, the use of the Brand method of treating 1902 typhoid patients has reduced the mortality from 14.8 to 7.5 per cent.

A special dispatch from Shanghai asserts that China will acquiesce in Germany's retention of Kiao Chau. Russia and France are irritated at Germany's precipitancy in thus prematurely disclosing her plans to England and Japan in a manner likely to defeat the objects in view.

The total output of sugar from the Hawaiian islands for the year just closing, according to the figures of the Hawaiian Sugar Planters' Association, transmitted to the State Department by United States Consul General Haywood, is put down as 248,567 tons, as against 248,555 tons last year. The planters have had more trouble than usual, on account of desertions, especially with the Japanese.

The adoption by the United States of the system of countervailing duties on sugar imported from countries paying a bounty on exports has placed the governments of continental Europe in rather an awkward position with respect to the bounties they pay on the beet sugar exported through their markets. The ability of the beet-producing countries of Europe to unload their immense crops upon the English and American markets has greatly injured the cane-sugar producing countries.

Lieutenant-General Marin, captain-general of Puerto Rico, is about to resign, owing to the impossibility of reconciling the different parties in the island and of establishing autonomy.

According to all the reports which are permitted to reach the outer world from the scene of the trouble along the northern frontier of India, the British government has the most serious disturbance on its hands which it has had to encounter since the Transvaal war, twenty years ago.

The Japanese do not intend to rest supinely under the classification of the colonial government of New South Wales, which last month decided to include the Japanese in the Chinese restriction act, denoting them "as other colored people." The Japanese consul at Sydney has protested against the proposed legislation.

Everybody who is at all interested in music will be delighted with an article which the famous prima donna, Madame Nordica, has written for the next volume of THE YOUTH'S COMPANION. In it she interweaves many incidents in her professional career with hints that can not fail to be of the highest value to students of vocal music. Its interest is not limited to students alone, however. She tells of how she sang before the Tsar of Russia on the night before his assassination by the Nihilists, and gives many anecdotes of celebrated singers, which all lovers of good stories will appreciate.

North Mississippi Conference Assessments—1898.

District.	Bishops.	Conf. Fund.	Minutes.	For. Missions.	Dom. Missions.	Church Ex'n.	Millsaps College.	Paine & Lane.	Gen'l Board.	Amer'n B. S.
Sardis	$175	$485	$23 00	$1,425	$425	$386	$260	$54	$40	$156
Grenada	170	485	23 00	1,325	400	355	190	35	30	145
Winona	170	485	23 00	1,325	425	390	230	50	36	145
Durant	135	400	23 00	1 000	375	390	190	34	40	110
Columbus	190	520	25 50	1,520	500	440	260	54	40	163
Aberdeen	180	485	23 00	1,400	425	420	260	54	40	151
Corinth	145	390	17 50	1,000	330	325	190	40	27	110
Holly Springs	145	375	17 50	1,000	330	344	190	35	30	110
Greenville	180	450	24 50	1,005	400	450	230	44	40	110

J. S. OAKLEY, Secretary of the Conference.

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MARRIAGES.

VAUGHN—McCLENDON.—In the M. E. Church, South, Lisbon, La., Dec. 8, 1897, by Rev. D. C. Barr, Rev. Robert W. Vaughn to Miss Roberta McClendon.

Bro. Vaughn is a member of the Louisiana Conference.

CORRY—BARR.—In the M. E. Church, South, Lisbon, La., Dec. 8, 1897, by Rev. D. C. Barr, Mr. T. W. Corry to Miss Mattie E. Barr, daughter of Rev. D. C. Barr.

MYERS—LINDSEY.—At the residence of the bride's mother, near Morton, Miss., Dec. 7, 1897, by Rev. W. L. Linfield, Mr. J. H. Myers, Jr., and Miss Minnie Lindsey.

AGNEW—YOUNGBLOOD.—At the residence of Mr. P. D. Marler, near Morton, Miss., Dec. 12, 1897, by Rev. W. L. Linfield, Mr. Lewis B. Agnew and Miss Stella Younghlood.

JOHNSON—SNYDER.—In the Presbyterian Church, Trinity, La., Dec. 13, 1897, by Rev. J. White Davis, Mr. Volney Metcalfe Johnson and Miss Mary Eva Snydor.

TEMPLE—HARRELL.—December 15, 1897, by Rev. B. F. Phillips, Mr. E. F. Temple, of Lee county, Miss., to Miss Carrie V. Harroll, of Okolona, Chickasaw county, Miss.

RAY—WHITEHEAD.—December 15, 1897, by Rev. B. F. Phillips, Mr. A. C. Ray, of Indianola, Miss., to Miss Ella Whitehead, of Lee county, Miss.

BELL—CHRISTIAN.—At the residence of Mr. R. C. Dun, Dec. 12, 1897, by Rev. G. A. Gnice, Mr. Thomas Bell to Miss Ina Christian, both of Warren county, Miss.

BECK—CAMPBELL.—At the residence of Mr. Chas. K. Brown, Hinds county, Miss., Dec. 15, 1897, by Rev. John W. Crisler, Mr. Geo. H. Beck and Miss Nannie Campbell.

STANEART—HUMBLE.—At the residence of Mr. Stephen Read, Opelousas, La., Dec. 15, 1897, at 2 o'clock P. M., by Rev. H. Armstrong, Mr. V. S. Staneart and Miss Nettie Lee Humble.

HORNE—SUDDITH.—In the new Belvue Church, Dec. 15, 1897, at 6 o'clock P. M., by Rev. H. Armstrong, Mr. W. D. Horne and Miss Mildred Sndditb, all of St. Landry parish.

SULLIVAN—MOORE.—In the Methodist Church, Booneville, Miss., Dec. 15, 1897, by Rev. Heslep R. Tucker, Rev. E. C. Sullivan, preacher in charge of Saltillo circuit, North Mississippi Conference, and Miss Lillie Moore, of Booneville, Miss.

TUCKER—HOUSTON.—At the residence of the bride's father, Guntown, Miss., Dec. 16, 1897, by Rev. Heslep R. Tucker, Rev. Earl A. Tucker, of the North Mississippi Conference, and Miss Annie Lee Houston.

LANCE—McINNIS.—At the Methodist Church, Hattiesburg, Miss., Dec. 15, 1897, by Rev. Isaac L. Peebles, Mr. S. Elmo Lance, of Poplarville, Miss., to Miss M. Lenore McInnis, of Hattiesburg.

ROGERS—LUSK.—At the residence of Dr. Jno. H. McIntosh, in Girard, La., Dec. 8, 1897, by Rev. Jas. M. Martin, Mr. Robert T. Rogers and Miss Annie May Lusk.

COWART—HORTON.—At Wellman, Miss., Dec. 15, 1897, by Rev. W. G. Backus, Dr. Edmond Cowart to Miss Mary Lee Horton.

If you have a troublesome cough, don't keep nibbling sweets, and so ruin your appetite. A dose or two of Ayer's Cherry Pectoral will do you more good than pounds of candy, and assist rather than impair your digestion. Always keep this medicine in your house.

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Don't fail to read our offer of the following books: America Photographed, Happy Homes, and The Imperial Galaxy of Poetry and Art We have hitherto been offering them only to agents. We now offer them to subscribers on most liberal terms

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I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

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QUARTERLY CONFERENCES.

DURANT DIST.—FIRST ROUND.

Durant station	Dec. 25, 26
Koscinsko	Jan. 1, 2
Sallis circuit, at Sallis	8, 9
Lexington and Tchula, at Lexington	15, 16
Poplar Creek, at Bethel	22, 23
Pickens, at Pickens	29, 30

The district stewards will meet in the Methodist Church in Durant, Jan. 6, 1898, at 7 P. M.

J. S. OAKLEY, P. E.

COLUMBUS DIST.—FIRST ROUND.

Macon station	Jan. 1, 2
West Point station	7
Starkville station	8, 9
Columbus circuit, at Pine Grove	15, 16
Columbus station	16, 17
Brooksville circuit, at Brooksville	22, 23
Starkville circuit, at Smyrna	26
Crawford, at Crawford	30, 31

The district stewards will meet me at the Methodist Church in West Point, Jan. 7, 1:30, at 10 o'clock.

R. A. BURROUGHS, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth station	Dec. 26, 27
Booneville station	Jan. 2, 3
Kossuth circuit, at Kossuth	8, 9
Inka station	16, 17
Inka circuit, at Snowdown	Tues. 18
Ripley circuit, at Dumas	22, 23
Blue Springs cir., at Sherman	Thurs. 27
New Albany circuit, at Bethlehem	29, 30
Ripley and N. A. sta., at New Albany	30, 31

HESLEP R. TUCKER, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs sta., at Holly Springs	Dec. 18, 19
Red Banks circuit, at Red Banks	25, 26
Byhalia circuit, at Byhalia	27
Potts Camp circuit, at Hickory Flat	Jan. 1, 2
Olive Branch circuit, at Kelley	7
Pleasant Hill circuit, at Pleasant Hill	8, 9
Holly Springs cir., at Holly Springs	14
Ashland circuit, at Oulou Hill	15, 16
Waterford circuit, at Asbury	22, 23
Wall Hill circuit, at Wall Hill	29, 30

District stewards will meet in Holly Springs, Jan. 11, at 10 A. M. They are: R. K. Buckle, W. P. Wills, W. S. Blackhead, W. E. Cartright, W. A. Young, W. P. Hoover, R. S. Bell, J. R. Johnson, J. A. Donaldson, W. S. Houston, M. J. McKinney, M. C. Pegues, J. D. Chalmers, W. F. Gaines, W. H. Eason.

J. D. CAMERON, P. E.

Holly Springs, Miss.

GRENADA DIST.—FIRST ROUND.

Water Valley—Wood Street	Dec. 19
North Main Street	26
Grenada station	Jan. 2, 3
Coffeeville	8, 9
Grenada circuit, at Spring Hill	15, 16
Oxford station	22, 23
Tocopola	29, 30

The district stewards will all please meet in the Methodist Church, Grenada, Miss., Friday, Jan. 14, 1898, to transact important business.

H. C. MOREHEAD, P. E.

KINDERGARTEN TRAINING-CLASS.

A training class for young women who desire to fit themselves for kindergarten teaching will be opened in this city, Jan. 4, under the auspices of the Free Kindergarten Association of New Orleans. The class will be under the direction of Miss Katherine W. Hardy, of Louisville, Ky., who, during an experience of several years in this city, has shown herself a teacher of exceptional ability.

The course will cover two years of eight months each, and the tuition will be sixty dollars for the course. Applicants should be at least eighteen years of age, and should have passed successfully through a good high school course or its equivalent.

A written application should be sent to Miss Katherine W. Hardy, 1408 First street, New Orleans.

MOTHERS PRAISE Hood's Sarsaparilla, because, by its great blood enriching qualities, it gives rosy cheeks and vigorous appetites to pale and puny children.

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No ferry transfer at Memphis via the Texas and Pacific. Double daily trains each way, thus preventing delay on your return trip.

The Texas and Pacific are now running the finest chair cars in the South. Seats free.

We are not surprised that people will not take a new cough remedy, when they know the value of Dr. Bull's Cough Syrup.

The man without conviction in small things usually is without conviction in great things; and the man who will pervert truth in small matters will, if it is to his interest, pervert truth in great matters.—Recorder

Only good things are imitated; therefore, be sure that you get the genuine Salvation Oil if you want to cure your rheumatism.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

OUR HOPE AND STAY.

BY MARGARET E. SANGSTER.

We are often weak and weary,
We are often faint and frail,
The eyes are blurred with weeping,
And the lips are wan and pale.
But Christ is our strength and gladness,
His love sustains the soul,
In the day of our utmost dearth and loss,
His love can make us whole.

We can never perish, holding
Fast to his tender hand;
His care will lead us safely
Through all the desert land.
The blessed love of Jesus,
And the look in his gentle face,
Are cordial to the fainting,
Are full of light and grace.

Oh! love divine be ours,
In the night-time and the day;
Forever with us, Jesus,
Remain our hope and stay;
Thine be the love that keeps us,
Ours be the love that clings,
Till we rest beneath thy banner,
Oh, gracious King of kings!

THE LITERATURE OF THE BIBLE.

By H. M. DuBose, D. D.

Superstitious veneration and servile credullty have made the Bible an unnatural and impracticable book. Mysticism has invested its statements with a duplex, a triple, and, in some instances, a manifold meaning, appreciable to the individual mind in proportion to its spiritual or hierarchical rank. Scholasticism has dogmatized away its simplicity and the straightforwardness of its doctrinal teachings. Bnt it is, in fact, the most comprehensible of all writings, as it is the most natnral. It developed on the plane of a simple historical, discnrsive, descriptive and technical literatnre. Its statementa and teachings are chronologically and logically related. It is literature in a pre-eminent sense. In its every part it is reforable to a literary motive, a literary necessity, and a literary law. The recognition of this fact is of comparatively recent date. It is a discovery second only in importance to the settlements of the canon and a belief in its inspiration. Criticism may now be regarded as tnrning on this fact. A new era of Bible reading and Bible stndy has begun, and it is marked by this thonght: that the Bible is a book literally instinct with hnman interest and sympathy; not a riddle, bnt a revelation; not a jumble of sibyl speeches, bnt a story of life, of love, and of hope; in form and in spirit a literatnre susceptible of all the uses to which any human composition may be put. Every shade of sentiment, every ideal of literary art, and every degree of literary taste is illustrated in that marvelous ensemble known as the Scriptures. These are the things which the teachers of religion mnst recognize, explore and apply as the means of making the Bible the best-loved, the best-understood, and the most-sought-after book in the world. Such an understanding and nse of the Bible is the cure for a multitude of the fanatical misinterpretations of Scripture which vex the religious life and thought of the day. When the evangel is grasped as a whole, and its literary consistency is perceived, it is seen to be pervaded by an air of unexampled sanity; nothing is strained, nothing is unreal; the sense of proportion is never lost, and the "mysteries" about which so many talk disappear. It holds no mystery save the mystery of God and life.

A great service was meant to be done readers of the Bible by somebody (scribe or doctor, rabbi or monk, it mattera little now) who divided the holy books into arbitrary chapters, and disjointed and oftentimes fragmentary verses; but much loss and confnsion came along with the small gain of convenience. The process of infinite bisecting and isolation destroyed the original literary form, disturbed the continuity of the narrative and the reasoning, and put into the hands of the ignorant and careless a means of wresting the primitive meaning of the treatises. The new movement emancipates the text from the shackles of disarrangement, and restores it to its original order and simplicity. It is not too much to say that this has made the Bible a new book. Thns restored, what was once a landscape fnrrowed and fissured, as by an earthqnake, becomes a landscape whose unity of hillside and vale is swarded with continuous green. Thus a completed ideal is presented to the mind which of itself differentiates in that natural order essential to an understanding of the narrative or discourse.

The Bible is the very Word of God, as containing the trnths of salvation, and these truths were got into it throngh a divine ordinative, and not by chance; bnt, as litoratnre, it was created in a natnral and orderly way. It grew as life grows, as the visible form of the church has grown; but it grew about the divine ideals and infolded a divine spirit. That its books were composed in the ordinary way, for immediate nse and ends, can not be donbted; some after carefnl and painstaking inquiry; some after long seasons of meditation; some were spoken in the exigencies of State, hot with sudden passion and terrible with swift invective; some nnder the afflatns of rapt sonls as hymns of praise, as idyllic life stories, or as the burden of love-telling; some as warnings; some as sonl-soothing promises; some as dread or joyful forelookings; bnt all as the messages of those who had whereof to tell, and might not refrain, since the Spirit of God impelled thereto.

Perhaps it is not generally understood that much of the Bible, possibly the greater part of it, is a compilation, derived from original sonrces. In such cases the compiler, or compilers, mnst be regarded as invested with the same anthority as the original writors. In a few cases the books appear to be the work of coliaborators. The discovery of this fact led to the development of a destructive criticism in the middle Tubingen schooi, the theory being that the evidence of several styles of anthorship in a book, as in the prophecy of Daniel and the Book of Job, vitiated its anthority. A later stndy has accepted this evidence of diversity as of surpassing interest, and as snggestive of a principle of revelation consonant with the most enlightened views of spiritnal development and the laws of progress. Where the former critioism was destructive the latter is constructive and restorative. The inspiration and authority of the Scriptures do not depend upon particular or individnal authorship; nor is snoh a claim made in the books themselves. They have one Author above all, the Holy Ghost, who is the avoucher of their truth. If many hands contributed to their creation, their integrity is not lessened.

It is likely that in most cases the original substance of the Scriptures was not committed to writing, bnt was preserved orally for generations, until it permeated the national heart, and from being thns impressed on fleshly tables, it came to have a permanent written form, snch as we now possess. This we know was true in the case of the discourses and parables of our Lord, and of the sermons and teachings of the early disciples. The Book of Deuteronomy is a striking illnstration of how a body of sacred literature would come to find a permanent and consistent form after existing as literary fragments and traditions for centuries. On the eve of the passage of the tribes of Israel over Jordan, Moses took his farewell of the elders and of the congregation of the people. This ceremony lasted a number of days. Dnring this time Moses delivered several lengthy orations to the tribes, and composed a farewell song or hymn, in some sense his own requiem. In a later time these orations were gathered together and articulated by means of pertinent explanations. The Book of the Covenant, with the ritnal of the blessings and cnrsings of Gerezim and Ebal, which had been laid in the ark, was introdnced between the second and third orations, of which they were an interpretation; the farewell song closed the anthology, and the whole was rounded off with a lengthy addendum, or foot note, meant to be a brief character sketch of the great leader and legislator. This book, the most spiritnal and sublime in the Old Testament, was not at first considered to be one of the books of Moses, and dnring the reign of the early kings of Israel was unknown or neglected. It was discovered in the reign of Josiah, and its reading brought about a great national reformation. This fixed its place in the nnmber of the sacred treatises, as the Holy Ghost had ordained.

Many attempts have been made to restore the Scriptures to their original literary form. Some early translator, or copyist, introdnced the section markings, which were meant to segregate homogeneous passages; but the effect was small. "Interwoven gospels," and kindred attempts at interphrasing, have afforded some help; but where the "interwoven" literatnre has gained in narrative order, it has lost in spiritnal effect. The story stands ont, bnt the life-power is obscnred. The Lambeth Palace Version took a long stride in throwing the literary fabric into something like its primitive ontline; but the best service is being done in our own time in snch works as Prof. Moulton's "Modern Readers' Bible," in which an entirely new and natnral literary arrangement is presented which gives to the whole a fascination so strange and engaging as to snggest that a new revelation has been making. It is as the breaking of the seals. The old, dead world lives and moves like the apocalyptic visions.

There is one thing which can not, I believe, be overlooked in Bible stndy without confnsion to the student, and that is, that the literary motive and the spiritual teaching of the Scriptnres go together. To fully appreciate and apply the teaching, the motive mnst be nnderstood. Nobody is competent to teach the Scriptures nntil he has explored the relations—doctrinal, historical and literary—of the passages he seeks to nse; so manifold are the sympathies and affinities of trnth. This is not a question of classical scholarship, bnt of stndionsness. The information is within the reach of all. Lingnistic acquirements are desirable, and for certain uses of criticism necessary; bnt to understand the literary ideals and nses of the Scriptnres so as to strengthen spiritual teaching, a critical knowledge of Hebrew and Greek is not indispensable. Neither Christ nor any one of the twelve spoke or probably even read Hebrew. Their daily speech was Syriac, and their quotations of the Scriptnres were invariably made either from the Aramaic or the Septnagint Greek translations. Of all the men who contributed to the New Testament canon, St. Paul alone nnderstood classic Hebrew. That eloqnent Alexandrian, Apollos, who probably wrote the Epistle to the Hebrews, like his early illnstrious master, Philo, knew no Hebrew; and, like Philo, he knew Jndaism only through the Greek Septnagint. Lingnistic attainments are not to be disparaged, bnt a large familiarity with scriptural literatnre is possible to the man who knows only his mother tongne.

The settlement of the Jewish canon, like the creation of its several books, was a long history. In a great mass of national writings certain compositions were distinguished, and came to be especially venerated and looked npon as especially authoritative. The voice of God was heard in them, and the history of his goings was read in them. This was the law of a divine and providential selection. It is not necessary to know that the men who wrote or compiled these separate books nnderstood that they were contributing to the volume of a greater book that should remain to the end of the ages. They spoke the burden of their souls and faithfully portrayed the life of their times. They wrote with a purpose—a purpose of present and immediate use. A human judgment, divinely guided, put their work in the catalogue of authority. Many good, and no doubt inspired, writings were left out and perished, having served their day. The Book is eclectic. Not all that Jesus spake or that Paul wrote is in the New Testament. Was there a prophecy against Idumean Herod and his hordo of fanatical priests and doctors? Doubtless, bnt lost. Where are the "Annals of the Kings," so often referred to in the historical books compiled from them? Where is the Book of Enoch, and the Book of Noah, and the Songs of the Captives, which they would not sing by the river Chernb? The keepers of the "lively oracles" knew what was precious, and God helped them. How happily the judgment which made the canon was guided one can readily see by comparing the canonical books with those which narrowly escaped canonical rating, as, for instance, Tobit, Ecclesiasticus, and Maccabees. The first is an idyl of unparalleled beauty; the second, a book of transcendent wisdom; the last, an heroic and thrilling history; bnt each is marred by ethical or doctrinal blemishes, yet so slight are these as to be apparent only in an after study. But the Spirit knew.

What I hope to do in this writing is to suggest how much the Scriptures may be enhanced in interest, and how greatly their teaching force may be increased, if one brings to them the diligent and enthusiastic stndy which is so readily and constantly brought to outside classic literature. In addition to the high spiritnal use of the Bible, which every devout sonl understands, it is possible to find in it a perpetnal literary inspiration, and to derive from it the same intellectnal delight that is derived from the works of the Greek masters. "There are," exclaims Chateaubriand, "bnt two brilliant names and recollections in history—those of the Israelites and the ancient Greeks." In the same day one may read with equal enthusiasm Epictetus and Solomon; find loftier poetic visions in Job than in Homer or Æschylus; a statelier oratory in Moses than in Tully; a truer transformation in Ruth than in Ovid, and in the parables of the Master an art so exquisite, so complete, as that the finest Venetian vase can not suggest the delicacy of its structure and color.

Every writing in the Bible, as literatnre, may be studied in the light of its literary motive, its historical situation, its anthological relations, and its historical preservation and destiny. Take the Book of Ruth. It is literature in the widest sense. No loftier literary motive, no more genuine literary purpose ever inspired any human writing. The literary ideal was a spiritnal parable; the literary motive was an idyl to celebrate the house of David, as that of the Æneid was to celebrate the descent and glory of Augustus. The historical situation of the Book of Ruth is the keystone of a regal genealogy. Its teaching is of unselfish friendship, of unutterable spiritual aspirations in the heart of a lonely girl, of purity in womanhood, of honor in manhood, and of human love—the reciprocal love of man and woman—with a conclusion so natural, so tender, so real, that the heart centers on it forever.

"We know not which, the husband or the wife,
Had purer soul, or more of happiness."

The historical exigency sealed here the highest type and passion of old-world life, and the Spirit gave to the book of the story of the Moabitess this meaning, "The kingdom of heaven is like unto this." And so men heard it, and sang it, and believed it as the best, for they saw the best in it, even in the words of Ruth,

"And where also,
If aught but death part me and thee;"

and when the best was gathered into one—the enduring anthology—this was not permitted to be left ont. Its preservation is known, its destiny can not be mistaken; it has common hope with the other treasures of the Book. As long as there are hearts to love and homes of ministry, the Book of Ruth, with the others, will last. The same motives which moved the Jew and the early Christian to reverence and preserve these books moves the generations of the present. They are the world's best. This thought is of man, but it was first of God. The Bible is a garden of delight. Its trees are the Paradise trees, and not the wormwood of El Sakkim; it is a song of rejoicing, and not a canticle of sorrow; it is the history and prophecy of an ever-rising, expanding, perfecting race, and not the Iliad of a stricken, blighted humanity. This is the Book to love and study.

"Awake, O north wind; and come, thou south;
Blow upon my garden,
That the spices thereof may flow out."

Jackson, Miss.

TRUSTEES AGAIN.

A QUESTION OF IMPORTANCE.

Mr. Editor: Recently through your columns we had some conflicting ideas about the powers and possibilities of trustees. Bro. A. F. Watkins brought ont, in good style, a true view of the points then under discussion.

But there are other questions of moment pertaining to the composition of our Boards of Trustees, which greatly need some legislation to settle. Such a degree of uncertainty exists as leads to variant rulings by different presiding elders. Some of these hard worked and harrassed brethren rule that only one Board must be constituted for holding all the churches within one circuit. Others equally wise and careful hold that each church-building ought to have its own Board. The weight of law in our Discipline appears to be in favor of the first view—e. g., Question 24 in Quarterly Conference proceedings; also Paragraph 204 (which is almost conclusive); 423, first part, only a little less so, and 201. On the other side may be reckoned 426—specially the clause, "the Board of Trustees of any church"—not using the terms, "circuit" or "station," as is elsewhere written; also last two lines of 200 and first lines of 203. Thus paragraphs very near in position seem wide apart in teaching.

I wish to show some reasons why we ought to have the law well defined, and in the direction of establishing a separate Board of Trustees for each piece of church property. Stations and some compact circuits do not suffer the inconveniences arising in wide-spreading circuits from the interpretation usually put on our uncertain sounding law—that first mentioned, viz.: one Board for, maybe, eight or ten churches. However, even in these compact works the application of 423 is difficult, and a part of it is never complied with, thus bringing all our law into contempt. Who has ever seen a deed from a set of trustees of a former circuit to another Board for the newly created circuit or station? This suggests the further inconveniences that arise in settling who makes up the Board of Trustees when a change is wrought in the composition of a circuit. All of us know how frequently this is deemed expedient by the Bishop and his council.

Again, on large circuits it is practically impossible to get the widely scattered members of the one traditional Board together. Even Quarterly Conference does not assemble them. Hence nine-tenths of our Boards never secure organization. Therefore when time for annual report rolls around none is brought in (unless the preacher in charge prepares it), because there is no president or secretary to see that such report goes in. In exceptional cases, where the Board is organized, the several church-buildings are widely severed—sometimes in different counties. Where are trustees found who will trouble themselves enough to go to two or more court houses to obtain such items as 3, 4 and 5 under Question 24, Paragraph 87—"Where are the title papers, etc? Give book and page." Much of the looseness of administration and consequent losses to our church occur because of "magnificent distances."

Again, when a transaction with our Board of Church Extension takes place, such as securing a donation or loan, there is great difficulty in getting the members of the large and scattered Board to agree to the reasonable demands of "Uncle Davy" & Co. Those trustees who expect never to use the house as their own place of worship are unwilling to take the personal obligation required. Thus laceration of feeling and sometimes final failure ensue.

I submit that preachers in charge have enough labor, responsibility and opprobrium without having this added, simply for lack of a well-defined and compact law about Boards of Trustees. Everyone of the difficulties above suggested (and they are of frequent, if not constant, recurrence) may be precluded by a little wise legislation. I would have each church-building deeded to a small Board (3 or 5) of persons living near by, and if possible belonging to that society. This Board can be easily organized and readily notified. At hand, they can protect the church-building and its appurtenances from damage and desecration and aid in securing improvements. In fine, such a body might be relied on to see to the honor of God's house. This, alas! is frequently and grossly neglected under our present system or lack of system.

As to parsonages on our circuits, a slightly different plan would serve best. A larger Board, say seven or nine, should hold this piece of property in which all parts of the work are about equally interested. On this Board let every society on the circuit have a representative if possible, and the home church two or three members. To avoid needless multiplication of names on the Quarterly Conference roll, the same persons might be on both the church and parsonage boards. But a few additional names to be written and called on the Quarterly Conference roll ought not to weigh against the many and cogent reasons for allowing each society to have a Board of Trustees accessible to its buildings and to the records which they are required annually to report upon. To place the needful legislation in our Discipline, the General Conference has only to substitute for Paragraph 204, words like these: "Each piece of church property shall have its own Board of Trustees—not less than three—consisting of capable persons, and if possible, living near the same; provided that the Board for each parsonage may be taken from all parts of the charge or district, as the case may be." This, with a few verbal changes such as the Book Editor can make to adapt other paragraphs to this idea, and the striking out of first ten lines of 423 is all required to deliver us from much confusion and "dead-letter" law. Shall we not move in this direction of definite improvement? I hope so.

J. P. Drake.

Bay St. Louis, Miss., Dec. 22, 1897.

THE TRUE SEER.

BY JAMES BELL.

There lived upon this earth a man of God,
Who moved abroad with glory in his face,
Seeing God's secret purpose in the race,
Even in the meanest that life's pathway trod.
In broken lives, marred by misfortune's rod,
[redacted]
Through battered features struggling gleams of grace,
A touch of heaven that thrilled the earthen clod.

Love glorified for him all mortal things;
Gave him a heart divinely pitiful;
Taught him to heal the wounds affliction brings,
And be to others' failures merciful.
That man of God still lives, and still he sings
Of love that makes the whole world beautiful.

Yea, all things speak to him of love sublime,
Love high as heaven, broad as the common earth,
And colored now with sadness, now with mirth.
Eternal spirit clothed in weeds of time.
For living in love's fair and genial clime,
Where sympathy and hope can know no dearth,
He cheers the warm, pulsating, human hearth,
While still his heart beats to the heavenly chime.

Though oftentimes along dark ways he fares,
Hearing sad voices moaning all around;
Though sometimes droop his shoulders 'neath the cares,
Wherewith the weary lives of men abound,
Yet carries he clear light within, and dares
To walk the world as if on hallowed ground.

—Christian World.

Communications.

LETTER FROM KENTUCKY.

BY REV. CHAS. F. EVANS, D. D.

This hails from the capital of the "Blue Grass Country," famous as far as Anstralia and Japan for the beauty of its women and the quality of its horses, and as far as the English tongue is spoken for the imperial gifts and achievements of very many of its men. I have a mind to tell you of some of these, and preface these lines by saying that, though but an hours' ride from the famous Bourbon county, the fount of a ruinous exhilaration, I am still loyal to a sober record.

At a great sale of blooded coursers last Spring, sporting men from France and Germany, and others a few days ago, from Gotham and Japan, were here to buy the fleetest in the world for the road and for the track. For two generations great wealth and skill have been invested in the horse "culture," and one needs to reassure his eyes lest they read amiss the fabulous prices sane men are paying for stock and stock farms. The Belmont place, for instance, has four horses that cost the great banker the neat sum of two hundred thousand dollars, and a pretty little white dog for which he paid only eight thousand dollars. Of course, we have a cur or two that cost hardly so much, and now and then a horse that does not need a curb. This is also said to be the greatest market in the world for mules, though a number of States have gone zealously to work in competition.

This is the birthplace of H. F. Given and J. P. Harrison, affectionately remembered at Carondelet Street Church, and of Joel T. Hart, the sculptor of the bronze statue of Henry Clay which graces the corner of Canal and Royal streets. The famous Hiram Powers said, "Hart is the best sculptor in the world;" and as I looked upon his masterpiece, "The Triumph of Chastity," recently destroyed in the burning court-house of this city, I thought human genius could not achieve more than he.

The morning paper announces the death of an old citizen—whom Harriet Beecher Stowe made as famous as herself—George Clark, the black hero of "Uncle Tom's Cabin," whose familiar face has for many years been sought here by tourists from all parts of our country.

Here is the Transylvania University, for seven years presided over by Bishop Bascom; and until within a year past the modest home, and more modest brick study adjoining, of Methodism's greatest orator, and the author of the "Protest" in "1844" of the Southern delegates, has been curiously visited by his admirers. By the way, Transylvania University once sheltered as its gifted senior Jefferson Davis, and his boarding-place is around the corner from this parsonage. Going hence to the site of this famous University, now in hands of the Campbellites, one must pass the bronze statue of Gen. Jno. C. Breckenridge, who represented this district in Congress, and who lived in this city—and whose name suggests that of his near kinsman and fellow-citizen, Rev. Robt. J. Breckenridge, equally famous in Presbyterian annals. If you deflect but a little from the path, you will pass by the home of the gallant Gen. Jno. Morgan, who when the Federals once closely pursued him through the town hurriedly rode into the hall of his house and took his wife's kiss without delay of dismounting.

Of course, everyone knows that Henry Clay—"The Mill-boy of the Slashes"—thrice a candidate for the presidency—fifty years in public life, elected Speaker of the House the first day he entered the Hall of Representatives, and continued Speaker for fourteen years—a distinction never rivalled before or since—Henry Clay gratefully remembered by Louisianians, because he introduced the bill enabling the territory of Orleans to form a State Constitution and government and be admitted into the Union; Henry Clay, the purest of statesmen and the most eloquent on this continent, was from this region. We love to remind our children that "Ashland" is just outside the corporation, and was one of our first citizens.

The unfortunate Tom Marshall—brilliant as an electric flash, as a scholar and logician the superior of Clay, and the only one who dared to rival his gifts of speech, but who never knew how to control his upper—or lower manhood, lived here also—and many anecdotes are told of his erratic genius. He and R. J. Breckenridge, then a lawyer, were opponents of Clay in a celebrated law case, and conspired to excell themselves in order to defeat the most successful jurist of the commonwealth. In the forensic encounter they never did so well, and rested in quiet assurance of victory till Clay rose to the occasion and swept away their art and learning like a school-boy brushing spider-webs spun across the path. Breckenridge, in after life describing Clay's triumph, said, "Clay with one wave of his hand sent me into the ministry and Marshall to the bottle." Bishop Kavanagh was a great admirer of Marshall—for his eloquence, learning, generosity, magnanimity—and often chided him for his inebriety. Marshall in turn venerated and loved the portly and unhandsome Bishop, and frequently joked him upon his want of proportion and unsaintly appearance. One morning the venerable Bishop, on his way downtown, discovered the lawyer and statesman emerging from his hay-loft, where he had spent the night, and said: "Tut! tut, Tom! I am surprised at you." "Bishop!" he replied, "why are you and I both like the 'Man of Galilee'?" "Can't see any resemblance, Tom," replied the Bishop. "Well," said Marshall, "I have not where to lay my head and you are without form and comeliness."

Speaking of the "Old Man Eloquent," as they called the Bishop, reminds me to say that his home was just across the street from my parsonage, and that he used to be pastor of my charge. So also was Richard Deering, once at Felicity Street in your city; also Posthress Stevenson, Tydings, Peter Cartwright, Lynn, L. D. Huston, B. M. Messick and Bishop Hargrove. I feel very small in such a company of brave, gifted and noble men—but I am content to stand in my lot and do the best I can, looking to a divine source for inspiration and strength, and to his mercy for success.

To the Louisiana Conference, and my many old and dear friends in my native State, and especially to my friends in your city, and more especially at the ADVOCATE office, I wish a happy Christmas and New Year.

IN AND AROUND "THE HUB."

MR. EDITOR: I have been a long time in fulfilling my promise to "take my pen in hand to drop you a few lines," but doubt not that the readers of the ADVOCATE have borne the silence with commendable fortitude.

Martin College is having a prosperous term under the energetic administration of Dr. Barker and his accomplished wife, and, although about twenty girls from Mississippi and Alabama were lost to us by the panic occasioned by the yellow fever, coupled with the stringent quarantine regulations, there are still about as many on the college roll as there have been for years, and a goodly number expected to come in with the second term of five months.

The ADVOCATE, always a welcome visitor, was especially so during those dread Autumn days when the dread of yellow fever hung like a pall over all the Gulf States, and the long line of "refugee trains" became a familiar sight. As Pulaski, and, indeed, the entire plateau of Middle Tennessee, is above the "fever range," numbers of panic-stricken people sought safety here.

Perhaps no more pathetic incident, occurring in connection with the fever, was known than the case of Miss Annie Redfield, a Mississippi girl who will long have reason to remember the "Fall of '97." On the very day on which "Mississippi and the rest of the world" quarantined against the fated little city of Edwards, two young ladies from that place entered Martin College as boarders for the ten months' term. They were Misses Eva Hamilton, a niece of Dr. Hunter, the president of the Mississippi State Board of Health, and Annie Redfield, a sister of the mayor of Edwards. As the fever cloud drew darker and closer around Edwards, it was painful to witness the agonizing suspense of these two girls cut off from any communication with home save by telegraph, and depending largely upon the Associated Press reports for news of those who had been stricken with the fever. One by one the members of the family of Miss Redfield were stricken down, her brothers, four sisters and her idolized mother taking it in rapid succession. She bore it all with unexampled fortitude until she saw in the list of those "seriously ill" Mrs. Redfield, Sr., and her daughter, little Lilian. This was followed in a few hours by a telegram from a friend, who was himself a corpse a few days later, "Your mother and Lilian both dead." I turn away from a grief so sacred, yet borne with the fortitude of the heroines of olden times. It is pleasant to relate that Miss Hamilton's family, who were on a large plantation four miles from Edwards, escaped the fever entirely.

The great State Centennial at Nashville was certainly a success from many points of view, though we hear from some of the pulpits that the financial profits will not compensate for the moral deterioration occasioned by the introduction of many evils, especially among that high-toned (?) upper element of society of which lovely woman forms so large a contingent. The newspapers chronicled faithfully the repeated cards and wine suppers given to distinguished guests, and some of the names prominent there are prominent also on the rolls of some of the leading churches, those churches which—it is being claimed openly—are losing their grip upon the masses. Perhaps it is true that the church has one law for cities and another for small towns and country churches, and, perhaps, people in "society"—"swell church society," at least—should be free from comment; but as it is said that "the cat can look at the king," I suppose that I, a vender of small literary wares, may be allowed to gather up the crumbs that fall from the tables set by the great city "dailies," whose reporters have uppermost seats in the synagogues, and are the most welcome guests at the great society gatherings.

The Tennessee Centennial was, no doubt, the most typical of the real South ante-bellum, as well as post-bellum, of any that has been or will yet be celebrated. New Orleans is cosmopolitan, and Atlanta, being the gateway through which sweeps all the wealth and culture of both sections of the country, did not exhibit so strikingly that delightful provincialism which is seen at its best in this State, and which makes it the favorite resort for the dialect novelist in his search for "material."

It was at Nashville that the "cracker"—and not the Tennessee cracker alone, as neighboring States sent a large contingency—was seen in all his or her glory. The doctrines of "extremes meeting" was certainly exemplified when on the streets of "Vanity Fair" you saw a benignant patriarch, with flowing beard and slouch hat of a pattern popular "befo' the wah," blue jeans trousers short in the skirts and hitched up by home-knit white cotton "gallusses," seeming to have stepped right out of one of Craddock's novels, and bowing affably to everyone who passed, especially if she was a lady, in which case the hat was touched or removed entirely. His good wife beside him in a costume of the "sixties," they looked with loving admiration on everything that bore the marks of home production, and smiled superciliously at everything "furrin." The whole difference between "you-uns" and "we-uns" was embodied in that smile. There was a fine spirit of independence and contentment about them that I, for one, admire immeasurably. They touched elbows with the families who now boast of affiliation with counts and earls, and held their heads as high as if they had been "goin' to meetin'" in "Lonesome Hollow;" they were jostled—not moved—by the dapper Yankee who, perhaps, stopped long enough to take out his note book and jot them down as an interesting species of "native;" they gazed with innocent wonder at the softly stepping "heathen Chinee," who was so largely in evidence, and wondered at the slippered and bearded Turk who accompanied his whirling and bowing and knife-swallowing with such unearthly wailings.

There was one place, however, in which the interest of their souls shone straight through their honest eyes, and another where they were not afraid to laugh with the merriest. The first was the "Battle of Gettysburg," where, with bated breath, they watch the struggle for "Little Round Top," and ask to be shown Pickett's last charge "into the jaws of death, into the mouth of hell." The second was the "Old Plantation," where the darkeys were so irresistibly funny that it didn't take any time to "laugh a quarter's worth," and where, strange to say, the people who seemed to enjoy it most were those who had been familiar with such scenes all their born days. Going along with the rest of the "hoosiers" I would have been happy, but that there was a flaw in my enjoyment of both these spectacles. I could but notice in the first that the artist always represented his "rusty Rebel" as being "on the run" with coat-tails flying in the air, and his blue-coat pursuer who never did run fast enough to overtake him, and that in the "Old Plantation" Sambo was sometimes too careful of his final "r's" and "g's" for one whose black covering was more than "skin-deep."

Fisk University, however, stands near to where "Vanity Fair" then stood, and as Vanderbilt is also close by, perhaps after awhile our darkeys and our oracker, too, will learn to speak so "proper" that the dialect writers will find that their "occupation's gone."

The home of Charles Egbert Craddock (Miss Murfree) is only a few minutes' run from Nashville at Murfreesboro, where the scene of one of her best novels, "Where the Battle Was Fought," is laid. All the world is talking of "Hall Caine's" new novel, "The Christian," whose plot and motive have been handled mercifully and otherwise by the professional critic. Dr. D. C. Kelley recently took the book for his subject—he dispensed with a text—at McKendree Church in Nashville, the daily papers extending its circulation by laying it before their readers by breakfast next morning. The reverend Doctor thinks the book is calculated to do much good, though he wonders why Mr. Caine gave it the title it bears. I read the book in serial form, and must confess that I had to learn from the critics that it is the "greatest book of the century." Placed in the balance against Victor Hugo's "Les Miserables," or Thackeray's "Vanity Fair," I fear that Mr. Caine's book would have an upward tendency. Amidst a jumble of inconsistencies and contradiction, it seemed to me that the author always had two assertions to prove: First, that the church of the present day is a failure, and, secondly, that a woman may retain her high estate through all the compromising positions of a great city, whether she walked friendless and alone through the vice of the slums or stood before the footlights of the Varieties Theatre, the pet and darling of the fashionable world. A greater genius than Hall Caine—Nathaniel Hawthorne—has said that a woman's modesty is like the layers of skin on the bulb of a plant—it may be removed by imperceptible degrees, but you can not say just when it is gone, just when purity ceases and vice begins. Dr. Kelley thinks "Gloria," the heroine of the "Christian," a splendid type of womanhood. We read that at one time she discarded her feminine apparel for the clothing of one of her gentlemen (?) friends, and in that charming costume sings a song to her mixed audience that was enchanting. At another she goes with a "male friend" on the outside of a stage-coach to witness the "Derby races." She bets enthusiastically on her escort's blooded steed, and when she wins is so overjoyed that she throws her arms around his neck and kisses him publicly. She drinks with the men of the turf, including H. R. H. Prince of Wales, who reminds her that he has seen her on the stage. In a semi-intoxicated condition she goes to a drinking hall with a party of her fast friends, but becomes sober enough while there to realize that she "has lowered herself in the eyes of the man who brought her there by coming."

It is said that Ellen Terry, the English actress, is the model from which Mr. Caine drew his heroine. It is hard to know whether Mr. Caine intended to draw just the man he did in the "Christian," John Storm, or whether, having mixed his ingredients, the character escaped his control and just "drew itself." A less manly, less lovable character can not be imagined. If John Storm is a type of the "robust Christianity" of the day, then it is well to inquire, Whither are we drifting? Always weak and inconsistent, never satisfied with his lot in life, he goes through every stage of fanaticism until finally he becomes for the time a maniac, and decides to murder the girl he loves to save her from the contaminating influences of the stage. He goes to her room for the purpose of killing her, but changes his mind, not because it would be a crime, but because her beauty overpowers him. A death bed wedding scene winds up the last stormy chapter, and we feel actually a feeling of relief that John Storm is at last out of the way, and can commit no more wild absurdities in the name of religion. Mr. Caine received $100,000 for the first edition of the book.

Much comment has been indulged in recently by the secular press over the fact that the paid organists and choir singers in the fashionable city churches are in the habit of disguising under sacred words, and to slow time, airs that are the reverse of sacred, and that were introduced into the city by the strolling musicians of "Vanity Fair" and the "Streets of Cairo." I quote verbatim from a recent number of a prominent city daily: "A Bishop of the Methodist Church startled his hearers at a recent meeting up North one day last week, in the course of an address, by asserting that the songs that are being sung at Epworth League conventions and Sunday-school gatherings over the land are hardly decent enough for a bean dance; and now we are startled by the sensation of the organist at McKendree Church selecting 'Vanity Fair' music to play in church. The story goes that recently, after a wedding 'in high life,' after the minister had performed his part of the ceremony, and the wedding party had started to the door, the great organ pealed forth, 'There'll Be a Hot Time in the Old Town To-Night.' Those of the congregation who had taken in 'Vanity Fair' were shocked, thunder-struck, amazed, paralyzed! It was the first time they had ever heard such music in church, and they had a right to be astonished. They knew that the gay little organist sometimes gave them, 'When the Swallows Homeward Fly,' and even 'Dixie' and 'Yankee Doodle,' to slow and solemn time, but this 'Vanity Fair' music—that was another thing."

The "Hot Time" tune is evidently getting to be a favorite with church organists. In one of our churches, not many Sabbaths ago, after the benediction had been pronounced, the organist struck up that soul stirring air and continued it while the congregation was making its way out of church. Those—or some of those, at least—who were there say the music had a wonderful effect on the moving congregation. Anyone who has tried it knows how difficult it is to walk within hearing of music and not keep time with it. It is done unconsciously. Anyway, it was so with the good church-goers spoken of above. The man who told one reporter says their walk was something between "Wearily Wheat" and "Old Molly Haire," and all the while the organ was bellowing forth "There'll Be a Hot Time," etc. Other popular tunes with the organists of our up town churches are: "All Coons Are Alike to Me," "My Gal's a High-Born Lady."

A long time ago, Mr. Editor, when some of the good old fathers and mothers in Israel who loved the "prosperity of Zion" objected to the introduction into the Methodist Church of organs and paid choirs, they were laughed at for their pains and sneered at as "old fogies" when they said no good would come of it, and that it was as necessary for those who sang the praises of God to have pure hearts as for those who prayed to him or preached his Word.

I wonder if the condition of things in the Methodist Church to-day is a confirmation of their fears. We all know that no qualification spiritually is required of choirs and organists. It is purely the æsthetic taste that must be gratified in church music. If they sing with the "understanding," it matters not what "spirit" they may have. John Wesley is quoted as having said, "We must not give all the good tunes to the devil;" but there are some tunes sung in our churches that would be repudiated by his Satanic Majesty himself, granting he has the intelligence attributed to him by Milton in "Paradise Lost."

I turned over a "tune book" used by a popular evangelist in the Southern Methodist Church last Summer, and found song after song marked, "Tune, 'After the Ball.'" Thus the church picks up the cast-off tunes of the beer-gardens and profanes the house of prayer, and still people wonder that it can be said the church is losing its hold upon the common people.

All over the country we find devout Methodist families who do not allow even the best secular music to be heard in their own homes on the Lord's Day, and it is not to be expected that they will be otherwise than shocked to hear profane music in the church. The reporter quoted above is mistaken in his assumption when he says, "Everyone to his taste." It is presumed that the members of the churches in the city prefer that style of music, otherwise they would have none of it. The writer confesses to a preference for the old tunes, "How firm a foundation!" "Oh, for a closer walk with God!" etc.; but if the church people can stand it, he can. I do not believe that the majority of the church members sanction or approve of these innovations. I suppose they submit to them as one of the conditions of a "progressive age."

This is a long letter, and must be closed somewhere. Wishing you a "Merry Christmas" and a "Happy New Year," I am,

Very truly, MARY V. DUVAL.

Selections.

ENJOYING CHRIST.

Can we enjoy him while living for ourselves, while indulging in sin, while prayerless and cold and dead? Does not God directly seek our highest happiness when he strips us of vain-glory and self-love, embitters the poisonous draught of mere human felicity, and makes us fall down before him lost in the sense of his desirableness and beauty? The connection between glorifying and enjoying him is, to my mind, perfect—one following as the necessary sequence of the other—and facts bear me out in this. He who has lost self go, and lives only for the honor of God, is the free, the happy man. He is no longer a slave, but has the liberty of the sons of God; for "him who honoreth me, I will honor." Satan has befogged you on this point. He dreads to see you ripen into a saintly, devoted, useful man. He hopes to overwhelm and ruin you; but he will not prevail. You have solemnly given yourself to the Lord; you have chosen the work of winning and feeding souls as your life-work, and can not, must not, go back. These conflicts are the lot of those who are training to be the Lord's true yoke-fellows. Christ's sweetest consolations lie behind crosses, and he reserves his best things for those who have the courage to press forward, fighting for them. I entreat you to turn your eyes away from self, from man, and look to Christ. Let me assure you, as a fellow-traveler, that I have been on the road, and know it well, and that by and by there won't be such a dust on it. You will meet with hindrances and trials, but will fight quietly through; and no human ear can hear the din of battle, nor human eye perceive fainting, or halting, or fail. May God bless you, and become to you an ever-present, joyful reality! Indeed he will; only wait patiently!—Life and Letters of Elizabeth Prentiss.

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FROM REV. W. D. BASS.

I desire to say through the columns of the ADVOCATE to those pastors who have engaged my services for revival meetings, and to others who may invite me, that I shall use The Young People's Hymnal as my music book. Have made arrangements to get them from Bro. Baehman, our Conference colporter. Also correspondents will please address me at Tupelo, Miss., instead of Corinth.

In my revival work this year, as has been my custom heretofore, I shall do a helper's part by way of aiding stewards and pastors in looking after the finances of the church. I delight in taking collections on unpaid salaries, parsonage debts, church-buildings, etc., when requested to do so by pastors and stewards. I feel it my duty to give those pastors I help a lift at every corner of the work pertaining to the glory of the Master's kingdom. In my work I have found it very acceptable to both pastor and people to cover all the ground included in a genuine revival. I am anxious for the time to come when every pastor can report all assessments and collections paid in full at Conference.

While doing my evangelistic work, with all sincerity, in co-operation with pastors, I do not want any people with whom I work in making me remunerations for my labors to pay me, and then deduct the amount from the pastor's salary. That belongs to him, and it is generally small enough at best. Of course, I think the local-preacher evangelist should be rewarded for his labors just like any other "ox that treadeth out the corn." But I do not think that the pastor should pay all of the bill, if he does have the work done for himself. Hence, in order to do honest and acceptable work for God and the church, I prefer always in my work to know that the pastor's salary is provided for first. An evangelist who can not, by the help of the Good Spirit, lift things high enough above the regular channel in his revival work so as that his pecuniary awards will be sufficient to give him a living without interfering with the regular collections of the church, is not the man for a live pastor to employ. This is where I stand in the matter of finance. I have intended this to be my record with those pastors whom I have assisted in the past, and it shall be my record in the future. All other success depends upon a genuine revival of religion.

I intend to make this the best year of my life. It is my purpose, by the grace of God, to serve my blessed Master as a local elder of the M. E. Church, South, with all devotion and loyalty, so long as that office is under recognized law; and I suppose the local-preacher office will continue as long as the itinerancy does, and that will roll its wheels to the end of time. We are all brethren of the same church under law. Local preachers have always been and always will be agents in the church of God, co-operating with the itinerants in the propagation of the gospel of Christ. I hope all pastors may not fail to read the paragraph on the first page of the Nashville Christian Advocate, of Dec. 16, and to insure, perhaps, a little more attention given to it, I will copy it, as it is just what I want to conclude this little article with, and better said than I can say it: "It is a mistake for the new preacher to wait too long before beginning his protracted meetings. If he is a wise man, he will not postpone direct effort for the conversion of sinners till the end of the year. On the first and second rounds he should let it be known that he means to push the battle to the gates. In the towns and cities, also, the Fall and early Winter is the very best season for revivals. All the people are then at home, and the weather is not too severe to keep them from attending upon the services of the church. Would that we could blow a trumpet blast loud enough to be heard in every part of the land. A deep, all-pervading, genuine revival of religion is our greatest need. May God give us such a season of refreshing as we have never before known!"

I say, let all the pastors sing aloud, and spare not; by calling their forces together at once, and beginning a battle against the enemy of souls that will shake this continent with the shouts of one hundred thousand new-born souls by early spring. Some of the greatest displays of divine love and power I ever saw were during the Winter. People—saints and sinners—will attend an old-fashioned revival, rain or shine. Let no brother imagine I am blowing this bugle for mere selfish motives. I already have a good list of engagements for the Winter, and good meetings at those places will accumulate more invitations than I can attend to.

Mr. Editor, I shall endeavor to help circulate the NEW ORLEANS CHRISTIAN ADVOCATE as I have opportunity.

W. D. BASS.

Tupelo, Miss.

FAULT FINDING.

Fault finding is a practice that some people are skilled in, but one that no one should ever become a victim to. Persons who see grave errors in everybody and everything, are very apt to be wrong themselves. An habitual fault finder is never happy long at a time, for the reason that something is constantly happening to disturb his peace, and he is not only troubled, but those to whom he imparts the news of the malady are also troubled; and, strange as it may seem, those that find so much to object to in others, hardly ever find anything commendable in those in whom the objection is found. In the church and among Christians, fault finding is very much to be deplored. When we hear people condemning the church, and those in authority in the church, it makes no difference how much they profess, we are apt to doubt their possessing true Christian charity. More love among believers is what is most needed. "Love hides a multitude of faults;" "Charity suffereth long, and is kind," and, above all, is not "puffed up."

A brother once said to me: "If you will get what I have got, you will be all right." So I thought he considered himself better than I was, which may have been true, but I thought some one else should have said so. When I was a youth I used to go to hear a very old preacher preach. I remember once, while he was preaching, that he said, "I wish I was as good as Brother C." I thought, surely you are a better man than Mr. C., for you are a preacher. I could not understand why he said what he did then, but I think I do now. I think he was completely disarmed of fault finding, and could see all the beauties in his brother's life clearly.

Almost every person has faults. This few will deny. But we should frequently speak of that that is worthy of praise, and seldom of the faults, and when we do speak of them do so only to help our friend to overcome them.

We will profit much more to live the teaching of the first twelve verses of the fifth chapter of St. Matthew than to be always complaining at the way the church is managed and at the decisions of the Bishops.

Let us avoid becoming pessimistic.

B. H. RAWLS.

Auburn, Miss.

A GREAT MAN'S MOTTO.

It is said of the great Swedish botanist and scientist, Linnæus, that he had placed over his door the motto, "Live innocently, God is present."

Linnæus was a busy man, and during his life classified and named all the known plants and animals of the earth, besides writing a great many books on plants, natural history and science; but he knew where to look for success, and believed that the only useful life was a Christian life. Beginning in poverty, he was lifted above want by his marked success in his profession, and he often told his friends that he was grateful to God only for the great success he had attained, counting his own work nothing compared with the assistance God had given him.

If God helped Linnæus for being a Christian in his profession, he will help us at home, in the office, and in whatever we undertake to succeed.

If we keep before us the motto, "Live innocently, God is present," it may save us many a regret when another year closes. It is a constant check-rein, guiding us to the right.—W. M. Smith.

Nothing writes itself more inevitably and indelibly upon the countenance than a sullen and fretful temper. A pretty face is soon spoiled by the lines which an ugly disposition indents upon it. The converse of this principle is also true—cheerfulness is one of the best cosmetics. We have apostolic authority for declaring that one of the most precious ornaments of womanhood is a meek and quiet spirit. Such a spirit, breathing forth contentment, trustfulness and hopeful courage, exerts its transfiguring ministry not only upon the life, but upon the very face. There is, in this connection, a profound meaning in the Psalmist's wonderful prayer, "Let the beauty of the Lord our God be upon us."—Central Advocate.

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NORTH MISSISSIPPI CONFERENCE NOTES.

SESSION DEC. 8–14, 1897

In an attendance upon the Annual Conferences in their sessions for nearly fifty years, this was the most enjoyable of any I have met with. The preachers were more cordial, loving and brotherly in their meeting and intercourse with each other. The business sessions were most harmonious and went on without jar or discord.

The preaching was of a high order, intellectually and spiritually. Every sermon seemed to have a special force and power in its delivery, and each was a "feast of fat things." I have heard as good preaching—sermons which would, perhaps, compare favorably with any one sermon delivered during our session—but never such preaching as came to us at Oxford, Miss., in consecutive discourses, one following another, each with its peculiar force of argument and spiritual life, eliciting responses from every godly man and woman, many of which came rolling in loud-volume over the audience.

The Bishop's sermon on Sunday morning at eleven o'clock, on Spiritual Worship, will long be remembered by many who heard it. The Bishop while passing over his exordium was not distinctly heard nor well understood, but when he had well and fully laid his foundation and began to build, he warmed up with his theme, his voice fully rose to the demands of the occasion, his message was well heard and received by that large audience.

May we live to enjoy more such Conferences!

J. D. NEWSOM.

There are people who, like some insects, as naturalists tell us, have microscopic eyes. It is only the little things which can be properly focused in their field of vision. They see the little faults and imperfections of their neighbors and friends which nobody else can see at all, and these are magnified by their peculiar vision into objects of great size and wonderful importance. When these microscopic eyes are coupled with a vivid imagination and an inclination to gossip, the community is regaled with the recitals of the littles until it is filled with a restraint and suspicion. Beware of the man or woman with microscopic eyes.—Mid-Continent.

FROM THE WORK.

Rev. Paul D. Hardin: "We are closing our year's work on Decatur circuit very nicely. Our Conference collections will be in full. We have repaired the parsonage at a cost of about $200. We have now a very comfortable house, and one that is creditable to the church. Have two splendid Sunday-schools, three prayer meetings and one Epworth League doing good work. Have received forty-five into the church."

Mrs. Mollie Carter, Fernwood, Miss., Dec. 20, 1897: "Another year will soon be numbered in the past, and we will start out upon a happy New Year, and the time is near at hand when we will raise shouts of joy at what Smity has brought. We are very much grieved to say that on last evening we heard Bro. Abney's last sermon for this year, perhaps, forever. God forbid that it may be so! In our short acquaintance he seems so much like a brother to us; how we have learned to love him! We pray that many stars may be added to his crown for the great work he has done in the years he has been with this people. May God's most choice blessings rest upon him where he may be sent next year! is my prayer."

Rev. Sam Q. Bass, Corinth, Miss., Dec. 16, 1897: "Please say in your columns that the publication in the Baptist Layman, of Dec. 9, against me in regard to a tombstone is an infamous falsehood. The Baptist Church at Pleasant Ridge (as a body) had nothing whatever to do with that matter. I never was inside of that church in my life, nor do I know the name of a single man that belongs to it. I have a written statement to show that I did just as directed to do with the very small amount which was promiscuously collected. If the Baptist Church at Pleasant Ridge, or anywhere else, got up any money to buy a tombstone with, they did not turn it over to me. I have replied to the Baptist Layman, and a fuller history will appear later, if need be. A Baptist preacher who lives not far from where this thing was gotten up, said to me last Summer that 'Methodism was injurious to the gospel.' I reckon they have gone to work to stop its preachers. I am in the field ready for my issue. Now, Mr. Editor, please let me say to our pastors having engaged me to assist them in their meetings that I will use as a song book, 'Our Young People's Hymnals,' instead of 'Revival No. 2.' Mr. McMinn will be with me to lead the music, which adds much to the success of a meeting. I want to do more work and better work this year than I have ever done."

Many men fool with sickness just as a bear fools around a trap. A man doesn't like to own up that he is ill. He says "O, it amounts to nothing. I shall be all right to-morrow." But he isn't. "All right to-morrow; nor the next day. Pretty soon the trap snaps to; and he has some serious disease fastened on him.

The only sensible course is to keep away from the trap, and not allow sickness to get any hold on you. It is a frightful mistake to trifle with indigestion and bilious troubles in the belief that they will cure themselves. On the contrary they drag the whole system down with them.

When the appetite and digestion are irregular it shows that the machinery of the body is out of order and is not doing its proper work; the blood-circulation is poorly supplied and is being gradually debased by bilious poisons.

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THURSDAY, DECEMBER 30, 1897.

IN TIME OF SORROW.

I can not think you dead; it must be only
That you have traveled far;
And while I find my path on earth more lonely,
My sky has gained a star.

A star whose place in heaven I see more plainly,
Because, with me, 'tis night;
Yet through my tears I sometimes seek it vainly,
And can not find its light.

—Harper's Magazine.

Sweetness has often saved a soul; sourness never.

Charity is the perfection and ornament of religion.—Joseph Addison.

Some people pray for a baptism of the Holy Ghost who would run from it if they saw it coming.

Obedience from a sense of duty is good, but obedience growing out of a spirit of love is far better.

When thou prayest, rather let thy heart be without words than thy words without heart.—John Bunyan.

The greatest pleasure I know is to do a good action by stealth and have it found out by accident.—Charles Lamb.

Think of your sins long enough to repent heartily; then ever afterward forget them as far as possible and think of Christ.

If we would learn patience, there is no school but experiences that require us to exercise patience.—From the Westminster Teacher.

A loving confidence in the God we have offended is the key to his heart, the key which unlocks the treasury of his grace.—Rev. E. M. Gouldburn, D. D.

Some people may make large demands upon your patience, but not half as large as you have made upon the patience of your heavenly Father.

A curry-comb is a good thing in its place, but it was never intended as a substitute for provender. This may seem a truism, but some preachers would profit by remembering it.

In judging others, a man labors to no purpose, commonly errs, and easily sins; but in examining and judging himself, he is always wisely and usefully employed.—Thomas A. Kempis.

Remember that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair weather faith is no faith.—C. H. Spurgeon.

I delight in believing myself immortal as God himself. Independently of revealed ideas, metaphysical ideas give me a vigorous hope of my eternal well being, which I would never renounce.—Montesquieu.

LOOKING FORWARD.

As age increases the greater is the tendency to live in the past. To many the joys and successes of bygone days appear far more glorious than do the pleasures and triumphs of the present or the promises of the future. The past should not be forgotten, for its history furnishes many an encouragement as well as many a warning and instructive lesson; but to let its visions and recollections constantly usurp the attention is unwise, since it unfits us for present duties and clips the wings of aspiration. Occasional reflection, however, upon past mistakes and defeats is highly beneficial, for thus are we brought to see the unwisdom of many of our actions and the causes of our failures. The remembrance of former triumphs and blessings, on the other hand, is ofttimes as refreshing to the spirit as is the sight of an oasis to the traveler in the desert.

But he who aspires after still better things, who is not content with the achievements of other days, must look forward with earnest hope and deep resolve. To fancy that one has achieved the topmost round of individual progress is to render further progress impossible. If we would grow better, wiser and happier, not only must we toil diligently in present tasks, and be ready to seize opportunities as they come, but we must hope and plan for better things. Great inventions and improvements were never made by timid conservatives and worshipers of the past. Contentment with our mental and moral state and with our achievements is a sure sign of lethargy and stagnation. It is a glorious thing to be able to look back over a life well spent; but how few there are who can recall the past without many misgivings and sore heartburnings! Were it not for the future with its song of hope, its prospects of success and its opportunities for improvement and the rectification of errors, life would be dark indeed. Truly "the time past of our life may suffice us to have wrought the will of the Gentiles." The remembrance of former sins and mistakes ought ever to be grievous unto us.

With most people the advent of a new year is the signal for self-examination and the occasion of new resolves. New hopes are born and new achievements planned. Pitiable indeed is the condition of the man who at the approach of a new year sees no rainbow of hope athwart the skies, who feels no impulse to nobler, more earnest effort. Yet there are some everywhere whose lives are so darkened by sin or misfortune that they see no brightness in the future, neither feel the kindlings of lofty aspiration. In sullen despair they consider themselves helpless and depressed.

Fortunate are they who, in spite of calamities and grievous yielding to the tempter, refuse to be disconraged and look for future victory. The year just closing entailed upon a vast multitude in this section an unusual number of misfortunes and hardships; and, in consequence, not a few are discouraged and downcast. Looking forward seems vain when there is so little upon which to base expectation of better things. But he who remains most cheerful and retains most confidence in his ability to cope with future difficulties is the surest to win.

Even when earthly hopes have well nigh vanished, and every prospect seems dark, the Christian can look forward joyfully to a brighter day and a more blessed experience. Though he has little of earthly goods, he rejoices in the love of God and in the prospect of deeper and richer spiritual blessings. Whatever have been the sins and errors of the past, he knows that by divine help he can "walk in newness of life," and grow more and more like his Lord.

The Christian, if he would make sure of salvation, must both look forward and press forward. Inaction and self-contentment are dangerous. Unless we hope and strive for greater self-mastery and likeness to Christ, there will be neither progress nor stability. The churches all over the land are full of people who, thinking themselves good enough, are resting on their oars, and so bring forth no fruit to perfection. Dissatisfaction with our present attainments is not only a sure promoter of growth, but it is emphatically enjoined in the Scriptures. "This one thing I do," says Paul; "forgetting those things that are behind, and reaching forth unto those that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," etc.

"Not, my soul, what hast thou done,
But what thou now art doing;
Not the race which thou hast run,
But that which thou'rt pursuing;
Not the crown which thou hast won,
But that which thou art wooing."

It is a blessed thought that, with aid from on high, our loftiest hopes of spiritual victory and improvement can be realized. Not one good thing of all that the Lord hath promised shall fail. Let us then as we enter upon a new year take fresh hope and plan great things for God and for humanity. Let us so labor as to bring sunshine and gladness into the hearts and homes of those who lead treadmill lives, and whose spirits are saddened by earthly woe.

We must not, however, so count upon the future as to despise the present and neglect its duties and opportunities. Only by making a wise use of each day and hour as it comes can we prepare ourselves for future emergencies and usefulness.

As Dr. Joseph Parker felicitously says: "The only way in which earnest men can provide for to-morrow is by looking well to immediate duty. Rest assured that if we are faithful to day, we shall not be left without comfort to-morrow. A wonderful feat has been played by 'to-morrow' in human life. It is not ours, and yet we could not do without it; we have never seen it, yet it is necessary to us. But for the future the past would be a great mockery. The Christian has no to-morrow as a fear; he has an everlasting to-morrow in the hope of growth, progress and advancement in all capability and faculty for divine service. Woe to the man who has so used his yesterday as to have hope of to-morrow."

BISHOP WILSON AT MILLSAPS COLLEGE.

By H. M. DuBose, D. D.

The faculty and student body of Millsaps College, together with the other literary folk in the capital of Mississippi, have been enjoying, during the past ten days, an intellectual luxury in a course of lectures delivered in the college chapel by Bishop A. W. Wilson, of Baltimore. The series comprised a survey of the life, labors and writings of St. Paul, and a philosophical and theological analysis of "Paul's gospel," as correlated with, not (as the later Tubingenite would have it) contradistinguished from, the Johannine, Petrine and Jacobine interpretations. From his apt and impressionable pupilage at the feet of Gamaliel to the exception of his heaven-appointed ambassadorship before Cæsar and the Prætorians, the character of Saul the Pharisee and Paul the Christian was pictured as a marvel of individuality, unmixed integrity, intellectual strength, and clarified spiritual emotions.

The Bishop's treatment of the story of the apostle's conversion departed from the too hasty popular conclusions reached in a study of that event. The conversion of Saul was not the conversion of a morally degraded and corrupt man, but a change of conviction wrought in the mind of the most sincere and astutely upright Jew of the old dispensation. That was not a caricature, but the noblest form of man, that went riding up to Damascus. His sudden conversion brought him no new moral code, no higher rule of conscience. Touching the written law and the statute of conscience, he was blameless before God; but his attitude toward Jesus of Nazareth was changed—whom before he hated, he immediately loved; whom he persecuted, he ever afterwards served. The change revealed in him the Son of God. His old life was a preparation for his new. In the new he found but one regret concerning the old: he had persecuted the Lord Jesus. Out of a morally degraded man, even with conversion, an apostle could not be instantly made. Law and obedience in their long and steady processes and results are necessary to complete the character that God can greatly use. Obedience, and not sudden crucifixion, perfects life into the shape of "a chosen vessel" of the kingdom. So stern, yet so natural; so practicable are the ways of God in redemption.

The lecturer invested the history of St. Paul with an interest as real and human-like as may be found in the biography of any modern. The man renowned for his suffering of persecutions, stripes, shipwrecks, imprisonments, bonds, was made to move and speak in vividness and reality. Foremost everywhere, in quelling the tumults which his own preaching had raised, in the debates of apostolic councils, in action in the extremities of the sea, in wise and manly defenses of the gospel "in the Prætorium and all other places," he ever justified the divine judgment which separated him to the ministry of the world's greatest message in the crucial day of its history.

The epistles of the apostle, the best and most lasting output of his genius, were shown to be, for the most part, the aftermath of his labors. When he had matured his conceptions through long preaching and profound meditations; when a sufficient history of gospel endeavor lay behind him; when all his teachings were embodied and confirmed in a living, witnessing church, his scheme of the gospel went to record in the epistles. Not according to his early wish, but according to heaven's better plan, he finished his ministry at Rome, not in public preaching, as at Antioch and Athens, but in confinement, his teachings percolating slowly through the single hands and hearts of the few to reach at least the wider world.

Bishop Wilson's style is one which the younger men of our ministry should study. A master of general learning, of rhetoric and logic, he preserves "the Greek middle" in statement, in argument, and in the employment of rhetorical accessories. In a series of lengthy extempore lectures dealing with post-Pentecostal events, no statement was made that would not read evenly with any in a history of modern missions, or even of state diplomacy. The logic was of a piece with the form of statement, and the language never once dropped to the level of the prosaic so much affected in certain quarters to day; nor yet did it even become rhetorical air-plants, but grew always deep-rooted in nurturing soil, and wide-branching through genial warmth above. The days of stately speech and Athenian rhetoric are not past. The best types of these are to be found in the Southern pulpit.

Jackson, Miss.

AN IMPORTANT MATTER.

The North Mississippi Conference, lately in session at Oxford, adopted a resolution urging each pastor to get up in his charge a petition to Gov. McLaurin, asking him to recommend to our next State Legislature the repeal of that provision in the code which permits the existence of "hop-tea saloons." This duty thus impressed upon our preachers should be attended to at once. The Legislature will meet on the first Monday in January. As the approaching session is a short one, aside from appropriation bills and questions relating to public revenue, only such other matters can be considered as are recommended by the governor; hence the necessity of immediate action. If we allow the present opportunity to pass, we will not have another within two years.

"Hop-tea joints" are nearly as bad as open whisky saloons. In many parts of the State they are debauching the morals of our boys and young men, and are demoralizing whole communities. The friends of temperance and good morals need to bestir themselves. So let every pastor draw up petitions, secure as many signers as possible, and forward them to Governor McLaurin. The citizens of each county should also strive to interest their State senator and representatives in this movement. They must be made to feel that we are in earnest. Let us, by organized effort, strike down these agencies of evil, and rid our beloved State of every form and vestige of the nefarious liquor traffic. We trust that the preachers of the Mississippi Conference will co-operate with us in this undertaking.

R. A. Meek.

Tupelo, Miss., Dec. 22, 1897.

FOREIGN MISSIONS.

Nine-tenths of the contributions to foreign missions are given by one-tenth of the church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of heathens! An average of five cents a week from every member of the Protestant churches of the United States would bring into the treasury during a single year, $16,500,000. Ninety-eight per cent. of the church's contributions for religious purposes is spent at home, while only two per cent. is applied to the foreign mission field. There are 75,000 ministers in the United States, or one to about every 600 persons, while only one is allotted to half a million in heathen lands. There are 1500 counties in China without a single missionary. All missionary workers in heathen lands, native and foreign, would now be represented by less than one-twentieth part of one of the squares on this diagram.

MAN MAKING.

What is all the world doing at once? My answer is, building. I admit that a large part of them, probably the great majority, do not know it and have never thought of it. Yet building they are, and have ever been and ever will be. Aye! and not only are they builders, but they are builders of that which they love the best, and in which they have the nearest interest; they are builders of themselves. In this great and universal trade there are no trades unions and no strikes. There is no distinction of employer and laborer. Bankruptcies and failures, I fear, there are many. Be that as it may, let every man—high and low, rich or poor, young or old, the loftiest genius and the veriest dunce, the most careful husbandman of the gifts which God has entrusted to him and the most profligate and abandoned gambler—let them all know that at all times, and in all conditions and circumstances, they are builders, and are builders of themselves.

As trees make their largest growths in periods, not, perhaps, of their infancy, but of their early spring, so mental and moral actions, over and above what they are in the very process of thought and deed, leave behind them as portions of the actual character of the agent the largest actual results. Everyone, at the end of the action, is in himself different from what he was at the beginning; and if the act be done in youth, the difference in him between what he was and what he is, is then the widest. Do not tell me in reply that the difference is small and imperceptible, for thus it is from moment to moment, in being well or ill, in its being light or dark; in all the processes which in the mass make up the experience of life, with the fruits of that experience.—Gladstone.

A WISE COLPORTEUR.

It is said that a certain Conference colporteur has a unique way of replenishing clerical libraries. When he goes to a parsonage he says nothing to the preacher about buying books, but waits until the preacher is absent, and then brings out a number of first-class books suitable for a preacher's library and shows them to the preacher's wife, expatiating upon the vast amount of help they give a preacher in sermonizing. The good woman feels that her darling needs help of that sort, and so she places an order. What can the preacher do but foot the bill? It is said that this colporteur has already elevated the standard of preaching in the region in which he operates, and the good work is still going on.

TO SUBSCRIBERS.

We dislike to lose a single subscriber, but our instructions from the Publishing Committee are to carry on the publishing business as nearly as possible on a cash basis. Those who are in arrears should take notice and pay up.

A GREAT ORGANIZATION.

I had the pleasure last Sunday of looking upon the Methodist Conference, which was in session at Oxford. It was a magnificent body of men—intellectual in appearance, meek in manner, firm in purpose, pure in intentions and noble in aspirations. It was an inspiring spectacle—four hundred or more men had congregated there to take counsel of each other, to devise ways and means whereby humanity might be benefited and the world made better. Think of it. These devout men consecrated to the service of God—forgetful of self, laying aside the gratification of the flesh, despising the blandishment of the world, and devoting all of their energies, both body and spirit, to the propagation of right and the salvation of immortal souls. It was indeed a pleasant prospect. I have long since concluded that the great man is he who does the most for humanity. The things of this life are in the very nature of things ephemeral, transitory, as fleeting and unstable as a bubble. One may win the praise of the multitude, he may reach the apex of human renown, he may have his name and deeds made the theme of song and poesy, his decaying form may be carved in adamantine, yet it will be but a few days when it shall all be swallowed up by insatiable oblivion, and his record as though written upon the sand, will have been effaced by the ebb and flow of the onward rolling ocean of time. Not so with good deeds and kind words. They are eternal. I sometimes think that at the final settlement before the bar of infinity the a man's words and deeds done in the flesh will appear as living witnesses whose testimony will work his conviction or his acquittal. The Methodist Church is a magnificent organization. It has accomplished a great deal of good, and it has scarcely entered the threshold of the field of its usefulness.—J. K. V., in Greenwood Commonwealth.

LOVE QUICKLY, CHANGE SLOWLY.

"Nothing goes against the grain. The new pastor, hardly warm in his seat, who undertakes to set aside or reverse the traditions of a church or parish, is likely soon to discover that he is a "persona non grata." But let him win the right to be a leader by wise gentleness, by patient and forceful faithfulness, and the "grain" will be modified. Love will make the people loyal: then any word or wish of his will go for all it is worth. —Christian Register.

NOTES.

Rev. Henry B. Carre, of Vanderbilt University, is spending the holidays with his mother in the city. He is in good health and spirits. He will receive his diploma at the next commencement.

***

Rev. Ruffin T. Davis, formerly of the Mississippi Conference, after serving in the local ranks for about eight years, has joined the Little Rock Conference, and is now stationed at Lonoke, Ark.

***

Rev. Henry E. Partridge, of the Mississippi Conference, has been transferred to the Florida Conference and stationed at Bartow. He will attend the Mississippi Conference next week at Jackson before leaving for his new charge.

***

Dr. John O. Keener, president of Southern University, Greensboro, Ala., is on a visit to his father, Bishop Keener, in this city. He preached Sunday morning, at Dryades Street Church an eloquent sermon to the delight and edification of the congregation.

***

By invitation of the pastor, Rev. V. V. Boone, we spent last Sabbath at Summit, reaching there in time to take an elegant Christmas dinner with Bro. Boone. We occupied the pulpit on Sunday, morning and night. Bro. Boone is in high favor with his flock and with the community in general. As a preacher he takes high rank, his people speaking of him as "a star." The desire for his return seems to be universal. We made headquarters at the parsonage during our stay and were most hospitably entertained by Bro. Boone and his delightful family.

***

Miss Jessie Ackerman, the famous "round-the-world missionary" of the National W. C. T. U., is with Miss Belle Kearney at her home at Pontotoc, Miss., where she will remain until February, at which time she and Miss Kearney will begin a joint six months' lecturing tour through the Gulf States. In April she will sail for foreign lands. Miss Ackerman has traveled more, perhaps, than any woman of our day, having compassed the circuit of the globe twice, and visited every civilized country on earth. The people of our South will are to be congratulated upon the privilege of hearing this distinguished pair.

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40 YEARS THE STANDARD.

ARIZONA.

Colorado and Southern California claim the finest climate in the United States for persons suffering with pulmonary troubles; but those who have tried both, unite in saying that Arizona is incomparable. The air is dry twelve months in the year, is almost entirely free from cyclones and thunder storms, and full of invigorating power even in the dead of Summer. Its high altitude in many places, lack of rain and distance from bodies of water, save it from the least suggestion of humidity. The country, besides the advantages it possesses from a sanitary standpoint, is full of the deepest interest on account of the unusual appearance of the landscapes, its rich mines, the presence of people from all parts of the earth, to say nothing of the Indians and Mexicans who swarm there, the great number of ruins belonging to a pre-historic race, and, above all, the Grand Canyon of the Colorado, which is said to be the most magnificent thing in America in the way of scenery. I had the privilege of visiting only the southern portion of the Territory as far north as Phœnix.

Tempe is a sleepy little place full of dobe wrecks, sitting in the midst of barren buttes and wide prairies. Thousands of cattle roam over the vast expanses of the latter, and alfalfa and grain grows in profusion. If Arizona were well irrigated, it would produce as luxuriantly as other portions of the West that have grown so famous in the last few years. It will only be a question of time when this great waste will be changed into fields of abundant crops of fruits and cereals and bowers of blossoms. Arizona, like all States and Territories that lie in this direction beyond the Mississippi river, is abreast with the times on educational matters. At Tempe, the Territorial Normal is located. The buildings are new and elegant, and filled with live young people who have determination and a noble ambition stamped all over their faces. In the suburbs of Phœnix a Government Indian School is situated. The campus is large and well-kept, the buildings commodious, clean and in perfect order, possessing every facility for training the Indian boys and girls in industrial and intellectual pursuits. All things possible are being done by the United States government to care for the red man and his children, but it is a difficult task and a discouraging one, as the Indians often go back to their savage lives after spending years in the center of civilization. The Assembly of Arizona meets in an ordinary brick building, but a fine new State House is soon to be erected. There are handsome banks and different prominent public buildings in the capital of the Territory. Another striking feature of the West, besides its educational institutions, are reading-rooms—almost every town can boast of one, however small it may be, and they are largely patronized. The one in Phœnix is owned and run by the Woman's Christian Temperance Union, as hundreds of others are.

Casa Grande is nothing but a handful of adobe houses thrown upon the sand and occupied almost exclusively by Mexicans and Spaniards, numbering in all about 150 inhabitants. Nearly every little hut has a dirt floor and is filled with filth and children. Occasionally I stumbled upon a pretty senorita dressed in a clean yellow skirt and bright blue waist, looking pensively up to the mud roof, picking a guitar and singing softly, while her old mother doubled herself up against the wall and smoked a cigarette. In several of these houses I was fortunate in finding some of the curious baskets made by the Maricopa Indians, and a great quantity of the pottery manufactured by numerous tribes. By a little persuasion of tongue and looks and lucre, I succeeded in possessing some of these treasures. Casa Grande is situated in the valley of the Gila. It gets its name from the oldest ruin in [illegible] grand castle built by a race that flourished in this region long before the feet of white men stepped upon Columbia's shores. From evidence left, it has been proven that these people did not belong to the Indians, nor Mexican nor Anglo Saxon races. Who they were and from whence they came will, perhaps, ever remain a mystery. They built houses four and five stories high, dug canals and established towns and villages. They used pottery like that now seen and axes made of stone; but further than this, we know nothing. The noted Casa Grande ruin is considered so valuable that arrangements have been made by the national government for its preservation; the veteran missionary, Rev. Isaac T. Whittimore, being made custodian. When Coronado explored the ruin in 1540 it was four stories high and its walls four feet thick, but the wear and tear of the elements since then and the souvenir fiends have decreased its dimensions.

Tucson was settled about the same time that St. Augustine was, and is the second oldest city in the United States. It is 2,420 feet above the sea level and as dry as Sahara. Several high mountains encircle it; some near—some far away; but just around Tucson there is nothing but sand, sand, sand! The place is quaint beyond all conception, and has very much the appearance of an Oriental city, with its narrow little streets, square, plain houses and the dusky faces of the Mexicans seen glimpsing about in every direction—the men tipping along in their unemphatic fashion and the women gliding smoothly with their heads and shoulders draped with shawls and mantillas. The hotels are on the most approved modern plan and equally as expensive as those found elsewhere. Consumptives fill them and the streets and the highways, their dismal coughing reverberating through the air, bringing up thoughts of the cold, dark grave, and casting a gloom over the sunshine. Just outside the city limits the Catholic sisters have a hospital. It is wonderful that there are not more; but Tucson is within itself a great natural sanitarium. Hundreds of invalids drag themselves out to it, hoping to get well; but it is often too late—no power could save them. Many suffer horribly for the common necessaries of life, and at last die a miserable death. Others, financially able to come before the dread disease clutches them too closely, get well and strong, and "take up the burden of life again;" but if they return to the States, the old trouble almost invariably comes back. The Territorial University is situated at Tucson. In appearance and general equipment it easily ranks with the first institutions of a similar nature in the East. President Tillman has recently resigned, and his place is now filled by Dr. Parker, who has done so much to forward the present splendid system of education in Pasadena, Cal. Tucson is the home of Ex-Gov. L. C. Hughes and his wife, who have for years been at the front of the temperance reform and the movement for the political emancipation of women in Arizona. At one time, while Mr. Hughes was in the gubernatorial chair, he made a campaign for woman's suffrage throughout the Territory. On the ragged edge of Tucson are the adobe homes of the Mexicans, and the little pointed, circular dwellings of the Indians. The last are made of poles, and covered with daubs of dirt, old pieces of tin and filthy rags. Squalor reigns supreme. The cabins of our negroes are palaces compared to these and to many of the Mexican adobes. These weaker races lead idle, lazy lives. How they subsist at all is a mystery. They would perish if it were not for the effort of the women who work to keep body and soul together. They lift heavy burdens, delve in the fields, hire out as servants, and do every imaginable form of labor, while the men look on complacently. One of the chief occupations of the Mexican women, and a prime source of income, is doing laundry work for the "white people." This is performed in a very primitive way. The water is poured into a hole scooped out of the ground, and the clothes are soaked in it and then flapped upon a stone until clean. The Mexican is said to be a difficult factor in politics out here. They vote just as they are ordered to by their bosses and ringleaders, but usually they are bought, as the low foreigners in our large cities are, and marched to the polls in battalions at so much a head. This massing of suffrage makes it slightly hard for the other side. A different character is given to the Mexicans in different quarters. Some declare that there was never a more honest, harmless set of humans in the world; others say they are exceedingly treacherous, and will steal anything upon which they can lay their hands. I noticed one fact in their favor: doors are never locked, except in large hotels, and I was told that in Summer many people sleep out in the open air with purses and watches under their heads, without being disturbed in the slightest degree. There is an Indian school at Tucson conducted under the Presbyterian Board of Missions. I found it very interesting to listen to the pupils recite their lessons. The tone of the Indians' voices are so low that the teachers, in order to make them speak sufficiently loud to be understood, have put the recitation benches in the rear of the room. The old regime and the new were vividly contrasted as I sat in that modern school-house. In the midst of the Indian boys and girls, with their clean-shaven heads and spotless clothes, there sat three Indian men who had come in from the reservation to note the progress made by their offspring. These three wild, rugged sons of the prairies sat with their painted faces and long black hair falling in heavy masses low over their backs and shoulders, looking with keen enjoyment glinting from the corners of their small, bead-like eyes, while the teacher taught their children the language of the once-hated white man. On a blackboard in the Indian school at Phœnix were words similar to these, which a large class of Indian boys were copying: "When Columbus landed on the shores of the country, now known as America, a great number of a strange-looking people crowded to the water's edge to behold the Spaniards. These men were red and savage in appearance, being perfectly nude, but, on the whole, were inclined to be friendly." Indeed, "alas! the poor Indian." He is being crowded to the wall by the steady march of civilization. A few more decades and his face will disappear forever in the dying light of a pathetic day, sinking, to rise no more, in the deep, deep waters of the sunset sea.

BELLE KEARNEY.

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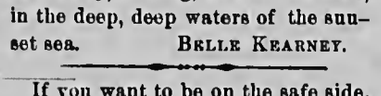

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TOPIC FOR JANUARY.

"WORKING FOR GOD."

JAN. 2.—OCCUPATION FOR THE NEW YEAR.
(Prov. xi, 30; Dan. xii, 3.)

1. Resolutions are in order. A resolution is taking aim. A life that is not backed and directed by good resolves is without aim and accomplishes little. In order to the best results there must be a plan of action as well as resolution. One must not only resolve to do a certain thing, but how to do it. The reason so many resolutions are broken is because they lack this feature. Plan is the track upon which the resolution is to run. Without a track, the most powerful locomotive can not run far. Napoleon never blundered into victory, but won his battles in his head before he won them on the field. His success was due not only to his determination to win, but to his carefully worked-out plans. Let the League not only resolve to save souls this year, but have also a definite plan of action. Each individual should sit down, and carefully make his plans. Try this—single out some unsaved person; pray for him constantly; get him to come to church; talk to him in the spirit of love about his sins and his soul, and hold on to him until he is saved.

2. Jesus Christ came into the world to save sinners—that is all. All the forces of the gospel converge upon this point. Anything that does not, directly or indirectly, look to this end is not in accord with the gospel. The League must save souls. It may do a vast number of other things; but if it does not do this, it falls short of its mark. Is your League a soul-saving institution?

3. The incentives to this work are glorious. "They that turn many to righteousness shall shine as the stars forever and ever." Though you follow Jesus in this great mission, through persecutions and trials, even up to Calvary, remember that you will also follow him in his triumphal march along the star-lined avenues of God into the New Jerusalem. O Leaguers, look at the men and women dying around you, remember that you are sent of God to serve them, look to heaven for your reward, and, in the name of the Master, go to work!

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EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

Home Circle.

THE DEATH-BED.

BY THOMAS HOOD.

We watched her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro.

So silently we seem'd to speak,
So slowly moved about;
As we had lent her half our powers
To eke her living out.

Our very hopes belied our fears,
Our fears our hopes belied –
We thought her dying when she slept,
And sleeping when she died.

For when the morn came dim and sad,
And chilled with early showers,
Her quiet eyelids closed - she had
Another morn than ours.

MAKING A FRESH START.

The desire to begin over again is one of those longings so common and universal that we may say it is a native instinct. Sometimes it acts upon a multitude of men at once, and then we call it reform or revolution. When it acts upon the individual it is the spirit of self-improvement, and the most valuable stimulant and restorative nature exhibits. All that chloride of sodium is to the physical life, this longing to begin anew is to the spiritual and intellectual life, and the man or woman who never feels it is either hopelessly self-satisfied or hopelessly despairing.

Now, it is true that we can not pass a private Act of Congress in order to make our future life fit our best intentions. Most of us, before we arrive at middle life, have become conscious that there are things—good things—which will not be ours simply for wishing for them. We can remember many New Years as periods when we made excellent resolves that we never put into practice, and we have realized that self-improvement is a duty to be done with all our energy, because we feel that "the night cometh, when no man can work."

But next New Year we will make another fresh start, and in order to give us hope and strength we will remember, first, that it is never too late to mend. "The Man at the Gate" has never yet said to any applicant for admission: "The door is shut. It is too late!". If the past is irreparable, the present is our own, and we may have another opportunity. It was this hope and aspiration that made Ahab "go softly," and the prodigal return to his father, and David write the Fifty-first Psalm, and which in our own cases has over and over led us to pour out our souls in contrition and determine to turn a new white page and leave a better record upon it. That we have failed, and failed again and again, need not intimidate us for a new trial. Aspirations, imperfections and failures are intimations of future achievements. Defeats foretell future successes. The sin to be dreaded is the unlit lamp and the ungirt loin. Our light must be burning, however dimly, and we must keep on the right road, however often we stumble on the way.

Under no circumstances can it be true that there is not something to be done, as well as something to be suffered. Let us sit down before the Lord and count our resources, and see what we are not fit for, and give up wishing for it. Let us decide honestly what we can do, and then do it with all our might. Let us wisely determine what physical circumstances in our lives impede our progress, and then remove them, or else remove ourselves from them. Let us honestly acknowledge our faults, and not do as Catullus says—"carry them in the back knapsack." Let us bring them forward to the front and the light, and then have nerve enough to lay the axe to their root. Let us forsake improper friends. Let us study that divine and difficult arithmetic which will teach us to "number our days, so that we may apply our hearts unto wisdom."

We have all an irrepressible wish to see success attend our efforts for improvement. We want to enter the Promised Land in our own lifetime. To toil constantly in faith and hope, and yet to die in the wilderness, "not having attained unto the promises, but only seeing them afar off," is a prospect that makes our hearts fail. What shall we do to succeed? Let us lay down at God's feet our failures and successes, our hopes and fears, our knowledge and ignorance, our strength and weakness, our confidences and misgivings—all that we are; all that we may be—content to take up thence just what God shall give us.

Those so seeking shall surely find him; and if not here, even then we will not be discouraged in trying to do well, for man's destiny ends not with the grave; and many will know him there who did not know him here. If we only are trying to find the way, the stages may be lonely and dark, but they will lead at last to the light longed for.

We have before us now an arc of our orbit, large enough to let us judge of our trend. Dare we look critically at it? Are we better, purer, more in earnest now, than we were at the beginning of the year? Has the lesson of the cross been cut more sharply into our hearts? Have we learned more self-denial? Have we been more self-sacrificing? Can we take the Ninetieth Psalm—that grandest of all human compositions—as our New Year's hymn, and, acknowledging all the deep sadness and truth of the first twelve verses, cry earnestly, "Return, O Lord," and then enter joyfully and hopefully into its happy prayers for the future years? If so, then each of us may say confidently, as we enter 1898:

"I go to prove my soul:
I see my way, as birds their trackless way,
I shall arrive; what time; what circuit first,
I ask not. In some time, his good time, I shall arrive.
He guides me and the birds. In his good time."

—Amelia E. Barr, in Christian Herald.

The noblest thing in the universe is honest labor. It is the preservative principle of the world. Labor raises cities, adorns the earth, and beautifies with works of art; whitens the sea with wings of commerce; binds continents together by means of the telegraph; extinguishes barbarism and plants civilization upon its ruins. Thank God for a nation of workingmen.—Rev. G. O. Bacchus.

Helen, aged four, was spending a night away from home. At bedtime she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding her friend unable to help her out, she concluded thus: "Please, God, 'cuse me. I can't remember my prayers, and I'm staying with a lady that don't know any."—Ex.

Hair Hints

Is your hair dry, harsh, and brittle? Is it fading or turning gray? Is it falling out? Does dandruff trouble you? For any or all of these conditions there is an infallible remedy in Dr. Ayer's Hair Vigor.

"For years, I was troubled with dandruff, large flakes scaling and falling off, causing great annoyance. Sometimes the itching of the scalp was almost unendurable. Prescriptions from eminent physicians, put up in my own drug store were tried, but failed to afford relief. At length I used Dr. Ayer's Hair Vigor, and in one week I found it helped me. At the end of only two weeks, my head was entirely free from dandruff, and as clean as a child's. I heartily recommend Dr. Ayer's Hair Vigor to all who are suffering from diseases of the scalp."—EDWIN NORDSTROM, Drugs, etc., Sacred Heart, Minn.

Use Ayer's Hair Vigor

Hygiene.

OVEREATING.

Half the people we know have violent attacks of indigestion, because they will persist in eating hearty meals when in an exhausted condition. They seem never willing or able to realize that there are times when the system is in no fit state to grapple with a full meal. They come in tired and hungry, almost ravenous, not thinking that maybe a good deal of what they consider hunger is gastric irritation, then sit down to a table covered with the substantials of life and deliberately go to work to overtax the already overstrained vital powers. No person should ever eat heartily when very tired. The wisest thing to do is to drink a cup of hot water with three teaspoonsful of milk in it, sit down for five minutes, and then begin slowly to eat, masticating thoroughly. In a little while the vigor of the stomach will come back, and all will be well. If this course were followed, there would not be one case of dyspepsia where now there are a dozen. It seems to be the most difficult of all things to properly control the appetite. It seems to be the master. It requires will power to get it under control. When once mastered, something important has been accomplished in self-discipline.

If You Smell It You'll Want It.

Our Cordova and Rio Coffees, Parched and Ground, have a fragrance that makes folks thirsty for a cup of it. Soon as you catch the aroma you wish it was coffee time.

Costs much less than at regular tea and coffee stores, where shoddy prizes are given with every pound; but it's worth all it costs.

A finer flavored or more wholesome coffees can't be bought anywhere at any price.

Finest Cordova, parched and ground, 20 cents a pound.

Choice Rio, parched and ground, 15 cents a pound.

Common Rio, parched and ground, 10 cents a pound.

THOS. C. KING,

GROCER.

1401-1403 Dryades Street,

Corner Thalia.

STATE OF ILLINOIS, } ss.
COUNTY OF COOK. }

IN THE PROBATE COURT OF COOK COUNTY.

Estate of Elizabeth Pope, deceased.

To Charles Myers,
Son of Said Decedent:

Take notice, that on Jan. 12, A. D. 1898, at ten o'clock A. M., or as soon thereafter as the matter can be heard, the undersigned will present to the Probate Court, at the Court-House in the City of Chicago, in said County, a final account as administrator of said estate, and ask that the same be approved, said estate declared settled, and the undersigned discharged.

Anyone knowing the whereabouts of said Charles Myers is requested to communicate with the undersigned. He has not been heard of by his relatives for about fourteen years, and has money coming to him if still alive.

SECURITY TITLE AND TRUST COMPANY,
Administrator.

Reaper Block, Chicago, Ill.

Yazoo & Mississippi Valley RAILROAD COMPANY.

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	Leaves.	Arrives.
Memphis and Local.....	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex.....	7:30 a. m	5:15 p. m

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Slovewood — Ash-Oak load, with kindling $2.25; Ash and Pine or Oak and Pine, $2; Split Pine, $1.75; Pine Blocks, $1.50; Oak and Pine Blocks, $1.75. Put inside premises. Pittsburg Coal, 40 cents; Gas Coke, 30 cents per barrel for 10-barrel lots.

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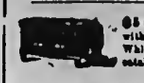

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Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.

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Pupils boarding in the College have the personal attention of the President and his wife, who, together with the teachers, strive to make their stay while here as pleasant and profitable as possible.

An abundance of substantial food is furnished; ample time given at each meal for everyone to be satisfied, and President's family, teachers and pupils all fare alike. Special attention is paid to their manners and morals at all times, and every effort is made to impress them with the necessity of constant growth, physically, mentally and morally.

We board at $11.00 per month where they take their meals regularly at the table; extra charge when the meals are carried to their rooms, and extra servant hire. This includes pupils and teachers.

No incidental fee is charged unless something is destroyed, and in this case the cost of the article is charged to the party who destroys it.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
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French, German or Greek (each)	$ 1 00
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Violin, Mandolin, Guitar (each)	4 00

Pupils will be charged from time of entrance, and no deduction made except in cases of protracted sickness.

Payments must be made quarterly, and in advance.

Pupils leaving at any time will be charged to the end of the month.

For preachers' daughters everything is divided by two. Pupils leaving at any time will be charged only to the end of the month. Those refusing to obey the rules of the college will be dismissed.

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Mention the CHRISTIAN ADVOCATE.

ENTHUSIASM.

You can do nothing without enthusiasm. You can not carry on a charitable relief society or a political club with cold-blooded men.

And the kingdom of God is more than a club. No enterprise depends so absolutely on the high enthusiasm of its members. It utilizes all kinds of power, but it succeeds in proportion as the mercury stands high in the thermometer. Its great captains have all been of the impassioned order. George Buchanan was the finest Scottish scholar of the sixteenth century, but it was fiery John Knox, and not the Latin writer, that rescued Scotland. Erasmus was the finest scholar anywhere of that century, but Luther led the European Reformation. It was not the learned Alexandrian, Apollos, that evangelized the Roman Empire, but that inspired madman, St. Paul.

History affords at every turn some impregnable fortress which was the despair of the wise and prudent, but was carried by some enthusiast with a rush. He cast his reputation, his life, his all, into the breach, and his body made the bridge over which the race entered into its heritage. Christian sentiment condemned the gladiatorial show, and a pseudo-Christian emperor forbade it. But many were butchered to make a Roman holiday, till a monk, carried beyond control, flung himself into the arena, and was stoned to death. From the days of Telemachus until now the kingdom of heaven has been served by "the violent," and the violent have carried it to victory.—Ian Maclaren.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

NEWELL—December 14 Miss MARTHA A. NEWELL, aged eighty-four years, died at her residence near Pineville at 11:30 o'clock, after a long illness; the last of an old and respected family who resided for many years in the parish of Rapides. She was buried in the old family graveyard, Holloway's Prairie. The writer is one who shared her hospitality. She was a pure Christian woman to be loved; kind to the sick, charitable to the poor. No one was ever turned from her door. Her face shone bright from a pure heart. The door stood open for you, my friend. Jesus receives you into glory. L. L. C.

Vidalia, La.

HAYS—On Oct. 6, 1895, God sent into the home of Wm. Allen and Cora Campbell Hays a bright little boy, HARRY ALLEN. His mission on earth was short, ending Oct. 5, 1897, lacking one day of being two years.

No philosopher can explain why the stay was so short, but we believe in Him of whom it is said, "He doeth all things well." It is hard for the father and mother to be so soon separated from this, their first-born. All we can do is to commend them to our Father, whose grace is sufficient, and who sanctifieth all our trials and afflictions to our good and his glory. May the Lord bless the afflicted ones! M. L. B.

Resolutions of the Carrollton Avenue Sunday-school on the death of Miss MATTIE GOODRICH, JULIA ANGEL, CORBIN SMITH, and WALTER ALLEN:

Whereas, During the present quarter of this year it has seemed good to our heavenly Father to remove from our midst our faithful teacher, Miss Mattie Goodrich, and three pupils, Julia Angel, Corbin Smith, and Walter Allen; And, whereas, We deeply deplore their loss to church, Sunday-school and community; therefore, be it

Resolved, That we tender to the families of the deceased our tenderest sympathy, and pray our Father's loving care and comfort may sustain them in their sorrow.

Resolved, That a copy of these resolutions be presented to each of the bereaved families, and a copy be presented for publication in the NEW ORLEANS CHRISTIAN ADVOCATE.

P. H. FONTAINE, for Com.

New Orleans, La.

THRASH—LITTLE DAVID S., son of Bro and Sister W. E. Thrash, was born Nov. 22, 1896, in Hickory, Newton county, and died Aug. 29, 1897.

While his stay was of brief duration, he had so endeared himself to the home by his bright, winsome ways as to make them feel his presence a necessity; but God had need of this "little jewel," and transplanted it to a brighter clime, where no sin can blight or sorrow darken his life, but where a loving Savior watches over his own.

He was baptized May 23, 1897, by the writer, for whom he was named. This was the first visitation of the "angel of death" into this large, happy household, which made it very sad; but, thank God for the faith which sustains, and comforts, and causes us to look beyond to the life eternal, where "God shall wipe away all tears!" D. P. BRADFORD.

Newton, Miss.

FOSTER—Mrs. ELIZA M. FOSTER (nee Raymond) was born in Cornwall, Canada, July 20, 1832. In early childhood she, with her parents, moved to Coburg, Ontario. At the age of fourteen years she lost her mother, and had thrust upon her the care of three younger children. In 1868, with her father, she moved to the State of Minnesota, and in 1872 to Iowa. On the seventeenth day of April, 1872, she was married to J. W. Foster, with whom she lived happily for twenty-five years. Fifteen years of her married life were spent in the State of Iowa. Failing health prompted the family to seek a milder climate; hence their removal in 1888 to Terry, Miss. Here Sister Foster lived for ten years, surrounded by a multitude of friends. On June 25, of this year, she suddenly and unexpectedly passed away.

In early life Sister Foster settled the question of salvation by accepting Christ. Hers was a life of humble devotion to God and his church. She was ever faithful to her every obligation, and has left an example worthy of emulation. She leaves a devoted husband and two daughters, for whom she is waiting and watching on the other shore.

T. J. NORSWORTHY.

Terry, Miss.

CANADA—Bro. U. C. CANADA was born about seventy-one years ago in Tennessee, and died at his home in Hinds county, Miss., Dec. 9, 1897.

Many years ago Bro. Canada emigrated from Tennessee to Mississippi. In the State of his nativity he married Miss Louisa Moore, who, with six sons and one daughter, survive him. About twenty-five years ago he was converted and joined the Methodist Church at Woodlawn, near Jackson, and lived and died true to his church.

It is said that he was truly sympathetic and an excellent neighbor. No kinder and more indulgent father or more exemplary husband ever lived. At the time of his death he was a member of the Learned Church. In old Bethesda Presbyterian Church the writer, assisted by Rev. F. L. Allen, the pastor of the church, pronounced the last sad rites over his remains. He sleeps in the cemetery there.

Truly, a good and useful Christian gentleman has joined the "choir invisible;" has gone to his eternal home of reward. He now rests from labor, but his "works do follow him." The writer has known him from boyhood, and that to love and honor him, and with the loved ones he drops a tear of affection upon his grave, but expects to meet him again in the "Father's house of many mansions." JOHN W. CRISLER.

BIGGS—Bro. J. L. BIGGS died in Bellevue, La., Bossier parish, Dec. 5 in the eighty-fourth year of his age. He was born in Warren county, Tenn., Sept. 12, 1814. His father, in the fourth year of his age, moved to Alabama; in 1837 removed to Mississippi, and in 1852 to the place of his death. He was married in 1844 to Miss Betsey Elizabeth Brian, in Mississippi. He started to the war in 1862, and did faithful service for twelve months. He was converted at the age of fourteen, in Blount county, Ala. He rejoiced to often tell his experience, and rarely ever told it without shouting praises to God. He was a typical Methodist; believed in a religion that made one happy, and his every-day life, even amidst racking pains, was a practical illustration of his faith. He was greatly afflicted with deafness, but his place at church was rarely vacant, and his raptures of joy were at times sublime. He was a true and untiring friend to the ministry. Many a care-worn preacher has been cheered by his kindnesses and hospitality. His last visit to the parsonage (on an errand of kindness) will ever be remembered by the writer. A pretended skeptic was present, a man who had spent his life in unbelief and sin, and whose days are almost spent. He remarked that he would "give the world did he have such assurance, and could spend his last days in such happiness as manifested by Bro. Biggs." His influence will ever live. His life, character, and triumphant death is an inspiration to us who are left to follow in his steps. May God bless and comfort the bereaved ones! R. W. VAUGHAN.

FLOWERS—Died at his home in Crystal Springs, Miss., Nov. 30, 1897, Mr. HIRAM G. FLOWERS. He was born Dec. 19, 1827, and on Jan. 23, 1849, was happily married to Miss Levitia Hennington, who, after nearly half a century of faithful companionship, survives him. Six children were born to them—five sons and one daughter. The tragic fate of a son just budding into young manhood threw a shadow over the father's spirit which was never lifted in this life; and a short time thereafter another son, the Rev. Richard French Flowers, was called to his reward. A few years later the widowed and beloved daughter-in-law entered into her Redeemer's rest. These repeated bereavements saddened life for the devoted father, but his cup was not yet full, and a few weeks before his decease his only daughter, Mrs. Dora Clement, and her only daughter, a charming child of seven years, preceded him to "where beyond these voices there is peace."

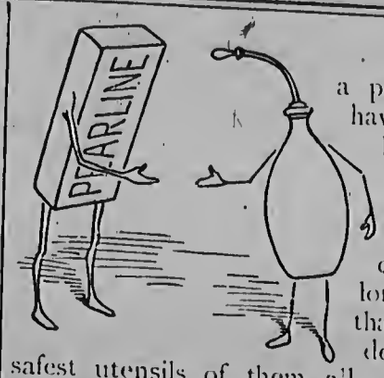
He professed conversion in 1849, in a meeting led by Rev. L. L. Scott, and his deep devotion to whatever he believed to be his duty, his constant, earnest efforts to provide for his family "things honest in the sight of all men," his fervent desire to make full provision for his beloved wife, to so arrange his business that she should be spared all trouble, show that in these things he followed Him who, "having loved his own, loved them to the end."

As a friend, he was kind and true. His many acts of sympathy were so quietly, so unostentatiously done, as to be known to few save the recipients and to Him who has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." FANNIE M. MONTGOMERY.

Well! For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind-colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If you would know the taste of the bread they have in heaven, do the thing God wants you to do.



This is what a prominent physician says: "I have given my own children the benefit of very careful study in the matter of absolute cleanliness in bottle feeding. I have studied the so-called easily-cleaned nursing bottles, and I long ago came to the conclusion that a little Pearline would render ordinary nursing bottles the safest utensils of them all. I firmly believe that children properly fed and cleanly fed will avoid the majority of the difficulties which they encounter during the first two years of life. I believe that if every feeding bottle was washed with Pearline, many innocent lives would be saved."

Surely, this is a matter to interest every mother. Nothing so thoroughly cleanses as Pearline. 546

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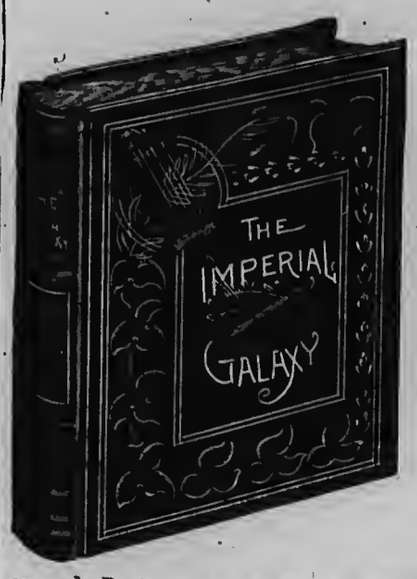

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CHARM THE FANCY,
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AND IMPROVE THE LIFE.

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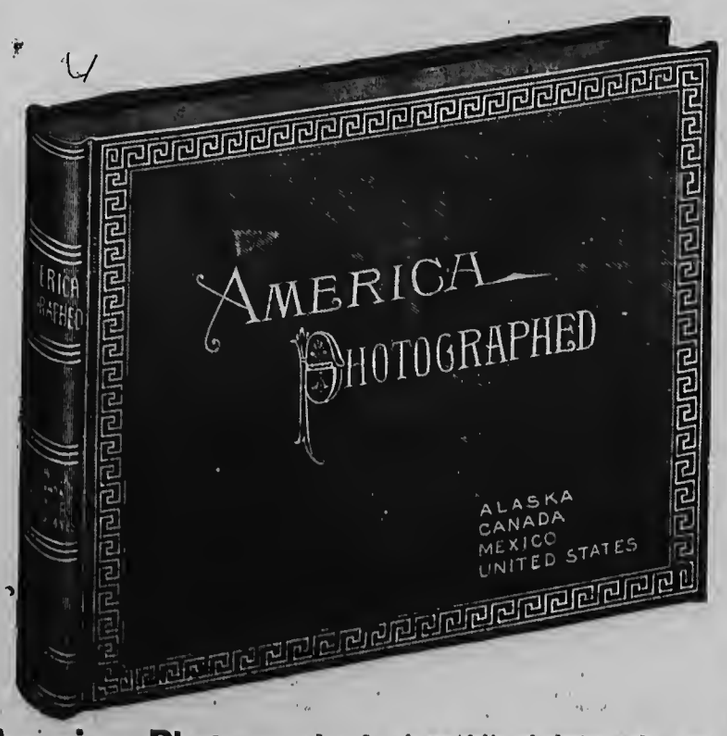

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Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

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N. B.—Our machines are shipped direct from the factory in Chicago.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

DOMESTIC.

A movement is on foot in Maryland to secure a free public library in every county in the State.

The exportation of raw cotton from the Southern States to Japan by way of Pacific coast ports is practically double what it was last season.

The Non-partisan National Woman's Christian Temperance Union will hold their eighth annual convention in Columbus, Ohio, Jan. 7 to 11, 1898.

Pneumatic tubes for the mail service are to be shortly laid in Chicago. The tubes will connect the depots and substations with the general postoffice.

The Chestnut Street Bank, in Philadelphia, suspended last week. The Chestnut Street Trust and Savings Fund Company closed the same time.

The Brooklyn postoffice yielded a net profit to the United States government last year of more than $250,000. The profit on the New York City postoffice was $4,700,000.

It is expected that the present session of Congress will authorize the construction of at least two battleships, one to be constructed on the Atlantic and the other on the Pacific coast.

The Coliseum, in Chicago, in which the last Democratic National Convention was held, was burned to the ground on Dec. 24. Six people are said to have lost their lives, and about eighteen have been injured.

Bishop Warren, of the Methodist Episcopal Church, who is to make a missionary tour of several South American countries, has just received final instructions from New York City concerning the work which he is to do.

The grand jury in Chicago has voted true bills against thirty-five men as the principals and proprietors of alleged gambling houses, poolrooms and bucket shops in the down-town district. Three of these against whom true bills were voted are aldermen.

The public school system seems to be inimical towards matrimony. In several States no married woman can be employed as a teacher, and now a test case is about to be made in St. Louis to see whether a married woman may attend a public school as a student.

One of the most unique affairs of the dying year was a dinner on Christmas Day to the young men of Cartersville, Ga., tendered by Evangelist Sam Jones. His place was aglow with life, and even presented a scene of wholesale hospitality never before witnessed there. He made a ringing appeal to the young men present to overcome the evils of the world, the flesh and the devil, and then the feasting began.

At the meeting of the Cabinet at Washington, during the past week, the action of Germany and Russia in seizing upon certain Chinese ports came up for consideration. Although there is, of course, no official knowledge as to just what determination the Cabinet reached, it was rumored that it was resolved to watch the course of events closely and to take steps to fully protect Americans residing in China, as well as this country's large trade interests in the far East.

A compromise has been arrived at between this city and the Garbage Company. The city is to take the plant and all the movable property of the Chemical Company, with some exceptions, at the price of $150,000; $50,000 cash, balance by appropriation in the reserve fund of 1898, 1899, 1900 and 1901; deferred payments to bear 6 per cent. interest from date.

FOREIGN.

Influenza in a severe form has been spreading alarmingly in Berlin. There have been thousands of cases, especially in the wealthier districts, and the death rate is rapidly increasing.

The Roman Catholic Cathedral now being erected in London will be 360 feet long, 156 feet wide, and will have an area of 55,000 square feet. Its nave will have an area of 14,000 square feet.

It is said, the Chinese Emperor, in order to avoid the reproach of having lost territory, will lease Kiao Chau to Germany in perpetuity at a low rate with all the rights of sovereignty that England exercises at Hong Kong.

Negotiations are proceeding in Berlin between Germany and Austria with a view to hold an international conference at Brussels on the subject of the abolition of sugar export bounties. France has intimated her willingness to join in the deliberations.

Maximo Gomez, commandor-in-chief of the insurgent army in Cuba, has issued a proclamation regarding autonomy offered by the Spanish government. He says the army and people are determined never to yield. Independence from the Spanish yoke is said to be Cuba's only salvation.

The Russian government will begin next Spring upon a stupendous piece of engineering work, which, like the Trans-siberian railway, will be of great strategic and commercial value to her when completed. The project contemplates the construction of a canal connecting the Baltic and Black Seas, which can be traversed by battleships of the heaviest tonnage at six knots per hour.

"Rust,"

the dread of the cotton grower, can be prevented. Trials at Experiment Stations and the experience of leading growers prove positively that

Kainit

is the only remedy.

We will be glad to send, free of charge, interesting and useful pamphlets which treat of the matter in detail.

GERMAN KALI WORKS,
93 Nassau St., New York.

It is reported that seventeen British warships are off Chemulpo, Corea, southwest of Seoul, supporting the British consul's protest, really amounting to an ultimatum against the king's practically yielding the government of Corea into the hands of the Russian minister.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

THE MISSISSIPPI ORPHANS' HOME.

The North Mississippi Conference heartily endorses the action of the Joint Board of Directors in their election of Rev. M. L. Burton, of the Mississippi Conference, manager and agent of the Home, and we have unanimously requested the constituted authorities to appoint him to this important position. We believe that Bro. Burton is the most suitable man that could have been selected. We know that he has the universal love and esteem of his own Conference, and we congratulate the Methodists of Mississippi on the able management of the Home. We earnestly request all the preachers and people to actively co-operate with Bro. Burton in sustaining this sacred cause. Our Conference has set apart the first Sunday in April, or as soon thereafter as practicable, as Orphans' Day. Remember that the Epworth Leagues of the State have pledged $1000 to the Home. This amount is needed soon as it can be collected. Capt. I. T. Blount is the treasurer of the North Mississippi Conference Board, and all money and other things collected for the Home in the bounds of our Conference should be sent to him till further notice.

J. A. BOWEN.

Water Valley, Miss., Dec. 23, 1897.

OUR NEW BOOK OFFER.

Don't fail to read our offer of the following books: America Photographed, Happy Homes, and The Imperial Galaxy of Poetry and Art We have hitherto been offering them only to agents. We now offer them to subscribers on most liberal terms.

"BROWN'S BRONCHIAL TROCHES" are unequalled for clearing the voice. Public speakers and singers the world over use them.

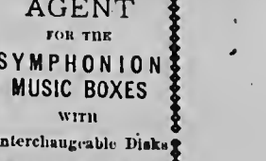
SALT RHEUM

Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures, when all else fails.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CORP., Props., Boston. "How to Cure Skin Rheum," free.

FALLING HAIR Pimply Faces, Baby Blemishes, Cured by CUTICURA SOAP.

$5.  1898 BICYCLE $5.00

to any one who will distribute a few of our illustrated catalogues. We sell strictly new high grade 1898 Bicycles at $14.00 to $35.00. Don't pay for bicycle until received and examined. THIS OFFER GOOD 10 DAYS ONLY. Don't delay, order now and save $20.00. SEARS, ROEBUCK & CO. (Inc.) CHICAGO, ILL. (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

Mention the CHRISTIAN ADVOCATE.

BARLEY CRYSTALS

New Diuretic, [illegible] Cereal. Endorsed by physicians in cases of [illegible] and irritable Digestive Organs, and [illegible] Excellent, attractive, palatable. [illegible] range of cereals.

PERFECTLY [illegible] SAMPLE FREE.

Unrivalled in [illegible] Forest. Ask Dealers, or Write to Farwell & Rhines, Watertown, N. Y., U.S.A.

The Texas and Pacific will run through coaches to the Southeastern States, December 21 and 22.

The Texas and Pacific are now running the finest chair cars in the South. Seats free.

No delay on your return trip from the Southeast if you go via the Texas and Pacific.

Ann Arbor Church and Parlor Organs.

AGENT FOR THE Gramaphone TALKING MACHINE.

The Best in the United States.
Sold on Easy Terms.

AGENT FOR THE SYMPHONION MUSIC BOXES WITH Interchangeable Disks

Weber, Emerson, Hardman, Ludwig

LOW PRICES. PIANOS. EASY TERMS.

JUNIUS HART, - - - 100 and 1003 CANAL ST

MOSS POINT STATION.

The following is the report of Moss Point station for 1897: Pastor, $1,000; presiding elder, $160; Bishops Fund, $20; foreign missions, $140; domestic missions, $55; Conference Fund, $75; church extension, $45; Bible cause, $26.25; delegates General Conference, $3.70; missionary debt, $300; improvement on parsonage, $400; new horse for pastor; cow for parsonage; Sunday-school supplies, $60; Louisiana sufferers, $70; other purposes, $100; total, $2,454.25.

Every assessment paid in full. There are some as liberal people to be found in Moss Point as anywhere in the church.

CATARRH IN THE HEAD, that troublesome and disgusting disease, may be entirely cured by a thorough course of Hood's Sarsaparilla, the great blood purifier.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

SUGGESTIVE.

In the ADVOCATE, of Dec. 23, "Rex" asks why did not God "take the inclination to eat the apple out of Adam's heart"? Perhaps the answer to this question may be found in the fact that, so far as the record shows, Adam did not ask to be delivered from the inclination to eat the apple.

N. N. S.

NOTICE.

The corner-stone of Gouldsboro M. E. Church will be laid next Sunday, at 3 o'clock P. M., Jan. 2, 1898. All our friends are cordially invited to be present. Cross the river on Richard street or Jackson street ferry.

J. M. ALFORD.

IMPORTANT.

Let all delegates to Conference obtain certificates when they purchase tickets over the S. P. R. R. This will entitle them to one-third fare on return trip. We fear that we will not have homes for any besides delegates.

A. J. NOTESTINE.

Crowley, La.

NOTICE.

The Southern Pacific railroad agrees to give the regulation one and one-third fare on the certificate plan to the Louisiana Conference in Crowley, reduction beginning on Jan. 4. It is probable that other roads will make the same terms.

R. H. WYNN.

The Illinois Supreme Court has rendered a decision sustaining the constitutionality of the civil service law and jury commission law of that State. The decision throws about 200 city officials out of employment, and compels the city to fill their places in the manner prescribed by the civil service law.

LIVERPOOL and LONDON and GLOBE Insurance Company.

AGENCIES THROUGHOUT THE WORLD.

Office in COMPANY'S BUILDING, CORNER CARONDELET AND COMMON STS.

MARRIAGES.

PACKWOOD—HOLMES.—At the residence of the bride's father, near Tylertown, Miss., Oct. 15, 1897, by Rev. W. W. Morse, Mr. John A. Packwood and Miss Maggie E. Holmes.

BALL—McDONALD.—At the residence of Mr. I. W. McDonald, Pike county, Miss., Dec. 2, 1897, by Rev. W. W. Morse, Mr. N. E. Ball, sheriff of Pike county, Miss., and Miss Effie McDonald.

SMITH—MAGEE.—At the residence of Mr. J. J. Magee, Tylertown, Miss., Dec. 15, 1897, by Rev. W. W. Morse, Mr. Lyman Smith, of Johnston Station, Miss., and Miss Bessie Magee.

GRAY—HUTCHINSON.—At the residence of the bride's father, Mr. G. F. Hutchinson, near Frost Bridge, Miss., Nov. 24, 1897, by Rev. Waldo W. Moore, Mr. Asa H. Gray to Miss Ella Hutchinson, both of Wayne county, Miss.

TERRAL—TROTTER.—At the Methodist Church, Longsdale, Clarke county, Miss., Dec. 15, 1897, by Rev. Waldo W. Moore, Mr. Joseph E. Terral, of Quitman, Miss., to Miss Willie Trotter.

MOORE—COLLINS.—In Franklin, La. (in the absence of the pastor), Dec. 23, 1897, by Rev. R. M. Blocker, Mr. Robert L. Moore to Mrs. Frances S. Collins.

RHODES—HOOD.—At Deer Ford Church, near Zachary, La., Dec. 19, 1897, by Rev. Thos. J. Upton, Mr. Thos. D. Rhodes and Miss Lottie Hood, all of East Baton Rouge parish, La.

SUTHERLAND—LOVE.—At the residence of the bride's father, near Canton, Miss., Dec. 23, 1897, by Rev. T. L. Mellen, Mr. Wm. Preston Sutherland, of Jackson, Miss., to Miss Pearl Love, youngest daughter of Mr. Thos. Love, of Madison county, Miss.

McINTYRE—MALLETT.—At the residence of the bride's parents, near Bastrop, Dec. 22, 1897, by Rev. Wm. Schuhle, Mr. Evans C. McIntyre, of Claiborne county, Miss., to Miss Lillie Mallett, of Morehouse parish, La.

STEINER—COFFEY.—At the home of the bride's father, Doddsville, Miss., Dec. 15, 1897, by Rev. E. S. Lewis, Mr. W. E. Steiner, of Shaw, Miss., to Miss Willie Coffey.

PATTERSON—COLEMAN.—At the residence of the bride's father, Mr. T. R. Coleman, near Winona, Miss., Dec. 15, 1897, by Rev. John Ritchey, Miss Ella Coleman to Mr. W. Frank Patterson.

QUARTERLY CONFERENCES.

DURANT DIST.—FIRST ROUND.

Durant station	Dec. 25, 26
Kosciusko	Jan. 1, 2
Sallis circuit, at Sallis	8, 9
Lexington and Tchula, at Lexington	15, 16
Poplar Creek, at Bethel	22, 23
Pickens, at Pickens	29, 30

The district stewards will meet in the Methodist Church in Durant, Jan. 6, 1898, at 7 P. M.

J. S. OAKLEY, P. E.

COLUMBUS DIST.—FIRST ROUND.

Macon station	Jan. 1, 2
West Point station	7
Starkville station	8, 9
Columbus circuit, at Pine Grove	15, 16
Columbus station	16, 17
Brooksville circuit, at Brooksville	22, 23
Starkville circuit, at Smyrna	26
Crawford, at Crawford	30, 31

The district stewards will meet me at the Methodist Church in West Point, Jan. 7, 1898, at 10 o'clock.

R. A. BURROUGHS, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth station	Dec. 26, 27
Booneville station	Jan. 2, 3
Kossuth circuit, at Kossuth	8, 9
Iuka station	16, 17
Inka circuit, at Snowdown	Tues. 18
Ripley circuit, at Dumas	22, 23
Blue Springs cir., at Sherman	Thurs. 27
New Albany circuit, at Bethlehem	29, 30
Ripley and N. A. sta., at New Albany	30, 31

HESLEP R. TUCKER, P. E.

MOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs sta., at Holly Springs	Dec. 18, 19
Red Banks circuit, at Red Banks	25, 26
Byhalia circuit, at Byhalia	27
Potts Camp circuit, at Illokory Flat	Jan. 1, 2
Olive Branch circuit, at Kelley	7
Pleasant Hill circuit, at Pleasant Hill	8, 9
Holly Springs cir., at Holly Springs	14
Ashland circuit, at Union Hill	15, 16
Waterford circuit, at Asbury	22, 23
Wall Hill circuit, at Wall Hill	29, 30

District stewards will meet in Holly Springs, Jan. 11, at 10 A. M. They are: R. K. Luckie, W. P. Wills, W. S. Blackburn, W. E. Cartright, W. A. Young, W. P. Hoover, R. S. Bell, J. E. Johnson, J. A. Donaldson, W. S. Houston, M. J. McKinney, M. C. Pegues, J. D. Chalmers, W. F. Gaines, W. H. Eason.

J. D. CAMERON, P. E.

Holly Springs, Miss.

GRENADA DIST.—FIRST ROUND.

Water Valley—Wood Street	Dec. 19
North Main Street	26
Grenada station	Jan. 2, 3
Coffeeville	8, 9
Grenada circuit, at Spring Hill	15, 16
Oxford station	22, 23
Toccopola	29, 30

The district stewards will all please meet in the Methodist Church, Grenada, Miss., Friday, Jan. 14, 1898, to transact important business.

H. C. MOREHEAD, P. E.

WINONA DIST.—FIRST ROUND.

Winona station	Jan. 1, 2
Greenwood station	8, 9
Carrollton station	15, 16
Vaiden	22, 23
Carrollton circuit	29, 30

District stewards' meeting at Winona, Tuesday, Jan. 18, at 1 P. M., at the Methodist Church.

J. B. STONE, P. E.

ABERDEEN DIST.—FIRST ROUND.

Tupelo station	Jan. 2, 3
Okolona station	8, 9
Sparta circuit	15, 16
Prairie circuit	22, 23
Aberdeen circuit	26
Nettleton circuit	28
Verona and Nettleton	29, 30

The district stewards will meet at the Methodist Church in Aberdeen on the twentieth of January, at 11 o'clock A. M.

S. M. THAMES, P. E.

Always ready—Ayer's Cherry Pectoral. It needs no mixing, no shaking, no disguise—nothing but a spoon. At dead of night your child startles you with a croupy cough. Immediately that you give this remedy the little one is relieved, and the household is again at rest.

Governor Atkinson, of Georgia, has determined to forward to Congress, with his disapproval, the national quarantine resolution, passed by the Legislature of that State. He is a state's-rights man, and does not favor surrendering such power to the federal government.

Governor Jones, of Arkansas, has commissioned Miss Emma Whittington an honorary colonel of the Reserve Militia. This is the first appointment of this kind ever made in that State.

According to a recent order the curfew law is to be read at least twice a week in every public school in Denver, Col. The provisions of the law are to be henceforth rigidly enforced.

The Texas and Pacific give you choice of routes, via Memphis, Shreveport, or New Orleans.

WANTED.

Twenty Girls at 5-Cent Cotton Rates.

The Chickasaw Female College, of Pontotoc, Miss., on account of the low price of cotton and the damage done by yellow fever, that it may extend the greatest good to the greatest number, will take 20 girls at $10 per month each. This will include good, wholesome board in college building, furnished room, lights, fuel, washing and tuition in the Literary Course.

This is one of the oldest institutions in the State, in one of the best and most healthful towns and sections in the South, free from malaria and all epidemics. Building, an elegant brick structure. Faculty, experienced specialists. Vocal and instrumental teachers, conservatory graduates of long experience. Art and elocution teacher unsurpassed. Course of study, high, Instruction, equal to the best. Present term most flourishing, over eighty pupils, and increasing weekly. Location in North Mississippi, in hill country. Daily mails, telegraph and telephone connection. No safer or better place in the South. Write for catalogue.

Address J. A. MONROE, A. M., President.

Pontotoc, Miss.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block Rochester, N. Y.

No ferry transfer at Memphis via the Texas and Pacific. Double daily trains each way, thus preventing delay on your return trip.